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## ***SETTLING IN SOUTHERN UTAH: INDIAN WARS AND THE GOLD RUSH***

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### ***WM. K. RICE AND I GO TO IRON COUNTY***

**March 1851**—We left Salt Lake City and traveled through Provo, which was a small fort. I attended a ball in the Log Meeting house, and saw three of the sisters so drunk that they fell down upon the floor. Alex Williams, who sold liquor close by, gave them wine mixed with brandy; they, thinking it only wine, drank too much.

There was also a small settlement just beginning at Springville, and also at Petieetneet Creek, there were three or four houses just building. Here we lay by for several days, waiting for the rest of the Company to arrive. This settlement was afterwards called Payson, in honor of Capt. James Pace, one of the first settlers. Here I was sick for several days, with the piles,<sup>1</sup> so I could hardly turn in bed.

Elders. C. C. Rich and Amasa M. Lyman,<sup>2</sup> with a large number of saints arrived on their way to San

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**1** These are hemorrhoids.  
**2** Charles Coulson Rich was an Apostle from 1849 to 1883. He resided in Paris, Idaho (Leonard J. Arrington and Davis

Bernardino, in Southern California to found a new settlement, also several men bound like myself to Little Salt Lake. Pres<sup>t</sup> B. Young, with H. C. Kimball Willard Richards and others also came up to give the saints their final instructions. They did not wish to see so many people leaving the country, with their flocks and herds, and tried to dissuage them from going, but to no purpose. Also Parley P. Pratt & company.<sup>3</sup>

We were organized in companies of tens and fifties, and we set out in the first company, consisting of the first California ten, and eight wagons going to Little Salt Lake. We left March 24, 1851, with P. P. Pratt & Co.

On Wednesday April 9<sup>th</sup> 1851 we arrived at the new settlement on Center Creek (now called Parowan) and

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Bitton, *The Mormon Experience: A History of the Latter-day Saints* [Urbana, IL: Univ. of Illinois Press, 1992], 103–5). Amasa Mason Lyman was an Apostle from 1842 to 1867. He was influential in the settlements of San Bernardino, California. Excommunicated in 1867, Lyman had become involved in an experimental spiritual movement (F. Ross Peterson, *A History of Cache Valley* [Salt Lake City: Utah State Historical Society, 1997], 135).

**3** Parley P. Pratt (1807–57) was a leading Apostle and prolific writer.

found Elder Geo. A. Smith and about 100 souls, who had got there in the December previous. Our journey was accomplished without any accident, or incident worthy of notice. The settlement was called Louisa, in honor of Louisa Beeman, one of the first who entered into polygamy. in this dispensation.<sup>4</sup>

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**April 1851**—All the companies halted a few days at Summit Creek seven miles south of Louisa, and a general meeting was held, at which Elders Rich, Lyman, and Smith spoke, and tried to persuade some to stop and settle at Louisa, but without effect, and they all passed on.

Rice and myself took thirty acres of land, but only put in 12½ acres, in wheat and potatoes, on account of the scarcity of water. The ground was so dry, that the water went right down and would not spread much, except with a large stream.

During the summer, the indians annoyed us much, stealing our stock. They stole a horse from Rice. We often followed them up, but never caught any of them. Some Ute indians brought news of the fight at Tooele, which caused the indians to behave better. During the Summer Geo. A. Smith resigned his presidency to return to Salt Lake City, and Elisha H. Groves was appointed in his place.<sup>5</sup>

**April 13, 1851**—I joined Capt. James A. Little's<sup>6</sup> company of cavalry as a private, but was immediately elected 3<sup>d</sup> Sergeant, which position I held until November, when Geo. A. Smith came back to Parowan, as it was now called, and organized a Regiment. Geo. A. Smith was elected Colonel; James A. Little Lieut.

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4 Beeman is said to have been one of Joseph Smith's first plural wives. She was also sealed to Brigham Young.

5 George Smith was an Apostle from 1839 to 1875. He served as Church historian and counselor to President Brigham Young (Glen R. Stubbs, "A Biography of George Albert Smith, 1870-1951" [PhD diss., Brigham Young Univ., 1974]; Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* [New York: Macmillan, 1992], 3:1326-29). Little is known about Elisha Groves. He was born in Kentucky in 1797 and ordained a high priest on September 10, 1833.

6 James Amasa Little (1822-1906) was a pioneer in southern Utah. He joined the Church in St. Louis in 1849 and migrated to Utah in 1850. He lived in Parowan, Cedar City, and Kanab, Utah.

Col; and Mathew Caruthers Major; John L. Smith Adjutant,<sup>7</sup> and myself Sergeant-Major.

**May 11, 1851**—I omitted to state that on May 11<sup>th</sup> Pres<sup>t</sup> B. Young<sup>8</sup> and the leading men, came down to Louisa, and spoke highly of the labors performed. At a public meeting held in the unfinished log meeting house, the name of the place was named Parowan, an Indian word The night before he arrived, snow fell six inches deep, but soon melted away again.

[written in margin]

*First name of Parowan was Louisa*

**September 15, 1851**—This day the first Territorial election was held, at which I officiated as Clerk of Election.

**November 17, 1851**—I was elected City Recorder of Parowan City, and clerk of the County court.

[written in margin]

*Dance*

In the summer Walker came one Sunday and had us all dance on the dusty ground in clouds of dust. He said we did not know how and he would show us. His men then danced, & he told us "now you see how men should dance."

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**1851**—I taught school about a month, and gave it up near christmas, much to the indignation of Judge Lewis who tried to brow-beat me in a public meeting.

**January 8, 1852**—This day at a quarter past 9 P.M. myself and Susan Ellen Johnson<sup>9</sup> were married by John L. Smith, at Fort Johnson, situated twelve miles west of Parowan. There were a few couples invited besides. When we retired to rest, our bed was made on the floor, bedsteads being scarce. The next night we slept in a wagon box, and on Jan. 12<sup>th</sup> began keeping

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7 Mathew Caruthers was a member of the stake high council. John Lyman Smith was likely the brother of George Albert Smith and was the first counselor to Elisha H. Groves, president of the Iron Mission in 1851 (Morris A. Shirts and Kathryn H. Shirts, *A Trial Furnace: Southern Utah's Iron Mission* [Provo, UT: Brigham Young Univ. Press, 1991], 124, 229).

8 Brigham Young (1801-77) was the second President of the Church.

9 Susan Ellen Johnson was fifteen years old at the time of her marriage. She was the daughter of Joel H. Johnson. They were married for sixty-seven years.



**Fig. 2.1—Susan Ellen Johnson Martineau, first wife of James Henry Martineau. Courtesy of James Henry Martineau Family Organization.**

house in a building I rented in Parowan. I had only known Susan a few weeks, but could see no use for a long courtship. I rented a one room log cabin, dirt floor.

**January 12, 1852**—Our stock of household goods was not very extensive, mine consisted of two iron spoons and a Serape, or Mexican blanket. She had two quilts, a towel, a few pounds of feathers and a few other little things, and a few cooking utensils borrowed. We also had one chair, and a hen. In the spring we went to live by the farm 2½ miles from town, having made a kind of dug-out in which to eat and cook, with a wagon box for a bed room. We lived there for several weeks, when one night I was away Susan heard some one prowling around, and in the morning we found tracks made by some one. We moved back into town again.

I boarded Urban Van Stewart for several weeks, and when we came to settle, he managed to bring me in debt, greatly to my astonishment.<sup>10</sup> He was a regu-

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**10** Urban Van Stewart was married to Mary Ann Jones. They lived in Beaver, Utah.

lar skinner, and once when he owed me, gave me some wheat rotten and stinking. He it was he who caused the indian fuss at Ogden,—I have before mentioned, by his killing White-Cloud, the Shoshone chief, for taking some of his garden stuff.

**May 13, 1852**—This evening, at about 8½ P. M. Susan and I were sealed by Elder Geo. A. Smith, in company with Jesse N. Smith and others.<sup>11</sup>

**May 7, 1852**—Pres<sup>s</sup> B. Young & Company arrived and gave us much praise for our labors. I was introduced to him.

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**1852**—During the winter I acted as Tithing Clerk, receiving but little pay;<sup>12</sup> I also served as Sergeant Major, Recorder for Parowan city, Clerk of the Municipal Court, and Clerk of the Probate and County Courts. For most of this I received but very little pay, and spent a great deal of time for the public, but I considered I was doing good, and did not grumble. I also studied Astrology under John Sanderson,<sup>13</sup> and had made considerable progress. Abut spring, I concluded to give up that study, also that of magic, thinking it too sharp tools for me to work with.

Abut [about] this time I had thoughts of going down to the Rio Virgin<sup>14</sup> to help build a new settlement, being coaxed to do so by John D. Lee.<sup>15</sup> Cotton, grapes and fruit can there be grown in profusion.

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**11** Jesse N. Smith was noted for his good judgment and knowledge of the gospel. He was first counselor to John Calvin Lazelle Smith, president of the Parowan Stake in 1855. Martineau was second counselor (*Shirts and Shirts, A Trial Furnace*, 125).

**12** Tithing today is a contribution made by members of the Church that fund activities. In pioneering days, a tithing clerk was the individual within the stake appointed for collecting the tithes.

**13** Not a lot is known about English immigrant John Sanderson. In 1852 he was forty years of age and a member of the choir (*Shirts and Shirts, A Trial Furnace*, 51, 438).

**14** This would be one of the numerous settlements along the Virgin River in southern Utah. Today, Zion's Canyon, Hurricane, Washington, and St. George are in this area.

**15** John D. Lee was a prominent southern Utah colonizer. He is notorious for his involvement in the Mountain Meadows Massacre, which took place in September 1857. In this incident a group of Missourians and Arkansans migrating across the plains was massacred. Lee would later be tried and executed for his involvement (Leonard J. Arrington, *Brigham*

**June 3, 1852**—I joined organized a club to lecture, on being solicited, not because I thought I could do much, but to improve myself in speaking, so that when called to go as a missionary, I can do some good.

About this time I had a dream, as follows:—

I thought I stood on the bank of a very wide river, clear, deep and with an even current, with a vast multitude of men and women who were being baptized by a fine portly man, with a good countenance and hair about half gray. As he looked round he saw me, and beckoned me to come and assist him. My duty was, as each person was baptized, to reckon up the value of the various items of their property, and sum it all up. I saw that as each person went forward, he gave in a list of his property, which I was to reckon up as before stated. This dream surely means something. The interpretation, as I had it, is, that I shall have much to do in the business affairs of the church, and that to a certain extent, it is my Calling. This dream I had before I was called to assist in any public business.

I also think that the time will come, when a person who joins the church will at the same time give in all his property.

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**June 18, 1852**—Moved up from the field, and rented Benj. Jone's<sup>16</sup> house for \$1. [\$23] per month.

Being very poor, and spending so much of my time for the public for nothing, and seeing others working for themselves, I had thoughts as to whether I ought to still do so or quit it. I finally reasoned thus, that although I did not get much available pay, I gained a rich experience, and I would still try to be useful to the church and do all the good I can, trusting to the Lord for my reward.

**Saturday, September 4, 1852**—To day it rained hard, reminding one of the States. Last year hundreds of acres of grain were lost because of the scarcity of water. We made a canal about 6 miles long to bring the waters of Red Creek into our field, but the ground was

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*Young: American Moses* [Urbana, IL: University of Illinois Press, 1986], 176, 259, 279–81, 285–86; Juanita Brooks, *The Mountain Meadows Massacre* [Norman, OK: Univ. of Oklahoma Press, 1991]).

16 At this writing, no Benjamin Joneses match this entry.

so dry that we never could get the water to run into the field. It all soaked away or else it evaporated before it got there, although at the upper end there was a large stream constantly running in.

When Pres<sup>s</sup> Young and the Twelve first came to Parowan, Pres<sup>s</sup> Kimball prophesied, that the water would increase in this country as the necessities of the people require it; and said “write it down.”<sup>17</sup> I do so.

[written in margin]

*He said, “As the people increase in these vallies, and their necessity for water increase so shall the waters increase. Write it down, for it is true.” It was true.*

This season many persons apostatized from this mission on account of the hardships and privations, scarcity of water &c. There were no stores, no market, no money, no medicines, and not much of anything except hard work. We had, in the first season (1851) to fence our fields, make many miles of water ditch, put in and raise and harvest our crops, build houses, make cañon roads, build mills, herd and guard our cattle and horses and make frequent expeditions after thieving indians. No one can imagine what a burden of labor this was, except those who have the experience. Add to this, standing guard every three or four nights, and no wonder people got tired of it.

My own experience in 1851, was something like this:—After working hard all day, with nothing but dry bread and water, to come home to camp at night, milk the cow then make a pot full of thickened milk, or take a cup of bread and milk.

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**1852**—This diet, continued for weeks and months, finally became so tiresome, that I often vomited as soon as I ate.

How did we get our meal! One of the settlers had a large kind of Coffee mill, in which we could grind a peck of wheat in about 20 minutes. Round this would stand eight or ten tired and hungry men, waiting for their turn to grind. The meal when ground, was very coarse—only fit for mush.

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17 This is likely Heber Chase Kimball, first counselor to Brigham Young.

In 1851 William Rice bought an indian girl, a prisoner—from a band of Utahs,<sup>18</sup> and just before leaving the settlement, they stole her away, in order to sell her again at some other place. We went up to their camp to demand her, one Sunday morning. There were about a dozen of us, armed with rifles. They had sent off all the squaws and pack animals, except the wife of the chief and her pony, which she had not finished packing, leaving fifteen warriors well mounted and armed to bring up the rear. They denied all knowledge of her, and were about to leave, when John Steele, our leader, told Bob Gillispie to go and seize the squaw's horse.<sup>19</sup> He did so, and I was then sent to help him keep it. An indian rode up and struck the pony to make it break loose, but both Bob and the squaw held tight—the squaw trying to drag the horse away, jabbering all the time. The Chief had not yet mounted, but stood under a Cedar, with two of our men watching him, with finger on trigger and looking him in the eye. His men had surrounded us, each behind a bush or tree, with rifle leveled and cocked, waiting for the word from the chief. In his tight fix he could not give it, and as he stood there, looked like a very demon, his eyes flashing fire and his lip quivering. Once he made a motion as if to raise his gun, but W<sup>m</sup> Rice lowered his muzzle a little, to cover him better, and he became quiet again.

Meantime the other indian, determined to get the pony, tried to ride his horse over me, but knowing he could not if I stood straight up like a post, I did so and the horse sheered off one side.

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**1852**—I yelled at him, for my patience was giving out, and he also took to a tree with rifle cocked. Seeing we could do nothing by talk we started for Camp, about ¾ of a mile off, taking the pony with us,—keeping our rifles cocked and leveled on the indians, ready

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**18** This could be William R. Rice or William K. Rice. The tribes of Utah included the Utes, Shoshones, Paiutes, Goshutes, and Navajos. The Church worked to maintain positive relationships, but it was not always easy (Shirts and Shirts, *A Trial Furnace*, 437; Ludlow, *Encyclopedia of Mormonism*, 2:981–85; Ronald W. Walker, “Toward a Reconstruction of Mormon and Indian Relations, 1847–1877,” *BYU Studies* 29 [Fall 1989]: 23–42).

**19** This is likely Robert Hemphill Gillispie (1829–65), also a newly married resident of Parowan.

for battle. The squaw went along with the horse, holding him back by the halter all the way. Several times the indians seemed about to fire on us, but would give it up again. The Chief shot his own horse, he was so mad. When we got to the fort, I was told to keep the horse, but the squaw almost got him away from me before I knew it, although surrounded by fifty people. She tied a knot in his tail for a stirrup, and had almost mounted him, whip in hand, ready to dash away, when my attention was called to her just in time to prevent her daring feat.

The indians found we would not give up the horse unless we got the girl, and as she was miles away, and not come-at-ible, they brought another little indian, a boy about three years old, and gave him in place of the girl and went away. Two days after the girl came back, having escaped from her abductors. So Rice had two indians. The girl—about 13 years old—I named Cora; the boy William named Mosheim, and he kept and raised them in his family.<sup>20</sup>

In this adventure, our lives hung on a hair. Nothing saved us but the awkward position of the Chief. When we got home, Rice thought he would clean his gun, but found he could not shoot it off, it being empty. He was in a pretty fix, but did not know it until all danger was over. My own gun, (a borrowed one) was about as bad.

Rice moved back this fall to Farmington, and sold me an old, lazy yoke of oxen, for \$130. [\$3,040] on credit. I had borrowed a wagon of Father-in-law Johnson.

We built a two story adobie house, making the adobies ourselves; we also got our own lumber, and rock. I laid the foundation. Rice sold the house to Edward Dolten in the fall.

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**1852**—A settlement was made on Coal Creek called Cedar City, for the purpose of making Iron, and settled mostly by poor English saints.<sup>21</sup> We in

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**20** This is Cora Rice, born circa 1842 in Washington, Utah. There was little information related to her family or her life in the source material. A search for Mosheim Rice revealed no information.

**21** The Martineau journals are of critical historical importance as illustrated here because they provide a firsthand account of the development of southern Utah. Parley P. Pratt was

Parowan, were called upon to labor in helping build a furnace &c.

Brigham prophesied on his first visit, that this would be the richest part of the Territory eventually.

**September 1852**—A few weeks since Br. Philip K. Smith<sup>22</sup> found another vein of coal in Coal Creek cañon, better than the other, and in a better place. He was repairing the road and found it by an accident. We rejoiced much at this discovery.

**August 29, 1852**—I was appointed Tithing Clerk again, in place of Chapman Duncan.<sup>23</sup>

**September 24, 1852**—We learned that at a Conference held in August, over 100 Elders were appointed to go on foreign missions, among them Chapman Duncan and James Lewis<sup>24</sup> were appointed to go to China. I felt quite a desire to go too, because I expect to go at some time, and now I have but little family to hinder. But I do not wish to go, unless called by authority.

A few days since Bishop Tarlton Lewis appointed me one of his counsellors; but I declined, because I felt that I was too young and inexperienced. This was on

Sept. 18<sup>th</sup>/52. As he still said he desired me to act, I consented.

**Friday, October 1, 1852**—To day I bought some valuable books to the amount of \$24. [\$562] of Mrs. Carter, wife of A. W. Babbit, now on her way to California.<sup>25</sup> I gave a silver lined six keyed flute, bowie knife, 100 gun caps and some other small items. I also traded oxen with her and got a good wagon to boot, for which I was very thankful. I can now let my father-in-law have his again.

This day Rich<sup>d</sup> Harrison and Geo. Wood of Cedar started for Salt Lake City with a pig of iron,—the first fruits of the iron works.<sup>26</sup>

**Sunday, October 17, 1852**—To day John D. Lee baptized fifty eight indians—Pah-Eeds and four whites, who were confirmed in the evening. We had considerable trouble to get their names. Nearly all the tribe have now been baptized

**Monday, November 1, 1852**—To day I was appointed Church Recorder in place of James Lewis, who is going on a Mission to China.<sup>27</sup>

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**December 15, 1852**—Yesterday forty Elders arrived from the north on their way to San Diego, California, among whom was Benj. F. Johnson, Susan's uncle, on his way to the Sandwich islands.<sup>28</sup>

As I was helping to measure oats for the missionaries, I stood in the mud and snow barefooted, having

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the first to camp in Parowan, during the winter of 1849–50. Exploring the area he found a significant deposit of iron ore (Janet Burton Seegmiller, *A History of Iron County: Community above Self* [Salt Lake City: Utah Historical Society, 1998], 23). Brigham Young was quick to organize the Iron Mission and called missionaries to develop and settle the area (Seegmiller, *History of Iron County*, 57–71). In December 1850, George Albert Smith led the first group from Provo to Parowan (Seegmiller, *History of Iron County*, 44–54). Cedar City was first called Little Muddy, then Coal Creek, and then named for the “cedar” (actually juniper) trees prevalent in the area. There were many attempts to process the iron and coal from the area, and a good deal of ore was shipped to California, Colorado, and other Utah smelters, but none of the Iron Mission efforts fulfilled expectations (Shirts and Shirts, *A Trial Furnace*, 409–20).  
**22** Philip K. Smith is more than likely Philip Klingersmith. He was a Cedar City bishop and a leader in the Iron Mission (Shirts and Shirts, *A Trial Furnace*, 124, 156, 390–91).  
**23** Chapman Duncan (1812–1900) was born in Bath, New Hampshire. He joined the Church when he was twenty years old. He wrote a brief account of Parowan's settlement in 1852. He was the clerk in the Parowan Canal Company (Shirts and Shirts, *A Trial Furnace*, 127, 244, 429).  
**24** James Lewis was the county recorder (Shirts and Shirts, *A Trial Furnace*, 74).

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**25** This is likely Almon W. Babbitt, one of the leaders of the Saints in Kanesville, Iowa. During the effort to establish the State of Deseret, Babbitt was appointed a representative to Congress with the charge to carry the cause of statehood (Ludlow, *Encyclopedia of Mormonism*, 1:371; Dale L. Morgan, “The State of Deseret,” *Utah Historical Quarterly* 8 [1940]: 65–251; Arrington and Bitton, *Mormon Experience*, 53, 163; Arrington, *Brigham Young*, 234–35).  
**26** Richard Harrison and George Wood were among the original settlers of Cedar City (Shirts and Shirts, *A Trial Furnace*, 172–73, 178–79).  
**27** Four brethren were selected to go to China. They were James Lewis, Hosea Stout, Walter Thompson, and Chapman Duncan. They left for the mission from San Francisco on March 8, 1853, and arrived in Hong Kong on April 27, 1853. Their mission was cut short due to the Taiping Rebellion.  
**28** Benjamin F. Johnson (1818–1905) was one of the original members of the Council of Fifty.

no shoes, Uncle Benjamin gave me an old pair of his, for which I pray God to bless him forever. They were about four inches too long for me, with high heels. After wearing them a few weeks, the heels stuck out behind like a rooster's spur. There were no shoes to be bought in Parowan, those having leather or shoes being able to keep them.

**Thursday, November 4, 1852**—This day my son Henry Augustus was born at 20 minutes past 12 (at night)<sup>29</sup> The moon was in the last quarter, and not up yet. He weighed 8½ pounds. Before retiring to rest, we named, blessed and consecrated him to the Lord.

For a good while before Henry was born, we had been very destitute of clothing and food. I had only one old shirt, an old ragged pair of pants, no coat or vest. Susan had no dress even, and no shoes. As the time for her confinement drew near, and we had not the slightest article to cut up or make for the expected one, and could buy nothing for want of money, we knew not what to do. A rich man owed me \$11.00 [\$257] for work I had done to be paid in lumber. I stated my extreme circumstances, and as he had a great abundance of all kinds of goods,—flannels, domestics, Calicoes, &c I tried to get some. He refused me any. I then offered to give him the whole amount for one half the value in goods. No. I then offered the whole debt if he would give me two or three dollars worth of flannel. He refused, saying he would pay lumber as agreed, but would pay nothing else. His wife also owed my wife for washing, three yards of domestic, but she also refused to pay even that, although she knew our peculiar circumstances.<sup>30</sup>

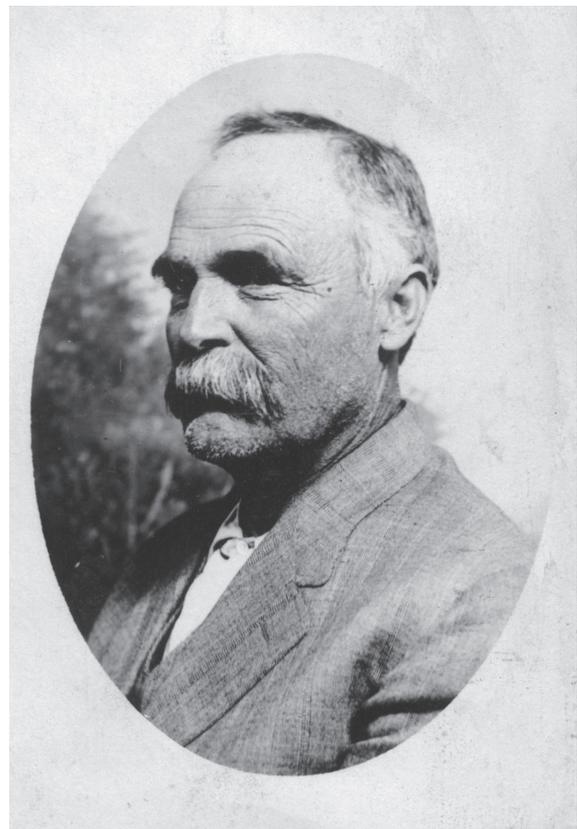
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**1852**—At the last, I had the good fortune to borrow .95¢ of Father, with which I got a little flannel just in time. Susan lost her courage but once, and cried a little. I said “Did you ever know a child born and go

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**29** Henry Augustus Martineau later lived in Prescott, Arizona. He passed away October 12, 1941. He is the first of thirteen children born to James Henry Martineau and Susan Ellen Johnson.

**30** Martineau began to write for the newspaper on November 6, 1852. Eventually he would be considered a frontier reporter (*Deseret News*, November 6, 1852). Martineau's articles are online at <http://www.lib.utah.edu/digital/unews/>; hereafter referred to as Utah Digital Newspapers.



**Fig. 2.2—Henry Augustus Martineau, son of James Henry and Susan Ellen. Courtesy of James Henry Martineau Family Organization.**

naked? She said “No”. Well, said I, I don't think ours will be the first to do so”. She said she guessed not, and dried her eyes.

I cannot help thinking that the Lord will reward that rich man and his wife some time. as he deserves.

When Henry was born, there was a furious snow-storm raging, and the room was full of fine sifting snow which fell all around in the room. But by the blessing of the Lord, my wife did not take cold.

**Sunday, November 21, 1852**—To day Geo. A. Smith returned to Salt Lake city, having organized the Iron Company, consisting of 13 members, each of whom are to pay \$100. [\$2,338] for a share.

In the evening Erastus Snow and Franklin D. Richards arrived and preached in the hall. Br. F. D. Richards and Ephraim Tarlton Lewis blessed my son Henry, giving him the promise of great blessings.<sup>31</sup> It

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**31** Tarlton Lewis (1805–90) was bishop of the Parowan Ward (Seegmiller, *History of Iron County*, 50).

was prophesied that Henry should live long, his days be filled with usefulness, Should prophesy, bring thousands to a knowledge of the truth, and be shining ornament in the Kingdom of God.

**Monday, November 22, 1852**—A severe snow storm began to day, lasting until noon of the following day. It fell 8 inches deep—unprecedented in this part of the country

Before Geo. A. Smith went, he counseled me to continue clerking for the church, and trust in the Lord, which I intend to do if I can.

**Thursday, December 2, 1852**—This day a party of brethren drove out 150 horses of Walker’s band of Utahs, which they had turned into our field of grain, some of which was gathered in and some still in the shock. They (the Utes) said the land was theirs, and they should put their horses where they pleased. We told them if they put them in our field we would turn them out. They said if we did, they will destroy our settlement.

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**1852**—It blew over for the time, but on the next Sunday they turned in about 200 horses again, declaring to the brethren who tried to hinder them, that they would put their horses where they pleased, adding many threats. After turning out their horses, the indians spent the night in the war-dance and yelling like devils. We spent the night in preparing for battle, running bullets &c. On the following morning, the indians seeing that we would not give in, did so themselves, and went away with their animals. Our decision had a good effect—the indians never again tried to brow-beat us. We dreaded the result, but felt that if we showed weakness, they would run over us more than ever.

**December 7, 1852**—To day C. C. Rich and A. Lyman with a small party arrived from San Bernardino, and we had a party in the evening. Br. Grouard<sup>32</sup> was also there, just returning from a seven years mission in the Pacific. Br. John Murdock<sup>33</sup>

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**32** Benjamin Grouard was a missionary in French Polynesia.  
**33** John R. Murdock served in the Mormon Battalion and at one time directed the mail service between Independence, Missouri, and Fort Laramie, Wyoming. At this time he was serving on the high council of the Beaver Stake (Andrew

was also there, just returning [from] a mission to Australia.

**December 25, 1852**—Had a party to night.

In the latter part of this month, we received the printed revelation on marriage.<sup>34</sup> Pres<sup>s</sup> J. C. L. Smith and John Steele<sup>35</sup> preached on it, and Mrs. Samuel West also spoke in favor of it, being the first woman who ever advocated the plurality of wives in Iron County.<sup>36</sup> May she be forever blessed.

**January 10, 1853**—To day, at the request of the authorities, I began teaching school, at the rate of one bushel of wheat pr day, which we call \$2.00, [\$47] but in reality only about \$1.50 which is a very small price.

**Sunday, January 16, 1853**—To day Bp. Henry Lunt of Cedar,<sup>37</sup> gave us a good discourse, followed by Pres<sup>s</sup> J. C. L. Smith, who cautioned us to be on our guard against the Utahs, who make great threats. We also received the Deseret News, brought by three men.<sup>38</sup>

A few days ago the Utahs fell upon a band of Pah-Eeds near the iron spring, killed 15 or 20 and captured

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Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints* [Salt Lake City: Andrew Jenson History Company, 1901–36], s.v. “John Murdock”).  
**34** This a reference to the first public announcement of the practice of plural marriage. That announcement became official on August 29, 1852 (David J. Whittaker, “The Bone in the Throat: Orson Pratt and the Public Announcement of Plural Marriage,” *Western Historical Quarterly* 18 [July 1987]: 193–314).  
**35** J. C. L. Smith served as stake president in Iron County. He worked as a local attorney as well as superintendent of the iron works (Shirts and Shirts, *A Trial Furnace*, 217, 416, 464). John Steele was a member of the Mormon Battalion. His journals are in the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.  
**36** Samuel West was among the early Cedar City settlers who participated in the exploration for iron ore (Shirts and Shirts, *A Trial Furnace*, 263, 453).  
**37** Henry Lunt was among the Iron Mission settlers. He later became a bishop in Cedar City (Brooks, *Mountain Meadows*, 180).  
**38** The weekly *Deseret News* began June 15, 1850 (Monte Burr McLaws, *Spokesman for the Kingdom: Early Mormon Journalism and the Deseret News, 1830–1898* [Provo, UT: Brigham Young Univ. Press, 1977]).

a number of squaws and papposes, which they will probably sell somewhere.

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**January 23, 1853**—To day Dr. W<sup>th</sup> A. Morse died, being the first in any of the settlements south of San Pete.<sup>39</sup> At the request of Pres<sup>t</sup> Geo. A. Smith I collect- ed items of his life, and forwarded to the Historian's office for record.

**Monday, February 7, 1853**—To day I moved into my new house. It is a small one, 16 feet square, with a lumber roof. It is built of adobies. I built it in the face of many difficulties, and thank the Lord for being able to do even so much. Susan helped me lay the adobes.

**Wednesday, February 16, 1853**—To day an indian brought word that two brethren had been killed by the Big-Muddy indians seven sleeps previ- ously.<sup>40</sup> But we found they were two gentiles that were killed. They started for California with no animals or arms, and probably intended to steal an outfit. On the 17<sup>th</sup> 17 men went south to learn full particulars, and found it as above stated.

**Saturday, February 19, 1853**—To-day was orga- nized a Branch Council of Health. Pres<sup>t</sup> J. C. L. Smith was chairman and myself Secretary of the meeting. Much good instruction was given. About forty per- sons became members.

**Monday, February 21, 1853**—To-day John Steel and five others, who had been south to the Rio Virgen for emigrant iron returned, having gathered up nearly three tons of iron, in tire, bolts, &c. Most of it they left at Cedar to help on the iron works.

**Tuesday, March 1, 1853**—This evening, myself and nine other young men met at my house and orga- nized into a society for improvement in speaking and composition. We called it the Parowan Excelsior Society.

**Friday, March 4, 1853**—To day, the County Court appointed W. H. Dame, J. H. Martineau and

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39 William A. Morse was among the oldest of the Iron Mission settlers. He was sixty-four and a physician (Shirts and Shirts, *A Trial Furnace*, 437, 446). Sanpete County is located in central Utah. Manti and Ephraim are its largest cities today.

40 Located in southwest Illinois, the Big Muddy River is a tributary of the Mississippi River.

Henry Lunt a board of School-teacher examiners for Iron County.<sup>41</sup>

**Friday, April 1, 1853**—To day I received ten dol- lars in gold for services as County Clerk—the first gold I have received since I came into the Church.

**Sunday, April 3, 1853**—Nephi Johnson came to day for Dr. P. Meeks, for his father who is very sick with dropsy.<sup>42</sup>

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**1853**—For a good while past he has been in very poor health, and has spent much time in writing poetry.

**Sunday, April 10, 1853**—This evening, about an hour before night, a party of thirteen men, I being one, started to take a company of emigrants who were camped at the Iron Spring, thirty miles distant. They had been trading arms and ammunition to the Utahs, and had stolen a span of fine horses from Parowan. About dark we arrived at Summit creek, where Walker and his Utes were camped, about 300 in number. Walker and Ammon rode out to meet us, and we all stopped to "talk." While all in a huddle together, Walker's indians completely surrounded us in a triple circle. About thirty feet from us was a circle of 25 indi- ans on horseback, armed with rifles and bows, with arrows having heads 3 inches long: next behind them was a circle of indians on foot with bows and arrows;

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41 William H. Dame was among the early settlers of Paragonah. He was a Parowan major and stake president (Shirts and Shirts, *A Trial Furnace*, 123–24).

42 Nephi Johnson would have been nineteen years of age dur- ing this visit. He was a farmer, delivered the mail between Parowan, Cedar City, and Kane County, and later was a selectman (Martha Sonntag Bradley, *A History of Kane County* [Salt Lake City: Utah State Historical Society, 1999], 134; Shirts and Shirts, *A Trial Furnace*, 434). Selectmen were town officers chosen to manage the affairs of the settlement and provide for the poor. These people were often organized as a board and constituted a kind of executive authority (*The Diaries of Charles Ora Card: The Utah Years, 1871–1886*, ed. Donald G. Godfrey and Kenneth W. Godfrey [Provo, UT: Religious Studies Center, Brigham Young Univ., 2006]). Priddy Meeks (1795–1886) was a physician and fifty-seven at this writing. He was part of the Nauvoo exodus and volunteered in 1851 to help in the settlement of Parowan (Shirts and Shirts, *A Trial Furnace*, 436). Dropsy is swelling caused by an unusual accu- mulation of water in the body.

and then a circle of indians on foot armed with rifles. Besides this, having halted between two deep ravines, they were filled with indians with bows and arrows. They could not have selected a better spot to stop us, and they surrounded us in such a way that we had no idea that they intended any mischief. We thought they were coming up to listen to the talk.

Soon we noticed the order they stood in, and that they kept their eyes fixed on us. In the mean time, Walker, the Great War Chief, the “King of the mountains” as he was styled, was talking in a very menacing manner.<sup>43</sup> He asked what we were there for—we told him. He said we lied, the Emigrants had stolen no horses. It was our business to raise wheat, and not be there with guns in our hands at that time of the day. All at once all the indians cocked their guns and leveled at us. Our lives hung on a hair. Some of us had our guns in one position, some in another, but none had them in a position to use, and two of us were unarmed. There we were, all in a huddle, and if they fired, there would be no chance for us.

We thought if we could get outside the circle, we would have a better chance for our lives.

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**1853**—So we told them may-be they were right, and we would go home. Walker said if we would go home, we might, so they let us out. We rode off some distance, and at first, thought to fight them, but concluded to go back and acquaint the settlers with what was in the wind. They sent spies who followed us home. The authorities immediately set sentinels and held a council, while the people spent the night making balls and preparing for fight.<sup>44</sup> The indian spies seeing our preparations hastened to Walker, and they all fled into the mountains, except one indian they left to watch.

The result of deliberations was, to send an express to Brigham and ask his counsel. Accordingly, Samuel

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**43** Walkara, or “Walker,” was a chief of the Paiutes who played a prominent part in developing friendships between the Saints and the Native Americans. He was an intelligent leader as well as having a reputation as an accomplished horse thief. He spoke Spanish, English, and several of the Indian languages (Arrington, *Brigham Young*, 212–18; Shirts and Shirts, *A Trial Furnace*, 317–41).

**44** This refers to making ammunition for their guns.

Lewis was sent, starting before daylight.<sup>45</sup> He reached Salt Lake City in four days, a distance of 260 miles. Brigham told him to tell us to keep peace with the indians at any price. Sam got back, having been gone eight days, and riding 520 miles.

The names of those who formed this Company were James A. Little, E. Curtis, myself, S. F. Howd [Howard], Jesse B Lewis, Sidney Burton, B. Carter, Sam Lewis, J. S. Hyatt, A. W. Clyde and E. Ward, armed; and S. Gould and P. Shirts unarmed.<sup>46</sup> I had only a rifle, hard to load, and a restive horse. In the time when we expected every moment to feel their bullets tearing through us, my fear was, not of death, but of falling wounded in their hands to be tormented.

The fuss all arose from a little boy telling an indian that we were coming out to fight Walker. He believed it and took measures accordingly.

The emigrants who had stolen our horses heard we were coming after them, and let the horses go, and they came back to Parowan. So it all came right at last. About an hour before we were taken, old Dr. Meeks on his way to see my father-in-law, was taken by them but at his earnest entreaty they let him go again.

**Saturday, April 30, 1853**—To day C. C. Rich and A. Lyman came to Parowan, with a company of 30 mounted men commanded by Capt. William W. Wall who were sent from Salt Lake City to scour all the Southern vallies, and be on the watch for either hostile indians or Mexicans, who, we have reason to think, meditate hostilities against us.<sup>47</sup>

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**1853**—A few days ago I was appointed Adjutant of the Cavalry Battalion commanded by Lt. Col. James A. Little.

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**45** Samuel Lewis was a sergeant in Militia, Company C, Parowan, First Platoon (Shirts and Shirts, *A Trial Furnace*, 493).

**46** These are members of the Militia, Company C, Parowan, which had five platoons (Shirts and Shirts, *A Trial Furnace*, 492–98).

**47** William W. Wall was a missionary who served in Australia and upon his return with immigrants in 1856 provided an account of the Indians (Brooks, *Mountain Meadows*, 132–33).

**June 13, 1853**—Yesterday morning there was a frost on the ground, but it did not injure vegetation much.

To day our cow calved, and we feel much blessed in having milk to use.

The iron works at Cedar are prospering, and the road to the new 8 ft vein of coal is rapidly progressing.

**June 29, 1853**—This evening Pres<sup>t</sup> J. C. L. Smith appointed me to be chorister of the choir, a position I do not desire.

**July 4, 1853**—We all went into the cañon and got a new liberty pole 88 feet long, and very straight.

**Wednesday, July 20, 1853**—This night at about 11½ P.M. an express arrived from Payson, bringing news that the indians had begun hostilities, killing a young man named Dabney Neel, while on picket guard. They also stole the horses of the settlement.<sup>48</sup> Elder F. D. Richards came with the Express.

**Saturday, July 23, 1853**—To day had a good celebration at Parowan.

**July 25, 1853**—While returning from Cedar, where we had been to spend the 25<sup>th</sup> July (the 24<sup>th</sup> happening on Sunday) we met an express from the news north with important news.

Pres<sup>t</sup> Young had sent orders to all persons living outside of forts, to at once move in and take means to secure their stock. Another man had been wounded at Payson, and Br. G. A. Smith had his horses stolen by the indians at Nephi. A force of 150 men pursued the indians as far as Uinta valley, near Green River, but without success, and were recalled by the Governor, as being too weak.

**August 10, 1853**—Many things have transpired since my last entry. Some of which I will speak of. Several expresses have arrived from the north, bringing word of the killing of more of our brethren in Utah County.

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**48** Accommodating the Native Americans in Utah was a challenge for the settlers and leaders of the Church. Here in the Martineau journals, we see a firsthand account of the significance of these struggles in daily life. For an overview of the conflicts, see Arrington and Bitton, *Mormon Experience*, 145–60; Arrington, *Brigham Young*, 210–22; for the local perspective of these events, see Shirts and Shirts, *A Trial Furnace*, 317–41.

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**1853**—George A. Smith was given extraordinary authority by Gov. Young and was appointed Colonel, commanding all the Country South of Salt Lake County.

The settlers of Allred's settlement, San Pete Co. had been counseled to move into the fort for protection, but they declined, saying they were able to take care of themselves, and of the whole Ute nation.<sup>49</sup> The next day after sending back the above answer, at 10 A.M. the indians drove off all their cattle herd, 175 in number, and 15 horses.

The Allredites then concluded to take the Counsel given and move in, and sent to Brigham for help. He answered, that as they were able to take care of themselves and the Utes too, they did not need any help, and declined sending any.

A few days afterwards, Edson Whipple with 6 men retook 26 head of stock from the indians.<sup>50</sup>

The people of Utah County would not move into forts, until many had been shot. Br. Geo. A. Smith advised the people of Springville to move in. They did so and that night one man on guard was shot. It was afterwards found that Walker had intended to attack the place with 400 warriors, and was only deterred by the timely precautions taken.

On Tuesday Aug. 2, Col. G. A. Smith, accompanied by Lt. Col. W. H. Kimball and 36 men arrived.<sup>51</sup> Orders were immediately given to abandon and destroy Paragoonah, five miles from Parowan, inhabited by about 25 families. Those who had Log houses, moved them in, but those who had adobie dwellings had to destroy them, so as not to give cover for the indians.

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**49** James Allred was among the first Danish settlers in central Utah (Andrew Jenson, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, 2nd rev. ed. [Salt Lake City: Deseret News, 1914], s.v. "James Allred").

**50** Edson Whipple (1805–94) was among the first settlers to journey to the Salt Lake Valley in 1847. He was a captain in the 1850 Iron County Militia. He would have been forty-eight years old at this mention in the journal. He was a tinsmith (Shirts and Shirts, *A Trial Furnace*, 440).

**51** William H. Kimball was the son of Heber C. Kimball. He was a member of the Mormon Militia as a lieutenant colonel. He started a stagecoach business and later served a mission in England (Shirts and Shirts, *A Trial Furnace*, 237, 320, 324).

Br. W. H. Dame had a fine house, just finished, costing \$3000 [\$70,150], which had to be leveled.

Fort Johnson had been evacuated, but 15 families were about to move back, to keep the place as a herd-ground, when Col. Smith arrived and countermanded it, as it was thought best to keep but two posts in the County.<sup>52</sup>

Col. Smith also brought orders that all surplus stock be sent to Salt Lake for protection, and if necessary the women and children also.

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**1853**—On Sunday, Aug. 7. an express from Cedar brought word that a large portion of the people of Cedar had rebelled, and refused to let their surplus stock be sent north: some even got their guns, and swore they would blow him through before their stock should go north. Lt. Col. Kimball's Command were at once sent to Cedar, to quell the mutiny, and eight men were arrested, and placed under guard. The people still being refractory, an express was sent to Gov. B Young, and the next night, (Aug 10) an express came to Parowan from Col. Smith for ammunition stored there.

On Wednesday the 10<sup>th</sup> Col. Smith and the officers had decided to leave the people to their own fate, but Geo. A. determined to try once more, and this time his efforts were successful, and the stubborn ones gave in promising to do as they were told. The military were camped half a mile from the settlement, not feeling safe in it.

A. J. Stewart then laid out a fort for them, the other not being deemed secure.<sup>53</sup>

Col. Smith spoke to us at Parowan Aug. 10, and said he considered the people of Cedar in a dangerous situation, on account of their disobedience, but he felt as safe in Parowan as in Salt Lake City, and said if we would do as we were told, not one of us should be killed or wounded. This was fulfilled [Last sentence added in shaky handwriting, presumably when he was old.]

.....

**52** Fort Johnson was located just outside of Cedar City where Enoch is today.

**53** This could be A. L. Stewart, who was a settler in Kane County.

**August 11, 1853**—A court of inquiry convened to day to try the mutineers, and Capt. Jacob Hofheines being detailed to go, leaves me in temporary command of the post until he returns.<sup>54</sup>

**Sunday, August 14, 1853**—This evening Rob<sup>t</sup> H. Gillespie arrived with news from the north, that the indians had burned Hamilton's Mill, with 20,000 feet lumber and six dwelling houses.<sup>55</sup> They had also attacked some men going north with a herd of cattle, wounding one man, killing 2 horses and wounding some other animals.

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**Tuesday, August 16, 1853**—Elders G. A. Smith and F. D. Richards spoke to day.

**August 17, 1853**—To day G. A. Smith started north with the militia driving 280 head of surplus cattle from Parowan and Cedar. Col. Smith left orders to build a wall round Parowan four feet thick and sixteen high, with bastions.

**August 19, 1853**—Saw a comet this evening, continuing in sight for several nights.

**Monday, August 29, 1853**—To day Ed<sup>d</sup> Williams reported he had seen Utahs chasing horses on the bottoms.<sup>56</sup> John Steel, myself and ten men went out to see if we could find them. We found tracks of 4 or 5 mounted indians, and tracked them Towards Summit, a few miles. When about to return home, we came across a hare, which, instead of running away, squatted down. We all began shooting at it, but missed it all the time, firing over it. We fired about forty shots before it was killed. When we got back to the Fort, we found the walls and roofs of houses covered with people, who had been witnessing our firing, and thought a battle was in progress. They anxiously inquired who was killed or wounded. We had a good laugh over it.

The same evening an express was sent to Cedar, with the information, which returned next day, with orders to send out a party of ten men to reconnoitre.

.....  
**54** Jacob Hofheines (1812–90) was a bricklayer and captain of the Iron County Artillery. He was a bodyguard to Joseph Smith and witnessed his martyrdom (*Shirts and Shirts, A Trial Furnace*, 77, 432).

**55** Hamilton's Mill was south of Cedar City on Shirts Creek.

**56** Edward Williams was among the Iron Mission workers. He was a tailor (*Shirts and Shirts, A Trial Furnace*, 440).

**Tuesday, August 30, 1853**—To-day an Express (A. Henry, of Fillmore) arrived from Salt Lake City, bringing the Governor's proclamation forbidding trade with the Indians in arms or ammunition. I went with A. Henry and Ed. Williams, as Express to Cedar, starting about midnight. Returned the same morning with the reconnoitring party.

**Sunday, September 4, 1853**—To day Jo<sup>s</sup> Chatterly accidentally shot himself in the arm with the rifle.<sup>57</sup> He died on the 7<sup>th</sup> inst.

**Tuesday, September 6, 1853**—To day, Capt. Jacob Hofhiens, commander of the post, was voted down by the Battalion, in consequence of his incapacity, and placed in arrest, to await the action of a court of Inquiry. Capt. John Steele was placed in temporary command.

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**Saturday, September 10, 1853**—To-day the first Conference ever held in Iron County was convened in Parowan. The Stake at Parowan numbered 11 High Priests, 38 Seventies, 28 Elders, 2 Priests, 1 Teacher, and 122 members; total, 201.

I was clerk of the Conference, and it is the first I ever attended. All the authorities of the Church were unanimously sustained, and much good counsel given. The next day, the Conference was held in Cedar.

**Saturday, October 9, 1853**—To day the mail arrived from the north, bringing news that on Saturday, Oct. 1, five men from San Pete were killed in San Pete canyon, while feeding. Their throats were cut and they were otherwise horribly mutilated. The next day, (Sunday 2) the men of Nephi became so enraged when the bodies were brought in, that they attacked and killed eight indians in the town. The indians they killed were friendly, so far as I can learn. At any rate they were not concerned in the murder of the five whites. Rob<sup>t</sup> H Gillispie, of Parowan, was one who participated in this deed.

Our crops are gathered in without molestation from the indians, for which we feel thankful to our God.

.....  
<sup>57</sup> Joseph Chatterley was among the early pioneer educators. Cedar City's first school was held in his cabin (Seegmiller, *History of Iron County*, 191).

Two large companies of emigrants have lately passed through here, on their way to California.<sup>58</sup> They had about 1500 Cattle and 15,000 sheep. At Pine Creek, near Fillmore, the first company had a fight with the Pauvan indians, in which one white man was shot, and several indians killed. The next night they were attacked again, and several indians killed or wounded.

**Wednesday, October 26, 1853**—This morning Lieut. Gunnissons party were attacked in their camp on the Sevier, about 30 miles west of Fillmore, and of twelve, eight, including Gunnisson, were killed. The guide, W<sup>m</sup> Potter, of San Pete, was also killed. The ball did not cut his garments, but passed through the mark over the nipple. The men lately killed in San Pete Canyon, also, had their garments uncut or penetrated by any balls.

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**1853**—Of Gunnisson's company that were killed, all but Potter were horribly mutilated. He was attacked by the Pauvans, in revenge for the attack made on them by Hildreth Company of emigrants, as mentioned just before

**Monday, October 31, 1853**—This evening Elders Erastus Snow and F. D. Richards arrived from the north, with news that Walker had gone to the Navahoes for assistance: that Pres<sup>t</sup> Young was trying to make peace with them, and says the time has come for the gospel to be preached among them.<sup>59</sup> A hundred elders have been sent to Iron County, with their families, to preach among them

.....  
<sup>58</sup> The California gold rush had numerous effects on the Saints. Thousands of travelers heading for California stopped and purchased provisions in Utah; thus, the Church prospered from this migration. Charles C. Rich, a member of the Quorum of the Twelve, was in California between 1846 and 1857. He established the Church in San Bernardino, California. Some members of the Mormon Battalion who were released in San Diego stayed there to earn the money necessary for their return to Utah. Others went to northern California and participated in the construction of Sutter's Mill, where gold was first discovered (Kenneth J. Davies, *Mormon Gold: The Story of California's Mormon Argonauts* [Salt Lake City: Olympus, 1984]).

<sup>59</sup> These were Navajos in southeastern Utah. Brigham Young described them as settled Indians who cultivated the land (Arrington, *Brigham Young*, 210, 218).

**November 4, 1853**—To night, at 12.20 A.M. my son Henry A. Martineau is one year old. He is handsome, smart, has six teeth, and can walk alone across the house.

Many of the people of Cedar, and some few from Parowan, have apostatized and gone to California. They were afraid they would go naked, they said. Poor fools. God is just as able to clothe his people now, as He ever was.

**Monday, November 21, 1853**—To day, a Conference was held in Cedar, presided over by E. Snow and F. D. Richards.<sup>60</sup> It was decided to locate a new settlement at Summit Creek, 6½ miles south of Parowan. There is a dense body of willows, which would conceal hundreds of indians, making it dangerous to pass there while indians are hostile.

At this conference Joel H. Johnson was appointed to farm, and teach the indians to work; also to preach to and instruct them in all good things. He should do these things, and all his children forever, after him.<sup>61</sup>

Nephi's mission and ordination is to go to school, preach to the Lamanites, take up a school for the instruction of indian children: and his mission shall extend throughout all North America, and he is to travel among and live with them from time to time.<sup>62</sup>

**Saturday, November 26, 1853**—To day C. C. Pendleton<sup>63</sup> finished my pistols for which I paid him \$25.<sup>00</sup> [\$585] My wife's uncle Geo. W. Johnson arrived

.....  
**60** Erastus Snow (1818–88) was an Apostle. Franklin D. Richards (1821–99) was an Apostle and President of the Quorum of the Twelve Apostles.

**61** Joel H. Johnson settled in Parowan in 1851. He established a cattle herd near Elk Horn Springs, which afterward was called Johnson's Ranch and Johnson's Springs. It is today known as Enoch. He was also a prolific songwriter known for the authorship of "High on the Mountain Top" and hundreds of other hymns (Seegmiller, *History of Iron County*, 53–54, 170, 240).

**62** The Native Americans hold a significant place in Mormon history. The Book of Mormon presents the message of Christ to them. Brigham Young taught fairness and kindness as the best approach to improve relations and worked to establish educational programs for improvement (Arrington, *Brigham Young*, 210–22).

**63** Calvin C. Pendleton moved to Parowan in 1854 and established a gun and machine shop. Before joining the Church, he had some medical training; thus he performed minor surgeries and set broken bones (Seegmiller, *History of Iron County*, 222–23).

here, on his way to Cedar city to settle, being one of those sent to preach to the Indians.<sup>64</sup>

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**Friday, November 25, 1853**—Hosea Stout and James Lewis returned to day from China. They found no favorable opening there to preach.

**Sunday, December 25, 1853**—To day Col. C. Reese's train, going to California for goods arrived, also two small companies of emigrants. We had good meetings to day. The weather has been very good thus far, no snow nor cold weather, which is fortunate for the people of Cedar, who are, many of them, living in wagons, tents, and booths.

**December 6, 1853**—To day the first city election was held in Cedar to elect city officers. I. C. Haight was elected Mayor, and John D. Lee, William Miller (Bogus Brigham) George S. Clark & Philip K. Smith Aldermen, James Lewis Recorder.<sup>65</sup>

**1854.**

**Sunday, January 8, 1854**—To day we have been married two years. It seems like a dream, but our Henry, now 14 months old, is a substantial proof of the reality of our marriage. He is a perfect rowdy. Our health has been good all the time, and the Lord has greatly blessed us, for which I thank him.

**Thursday, January 12, 1854**—To day Patriarch Elisha H. Groves<sup>66</sup> blessed me and my wife with the following blessings:—

.....  
**64** George W. Johnson was born in 1823. Little is known of his life other than what is found in his autobiography at the L. Tom Perry Special Collections.

**65** Isaac C. Haight was president of the Cedar City Stake and the Deseret Iron Works manager (Seegmiller, *History of Iron County*, 43–44, 69, 267; Shirts and Shirts, *A Trial Furnace*, 346–47, 371). William Miller, alias Bogus Brigham, was a close associate of Brigham Young. The two apparently looked alike. In April 1846 when government officials sought to arrest Brigham Young, they arrested William Miller by mistake because Miller was wearing Brigham's hat and coat. They took him to Carthage before they realized this was the "bogus Brigham." It was a humorous incident passed through generations. George Clark was a local bishop (Arrington, *Brigham Young*, 126; Shirts and Shirts, *A Trial Furnace*, 214, 346).

**66** Elisha H. Groves was a Cedar City bishop, high counselor, and patriarch. He was president of the Iron Mission. Patriarchal blessings are given to declare the recipient's heritage as well as provide guidance to the individual.

Br. James. In the name of Jesus of Nazareth, by virtue of the holy priesthood in me invested, I lay my hands upon thy head to bless thee with a patriarchal or father's blessing. I say unto thee that thou shalt be blessed, and the blessings of thy Heavenly Father shall attend thee. Thou art of the seed of Abraham, of the house of Israel, the greater portion of the blood of Ephraim through the descent of thy fathers. Thou hast a right to all the gifts, blessings, privileges and powers that pertain to the fulness of the Holy priesthood. Thou shalt receive thine annointings, the fulness of the holy priesthood, the power of redemption, that thou mayest officiate in the ordinances of the house of the Lord, in behalf of thy progenitors. Thou shalt receive houses and lands.

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**1854**—Thy posterity shall be numerous in the Earth. Peace and comfort shall dwell in thy habitations, thy bread shall be sure unto thee. Thy Father hath suffered thee to be brought into privation and want, that thou mightest have the powers of appreciation. Thy granaries shall yet be filled, plenty shall be in thy habitations. Thou shalt do much in the records which is necessary to be kept and handed down to future generations. The holy angels shall be with thee, and shall minister unto thee. Inasmuch as thou desirest it with all thy heart, keeping all the Commandments of the Lord thy God, thou shalt not sleep in the dust: thou shalt behold the winding up scene of this wicked generation. Thou shalt behold thy Savior come to dwell with the Saints on earth. Thou shalt see the completion of the temple which shall be built in Zion, on which the cloud shall rest by day and the glory of the Lord shall come into it: thou shalt receive blessings and privileges therein. Thou shalt receive a dispensation of the Gospel, that thou mayest teach the nations that are afar off, the principles of life and salvation, and many shall be made to rejoice therein. Thou shalt be an instrument in the hand of the Lord of bringing many of thy kindred into the kingdom of thy Heavenly Father, although they are many of them, far from the knowledge of the truth. Thou shalt receive

.....

The history of such blessings can be traced to antiquity (Shirts and Shirts, *A Trial Furnace*, 26, 124, 275; Ludlow, *Encyclopedia of Mormonism*, 3:1066–67).

thy inheritance, thy blessing, thy kingdom and dominion with the 144,000 who shall stand upon Mt. Zion as Saviors of men. Let thy heart therefore be comforted; be thou faithful, and these blessings are sure unto thee: for what I seal on earth shall be sealed in heaven. In the name of Jesus of Nazareth I seal these blessings upon thee, even so. Amen.

My wife's blessing:—

[page 51]

Sister Susan, in the name of Jesus of Nazareth, by virtue of the holy priesthood in me invested, I lay my hands upon thy head to bless thee with a patriarchal or father's blessing. I say unto thee that thou shalt be blessed, for thou art a daughter of Abraham, of the house of Israel, of the tribe of Joseph, and hast a right to all the gifts, blessings, privileges and powers, that pertain to the holy priesthood, according to the blessing of thy father upon thy sex. Thou shalt receive thine endowments, the holy anointing, the power of redemption, that thou mayest stand in connexion with thy husband, in the redemption of thy dead. Thy life shall be long upon the earth. The holy angels shall minister unto thee, and in their hands they shall bear thee up. Thou shalt enjoy the blessing of posterity, for children's children are the crown of fathers. Thy children and thy children's children shall arise after thee and shall minister unto thee.—shall be a blessing unto thee. Thy name shall be had in honorable remembrance to the latest posterity: Thy sins are remitted unto thee. Thy name is written in the Lamb's Book of Life. Peace and quietness shall dwell in thy habitations, for a quiet spirit inhabiteth thy tabernacle. Thou shalt be blessed with the precious blessings of the earth in common with thy husband. Thou shalt live to be a good old age, until thou art satisfied with life: thou shalt rest for a little season, but shalt not suffer the pains of death. Thou shalt come forth in the morning of the resurrection of the just, and shall receive thy crown, thy kingdom, dominion, power, and glory: Eternal increase shall be thy joy. Thou shalt receive these blessings in common with thy husband. Be thou therefore faithful, keep all the commandments of the Lord thy God, and thou shalt obtain and realize the fulfillment of those blessings.

**SUSAN’S BLESSINGS**

**1854**—I seal thee up unto everlasting life. In the name of Jesus of Nazareth I seal these blessings on thy head, even so Amen and Amen.

**February 5, 1854**—To day I and my wife were rebaptized, the word of the Lord being that it was pleasing in his sight.<sup>67</sup> I was confirmed by John Steele, who said I should do much good, bring thousands to Zion, should go and preach to a nation I have not yet heard of, have visions and dreams, and ministering of angels, be a very mighty man, and a great leader of the armies of Israel, be a terror to evil doers: no hand, tongue, or weapon raised against me should prosper, to be meek, humble and submissive.

**February 20, 1854**—This morning myself, wife and baby started for great Salt Lake city, to receive our endowments in company with ten or twelve other brethren.<sup>68</sup> Arrived at Fillmore on Thursday, and at Salt Lake city on Saturday March 4<sup>th</sup> after a very toilsome and hard journey. It snowed upon us the greater part of the time, also while in the city. Bro. Geo. A. Smith very kindly took me in charge and introduced me to Gov. Young, Orson Hyde, Orson Spencer and others, and assisted me all in his power: he also enabled me to obtain our endowments without delay, for which I feel very thankful.<sup>69</sup> I attended two lectures in the endowment house given by Elder H. C. Kimball, where I

.....

**67** The practice of rebaptism taking place here is one of rededication. Rebaptisms began in Nauvoo, and the practice continued into the early Utah Church. It was discontinued in 1897 (Ludlow, *Encyclopedia of Mormonism*, 3:1194).

**68** The endowment is an important part of Latter-day Saint theology. These symbolic ceremonies are conducted in the temples, in this case the Salt Lake Endowment House. The temple ceremonies include washing and anointing, the endowment, marriages, sealings, and proxy ordinances for deceased family members. The washing and anointing symbolizes the “cleansing power of Christ.” The endowment is instruction based on the plan of salvation. The marriages are performed for “time and all eternity.” The ordinances are sacred to the members of the Church (Ludlow, *Encyclopedia of Mormonism*, 4:1444).

**69** Orson Hyde was an Apostle. Orson Spencer was a missionary. He published numerous missionary tracts with Elders Parley P. Pratt and Lorenzo Snow (Ludlow, *Encyclopedia of Mormonism*, 2:686, 3:1175).

learned much.<sup>70</sup> We also went to Father John Smith, the presiding Patriarch, and received the following blessings on the 13<sup>th</sup> of March 1854:—

Sister Susan, beloved of the Lord, in the name of Jesus Christ I place my hands upon thy head and seal upon you the blessing of a father, even all the blessings and priesthood that was sealed upon the daughters of Joseph. You are entitled to every favor which your heart desires. God will give you wisdom to conduct all your affairs in righteousness, and according to his will.

**HENRY’S BLESSING BY JOHN SMITH**

**1854**—You shall be blessed in your family with health, have power to heal the sick. Your children shall become very numerous and mighty in the priesthood. They shall extend their dominions from Sea to Sea. You shall live to see the winding up scene of wickedness, have faith to do any work which your heart desires, see and converse with your Redeemer, and inherit all the blessings and glories of his kingdom, with all your father’s house, even so, Amen.

(Recorded in Book G [or C], page 686. N<sup>o</sup> 1595)

My son Henry’s blessing:—

Brother Henry, in the name of Jesus Christ I lay my hands upon thy head, notwithstanding you are very young, I seal upon you a patriarchal or father’s blessing, even all the blessing and priesthood that was sealed upon Abraham, Isaac and Jacob. God hath given his angels charge over you they will defend you from every danger, give you power to do any miracle that ever was done on the earth. You shall control the waves and the winds and the warring elements. You shall shine forth in the splendor and brightness of the glory of the Sun. You shall inherit all the blessings which your heart desires, and all things shall be subject to your word if you live, and I intend you shall, to see the winding up scene of this generation, and inherit all the blessings and glories of Zion, in a world without end, even so, Amen.

.....

**70** The Endowment House was where members of the Church could obtain their temple ordinances before the Salt Lake Temple had been constructed. At this time it was located on the northwest corner of the Temple Block in Salt Lake City.

**March 14, 1854**—I received a commission from the Governor and Legislative Assembly, as Notary Public, also a commission as 2<sup>nd</sup> Lieutenant, and one as Adjutant.

I also attended the funeral of Willard Richards who died on Sat. March 11. 1854. of dropsy.<sup>71</sup>

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### **IN SALT LAKE CITY.**

**March 12, 1854**—The day was raw and cold, wet, snowy, muddy. He was buried in his city lot near his house

**Tuesday, March 7, 1854**—On Tuesday March 7<sup>th</sup> we received the ordinances of the temple. I felt amply paid for my toilsome journey to the city, through snow and frost. While traveling to the city we suffered great hardships. During the day the snow melted enough [enough] to let the horses through. In the night it froze very hard, so that the snow would bear up the horses and wagons. We started each day about 2 A.M. and it seemed as if Sunrise would never come, as through intense cold and darkness we traveled slowly along. Samuel West and wife also went in the same wagon with us, and it was close packing for us four to sleep in a small wagon box. Our team, too, was very poor. Four little, lazy, weak indian ponies, which belonged to Samuel Gould.<sup>72</sup> We camped out night after night in the snow. Henry was very sick with the canker in the bowels and diarrhea, and no one thought he would ever live to get home again. When we got to Nephi, he was cured by a woman there, who gave him a weak lye of whiskey on ashes.

I saw Pres<sup>t</sup> Young, who gave me permission to take another wife. I saw the new alphabet in Pres<sup>t</sup> Young's office, and copied it. Also saw some of the new type, which were cut by Rob<sup>t</sup> Campbell.<sup>73</sup>

71 Willard Richards was second counselor to Brigham Young.

72 Samuel Gould was part of the original southern Utah exploring expedition from 1849 to 1850 and an early Cedar City settler (Shirts and Shirts, *A Trial Furnace*, 10, 400).

73 This is a reference to the Deseret Alphabet, which was an attempt to create phonetic symbols for the sounds of the English language, thus helping new immigrants learn English (Arrington, *Brigham Young*, 238). Robert Campbell was part of the early southern Utah exploring expedition from 1849 to 1850. He estimated the area would support

When we started to return home, we traveled a few days to Nephi with H. D. Bayliss and wife, having left our team there to recruit.<sup>74</sup> The traveling was dreadful. Mud, snow and water, in about equal proportion. The first day we had to walk several miles, the team being unable to haul us, and we had to wade through the mud, water and snow, carrying Henry. We came at dark to a house belonging to a man named Caspar, who refused us shelter for the night, although he had plenty of room and everything else. Rendered desperate by our situation, Mrs. Bayless and I determined to storm the enemy's stronghold, and stay whether or no.

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### **JOURNEY HOME**

**1854**—We each took our bedding and marched up to the house, while Bayless and Susan, more timid waited to see the result. We entered a room, built a fire, called them in and made ourselves welcome. Our hosts did not come near us for a long time, and then the man came in for a few minutes, looking as sour as vinegar. In the morning he looked in again; asked who we were and where we were going, but did not press us to stay. This was a christian welcome for a rich man to give!

**Friday, March 24, 1854**—After a very toilsome journey we arrived home on the 24<sup>th</sup> at 4 P.M. much rejoiced to be in our own home in Parowan, which city, Pres<sup>t</sup> Young said while we were in Salt Lake city, is the only one built in Utah according to Counsel. He also said that Salt Lake city and Parowan were the only two safe places in the Territory this year, because the only two places where counsel was obeyed, and the people did just right. Pres<sup>t</sup> Young also gave me his approval to practice Astrology, so long as I should do good, and do no hurt.<sup>75</sup>

settlements of 50,000 to 100,000 people (Shirts and Shirts, *A Trial Furnace*, 11, 13).

74 This could be a reference to Herman B. Bayles, who had a carpenter's shop in Parowan (Shirts and Shirts, *A Trial Furnace*, 400, 426; Seegmiller, *History of Iron County*, 181).

75 According to the *American Heritage Dictionary of English*, the study of astrology here means the same as it does today. It was "the study of the positions and aspects of celestial bodies in the belief that they have an influence on the course of natural earthly occurrences and human affairs." Note

**March 29, 1854**—Wednesday evening. This evening I for the first time attended a prayer circle, which was held in the upper room of the meeting house, which had been fitted up for the purpose.<sup>76</sup>

**Sunday, April 12, 1854**—I first assumed garments on the day on which Dr. Richards was buried.<sup>77</sup>

**April 14, 1854**—To day began sowing my wheat.

**April 30, 1854**—To day Tho<sup>s</sup> D. Brown preached on “Consecration” which was taught the last Conference. I shall be glad to conform to this law as soon as possible.<sup>78</sup>

I this day made a schedule of my property, and was surprised to find it amounted to \$900.<sup>00</sup> [\$21,045] which I have accumulated in three years. through the blessing of God.

**Wednesday, May 24, 1854**—To day Pres<sup>t</sup> Young and party arrived from Salt Lake City. A meeting was held in the evening, and on the next day they proceeded to Cedar.

.....  
the word of caution that President Brigham Young gives to Martineau.

**76** Prayer circles were held in dedicated buildings and at times in family residences. Participants dressed in white temple clothing and formed a circle symbolizing unity and perfection. Prayers were offered by inspiration with no specific dialogue for the prayer. Today’s prayer circles are conducted only in temples.

**77** The temple garment has special meaning to those who have participated in temple ordinances. The garment is white underclothing symbolizing purity and acts as a reminder of the temple ordinances and promises.

**78** Thomas Dunlap Brown was active in the Southern Indian Mission. He was a bookkeeper (Shirts and Shirts, *A Trial Furnace*, 75). The law of consecration being preached here originated with the Prophet Joseph Smith and was in reaction to the individualistic economic order of the Jacksonian Era. Consecration assumed that everything belongs to the Lord and members of the Church were asked to consecrate, or deed, their property and worldly goods to the bishop, who would then grant back an inheritance to every family who were acting as stewards to what had been received. Thus the poor and younger members of the Church were cared for (Leonard J. Arrington, Feramorz Y. Fox, and Dean L. May, *Building the City of God: Community & Cooperation Among the Mormons*, 2nd ed. [Urbana, IL: Univ. of Illinois Press, 1976], 15). It is interesting to note that Martineau was “appointed to make out the deeds” at this meeting (69).

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**1854**—The Presidency were highly pleased with our labors, good order and industry, and pronounced many blessings upon us.

The Ute Chiefs Walker, Grosfun and Squash-head accompanied Pres<sup>t</sup> Young, and were well pleased, Pres<sup>t</sup> Young having made a treaty with them. A company of missionaries under direction of Elder P. P. Pratt, destined for the islands of the Pacific also accompanied President Young. Among them were Silas S. Smith, John A. West and Sixtus E. Johnson, of Iron County.<sup>79</sup> They all went in good spirits trusting in the Lord.

Pres<sup>t</sup> Young said the war, was over “He had the war with him.” He counseled us to build a wall round our town six feet thick and twelve feet high, or of earth and straw well rammed together. He recommended kindness towards the indians, together with firmness. I asked Bishop Ed<sup>d</sup> Hunter why the company could not make us a longer visit.<sup>80</sup> He said “It is a day of hurrying and warning, and we have not time to stop to talk.” I talked much with Lt. Gen<sup>l</sup> Wells, who was pleased that I said I would study Military Engineering and fortification, and promised me all the assistance in his power.<sup>81</sup>

A committee was appointed to take charge of the building of the Fort Wall, and I took a contract to furnish the hewn timbers for five culverts or bridges to support the wall where the creek and canals passed under it. I was to furnish 130 sticks for \$660.<sup>00</sup> [\$14,030] the timbers being from sixteen inches

.....  
**79** Silas Smith was a bishop at Paragonah (Seegmiller, *History of Iron County*, 78). The John West that Martineau writes about could be John Weston, who was a resident of Cedar City and a shareholder in the Deseret Iron Company (Shirts and Shirts, *Trial Furnace*, 255–57, 476). Sixtus E. Johnson was an early settler and farmer in Parowan. He would have been around twenty-three years of age at the time of this journal entry (Shirts and Shirts, *A Trial Furnace*, 85, 434).

**80** Traveling with the company, Edward Hunter was among Brigham Young’s inner circle of advisers and administrators. He was also the Presiding Bishop of the Church (Arrington, *Brigham Young*, 193, 303).

**81** This is likely Daniel H. Wells, a lieutenant general of the Nauvoo Legion. At the time of this journal entry he would be working to reconstruct the territorial militia (Shirts and Shirts, *A Trial Furnace*, 381; Arrington, *Brigham Young*, 214).

square to two feet. Th[e] earth wall was contracted for at from \$20. to \$40. [\$468-\$935] pr rod

**Monday, June 19, 1854**—To day I was notified by James Lewis, Probate Judge, that he no longer wished my services as County Clerk. He did this from personal enmity. I am not enough of a sycophant to please him.

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**1854**—I have been county clerk of Iron County ever since its organization in 1851, about three years, during which time I have received for my services \$161.93 [\$4,490]. During this time there has been issued in County scrip \$935.81 [\$21,887].

**Saturday, June 24, 1854**—To night the Parowan Dramatic Association, which was organized April 5, 1854, performed for the first time.<sup>82</sup> The plays were “Slasher and Crasher” and “The Village Lawyer,” with songs. It went off very well. Admittance 25¢ Total receipts \$6.75 [\$5.86-\$158] I painted the scenery. Nearly all the audience were dead heads.

During this month I wrote a Drama entitled “The Missouri Persecution.” In four acts, occupying 52 closely written pages. I wrote it to commemorate the sad scenes of Missouri, and to improve myself in composition.

**June 27, 1854**—To day a conference was held, at which 14 missionaries were called to go to the States. About this time Walker, the Utah Chief, commanded the people of Nephi to cease building any more of their wall, and forced them to comply. They sent an express to Prest. Young, who sent a letter to Walker reprimanding him severely, and telling him he did not know his own friends. After this Walker allowed the people to go on with their wall. He started to San Pete vally and forced three interpreters, viz:—O. P. Rockwell,<sup>83</sup> and two others, to go with him under pain of death, and trade with him on his own terms. They went, expecting to be killed, but as a sacrifice to save the rest of the people. They were not harmed.

.....

**82** Drama and theater were common modes of entertainment among the early Utah settlers. Not long after the Parowan settlement was established, dramas began to be performed (Seegmiller, *History of Iron County*, 249).

**83** This could be Orrin Porter Rockwell. He was a bodyguard to the Prophet Joseph Smith (Arrington, *Brigham Young*, 103; Seegmiller, *History of Iron County*, 38).

The Utahs, describing the destruction of the Moquich indians, say a man dressed in blue & fifty others dressed in pure white, appeared from heaven, and finding them disposed to fight the whites, destroyed three towns.

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**1854**—The fourth town they spared, because the people were friendly to the whites.

**July 4, 1854**—We found the Pah Eeds feeling quite hostile to us, because our wall runs through their garden. They had blocked the road with tree tops.

Our theatre again performed to a full house, The receipts were \$22.00 [\$514].

**July 14, 1854**—To day, while going up the kanyon with my oxen, I composed the following verses in view of the warlike state of Europe, and the desolations soon to spread over the United States:—

1

All the world is in commotion  
Fearfulness and pain,  
And all beyond the briny ocean  
Is one vast battle plain.

2

There is heard the cannon’s thunder  
There the bayonets gleam,  
While smiling cities without number  
In midnight flames are seen.

3

There is heard the widows wailing  
And the orphan’s cry  
While through the clouds of battle flaming  
The deadly bullets fly.

4

Columbia’s land will soon be sleeping  
Oer myriads of her slain  
While thousands of her sons are Sleeping  
Towards On many a bloody plain

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**1854**—

5

Pestilence and famine stalking  
Throughout all the land  
And o'er ten thousand corpses walking  
Bestrown on every hand

6

But here in Deseret together  
We'll rest secure from harm  
While clouds of saints begin to gather  
From every foreign clime.

**July 24, 1854**—To day we celebrated as usual:—firing of guns, parading of the Iron Regiment, speeches, and dancing. In the evening the Dramatic Association performed “The Soldier’s Daughter” and the “Two Bonny Castles.” to a crowded house. Calvin C. Pendleton and James Lewis were Orators of the Day.

To day I played my new Bass viol in the Choir. It was made in Parowan by Barney Carter, and I paid him \$30.00 [\$702] for it.<sup>84</sup> I think this is the first Base viol made in Utah.

**Thursday, August 3, 1854**—To day is fast day, which I observed, as usual.<sup>85</sup>

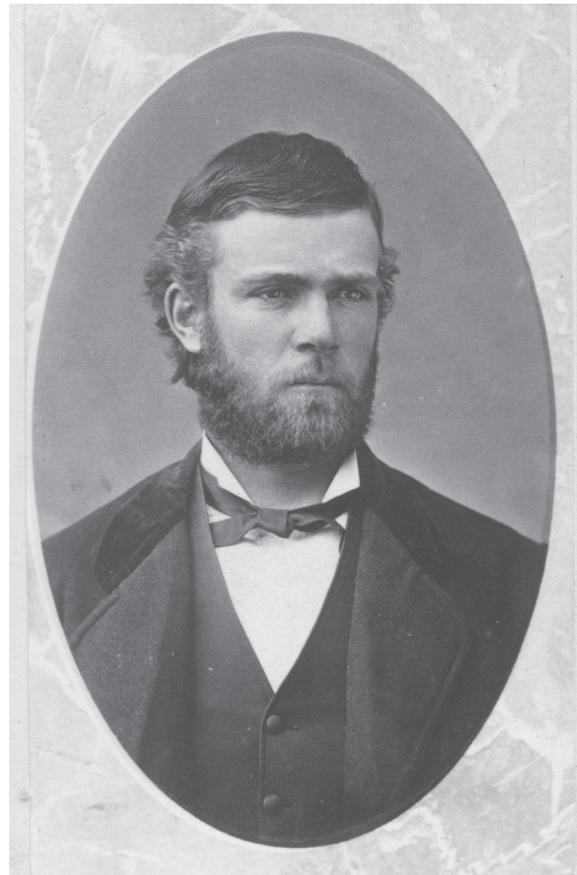
**July 26, 1854**—Bp W H Dame returned from S. L. City with word that all shirts should be marked, even buckskin ones. I had mine marked on the 27<sup>th</sup>. Most of the people had theirs marked August 1<sup>st</sup>.

I have secured about 3 tons of hay this summer.

**Monday, September 4, 1854**—Today I bought a cow of the city for \$40.00 [\$935], the first I ever owned. She had only three teats, the other having been spoiled. I feel rich.

**Tuesday, September 12, 1854**—A son was born to me, this evening at 8 o'clock and 24 minutes P.M. We dedicated him to the Lord and named him Moroni Helaman.<sup>86</sup> I prophesied he should be like Moroni and Helaman of old, in building up the Kingdom of God.

.....  
**84** Barney Carter was among the early settlers of Beaver, Utah (Allan Kent Powell, ed., *Utah History Encyclopedia* [Salt Lake City: Univ. of Utah Press, 1994], s.v. “Beaver”).  
**85** J. H. Martineau, “Extracts,” August 3, 1854; Utah Digital Newspapers.  
**86** The FamilySearch International Genealogical Index lists Moroni Helaman Martineau as the third child. The birthday correlates with this record. However, this same record also



**Fig. 2.3—Moroni Helaman Martineau, son of James Henry and Susan Ellen. Courtesy of James Henry Martineau Family Organization.**

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### **INDIAN PLOT TO TAKE PAROWAN**

**1854**—At the muster and drill yesterday, we subscribed \$45.00 [\$1,052] to mount our cannon anew, and a sum to get a flag. Also to get instruments for a brass Band \$325.00 [\$7,600] I was appointed to get and paint the new flag. I subscribed \$1.<sup>00</sup> [\$23] for the flag, and \$5.00 [\$117] for the Band.

**Friday, September 22, 1854**—An indian took a horse belonging to Beason Lewis to day, but was pursued by Beason and Samuel Lewis John Henderson<sup>87</sup>

.....  
indicated a second child, a daughter named Cora Colorado Martineau, was born two days earlier, “about 10 September 1854.”

**87** At the time of this journal entry, John Henderson would have been twenty-three. He served as a private in the Utah Territorial Militia, Company C., Parowan, First Platoon (Shirts & Shirts, *A Trial Furnace*, 432). Beason Lewis was

and a Spaniard. After a ten mile chase they captured him, and brought him back to the fort. When at the gate he refused to enter, and Sam. raised his gun as if to strike him. The other indians then cocked their guns and twanged their bows strings. The same evening, while the matter was still undecided, the indians laid a plan to take the fort, all the men but 6 or 8 being out to work in the fields or up in the mountains. They stationed ten in the field near the field gates to kill those in the field as they should return home, posted others at the fort gates and posted others in the kanyon to kill the men there, as they should return home one by one. One Indian fired at John Steele, but missed him. I was in the kanyon and came home at dark. I might easily have been killed, not knowing anything of the matter.

The difficulty was finally settled amicably.

**Monday, September 25, 1854**—Ja<sup>s</sup> Williams,<sup>88</sup> mail carrier, arrived from the north with news of the killing of two little boys 7 and 9 years old, who had gone for wood, by the indians, and the hanging of two indians for the murder. There were several thousand spectators and two military Companies present. Also Squash-head and the Utes.

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**HANGING OF TWO INDIANS,  
GRASSHOPPERS.**

**1854**—This is the first execution in Utah. The indians are very mad about it.

Col. Steptoe with his dragoons had lately entered the Territory, making the indians fearful.<sup>89</sup>

Word also came of the burning of Fort Laramie and the killing of 30 of the garrison by the indians

**Tuesday, September 26, 1854**—Pres<sup>s</sup> G. A. Smith had a talk with the indians, who were very

.....

also a private in the same company (Shirts and Shirts, *A Trial Furnace*, 335, 493).

**88** This is James S. Williamson, who was a member of the Utah Territorial Militia in Parowan and Cedar City. He was a miner in the Iron Mission (Shirts and Shirts, *A Trial Furnace*, 348, 453, 493-94).

**89** Lieutenant Colonel Edward J. Steptoe led an army engineering unit working with the transcontinental railroad. He brought troops into the valley, which worried the Saints (Arrington, *Brigham Young*, 246-48; Arrington, *Great Basin Kingdom*, 148).

saucy, owned to their misdeeds, even to an attempt to kill him, and demanded tribute of us in future. The Spaniard started for California with the mail carrier, and several indians started ahead of him to kill him

**Wednesday, September 27, 1854**—A mass meeting was held in relation to building of the wall. It was unanimously resolved to drop all work, except saving the grain, and finish the wall.

**Sunday, October 8, 1854**—To day Br. Dixon gave his first lessons in the Deseret Alphabet to a class of fifty.

In the evening Col. W. H. Dame appointed me the Regimental Adjutant

**Monday, October 9, 1854**—Finished my thrashing. Had 65 bushels of wheat.

About this time immense swarms of grasshoppers came flying from the north, sometimes obscuring the sun.<sup>90</sup> They flew as high as we could see them, and came for several days, going south.

On Sunday Oct. 8, we had the severest hail storm ever known here. In a few minutes, the earth was covered with ice, and the next day with dead grasshoppers, after which they were no more seen. They visited the whole Territory, and did immense damage, eating almost all the crops left.

**Tuesday, October 10, 1854**—Bought a clock of E. Curtis<sup>91</sup>

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**MORONI'S BLESSING  
BY E. H. GROVES.**

**Wednesday, October 18, 1854**—This day W<sup>m</sup> C. Mitchell arrived from Salt Lake City with 13 brass instruments for the Band.<sup>92</sup> There are also some other

.....

**90** Grasshoppers were a plague to the entire Great Basin agricultural life. This was not just one isolated incident as recorded here (Arrington, *Great Basin Kingdom*, 148-51).

**91** There are several Curtis families in Church history. At this writing no "E. Curtis" fitting the context of this entry could be found. A Uriel Curtis was active in the iron mines and in building the furnace (Shirts and Shirts, *A Trial Furnace*, 348).

**92** William C. Mitchell Jr. and Sr. were active in early pioneering musical activities. Both were involved in the early settling of Cedar City. Later William Sr. helped settle Las Vegas (Shirts and Shirts, *A Trial Furnace*, 51, 177-78, 400).

instruments here. Brought news of probable indian hostilities this winter.

[written at top of page]

*Called to this place*

**Tuesday, November 7, 1854**—To day, Walker’s whole band came with a herd of horses, cattle, sheep and goats. Of course they are Tu-e-je tik-a-boo. (very friendly)

Patriarch E. H. Groves this evening blessed my son Moroni H. with the following blessing:—

Moroni Helman, In the name of Jesus of Nazareth, and by virtue of the holy priesthood in me invested, I place my hands upon thy head to seal upon thee a patriarchal ~~ble~~ or father’s blessing, which shall rest upon thee and thou shalt realize the fulfillment thereof. Thou art in the days of thy infancy, yet a noble spirit inhabiteth thy tabernacle, and inasmuch as thy parents do their duty by thee, the Spirit of the Lord shall rest upon thee from thy infancy, and thou shalt grow up mighty in faith like unto Moroni of old. Thy days shall be many upon the Earth; thou shalt be a blessing unto thy parents and unto all with whom thou shalt be associated by virtue of the holy priesthood. Thou art of the seed of Abraham, of the loins of Joseph, a lawful heir to the fullness of the priesthood, which thou shalt receive in due time, through which thou shalt ~~do~~ perform a mighty work. [. . .] the redemption of thy progenitors, both the living and the dead. The Destroyer shall seek to take thy life away to deprive thee of thy blessings and of performing thy work, yet thou shalt be delivered from the hand of the Destroyer, becoming a father in Israel.

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**1854**—Thy posterity shall multiply and become numerous upon the earth Thou shalt have great knowledge, of many things and wisdom shall be given unto thee; Thou shalt have knowledge of many things that yet lay in darkness, becoming a mighty prophet, obtain the riches of heaven and of earth; Thou, like unto Moroni of old, shall behold the downfall of many people and the overthrow of many cities; the reign of peace established upon the Earth; the glory of Zion; the coming of the city of Enoch or the New Jerusalem:—receive thy inheritance among the faithful in Zion; become a King and a Priest unto the Most High God; receive thy crown, kingdom, dominion,

power, and eternal increase. These blessings I seal upon thy head, and seal thee up unto everlasting life, in the name of Jesus, Even so, Amen.

**Wednesday, November 8, 1854**—To day I finished my contract on the wall, in connexion with Benjamin Cluff and another,<sup>93</sup> It amounted to \$590.<sup>00</sup> [\$13,796] of which my part was \$201.<sup>00</sup> [\$4,910].

**December 25, 1854**—Christmas. The weather mild and warm. Judge Styles (U. S. Judge) held a court here.<sup>94</sup> I paid my jurors fees, \$10.<sup>00</sup> [\$234] to Jo<sup>s</sup> L. Heywood, for a set of mathematical instruments made for F. D. Richards, in England.<sup>95</sup> Two days ago I sold my yoke of oxen to J. H. Johnson for \$100. [\$2,338] cash and \$25.~ [\$585] in wheat,

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**1855**

**Monday, January 1, 1855**—A strong gale of wind all day, causing clouds of dust. Last week I bought a pair of andirons (home made) for \$6.50 [\$142], which were my first ones.<sup>96</sup> Winter set in today, cold and stormy.

A few days ago I received a letter from my aunt Mary Martineau, enticing me to come home (to Milwaukee) and offering me a large amount of land.

To day I subscribed for two numbers of the “Mormon,” one for myself, and one to send to my uncle Peter Martineau; also two copies of the “Luminary,”

.....  
**93** Benjamin Cluff was a member of the Parowan Dramatic Association along with Martineau. The “wall” referred to was being constructed around the city for protection from the natives (Seegmiller, *History of Iron County*, 249).  
**94** This is likely George P. Stiles, who was one of three non-Mormon judges to head the Utah judiciary (Arrington and Bitton, *The Mormon Experience*, 165).  
**95** This could be Bishop Joseph L. Heywood of Salt Lake City. He was a proponent of the principle of consecration (Arrington, Fox, and May, *Building the City of God*, 68). Franklin S. Richards was a prominent Mormon attorney. He would go on in history to establish the articles of incorporation for the Church, to work in the women’s suffrage movement, as well as to defend polygamy (Ludlow, *Encyclopedia of Mormonism*, 2:824; see also Powell, *Utah History Encyclopedia*, s.v. “Women’s Suffrage in Utah”).  
**96** Andirons are a pair of metal supports used to hold the wood for the fireplace.

intending to send one copy to my sister Henrietta, in Indiana. Price \$2.00 [\$43] Each.<sup>97</sup>

**Friday, January 12, 1855**—To day Pres<sup>t</sup> Steele desired me to commence teaching school, in connexion with Ja<sup>s</sup> Lewis.

The mail arrived from the north with news of a row between the U.S. troops and citizens of Salt Lake city, in which several hundred were engaged. It began in a quarrel between a fiddler—Hophender—and two drunken soldiers who were abusing him.<sup>98</sup> Friends to each side rallied until a large number were engaged on each side. The soldiers fired many pistol shots, without hurting anyone, however; the Mormons used stones, with good execution. The U.S. officers had to use their swords freely on their men, before they could drive them back to their barracks. There were two or three of them killed. Before the row ended, the soldiers had begun to run for their yaugers, and the Mormons for their rifles.

Miss Susan J. Sherman, who afterwards became my wife was on the sidewalk at the time, and took refuge in a barber shop until it was over.<sup>99</sup> She witnessed it all.

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### **WALKER'S DEATH.**

**Saturday, January 13, 1855**—To day is the anniversary of the settlement of Iron County. It was not celebrated, however.

**Sunday, January 21, 1855**—I paid to I. C. Haight \$50.<sup>00</sup> [\$1,083] for the iron works. The Iron Company attempted to make iron to day, but there was too much sulphur in the coke, it proving destructive to the iron. It was therefore determined to use Charcoal in future, until a hot blast furnace can be erected.

.....  
<sup>97</sup> The *Luminary* was a newspaper published in St. Louis, Missouri, by Erastus Snow. The purpose was to inform immigrants as to their needs for traveling west. Snow was a member of the Quorum of the Twelve. In 1854 he directed the emigration of the Saints from Scandinavia. Snow was also a leader in southern Utah for many years.

<sup>98</sup> At this writing no mention of Hophender was located fitting this entry.

<sup>99</sup> Susan Julia Sherman would marry James Henry Martineau on January 18, 1857. It is apparent this entry was either edited or written years later.



**Fig. 2.4—Susan Julia Sherman married James Henry, January 18, 1857. Courtesy of James Henry Martineau Family Organization.**

There is a great feeling of coldness among the saints, and it has been said that unless they repent, they will be severely scourged.

**Sunday, February 4, 1855**—To day the Utahs arrived with information that Walker, the great Chieftain,—the “King of the Mountains.” was dead. He was taken ill at Corn Creek, and was removed to Fillmore by the Saints, and died there. When the tribe buried him, they killed his first wife for company for him in the other land, also two indian prisoners, for servants, and fifty fine horses, so that he could go into the “happy hunting grounds” as became a great Chieftain. One of the prisoners was buried uninjured up to his neck; leaving his head sticking out, to be picked at by the crows in the day time, and gnawed by the foxes and wolves and indian dogs in the night. The poor wretch endured unutterable agony of hunger, thirst, insects and ravenous animals before he died, and as an indian is entirely devoid of all pity or compassion, this sacrifice was regarded by them as a complete success, for the more the victim suffers, the better.

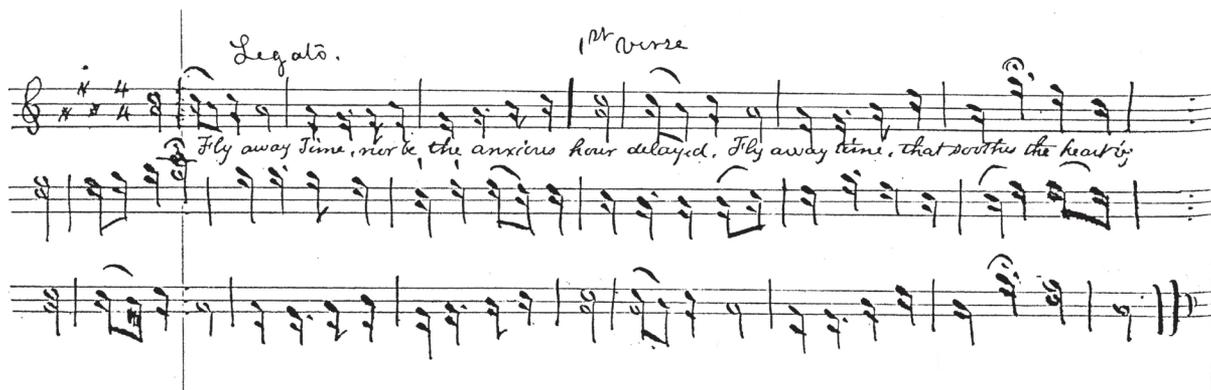


Fig. 2.5—Music that Martineau composed for a scene in *Pizarro*.

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**February 4, 1855**—I have engaged to copy a manuscript, book of 500 pages, of poetry by my father-in-law Joel H. Johnson; who intends to publish it. I am to have \$50.00 [\$1,083]

**Tuesday, February 6, 1855**—A dish of oysters! The first I have tasted for a long time—since 1849. What recollections fill my mind, as I think of it.

**Thursday, February 8, 1855**—First tried surveying, a little, under the direction of Surveyor W. H. Dame. I did quite well, and was approved by him.

We lately had word that, the U.S. Soldiers were filling the city with whoredom and abominations. Also that several women and girls had been detected in the Soldiers quarters, dressed in men's clothing, and that they had been stripped by the police and sent home in that condition.

**Tuesday, February 18, 1855**—I composed the following music for a scene in "*Pizarro*"<sup>100</sup> which is preparing for the stage, Act 3 Scene 1:—

[page 67—see Appendix 3 for handwritten note inserted between pages.]

**Friday, March 7 9, 1855**—This evening the Parowan Dramatic Association performed "*Pizarro*" to a good house, successfully.

**March 10, 1855**—Received a letter from Sister Henrietta, urging me to come home (!) and saying

.....

<sup>100</sup> *Pizarro* was a popular play written by Thomas A. Lyne. Lyne is credited with taking the Mormon pioneer theater beyond the amateur level (Ludlow, *Encyclopedia of Mormonism*, 2:837).

uncle Peter will give me \$5,000 [\$108,256] if I will do so.

Mormonism cannot be estimated in dollars and cents, and in comparison the whole world is valueless. I said this in answer.

**Tuesday, March 13, 1855**—My birth day. Just one year ago since I assumed garments.<sup>101</sup>

The members of the "Mormon Battalion" gave a fine party to day, to which I was invited. About 50 tickets were issued.<sup>102</sup>

**Wednesday, March 21, 1855**—Started on horseback to Salt Lake City, with Uncle B. F. Johnson and Brs T. Carrens & Lawson all of whom have just returned from a 3½ years mission to the Sandwich Islands.<sup>103</sup> Last Sunday, the 18<sup>th</sup> I was sent to Fort Johnson with Elijah Elmer to preach. This was my first preaching mission. The Congregation was small, there being only 6 or 7 families living there.

.....

<sup>101</sup> This is a reference to his participation in his first temple ordinances.

<sup>102</sup> These would be former members of the Mormon Battalion who had settled in the area. The battalion was formed in 1846 in the war with Mexico. Although they never fought a battle, they suffered numerous hardships in clearing the wagon trail between Santa Fe and San Diego (Norma Baldwin Ricketts, *The Mormon Battalion: U.S. Army of the West, 1846-1848* [Logan, UT: Utah State University Press, 1996]; see also James H. Martineau, "Mormon Battalion Festival at Parowan," *Deseret News*, March 13, 1855; *Journal History*).

<sup>103</sup> This could be James Lawson, who was among the early southern Utah explorers and settlers. At this writing no "T. Carrens" could be located. Elijah Elmer was a millwright, age fifty-five at this entry (Shirts and Shirts, *A Trial Furnace*, 430).

To day I made application to Gen<sup>l</sup> Wells for enrollment in the Topographical Corps, which was endorsed by Col. W. H. Dame.

**March 22, 1855**—Was disappointed yesterday, and did not start to Salt Lake city till to day. Camped on Beaver creek at 6 P.M. a distance of about 36 or 37 miles from home.

**March 23, 1855**—Traveled to Cove Creek

**March 24, 1855**—Camped 2½ miles beyond Fillmore. The Missionaries had expected to be welcomed at Fillmore, and provided with supper, beds and breakfast, as is usual for Missionaries but the Bishop extended no such hospitalities and we had to “move on” having no money.

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### SALT LAKE CITY

**1855**—We camped in the cedars, our sole provisions being some cracker dust and water, with two eggs each.

**Sunday, March 25, 1855**—Camped on Chicken Creek

**March 26, 1855**—Arrived at Nephi at noon, and had a good dinner. Camped at the “Crying Spring.” This name was given it by the indians, because a squaw once drowned her baby in it, and the indians say they can sometimes hear it crying. It is like a deep well, about two feet across, and of unfathomable depth. The water is level with the surface.

**March 27, 1855**—Arrived at Payson, where B. F. Johnson lives. Dined, and went on two miles beyond Provo.

**March 28, 1855**—Drove to Big Cottonwood.

**Tuesday, March 29, 1855**—Arrived at Salt Lake City. Got barbered and went to A. W. Babbitts house, introduced myself, took breakfast, and did some business with him, and afterwards called on Geo. A. Smith, Church Historian. I first saw Susan J. Sherman here, as I came to the door. She stood there in the doorway, jumping up and down laughing. She was dressed in blue—denims tweed, I think.

**Friday, March 30, 1855**—Took a bath, and called to see Gen<sup>l</sup> Wells, and presented my recommendation for a place in the Topographical Corps. He was well pleased, and promised to remember me when the Corps should be organized.

**Saturday, March 31, 1855**—Called on Pres<sup>s</sup> Young. Talked with him on the subject of Astrology. He discouraged me somewhat, as being a dangerous thing to meddle with. I finally told him I would let it alone, until he might say—go ahead. I told him I would study Engineering.<sup>104</sup> He said that was right, that was something useful.

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**Sunday, April 1, 1855**—Went to meeting with Susan Sherman, who wore a light blue silk bonnet.

**April 2, 1855**—Quite a stir today about the three Pah vant Indians, arrested for the murder of Capt Gunnison, who have just escaped from prison.<sup>105</sup>

**April 3, 1855**—Went to the top of Ensign Peak. Drove through town in A. W. Babbitt’s carriage with Susan and J. L. Heywood.

**April 4, 1855**—The U. S. troops left the city today, on their way to California. Some of the Mormon girls felt very bad.

**April 5, 1855**—Arrapeen, the Utah Chief, had a talk with Col. Steptoe to day, who tried to prevail upon the indians to sell their lands. Arrapeen refused; he said he was willing the whites should live with the Utahs in unity, and he prayed and dedicated himself and his tribe to the Lord. Col. Steptoe was greatly astonished. Barney Ward was interpreter.<sup>106</sup> Col. Steptoe had previously been administered to and healed by Arrapeen, Ammon and two other indians, at Nephi, and he testified to it himself.

**April 6, 1855**—Conference. The Tabernacle densely crowded. Several bishops were dropped for incapacity, and young men placed in their stead.

**April 7, 1855**—To day several women were cut off for their dealings with the Soldiers. A statement

.....

**104** Eighteenth-century engineering was a craft profession for the design and building of structural works. This included everything from irrigation to better fireplaces and land surveying. The latter would establish Martineau’s reputation.

**105** This was army captain John W. Gunnison, who was killed by Pahvant Paiutes. He and his company were on the Sevier River surveying for a railroad route (Shirts and Shirts, *A Trial Furnace*, 326).

**106** Arrapeen was the brother of former Chief Walker (Shirts and Shirts, *A Trial Furnace*, 318). Barney Ward was among the early pioneers and an explorer during the early settlement times (Shirts and Shirts, *A Trial Furnace*, 32, 215).

of Church finances was read in Conference, by which it appears that the total amount of Church property in Salt Lake City is \$614,000 [\$13,293,775] Buildings in the city belonging to the Church \$259,762 [\$5,624,133], Cattle and Horses \$59,077 [\$1,277,566]. Total receipts of Salt Lake city Tithing office \$58,000, Business done by P. Emigrating Company last year \$35,000 [\$757,789] this year \$71,000<sup>107</sup> [\$1,537,228]

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**CONFERENCE. HOME AGAIN.  
RUN OVER.**

**Sunday, April 8, 1855**—The number of missionaries sent by this Conference is 153. There was about 8000 people present at the meetings.

I was ordained into the 27<sup>th</sup> Quorum of Seventies today by Tho<sup>s</sup> Bullock and Stephen Goddard.<sup>108</sup>

**April 9, 1855**—Transacted some business.

**Tuesday, April 10, 1855**—Went to Tho. Bullocks house to a quorum meeting.

**April 11, 1855**—This morning a wagon load of women went off with the soldiers to California, riding in the U. S. Wagons. Some of the people threw stones at them, when the officer in charge drew a pistol to shoot them, but it would not go.

**April 12, 1855**—Hunted uncle Benjamin's horses all day.

**April 13 & 14, 1855**—Still hunting them. Br. Callister finally got them.<sup>109</sup>

**Sunday, April 15, 1855**—Started home, with B. F. Johnson. A. W. Babbitt gave me considerable paper, quills, sand box &c While riding homewards, driving, the lines got hitched, and I went out on the wagon tongue to fix them, when the horses ran away, I trying in the mean time to keep my footing on the

.....  
**107** The Perpetual Emigrating Fund utilized Church assets and private contributions to help early members emigrating from Europe and the eastern United States.

**108** Thomas Bullock was the clerk to President Brigham Young as well as a frequent traveling companion (Shirts and Shirts, *A Trial Furnace*, 117–18). A “Stephen Goddard” is listed by Ludlow as one of the early conductors of the Mormon Tabernacle Choir, 1854–56 (Ludlow, *Encyclopedia of Mormonism*, 2:950).

**109** At this writing no reference to Callister was located.

pole, which I did for some time, trying first to mount one horse, then the other. Finally crossing a ditch, the jerk threw me off, dragging some time under the horses feet, by the lines. They broke, and I prepared for the striking of the wheel, not knowing but that it might run over my head or nick and kill me. But it did not. It went over my back, and I got up and ran after the team, not feeling hurt any, although it was a heavy wagon with quite a heavy load in it. I felt no pain until night, when stopping at Lehi. I suddenly fainted for a few moments. Next day I was somewhat sore and lame and that was all. It was considered a narrow escape.

**April 16, 1855**—Arrived at Payson at dark.

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**JOURNEY HOME.**

**April 17, 1855**—Found Susan's cousin, Susan Julia Sherman, quite ill with toothache. Felt much sympathy for her. I liked her very much, and she seemed to like me. I put her on Uncle Benjamin's horse “Ranger” which he had just brought from California, and which no man but him could ride, not knowing his character. She rode him around on the run, till Uncle Benj. happened to see her, when he was much frightened and took her off. I remained several days waiting for company home, it being dangerous to travel alone on account of indians.

I exchanged rings with Susan before starting home.

**April 20, 1855**—Started home, riding to Nephi, 25 miles in a wagon, having left my mare at that place.

**April 21, 1855**—Started alone, to travel about 200 miles alone through an indian Country. I took no provisions except about 8 or 9 biscuits, not wishing to be bothered to carry much baggage with me. I camped at Pioneer Creek, a few miles from Fillmore.

**April 22, 1855**—Went to Fillmore and breakfasted with Mulford. Went on and camped at Pine Creek.

**April 23, 1855**—Got home, very tired; my mare also, having rode nearly 70 miles a day for three days in succession.

To prevent being surprised sleeping, I would stop about half an hour before sun set, turn out my horse, make my bed, eat a biscuit, and make all preparations for sleeping there. But about an hour after dark, I got

up silently saddled up and quietly left, generally riding six or 8 miles further. I would then turn aside into the prairie, lie down and go to sleep, listening to the wolves howling all round me, keeping one end of my mare's rope where I could quickly grasp it if she should try to run away.

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**April 1855**—By this means I concealed my sleeping place from the indians. In the morning at daylight I would start, ride 7 or 8 miles to some good open grounds, then stop and eat my biscuit, feed my mare, and then go on. I eat only one biscuit for a meal.

At Corn creek my mare suddenly took a scare, and nearly got away from me, when I was many miles from any settlement. I grasped the rope as she started to run off, and as she drew it through my hand, it took the flesh off my hand and fingers almost to the bone. After I got on her back she ran with me five miles before I could stop her. I then made her run another five miles to pay for it, tying her finally to a cedar tree beside the road.

Found my family all well.

**Friday, April 27, 1855**—Attended City Council for the first time as a Councillor.

**Wednesday, May 9, 1855**—Bought half a city lot adjoining mine of Elijah Elmer, for \$30.<sup>00</sup> [\$650] of Wall tax credit.

**Monday, May 14, 1855**—Was appointed by Pres<sup>t</sup> J. C. L. Smith to make out the Consecration deeds for the brethren. I consecrated my property, amounting, on paper to \$1300 [\$28,796], but it would not have cashed that. [Added in shaky handwriting.] amount.

**Friday, May 18, 1855**—Pres<sup>t</sup> Young and Company arrived and held meeting the same evening

**May 19, 1855**—I received a Commission as 2<sup>nd</sup> Lieutenant and one as Adjutant.

**Monday, May 21, 1855**—Pres<sup>t</sup> Young returned from Cedar City.

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**ORDAINED A HIGH PRIEST.**

**Monday, May 21, 1855**—He had caused a new city to be surveyed out, near the iron works.

In the evening, at 9½ P.M., I was ordained a High Priest under the hands of Geo. A. Smith and John C.

L. Smith, and set apart as First Councillor to Pres<sup>t</sup> J. C. L. Smith, presiding over the Parowan Stake. Jesse N. Smith was also ordained and set apart as 2<sup>nd</sup> Councillor.<sup>110</sup>

**Wednesday, May 22, 1855**—Pres<sup>t</sup> Young and party returned to S. L. City.

**May 23, 1855**—Attended a party given to John Steel and W. C. Mitchell, who are appointed to go on a mission. Zilpha, wife of Elder G. A. Smith spoke in tongues with great power: also Job P. Hall: and Pres<sup>t</sup> J. C. L. Smith sang in tongues. Pres<sup>t</sup> Smith gave the interpretation of Sister Zilpha's tongue, which was to encourage the missionaries; and warned and reproved the sisters for their non-compliance with the law of celestial marriage, and predicted many things that should come upon them, and the trials shortly to come upon the saints.

**Thursday, May 24, 1855**—Spent the forenoon with Pres<sup>t</sup> Smith in counselling, and in the afternoon fitted up the middle upper room of the meeting house for an office. Father Johnson and Nephi arrived on their way to Salt Lake City.

**Friday, May 25, 1855**—Wrote the following verses for the Missionaries:—

1

Go, messengers of Zion  
And publish truth abroad  
Be cheerful, and rely on  
The Mercy of our God.  
For He will not desert you  
But ever be your friend

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**May 1855**—

Your Leader and Protector  
Till time and Earth shall end.

2

Go, hunt the sons of Nephi:  
Go, search the caves and holes:  
Search for out the seed of Nephi Lehi

.....

<sup>110</sup> See *Deseret News*, May 21, 1855, for the record of Martineau's being set apart as a counselor in the stake presidency; see also *Deseret News*, June 30, 1855, 69; Journal History.

And sons of Laman bold  
Go, preach to them salvation  
And tell them that their God  
Has heard their lamentations  
And will withhold the rod.

3

The bonds that long have galled them  
Shall be soon, in sunder brake  
And those that have oppressed them  
In fear and anguish quake  
While on them the Almighty,  
The vials of his wrath  
Shall pour, with curses weighty  
And in their trouble laugh.

4

Then shall the Lord's anointed  
Lead forth a chosen band  
And in the place appointed  
By God's divine command,  
A temple rear most glorious  
In which the Lord will meet  
Those who have proved victorious  
To worship at his feet.

5

Go forth ye chosen servants  
The saints full armor wear  
Have faith and perseverance  
And shun each deadly snare.  
Fulfill your glorious mission  
And when your work is done.

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**May 1855**—

You then will have permission  
To meet your friends at home.

**Saturday, May 26, 1885**—To day I wrote the following:—

### ***TRUST IN GOD***

1

The God who has blessed us, in days that are past

Will never forsake us, but prove to the last  
That He is our Father, in truth and in deed  
And will not deny us the things that we need.

2

In faith, then, we'll ~~look to~~ trust in the God  
whom we serve  
To bless us in spirit, in body and nerve  
With blessings eternal, with children and wives,  
And power most glorious—of eternal lives.

3

With blessings unstinted of fruit, oil and wine.  
With gems from the ~~ocean~~ caverns—with gold  
from the mine,  
With servants and cattle—with houses and land  
Which He will bestow with a bountiful hand.

4

Though clouds dark as midnight—the heavens  
shall veil,—  
Though crickets and locusts our harvests assail—  
Though pest'ence and famine, with fire and  
sword  
Shall stalk through the land, we'll trust in the  
Lord.

5

For judgment begins at the house of the Lord  
~~From which it will~~ And there shall it spread to ~~the~~  
all nations abroad;  
And if those who are righteous shall scarcely  
escape  
To what shall the wicked and filthy awake?

6

Then let us rejoice in the work of the Lord  
And live by the whole of his excellent word;  
The clouds will soon vanish—the heavens grow  
bright—  
And ~~we will~~ saints shall then dwell in ~~continual~~  
heavenly light.

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**Sunday, May 27, 1855**—To day, the meeting was  
turned into a special conference, and several persons  
were cut off from the church for immorality. Some

of the sisters were then set apart to act as nurses for the sick, and to teach the sisters the principles of their organizations, and to doctor by faith and mild herbs: Sisters Mary Smith, Margaret West and Hannah Fish were unanimously chosen for that calling, and in the evening were blessed and set apart by the president and council.<sup>111</sup>

I was unanimously sustained by the people as recorder and reporter for the Stake.

Pres<sup>t</sup> Smith then presented me as his first Councillor and Jesse N. Smith as his second Councillor to the meeting, and both were unanimously sustained by vote.

This evening, Thomas Whitney, a young Pah Eed indian, who had been appointed Chief by desire of Pres<sup>t</sup> Young, was blessed and set apart as a chief, by Pres<sup>t</sup> J. C. L. Smith and Council: being the first chief ever appointed and blessed by the authority of the priesthood in this part of the Territory.

**May 28, 1855**—Attended a party.

**May 29, 1855**—Finished my part of the public square fence, & afterwards spent the day reading this history of the stake to Pres<sup>t</sup> Smith

**May 30, 1855**—Wrote to Elder G. A. Smith: also sent my genealogy to Pres<sup>t</sup> Pettigrew of the High Priests Quorum.<sup>112</sup>

**Thursday, May 31, 1855**—The sisters held their first meeting to day.

**Sunday, June 3, 1855**—My son Moroni H. was blessed in meeting to day by Pres<sup>t</sup> J. C. L. Smith. Samuel Lewis and his wife were rebaptized, having confessed in meeting to their crime of adultery before they married.

.....

111 Mary Amelia Smith was the daughter of George Albert Smith. She married Peter Wimmer (Shirts and Shirts, *A Trial Furnace*, 132). This is likely Margaret T. Smith, wife of Jesse N. Smith. Hanna Fish was the wife of Horace Fish, both early southern Utah settlers (Seegmiller, *History of Iron County*, 89).

112 This is likely David Pettigrew, who served in the Mormon Battalion with James R. Pettigrew (Ricketts, *The Mormon Battalion*, 28).

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### TRIP TO FISH LAKE

**June 5, 1855**—To day, for the first time in several months we had a good shower of rain.

**Thursday, June 7, 1855**—Attended fast meeting. Spoke, and felt well. I resigned the post of Choir leader, and appointed Rich<sup>d</sup> Benson chorister.<sup>113</sup>

**June 8, 1855**—The mail arrived, bringing me some letters, and the first five numbers of the “Mormon.”

**June 22, 1855**—Bp. Evans and Company arrived from an exploring tour at the White mountains, west of here.<sup>114</sup>

**Monday, June 25, 1855**—Started to go to Fish Lake with J. N. Smith and six others. Camped in the canyon.

**June 26, 1855**—Started this morning at 6¼, arrived at the summit at 7¼ A.M. and at the lake at 8¾ A.M. and after obtaining permission of the indians to fish, we went round to the east side of the lake, which is nearly round, and about a mile across. We camped on the shore of the lake among some tall pine trees. A band of indians was on the other side of the lake, catching and drying fish. They had two captive eagles, which they keep to get beautiful white plumes from, which they sell.

We cut down a large tree, and began to make a canoe.

**June 27, 1855**—Worked at our canoe. While I was chopping the ax glanced on a chip, flew out of my hand to where the boys were sitting, talking, and struck Atha Carter, edge first, on his hand, as he was whittling. The ax cut his hand, turned over and struck him on the breast knocking the breath out of him. I was much scared. We administered to him, and he soon got better.

[page 78]

Fish Lake.

**May 1855**—We finished the canoe, which will hold 8 men, and launched her at 9½ A.M. naming

.....

113 Richard Benson, age thirty-nine at this entry, was a Parowan carpenter (Shirts and Shirts, *A Trial Furnace*, 426).

114 This could be William Evans, who participated in the early mining explorations and settled in Cedar City (Shirts and Shirts, *A Trial Furnace*, 150, 331, 354).

her the “White Canoe.” As the water was too rough to fish we spent the day in paddling our canoe over it. The water is very clear, and very deep, being apparently the mouth of a volcano. Myself & John Davis started in the canoe to go to the mouth of the outlet,<sup>115</sup> J. N. Smith and A. Carter going along the shore, on account of the roughness of the water. The waves increased so that we were in danger of swamping, and had to go close in shore, and finally to return to Camp.

**May 28, 1855**—Went over to the indian camp and bought fish of them, getting two fish for a biscuit. Started home at 10½ A.M. and at 11 A.M. were overtaken by a hail storm, and rain. Arrived at the Summit at noon, and were closely enveloped in a cloud. We were soon wet to the skin with rain and snow and we got very cold. We rode fast all the way home in a storm of rain, until we got below the cloud and got home, tired wet and cold.

The country on the summit is delightful, being covered with timber, pine, aspen, fir and underbrush. The ground was covered with strawberries, which are now in bloom. The nights are very cold,—water froze in our tin cups at night. This lake is the head of the Sevier river, south [fork].

**May 29, 1855**—Watered my potatos, first time, They are injured by the grasshoppers.

**Sunday, July 1, 1855**—Attended the Sunday School, and spoke to the Children. Pres. Smith desired me to teach the Deseret Alphabet. In the evening myself and J. N. Smith were appointed orators of the day for the celebration on the 24<sup>th</sup> inst. which I was loth to accede to.

**July 2, 1855**—Some of the brethren went up the Canyon to get a new liberty pole.

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**July 4, 1855**—We raised our new liberty pole, and saluted it with discharge of fire arms and music by the Cedar Brass Band<sup>116</sup>

.....  
**115** This could be John J. Davies, who was a noted choir director in Iron County (Seegmiller, *History of Iron County*, 239).

**116** At this celebration Martineau writes in defense of Mormonism to an unidentified eastern newspaper that has run an article on *The Mormon* (James H. Martineau, “To the Editor of the Mormon,” July 14, 1855, 3; filed under July 5, 1855, in the Journal History).

**July 7, 1855**—The California mail came, bringing me a letter from Henrietta, and one from Sixtus E. Johnson, my brother-in-law, now preaching in the Sandwich Islands.

**July 9, 1855**—Began teaching a large school in the Deseret Alphabet, gratis.

**July 10, 1855**—Father and Nephi arrived from the north with Salt, which they obtained about 35 miles up the Sevier river above the Territorial Bridge. There is a mountain of it, solid as a rock and clear as glass.

**July 11, 1855**—Susan’s birth day.—nineteen years old.

**July 14, 1855**—The Sunday School children had a party, and marched around the Square, led by the Parowan Brass Band.

**July 16, 1855**—The militia were out, and had a good drill. They agreed to drill every Saturday afternoon under my charge.

**July 17, 1855**—Began haying today. I got two loads.

**July 20, 1855**—Haying every day.

**July 24, 1855**—Had a celebration as usual. Myself and J. N. Smith were orators of the day, but did not display any wonderful oratorical efforts.<sup>117</sup> At noon, Beason Lewis came from Salt Lake City, and brought word that Brigham ~~That~~ on Sunday, the 8<sup>th</sup> inst. had proclaimed our independence of the U. S. rule. He said he was not afraid of the soldiers—not 500,000 of them. Also that after this year we would raise plenty of grain. Also that all who are fearful can go to California, or take Seven years provisions and go into the mountains and hide up.

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### ***FIND SALT IN THE LITTLE SALT LAKE.***

**July 1855**—I am glad, if this is so. Our liberty may be bought with blood, but that is a small price. I am willing to spend mine for that end.

**Saturday, August 4, 1855**—Made out my regimental report, and in the afternoon taught my military school as usual.

.....  
**117** “Celebration of July 24th, in Utah,” August 26, 1854, *Deseret News*; Utah Digital Newspapers.

**Monday, August 6, 1855**—To day, nearly all Parowan went down to the dry bed of Little Salt Lake to get salt, it having been lately found there.<sup>118</sup> We went, and found thousands of tons of excellent salt, lying on the bottom of the lake, under about an inch or two of water. We, men and women, waded into the mud up to our knees until we came to the water and salt; and then scraped up the salt into heaps of about a bushel, and let the water drain out of it; then carried it to our wagons on the lake shore, from 40 to 80 rods off. It was very toilsome work, carrying the salt through mud so deep and sticky we could hardly pull our legs and feet out at each step. Afterwards, people brought boards to lay on the mud, to walk on. The Lake had not been so dried up before, since the valley was settled, and no one thought there was any salt there. Consequently, all the salt for Iron County had been brought from Salt Lake—nearly 300 miles—and sold for 25 cents pr pound. This new discovery in one day reduced the price to a cent a pound!

At the south north end of the Lake, I saw wagon tracks deeply imprinted in the mud, extending as far as I could see. Who or when that wagon crossed the dry bed of the lake, no one knows.

**August 8, 1855**—The full election returns having come in, it appears that Br. C. C. Pendleton was elected Recorder.

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**August 11, 1855**—Went to Cedar City to sit on a regimental Court Martial, as Judge Advocate.

**August 12, 1855**—The people agreed to day, to open a new road into the 2<sup>d</sup> Left hand Canyon for timber.

**August 13, 1855**—Went with Susan E. to the Lake for salt. The Salt Mud made my legs smart so bad that we only got about 400 lbs.

**August 14, 1855**—Acted to day as clerk to H. D. Bayless Justice of the Peace, in a case between John Steele Smith and Sam. Lewis, about a mule. Smith got the mule.

**August 18, 1855**—Spent the day in session of the City Council.

.....

**118** Parowan Valley was also known as the Little Salt Lake Valley. *Parowan* is a Paiute word meaning “bad, salty or harmful water” (Shirts and Shirts, *A Trial Furnace*, 11, 14).

**August 19, 1855**—Quite a rain last night, wetting the earth about an inch deep. There has been only one other shower this year, so far.

**August 21, 1855**—To day, two indians from Cedar city came to warn us that the Pahvants intend to steal our cattle and horses. We had our loose stock driven in from the range, so that people could take care of their animals.

**August 26, 1855**—At meeting to day, the people agreed to repair the field fence forthwith or be dis-fellowshipped in a week. They agreed to fix the fence of John Steele and W<sup>m</sup> Burston, absent on missions.<sup>119</sup>

**August 28, 1855**—Went and repaired my fence. A few others also went.

**September 4, 1855**—Attended the wedding of Ed. Ward and Miss Elizabeth Parker, at Rich<sup>d</sup> Benson’s<sup>120</sup>

**September 5, 1855**—Hunted my two cows, which the herdsman had left out. Went out to an island in the lake, prayed, and determined and covenanted to preserve my body better. My cows were brought home by an indian. They had been gone about three days.

**September 9, 1855**—The meeting to day was turned into a Special Conference, at which the authorities of the Church were sustained, and also of this stake of Zion as follows:—

[page 82]

**September 1855**—Presidency. John C. L. Smith, J. H. Martineau, 1<sup>st</sup> Councillor and Jesse N. Smith, 2<sup>nd</sup> Councillor.

Bishop, Tarlton Lewis, and Councillors C. C. Pendleton and O. B. Adams.

High Council, Sam<sup>l</sup> Goold, Elijah Newman, P. Meeks, S. West, F. T. Whitney, W. H. Dame, M. Ensign, Job P. Hall, E. Elmer, H. M. Alexander, Ja<sup>s</sup> Lewis and Charles Hall.<sup>121</sup>

.....

**119** William Burston (also spelled Burstone) is listed in familysearch.org. He was the husband of Maria Walker.

**120** Richard Benson is listed as one of Parowan’s early dentists (Seegmiller, *History of Iron County*, 224). Edward Ward and Elizabeth Parker-Ward later had two children that were born in San Bernardino, California.

**121** Orson B. Adams was a settler in the Iron Mission. He was an engineer, age forty-one at this writing (*Shirts and Shirts, A Trial Furnace*, 425). Samuel Goold is misspelled here; it should be Samuel Gould. Elijah Newman, too, was an iron

**September 15, 1855**—Worked at home to day, making out deeds of Consecration for several of the brethren. Also wrote in my journal. Also made out the Bishop's Report, for next October Conference, and recorded minutes of our special Conference.

**September 17, 1855**—The Parowan Dramatic Association began operations again to day, for the coming season. I was appointed Caster of Characters.

**September 20, 1855**—To day Pres<sup>s</sup> Smith started to Conference, leaving me to preside in his absence. He also appointed me deputy postmaster. I spent the time writing up the history of this stake since its reorganization May 20<sup>th</sup> 1855 in the new alphabet. I have labored to teach it to the people here, gratis, but they do not seem to appreciate it much.

To day Tarlton Lewis and others went up the canyon, to where they think they have found coal. Moroni has been sick for several days.

**September 21, 1855**—Moroni is better, to day. I rely entirely upon the ordinances, of washing, anointing, and the laying on of hands, instead of depending on doctors.

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**MY COW KILLED.**

**September 22, 1855**—Br. E. Luddington arrived thus far on his journey home from his India and China

.....  
missionary laborer. He would have been fifty-seven at this writing (Shirts and Shirts, *A Trial Furnace*, 473). Francis T. Whitney was an Iron Mission settler. He was a blacksmith, age forty-nine at this writing (Shirts and Shirts, *A Trial Furnace*, 440). William H. Dame was another iron missionary. He was a surveyor, age thirty-five at this entry (Shirts and Shirts, *A Trial Furnace*, 429). Marius Ensign was an iron missionary and a farmer, age thirty-three at this entry. This is likely Job P. Hall, who was an iron missionary. He was a cooper, meaning he worked making and repairing barrels and casks. He would have been thirty-four at this writing (Shirts and Shirts, *A Trial Furnace*, 432). There is a Horace M. Alexander listed as a corporal in the Mormon Battalion. He served a mission to the southern states and is the only one in this group not to be among the original iron missionaries (Ricketts, *Mormon Battalion*, 23). Charles Hall was a member of the original iron missionaries. He was a cooper and at this writing was thirty-two years old (Shirts and Shirts, *A Trial Furnace*, 432).

Mission.<sup>122</sup> He preached and told us of his travels and hardships in that heathen country.

**September 25, 1855**—Engaged C. C. Pendleton to make me a Minnie rifle.<sup>123</sup> Price, \$67.<sup>00</sup> [\$1,451] to be paid in credit on the city wall. It is to be finished in six weeks.

**September 26, 1855**—Measured my wheat, and found I have 14¼ bushels, which, with 3½ bushels due me G. Wood, and 9 bushels engaged for a steer I have sold, is all the show I have for my family until next harvest, if we have one. But I trust in the promise that “my bread shall be sure” to me.

The grasshoppers have destroyed all our grain, all through the Territory, but I think we will live, somehow.

**September 28, 1855**—Went with my family to Johnson's Ranch.

**September 29, 1855**—I went to Cedar City. Attended the rehearsal by the Dramatic Association of “the Vicar of Wakefield.” They made a poor show.

**September 30, 1855**—Got my 9 bushels of wheat for a two year old steer, and engaged 20 more. Got home at 4 P.M. and learned that my best cow was killed by the indians. H. D. Bayless went with me, and we skinned her. An indian had shot her, because she knocked down a net he had set to catch rabbits, as she was grazing along.

**October 1, 1855**—Some indians told about the killing of my cow to day. After consultation, I told the indians if they would bring the offender and whip him, we would let it all go.

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**October 1855**—They agreed, and in about an hour, the indian came to be whipped, accompanied by the chief and others. They tied him to the liberty pole, and whipped him well with a birch, the Chief administering the blows, and talking to him all the time.

After the whipping, I gave him (the whipper) the shirt I had on, some tobacco and some other small articles, and thus this matter was settled. But this did not bring back my only milk cow.

.....  
**122** Elam Luddington was a first lieutenant in the Mormon Battalion, Company B (Ricketts, *Mormon Battalion*, 22).  
**123** The Minnie rifle was a famous Civil War weapon.

**October 5, 1855**—Bought a cow to day of Mrs. Steele for 15 bush<sup>s</sup> of wheat. She is old, poor, and blind of one eye.

**October 8, 1855**—Began with E. Ward to make adobies to make my house.<sup>124</sup> We have made a pug mill.

**October 11, 1855**—Quit making adobies to day. Having made 4800 in all of which my portion is 1800.

**October 19, 1855**—To day I began to lay the foundations of the addition to my house. There will be a bedroom built on the end, and a kitchen and bed room behind. I shall also raise the old walls about two feet higher.

**October 20, 1855**—Began to lay the adobies for my house. Not having any crop, consequently not much to hire labor with. I do it myself.

In the afternoon Pres<sup>s</sup> Smith and others arrived from the Conference, to my great joy. Editha Johnson, my sister-in-law, also arrived from Lehi.

**October 25, 1855**—Began to dig my potatoes. They were much hurt by the grasshoppers: and after that by army worms and afterwards by the large tobacco worms, of which incredible numbers were killed each day on the vines.<sup>125</sup> They seemed to increase faster than they were killed off, no one knowing where they came from.

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### **MURDER OF ISAAC WHITEHOUSE BY BAKER & WIFE.**

**October 28, 1855**—Ja<sup>s</sup> Lewis was rebaptized to day. He has long been disaffected with the authorities. Also Rich<sup>d</sup> Benson who has been the same. I heard of the sudden death and burial of an orphan boy named Izaac Whitehouse. He died last night and was secretly buried in the night.

**October 29, 1855**—To day the body of the boy, who was an orphan about 11 years of age, was dug up, brought to the hall, and an inquest held by H. D.

Bayless, Justice of the Peace. When the body was examined it was a horrible sight to see. He had been buried in his dirty clothes and excrement, and showed evident signs of violence. His hands and feet had been tied with a cord (the marks of which were still shown in the flesh) and then he had been placed in a water ditch, and partly chilled and partly drowned. The sand had washed into and settled in the folds of his clothing. His body had large purple spots where he had been kicked or struck, the skin being badly abraded and broken. Baker denied all, but his wife confessed, and got the cord with which he had been tied. The testimony of the people revealed a long course of the most inhuman cruelty, perpetrated on the poor boy, whose father and mother, dying while on their way here, left him to the care of Mrs. Baker, the sister of his mother. After she got him, she herself became a mother, and hated the boy most intensely, and incited Baker to his cruel deeds.

Baker was cool and defiant throughout. The verdict of the jury is, that deceased came to his death through the cruelty of Sam<sup>l</sup> G. Baker and his wife.<sup>126</sup>

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**October 29, 1855**—To day, Thomas Davenport opened his kiln of Pottery.<sup>127</sup> This is the first ever made south of Provo. I got two jars, some bowls and two meat dishes.

**Tuesday, October 30, 1855**—This day S. G. Baker and his wife were cut off from the church for their crime, by a unanimous vote of all the people.

**October 31, 1855**—My wife is sick to day. Pres<sup>s</sup> Smith and I administered to her, and she was immediately healed.

**November 2, 1855**—This morning, found it cold and snowing.

**Sunday, November 4, 1855**—Still snowing, and thawing. To day Henry is three years old, Attended Council in the evening, as usual.

To day, William Heap, desired to be rebaptized, having been cut off for the church for apostasy. He

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**124** A common building product of the Southwest, adobe bricks were made of sun-dried clay.

**125** An army worm is a yellow caterpillar that travels in large groups devouring crops. The tobacco hornworm is a large green caterpillar that normally feeds on tobacco plants.

.....  
**126** At this writing no information could be located about this family or the child Izaac Whitehouse.

**127** Thomas Davenport was a potter and songwriter (Shirts and Shirts, *A Trial Furnace*, 400; Seegmiller, *History of Iron County*, 182, 240).

was allowed to do so, after having made a humble confession.

**November 7, 1855**—Settled with W<sup>m</sup> Aston for his labor, he having worked 2½ days for me, and put in only 7 or 8 hours each day for a full day.

Was clerk to day in a Bishops trial. W<sup>m</sup> Heap charged W. C. Mitchell with trying to get his (Heap’s) wife to leave him, and marry Mitchell. The Bishop decided that Mitchell be cut off from the Church.

**Thursday, November 8, 1855**—This afternoon the Presidency of the Stake went to the new town of Paragoonah to dedicate the place.<sup>128</sup> Spent some time in looking at the fort and took supper at 7 P.M. The fort is built square, of adobies, 105 feet square, two stories high, outside walls three feet thick without any doors or windows, except, the gateway, which has a room over it.

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**November 1855**—About fifty persons sat down to supper, which was a bountiful one; and afterwards we enjoyed ourselves in the dance until about 2 A.M.

**November 13, 1855**—S. G. Baker & wife had an examination before Justice Hopkins<sup>129</sup> of Cedar City, for the death of the boy Whitehouse. He and his wife had tried to escape to California previously, but failed. They were bound over to be tried before the next District Court in Parowan.

**November 17, 1855**—John Steele and W. C. Mitchell returned from the Las Vegas Mission, and on the 18<sup>th</sup>

**November 18, 1855**—gave an account of their missionary labors.

**November 19, 1855**—Began to write off the parts of plays for our D. Association for distribution. Finished “Box & Ox Married and Settled.”

**November 21, 1855**—This evening Elder Amasa Lyman arrived from San Bernardino on his way to S. L. City. accompanied by some returning elders from the Sandwich Islands.

.....

**128** First known as Red Creek, the town of Paragoonah is located just north of Parowan.

**129** This could be Charles Hopkins, who was among the first southern Utah exploration teams. He settled in Cedar City (Shirts and Shirts, *A Trial Furnace*, 10).

Some elders arrived from S. L. City the same evening, with the word that Pres<sup>t</sup> J. C. L. Smith was quite sick at Fillmore when they came through that city.

The Deputy U. S. Marshall also arrived from Fillmore, with papers for the arrest of Baker and for witnesses. I am subpoenaed as a witness, much against my will.

**November 22, 1855**—Started with others for Fillmore, hiring my passage with E. Ward, \$10.00 [\$217]. Camped at Beaver Creek. Snowed in the night.

**November 23, 1855**—Traveled to Cove Creek.<sup>130</sup> Snowed all day.

**November 24, 1855**—Arrived at Fillmore, and went at once to see Pres<sup>t</sup> Smith, who was very glad to see me.

**November 25, 1855**—Went to meeting

**November 26, 1855**—Went to Court. The Baker Case came up and the trial began, before Judge W. W. Drummond beside him on the bench sat a strumpet, calls wife falsely.<sup>131</sup>

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**December 1, 1855**—To day the Baker trial was finished. He was sentenced to ten years imprisonment in the penitentiary.

**December 2, 1855**—We started home this morning, with Pres<sup>t</sup> Smith on a bed in a carriage. I rode with him to help take care of him.

I got goods to the amount of \$34.<sup>00</sup> [\$736] for which I feel thankful indeed. Went to Cove Creek.

**December 3, 1855**—Camped at Beaver Creek, and on the 4<sup>th</sup>

**December 4, 1855**—arrived at home, and found all well and feeling thankful to God for my safe journey. The Court was held by Judge W. W. Drummond.

.....

**130** Cove Creek—or Cove Fort, as it was called—was a major stop for travelers. It offered protection as well as food and rest. It is just north of Beaver, Utah, and today has been restored as a historical site.

**131** William W. Drummond was a territorial Superior Court judge appointed by President James Buchanan. He did not like the Mormons and was openly immoral in his conduct. Brigham Young described Drummond as an “infernal, dirty, sneaking rotten-hearted pot-house politician” (Arrington, *Brigham Young*, 233; Shirts and Shirts, *A Trial Furnace*, 383; Seegmiller, *History of Iron County*, 65).

He had a whore with him, whom he claimed as his wife, she sitting with him in Court. He had left a wife and children at his home in Illinois. He is a bitter enemy to us as a people, and is constantly sending lies to Washington about us. He sent his slave Cato to whip a little Jew Merchant while at Fillmore, who nearly killed the poor Jew. He had Drummond arrested for it, and it made much amusement, to see a great U. S. Judge, sent to judge the Mormons, himself under arrest. Hosea Stout was an Attorney at this court.

**December 5, 1855**—By request of Pres<sup>s</sup> Smith, I anointed him all over and prayed for him.

**December 6 7, 1855**—Snowed about four inches last night. We had “the Jacobite” and “Box & Cox” to night.

**December 14, 1855**—To night saw a remarkable sight in the sky:—

A large circle around the moon, as we often see; the bottom of the circle being below the horizon, the rest of it having three bright spots one on each side and one at the top: another horizontal circle, passing around the heavens, passing through the moon and the two spots at the sides, the zenith being the center of it.

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**December 1855**—This horizontal circle also had, including the moon, four bright spots, like moons, at equal distances apart. The following gives an idea of it:—

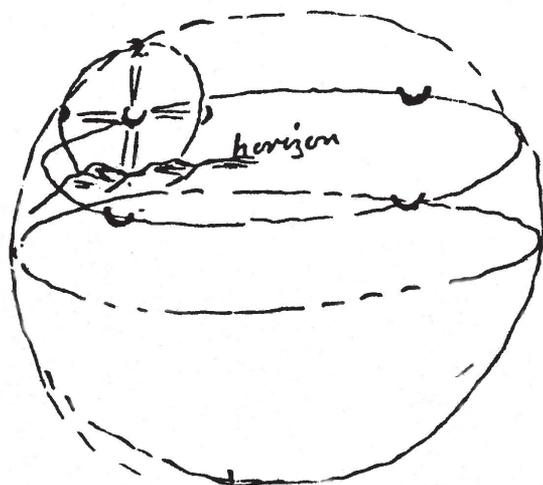


Fig. 2.6—Orbit circle around moon.

There were also broad bands of light passing from the moon to the three moons surrounding it, and one to the horizon below, where the other moon would have been if the circle had been entirely above the horizon.

[See Appendix 3, letter from George Albert Smith inserted here.]

**December 15, 1855**—A quarterly conference at Cedar to day. Pres<sup>s</sup> Smith still continues very low, but I hope he will recover.

**Sunday Thursday, December 20, 1855**—Went to Meeting as usual. The report of the amount of grain in Parowan was presented, by which it appears we have but 1080 bushels of wheat, and 1860 bushels of potatoes to last the people until next harvest, which will allow but a half pound of flour apiece to a population of about 400 souls per day. and leaving nothing for seed.

**Friday, December 21, 1855**—To day a Conference was held in Parowan at which I presided. Pres<sup>s</sup> Smith being unable to come. Speaking by O. B. Adams, W. H. Dame and myself. The meeting adjourned until tomorrow at 10. A.M.<sup>132</sup>

**December 22, 1855**—Blowed hard all night, and snowed all day. To day Brs. Wallace and J. B. Nobles spoke. Br. Wallace organized the High Priests into a quorum (mass) and on my motion Pres<sup>s</sup> Smith was appointed to its presidency. In the afternoon Pres<sup>s</sup> E. Snow and Jacob Gates spoke. Pres<sup>s</sup> Smith rather worse to day. Adj. until tomorrow.

**December 23, 1855**—Conference met at 10 A.M. We had much good instruction from Elder E. Snow and others. Br. E. Snow prophesied Calvin should recover, and all the people said “Amen.”

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**December 1855**—Pres<sup>s</sup> Snow adjourned the Conference to the 23<sup>d</sup> of March next.

**December 25, 1855**—Had a good meeting to day. W<sup>m</sup> Lefever was married in meeting this evening, and Pres<sup>s</sup> E Snow gave instructions on marriage, &c. He said that when parents begot children, they only

.....  
<sup>132</sup> For a report on the conference, see Journal History, December 22, 1855, 1–2; see also James H. Martineau, “Singular Phenomenon,” *Deseret News*, December 23, 1855, 5:357; Journal History.

repaid the gift of their own bodies: and therefore had no claim upon their children. But if their children wished to be sealed to their children parents, it was all right; if to be sealed to some one else, it was equally right, and that this was the key to the principle of adoption. Also said that God himself began in this way, first taking one wife, afterwards, more.

Br. Nobles blessed me before he started home.

Br. Calvin still remains very sick, although we administer to him every day. He says he has not a particle of faith to be healed by the laying on of hands, although when he lays hands on the sick they are almost always instantly healed. Last night he had such a pleasant dream, of preaching in the spirit world.

**Sunday, December 30, 1855**—Went to meeting as usual. Appointed next Tuesday—New Years—as a day of fasting and prayer for Pres<sup>t</sup> Smith, and to humble ourselves before the Lord. I also attended the Quorum meeting as usual. At a little after 9 P.M. I was sent for to come to Pres<sup>t</sup> Smith. I found him in great pain about the heart—intense agony. We administered to him, but no benefit followed. At 20 minutes to 11 P.M. he departed in peace. His wife, who sat on the bed feeling his pulse cease, dropped senseless to the floor. I raised and half carried her into the next room.

Br. Smith was a lovely man, one who had no thought save for the advancement of the cause of God.

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**December 1855**—To sum up his character—he was loved by, and a lover of God and righteousness. He was appointed to preside over this stake in May, 1852.

With his death I cease to be a president of this branch, and do not regret to be relieved of the labors and responsibilities of that office. I can say truly, that while in this position, I have tried to the best of my ability to carry out all the counsels of the authorities, and to work for the good of the saints. I have never given any one bad counsel, knowingly, and feel that altho' I have probably made some mistakes and some enemies, it has been through ignorance and the weakness of humanity.

May my last end be that of the righteous.

**December 31, 1855**—To day is cold and gloomy, rendered doubly so by the death and funeral of our beloved President. He was buried at about 4 P.M. and was followed to the grave by nearly all the people.

## JANUARY 1856

**Tuesday, January 1, 1856**—This day we observe in fasting and prayer, and we had a good meeting.

**January 7, 1856**—In shouldering a sack of grain, I hurt my neck so I can hardly move it or myself.

**January 8, 1856**—To day Susan and I have been married four years. We have two fine boys, and I pray that we may be able to bring them up in the faith of the gospel.

**January 9, 1856**—Went to Paragoonah

**January 10, 1856**—Started to day to attend court at Fillmore as a grand Juror, in the place of Br. Calvin Smith.<sup>133</sup> Went to Beaver and camped.

**January 11, 1856**—Camped at Cove Creek.

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### AT FILLMORE,—A GRAND JURYMAN.

**January 12, 1856**—Arrived at Fillmore. Went immediately to call on Elder G. A. Smith, with Jesse N. Smith

We went to Br. S. P. Hoyt's, where he was stopping during the session of the Legislature, knocked, and were invited in.<sup>134</sup> As the door opened we found the room full of Company, there being a dinner-party given to the Presidency and Twelve. We could not help it, and so went in, dusty with travel as we were, and we were introduced individually to all the Company, ladies and gentlemen. Pres<sup>t</sup> Young treated us very kindly. Dinner being announced presently, all went in but Elder Geo. A. Smith, who remained to keep us company. In a few moments, however, Representative Isaac C. Haight came out saying the President wished him to give his place at table that we might eat. So we went in and sat down. The President said he thought we would be quite hungry and tired after our tedious journey, and had therefore asked us in. Nothing could exceed his kindness and attention to us. We spent a very pleasant hour. I then found where father J H Johnson is stopping he being Chaplain of the Legislative Assembly,

.....

**133** This could be Charles P. Smith, who was a resident of Cedar City and among the early settlers (*Shirts and Shirts, A Trial Furnace*, 11).

**134** Silas P. Hoyt was a resident of Cedar City and among the early settlers (*Shirts and Shirts, A Trial Furnace*, 331).

and, took my lodgings with him and his wife Janet. Had a lesson on practical home manufacture by Father and others, which I enjoyed with them.

**Sunday, January 13, 1856**—Went to meeting, Pres<sup>t</sup> B. Young preached. Among other things he said that the spirits of those who die without the priesthood are tormented after death by the Devil, while those who have the priesthood, are not. The 1000 years will be used in sealing man to man.

He also told us not to bow to the Gentile Judges then holding Court.

**January 14, 1856**—Attended Court as one of the Grand Jury.

**January 15, 1856**—Attended again this day. There being no more business, we were discharged

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**January 16, 1856**—Sold my order for Jury fees, amounting to \$82.00 [\$1,712] (except \$20.05 [\$418] due sundry persons) for goods amounting to \$62.00 [\$1,294]. This I think I will divide with the widow of my loved friend J. C. L. Smith. I received a very comforting blessing from Patriarch Isaac Morley,<sup>135</sup> as follows:—

Br. James Henry. I place my hands upon thy head by the authority of the holy priesthood, and I ratify the seals and blessings of the fathers and patriarchs upon thy head. Be comforted, for the seals of promise are extended unto thee. Thou art numbered by covenant with the seed of Abraham. Thou hast a right to claim equal blessings with them. Thou art of Ephraim, and a lawful heir to the seals of the priesthood, and to administer in the holy ordinances for the redemption of thy father's household. Greatly will thy blessings be increased, for the keys of the everlasting gospel that will be committed to thy trust. With them thou wilt administer to thy progenitors, who have passed behind the vail and by promise I seal upon thee the keys and the gifts to understand the influences that operate upon thy mind. The Comforter will instruct thee by the influences of peace, and if uneasiness or fearfulness are the influences of thy mind, exchange them for love, for this is the attribute of deity, and thou hast a

.....

<sup>135</sup> Isaac Morley was called by Brigham Young to be one of the earliest settlers in Manti (Arrington, *Brigham Young*, 177; Shirts and Shirts, *A Trial Furnace*, 9).

right to enjoy its influence. It is thy privilege to cultivate in thy bosom the attributes of a kind providence, who is thy friend and benefactor, and it will produce in thy bosom love, joy and peace in the Holy Ghost. Mercy will become the monitor and dictator of thy mind. Thy trials will pass away, and thou shalt be blessed with an understanding of the principles that emanate from light, and those that proceed from the source of darkness. Thou shalt be blessed in the domestic circle, and rear sons and daughters in honor to thy creator, who shall hand thy name to posterity from generation to generation. Let all thy forbodings of mind be turned to joy, for thou shalt be blessed in every gift that shall be conferred upon thee. Thy table shall flow with the bounties of the earth, flocks and herds will flow unto thee, and thou wilt be numbered with those who have labored for the redemption of Israel. By the authority of the holy priesthood, I seal thee up to enjoy the blessings of immortality and eternal lives, in the name of Jesus, even so, Amen and Amen.

Laura A. Morley, Scribe

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**January 17, 1856**—Started for home. Camped at Cove Creek, the weather intensely cold. Elder G. A. Smith was with us, going to visit his family in Parowan. To pass away the evening, he organized us into a political meeting, to speak in reference to the calling of a convention to frame a Constitution for a state government, for the purpose of admission into the Union. W<sup>m</sup> H. Dame was chairman, myself, secretary. All present, 15 in number, made speeches (!) on the subject, which I shall try and put into form for publication.

We had an immense fire, but could only keep warm by constantly turning before it like a turnspit. At bed time we laid cedar boughs on the snow, and coiled up in our blankets upon them, keeping warm as best we could.

**January 18, 1856**—Drove to Beaver and Camped. The wolves being very numerous around, one of our party Lyman Woods—went about a hundred feet and lay down on his belly, pistol in hand, to get a shot at a wolf, his straw hat lying at his feet.

While thus watching, another wolf snatched his hat and started off with it, but was soon settled by a shot from Wood's pistol. We had quite a laugh at him.<sup>136</sup>

**January 19, 1856**—Got home, after an absence of ten days. I let sister J. C. L. Smith have all the goods she wanted, for which she was very thankful. I, myself, feel well paid, in letting her have them, although we are very destitute, ourselves.<sup>137</sup>

**January 20, 1856**—At meeting, to day, W. H. Dame was unanimously sustained as President of the stake.

**January 21, 1856**—Traded for an indian boy for Dr. Meeks.

On Tuesday, Jan. 8. 1856, I wrote the following verses for Sister Smith, on the death of her husband. Tune "Sweet Afton."—

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**1856**—

***IN MEMORY OF  
PREST J. C. L. SMITH.***

[Title added later in shaky handwriting.]

1

He has gone—he has left us, for a few fleeting years.  
He's relieved from affliction, from all trouble and cares,  
He has finished his labors on this planet below  
And now moves in such glory as the just only know.  
While on earth he was with us, he delighted to do  
All the works of his Father, as a just man and true,  
And though he is absent, yet he labors to spread  
All the truths of the Gospel, to the living tho' dead.

2

Yes, his work is not ended—it is, hardly begun:—  
He will do as his Father in Heaven has done:

.....  
**136** This could be Lyman Wood, who was an interpreter for the Native Americans.

**137** For a report related to the convention, see James H. Martineau, "Tremont House, Cove, Beaver County," *Deseret News*, January 19, 1856; Journal History, filed under January 18, 1856, 1–3.

His labors extended, will never be o'er  
Though he reign over planets as the sands on the shore.

Do not weep for him, Sarah, though he's severed from thee,  
From temptation and sorrow, he forever is free  
He has fought the good fight, and stood up for the truth,  
Both in health and in sickness—in manhood and youth.

3

O'er the wife of his youth, and his children so dear  
He still watches with all of a husband's fond care,  
Disiring [divining] that they still his work will pursue,  
Performing all things that the righteous should do.  
He will come and instruct thee, and comfort thy heart,  
So thou shalt not sorrow, though called to part,  
In the bright resurrection, you once more shall you meet,  
And through ages eternal, dwell in union most sweet.

On the 12<sup>th</sup> of January 1856, while on my journey to attend the Court, I composed the following, showing the order in which the saints travel on their journeys:—

***THE TRAVELER***

Oh, a mountain life is the life for me.  
So wild so joyous, and so free,  
With naught to vex or make us fear  
We'll serve the God of Israel here

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**January 21, 1856**—

2

When morning dawns, tis time to rise  
We move—look round—then rub our eyes.  
Then up we spring, with cheerful heart  
Each one resolved to do his part

3

Then first of all, our horse we feed  
For truly he's a friend indeed;  
Then we our breakfast plain prepare,  
With heart so free, and void of care.

4

We kneel around the smould'ring fire  
And thank our Father for his care;  
His aid implore throughout the day,  
To keep us safely on our way.

5

All ready now—we mount—we're off!  
And now we wind through valley soft,  
And mountains rough, and stern and wild—  
The hunting grounds of Laman's child

6

The day is past, and now we meet  
Around the Camp fire's genial heat;  
Our horses graze—our meal we spread  
Beneath the spreading pine tree's cedar's shade.

7

And now the tale, the jest, the song,  
Enliven all the circling throng;  
Till we prepare the scanty bed  
Beneath the arching heav'ns o'rehead

8

Then once again our prayers ascend arise  
To Him who rules and gives our lives,  
And then, beneath the stars cold ray  
We sleep, till dawns another day.

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**Thursday, January 24, 1856**—This evening C. C. Pendleton and Jesse N. Smith were ordained or set apart as counselors to Pres<sup>t</sup> W. H. Dame.

**January 26, 1856**—By request of G. A. Smith I copied for him a map of Utah Territory.

**January 28, 1856**—Made a copy of the Territorial map for Hon. John M. Bernhisel, our Delegate in Congress, to be presented there by him.<sup>138</sup> Also read my drama "The Missouri Persecution to Pres<sup>t</sup> G. A. Smith, who seemed pleased with it.

**January 29, 1856**—Attended the dedication of the new meeting house in Parowan.

**February 5, 1856**—Wrote most of the day for Pres<sup>t</sup> G. A. Smith.

**February 7, 1856**—Spent the day in making a report for publication of a convention at Cove, Beaver County. This was an enlarged report of our camp speeches when we camped there last. Sent copies, by Elder G. A. Smith's desire, to the "Deseret News."<sup>139</sup> "Mormon" and "Luminary." Br. Smith was highly pleased with it.

**February 8, 1856**—We played "Pizarro" tonight with great success. I had the part of the King. Made a ridiculous speech in the last scene. Where I should have said:—

"Let tears of gratitude and woe  
For the brave Rolla ever flow."

having forgotten it, I said, (being obliged to say something on the instant.

"Let tears for the brave Rolla fall  
For he was God and Lord of all."

No one in the audience noticed it, but Rolla, lying dead, and the Priests and Priestesses of the Sun, who stood round the bier shook with laughter.

**February 9, 1856**—We played to night, "Sweethearts and Wives."

.....  
**138** John Milton Bernhisel (1779–1881) represented the Territory of Deseret in the U.S. House of Representatives. He was a close associate of Joseph Smith and Brigham Young. He was a doctor practicing in Salt Lake City (Swynn W. Barrett, "Dr. John Bernhisel: Mormon Elder in Congress," *Utah Historical Quarterly* 36 [Spring 1968]: 143–67).

**139** The *Deseret News* began as a weekly publication on June 15, 1850. Its first editor was Willard Richards.

**February 10, 1856**—Elders G. A. Smith and J. N. Smith started for Salt Lake city. The weather begins to moderate.

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**Monday, March 3, 1856**—This evening my play “The Missouri Persecution” was performed for the first time, and was greatly applauded. I had the part of “Gily.”

**Thursday, March 13, 1856**—To day I am 28 years old. Having just received news of fresh Indian hostilities at the north, we organized a company of “mounted rangers” for service as spies and minute men. Ja<sup>s</sup> Lewis, Captain Cha<sup>s</sup> Y. Webb 1<sup>st</sup> Lieutenant and myself 2<sup>nd</sup> Lieut. and clerk; This is only a temporary organization.<sup>140</sup>

**March 25, 1856**—Went to Harmony, and assisted Col. W. H. Dame to locate and survey the line between Iron and Washington counties. Got home the 26<sup>th</sup>

**Wednesday, April 16, 1856**—Went to Beaver to survey a city plat, by request of Col. Dame, who is about sick.

**April 17, 1856**—Labored this day laying out Beaver City, 64 lots.

**April 18, 1856**—Surveyed several fields, in all amounting to 275 Acres.

**April 19, 1856**—Returned home. Beaver is 37 miles from Parowan.

**April 27, 1856**—Bought of Marius Ensign 10 acres of land for \$50.— [\$1,044]<sup>141</sup>

**Thursday, May 8, 1856**—Received a letter from S. S. Smith and Sixtus E. Johnson, from the Sandwich Islands.

**May 16, 1856**—Traded my mare and colt and \$50.00 [\$1044] to Nephi for a yoke of oxen. Up to this time I have been putting in potatoes, oats, wheat, &c. and have had no team, only as I could work for one.

.....

- 140** Charles Y. Webb was among the original iron missionaries. He was a “joiner,” meaning he was a woodworker specializing in joints. He was thirty-seven at this entry (Shirts and Shirts, *A Trial Furnace*, 439; “Mass Meeting,” *Deseret News*, March 12, 1856; Utah Digital Newspapers).
- 141** On this date James H. Martineau writes about a false report in the eastern press about an earthquake in the greater Salt Lake region (James H. Martineau, “Iron County, Parowan,” *Deseret News*, April 27, 1856; Journal History).

**May 27, 1856**—Finished sowing wheat, having sown 7¼ acres and 2¼ of oats.

**June 11, 1856**—Began to raise my house higher.

**July 14, 1856**—To day was our general muster. I drilled them, as usual.<sup>142</sup>

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**August 9, 1856**—To day I begin teaching a juvenile company military tactics. There are about thirty in the company.

**Thursday, August 14, 1856**—At 6 P.M. a daughter was born, weighing 8 pounds. The moon was full next day. Susan was much blessed in her confinement. We blessed the little baby, and dedicated her to the Lord, and named her Susan Elvira Martineau.<sup>143</sup>



**Fig. 2.7—Susan Elvira Martineau, daughter of James Henry and Susan Ellen. Courtesy of James Henry Martineau Family Organization.**

- 142** James H. Martineau, “Iron County,” *Deseret News*, July 14, 1856; Journal History. For a copy of the July 24 program, see James H. Martineau, “Literary and Musical Festival—Anniversary of July 24th,” *Deseret News*, July 24, 1856; or “Celebration of July 24, 1856, at Parowan,” August 10, 1856; Utah Digital Newspapers.
- 143** Susan Elvira Martineau (1856–1942) would later marry Benjamin Samuel Johnson. She passed away in Prescott, Arizona. Martineau describes the Parowan harvest as “sufficient for ourselves” (*Deseret News*, August 11, 1856; Journal History).

**August 15, 1856**—To day Susan is not so well, having taken a violent diarrhea which soon turned to the bloody flux.

**August 16, 1856**—Worse to day. Considered in danger.

**August 17, 1856**—Getting worse. She is now very low. I called in Drs. Pendleton and Meeks, who recommended charcoal, and injections of raspberry tea, with a portion of composition in it. This checked the disease for a time.

**August 20, 1856**—Susan, who had been getting better the last two days, is worse this morning. Dr. Meeks staid (stayed) with her nearly all day; he steamed her, and gave her much hot drinks, which did her much good. Moroni is still sick. I can get no hired help, and taking the almost sole care of Susan and her baby, and attending to Moroni, keeps me pretty busy. I therefore sent for Editha to come up to help me. Susan is hardly expected to live. Who can tell my feelings? None but those who have had the experience. Everything I see calls her to mind.<sup>144</sup>

**August 21, 1856**—Editha, Nephi and Janet came up to see us.

**August 22, 1856**—Nephi and Janet returned, taking Henry with them, to take care of him while his mother is sick Moroni is still worse, with a bad diarrhea and vomiting. Got better towards evening. Susan also is some better. Editha is taking care of her. I sat and read all day to Susan, and fanned her and kept away the flies, which are very troublesome.

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**August 23, 1856**—Susan is better to day: Moroni also. His bowels come out many times during the day, and have to be carefully worked back. Mother came up to see Susan.

**August 24, 1856**—Mother went home again to day. Susan and Moroni are better.

**August 25, 1856**—Editha came up from the Springs to day to see Susan, who is now about well.

**August 27, 28, 29, 1856**—I hauled wood and poles for three days past.

.....

<sup>144</sup> Martineau was ordained a seventy and set apart as a member of the stake presidency this year (“Report of the Twenty-seventh Quorum of Seventy,” *Deseret News*, August 20, 1856; Utah Digital Newspapers).

**August 30, 1856**—Editha went home to day. I wrote up minutes in the Bishops book of trials: in the stake record and in my journal

**September 1, 1856**—Began my harvesting. Broke my cradle.

**September 2, 1856**—Cut some grain with a sickle and cut my left little finger to the bone severing the chord or sinew. A felon began on my left for-finger.<sup>145</sup>

**September 4, 1856**—Had an excellent meeting (fast) to day. Sister Zilpha Smith, wife of Geo. A. Smith spoke powerfully in tongues. I had to some extent the gift of interpretation for which I have long prayed.

**September 5, 1856**—My felon is much worse, and very painful.

**September 11, 1856**—To day my felon came to a head, so that it could not be opened. I have suffered terribly from it, not being able to sleep or rest, day or night.

**September 12, 1856**—My finger is a little easier to day.

**September 13, 1856**—John D. Lee brought me a Spanish Testament which some one sent to me.

**September 14, 1856**—Filed my official bond as sheriff, in the sum of \$5.000 [\$104,393]. Received a letter from my sister Henrietta with a gold ring, which was once my mothers. It is a plain circlet

**September 15, 1856**—Having been appointed Assessor & Collector of “Fortification District N<sup>o</sup> 1” embracing Parowan, I filed my bonds, in the amount of \$15.<sup>000</sup> [\$318]

**September 16, 1856**—Wrote out orders for the next muster.

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**October 4, 1856**—Hauled a load of sage brush to burn, the first work I have done for a long time. I cannot use my left hand yet, on account of the felon. I have lost the use of my forefinger on the left hand, the cord having rotted off and the joint become stiff.

**October 5, 1856**—Last night it snowed. I sowed timothy in my door yard to day, hoping I shall have a nice green plat of grass to gladden the eye.<sup>146</sup> This is the first hay seed sown in Parowan.

.....

<sup>145</sup> A felon is an infected painful abscess at the end of a finger or toe near the nail.

<sup>146</sup> Timothy is a dense European grass.

**October 7, 1856**—This day Patriarch E. G. Groves blessed my little daughter Susan Elvira, as follows:—

Susan Elvira, in the name of Jesus of Nazareth, by virtue of the holy priesthood in my invested, I place my hands upon thy head, and seal upon thee a patriarchal or father's blessing, which shall rest upon thee, and thou shalt realize the fulfillment thereof. Thou art in the days of thy infancy, yet a noble spirit inhabiteth thy tabernacle, and inasmuch as thy parents will use wisdom, doing their duty by thee, thou shalt grow up to mature years age. Thy guardian angel shall be round about thee, he will not leave nor forsake thee, yea thy life shall be precious in the sight of thy Heavenly Father. Thy days shall be many upon the earth. Thou shalt be a blessing unto thy parents,—a blessing and ornament in the Church and Kingdom of God on earth; that thou mayest be able to fill up the measure of thy creation, according to the design thereof. The Evil One will seek to destroy thee, but thou shalt be delivered, that thou mayest fill up the measure of thy creation. Thou art a daughter of Abraham, of the loins of Joseph, and blood of Ephraim, a lawful heir to all the blessings, privileges and powers of the priesthood that pertain to thy sex, which thou shalt receive in due time, that thou mayest be able to stand in thy proper lot and station, in the redemption of thy progenitors. Thou shalt be connected with a man of God, through whom thou shalt receive thy priesthood, exaltation, power and eternal glory, become a mother in Israel, thy children and thy children's children rising after thee shall bless thee and comfort thee in the decline of life.

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***ELVIRA'S BLESSING,  
BY E. H. GROVES.***

**October 7, 1856**—Thou shalt receive of the fruits of the earth in great abundance, and all things necessary to render life happy and agreeable. The holy angels shall minister unto thee, revealing unto thee the genealogy of thy fathers. Thy children, many of them, shall be born without the sting of sin,—thou shalt witness the birth thereof in the millennium. Thou shalt receive many blessings in the temple in Zion, being anointed a Queen and Priestess unto the Most High God. Thou shalt receive thy crown, dominion, power

and eternal increase, thy inheritance with the faithful in Zion. These are thy blessings. I seal them upon thy head, sealing thee up to everlasting life, in the name of Jesus of Nazareth, even so, Amen.

**October 20, 1856**—It having been taught that we should be re-baptized (the people at large) myself and wife were baptized by Bishop Tarlton Lewis, and confirmed by C. C. Pendleton.

**November 5, 1856**—Threshed my wheat.

**November 6, 1856**—Cleaned my wheat, putting up 122 bushels. After paying my debts, I had about 90 bushels.

**November 8, 1856**—Threshed my oats, and have 90 bushels.

**November 14, 1856**—Sister A. Barton, saying I do a great deal of writing for the public, gave me a pint of Molasses. May she be blessed by our Father in Heaven for it.

**November 23, 1856**—The company of poor, just arrived from Europe. 20 in number, arrived to day, in the midst of a severe snow storm. They came in wagons, sent from this place to receive them at Salt Lake City.

**November 25, 1856**—Gave 150 lbs of flour, as an offering for the poor. I took a little Danish girl to keep through the winter. Her name is Metta Kirstena Mortensen.<sup>147</sup>

**December 4, 1856**—Having received the appointment of Clerk in the Legislature, about to convene at Fillmore, I this day start for that place, in company with I. C. Haight, R. Harrisson, Ja<sup>s</sup> Lewis and W. H Dame.

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***JOURNEY TO FILLMORE—TO SALT LAKE CITY***

**December 1856**—After a hard trip on account of deep snow and the intensely cold weather. We stopped at S. P. Hoyt's.

**December 7, 1856**—Preached to day, and felt well. Heard of the death of Pres<sup>t</sup> J. M. Grant.

**Monday, December 8, 1856**—The Legislature convened to day. I was elected Clerk of the Representatives Branch, and being the only clerk

.....  
<sup>147</sup> Metta K. Mortensen was born May 2, 1845, and married Christian Rasmussen of Parowan on May 30, 1863.

present, had it all to do and attend to. This and a want of experience, bothered me somewhat, but I got along very well. A resolution was adopted, changing the capital to Salt Lake city, and on the 9<sup>th</sup><sup>148</sup>

**December 9, 1856**—they all started for that place. The weather was very cold, and snow deep, making travel very toilsome and tedious. Our company of five staid [stayed] two days in Fillmore, to rest our team, stopping with Father. He charged us each \$4.75 [\$99]. We started, and camped in the cedars, in Round Vally, the snow being two feet deep.

**December 10, 1856**—Arrived at Nephi. The day we got here, I lost my straw hat out of the wagon, and had to enter the city bareheaded. I soon found a second hand one but, the next wagon that came in, brought mine to me.

**December 11, 1856**—Got to Santaquin, and put up with Uncle B. F. Johnson. I here met Susan J. Sherman again. She was glad to see me, and have some one to pour out some of her girlish troubles to. I felt sorry for her, being fatherless and motherless. I preached in the evening.

**December 12, 1856**—Drove to Springville, and on the 13<sup>th</sup>

**December 13, 1856**—To American fork: and on the 14<sup>th</sup>

**December 14, 1856**—Arrived in Salt Lake City. All well. I stopped at the house of Aunt Julia A. Babbitt.

**December 18, 1856**—To day the Legislature re-convened.

**December 20, 1856**—Attended a meeting of High priests from all parts of the Territory.

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**LORENZO SNOW'S REMARKS TO  
HIGH PRIESTS.**

**December 20, 1856**—I had my name enrolled in the general Quorum. I also spoke in the meeting.

.....

**148** For these election results and the organization of the legislative assembly, see "The Legislative Assembly," *Deseret News*, December 8, 1856; Journal History. Utah Digital Newspapers lists the publication date as December 24, 1856.

Elder Lorenzo Snow said: It will not be forgiven you High Priests if you are content to be always led. You must be leaders of the people. Take a firm and powerful stand, and let your influence be felt wherever you go. Thunder to the people, teach them and lead them. The High Priests are the mighty men of Israel, and from this Quorum are all the Apostles, Bishops and Councillors taken. Some men will hear others rail out against Mormonism and our authorities, and say nothing. I want you to be sanctified, and so filled with the holy ghost that you cannot be restrained, but like lions of old, put an end to iniquity, if need be, shedding the blood of the wicked. The Spirit whispers to me that we shall be an independent people. The Lord will make us his, if we repent and sanctify ourselves, in spite of all the Devils in hell: and I feel that the people will listen. We shall be a strong and mighty people, and it is not so far off as some think. The high priests are all guilty of not striving to get the spirit and power of their priesthood upon them. They do not realize their position. When the people do repent, we shall make the nations fear and tremble. The reformation could not begin with the people, it must begin at the head,—the High Priests. As the wickedness increases among the people of the earth, so will the Spirit of god gather with us.

Much teaching and counsel was given on the subject of plural marriage, all men being commanded to obey that revelation. When I left home, last, my wife said to me, that I must bring another wife home with me. She said she knew it would be a trial to her, but come it must, and better now than to wait. May our Father in Heaven bless her forever for her integrity.

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**MY WIFE SHOWN IN A DREAM OF A  
TREE, &C**

**December 20, 1856**—Having for a considerable time felt it my duty to obey the law of celestial marriage, I felt quite a degree of anxiety in regard to the matter, wishing to marry, if at all, one whom it would please the Lord for me to have; and knowing my own inability to choose properly without the Spirit of the Lord, I prayed much and fasted, that I might be led in the right direction.

A few nights ago I dreamed that I was in a beautiful grove belonging to Uncle Benjamin F. Johnson, who directed me to a beautiful tree. I stood admiring it, and saw it was a locust, in full bloom and fragrance. I admired the beauty of the tree, its good timber, and fragrant blossoms, but perceived that it had thorns, as do the locust trees. I wished in my mind it had been a tree bearing fruit. While I looked again, I saw it was now a beautiful hickory tree, bearing good fruit to eat, and its timber was very excellent, which made me rejoice much. I reached up to the branches and plucked seven or eight bunches of fruit, and lay them down upon the ground. I then awoke, and lay for some time thinking over the dream and its interpretation until I again fell asleep, and dreamed that Uncle Benj. F. held up a woman in the air, to my view, for my acceptance. I saw that she was beautiful and desirable in every respect, except that she had no strength in her ankles, her feet hanging limp and weak. I awoke immediately and pondered the dreams until morning. The interpretation seemed to me that I should take some woman who was at heart good, but filled with weaknesses; or perhaps I would be required to take one of the hand cart girls then coming in from the plains, with her feet frozen off, as so many of them were. I dreaded this, in my poverty, to be burdened with a cripple, but finally thought I would do it if it was required.

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### ***A PROPOSAL OF MARRIAGE.***

**December 20, 1856**—I thought in the second dream, the man said if I would take her and do my duty to the end, I should receive “Sixty bushels of wheat,” which seemed an immense sum. I found the first interpretation was the right one.

I thought of Susan J. Sherman, and asked her guardian, Benj. F. Johnson, if he was willing for me to marry her if she was willing. He said yes, but had no idea she would accept, having already refused some advantageous offers:—but I might try. I therefore determined to write to her, and did, as follows:—

“Great Salt Lake City, Saturday, Dec. 20. 1856.

Miss Susan Sherman.

With the consent of Uncle Benjamin, your Guardian, I address you this letter to ascertain if you are willing to join your destiny with

mine through time and all eternity. You are somewhat acquainted with me, but perhaps you do not know my circumstances in life. I am not rich, neither am I poor, I do not know that I ever shall be very well off, nor do I wish to be, but rather to spend myself with all I have, if necessary, for the good of the Kingdom. My interests and feelings and hopes are all identified with Mormonism, and consequently, if the church prospers, I hope to prosper with it; if the church suffers persecution, distress and poverty, I hope to suffer with it. These are my principles in short. If they suit you,—if you are perfectly willing to accept and to be guided by them:—if you are willing to become my wife according to the order of heaven, you can inform me by return of mail, or at your earliest convenience. If not, be perfectly free in your feelings:—let me know without fear of hurting injuring my feelings, and rest assured that I will still feel the same friendship and respect as ever.

Yours Truly

James H. Martineau.”

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### ***LEGISLATIVE PREACHING, &C***

**December 20, 1856**—Having written this, I prayed that if it is according to the will of God that I should have her, that her heart and feelings may be turned to mine, and mine to her. If not His will, that the contrary may be the case, and sent it in full faith and confidence that whatever may be the result, it will be just right.

Uncle Benjamin also wrote to her at the same time speaking in my favor and advising her to accept my offer.

**Sunday, December 21, 1856**—Went to meeting and heard Pres<sup>s</sup> H. C. Kimball preach. He said “Punctuality is integrity. We have got to be better disciplined than any army in Europe or America. Those who honor the priesthood, are gentlemen and ladies,—no others. If a woman commits adultery, and her husband knows her again as a wife, he is guilty also of adultery. An Elder in Israel who gets a woman to agree to marry him in Zion, and he is on a mission, without leave to get more wives, is guilty of shedding innocent blood.

**Monday, March 22, 1856**—Went to Seventies meeting, and voted to cut off Geo. P. Stiles for adultery.

Elder Lorenzo Snow said:—

the spirit of God influences a man to kick a—es: and hew down the wicked as Samuel did Agag and to kick guts out, as Peter did the bowels of Judas, and the time will soon come that we must purify Israel in the same way.<sup>149</sup>

**March 23, 1856**—To day the Legislature met as usual, in the Social Hall, the House of Representatives on the Stage, and the Council under it in the Green Room. The House attempted to do business as usual, but we heard Br. Kimball speaking below, and finally the council sent a message to us, saying that they could do no business till they had repented and got the Spirit of the Lord, and invited us to meet with them, which we did.

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### ***THE LEGISLATURE REFORMATION.***

**December 23, 1856**—Br. Kimball spoke much on Reformation, and ridding ourselves of the wicked in our midst of the saints, speaking with great power. He gave all liberty to speak, and we all did. It was one of the most glorious times ever witnessed in the church. The Spirit of God was like fire in our hearts. Great and mighty teachings were given, which it is not wisdom to write. It was said, “We will always be rode, as long as we will submit to it.” We will no longer submit to it.

In the evening I went to a meeting of the Bishops and Missionaries, and heard mighty things.

**Thursday, December 25, 1856**—Went to the 17<sup>th</sup> Ward meeting, and heard that a conspiracy had been discovered to kill Pres<sup>s</sup> Ja<sup>s</sup> C. Snow and Bp. Blackburn, in Provo.

Orson Hyde said “If you have refractory wives, pray with and bless them, and they will melt before you.”

**Saturday, December 27, 1856**—Went to the High Priests meeting, and heard much mighty teachings. Lorenzo Snow said we will have to lay down our lives for each other. Wilford Woodruff said—the day

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<sup>149</sup> Lorenzo Snow was an Apostle and counselor to President Brigham Young.

of Judgment is come, and it will not be lengthened. When a man sheds innocent blood, if the President releases him for a week or a month, it is all right. A man cannot be forgiven for that sin.<sup>150</sup>

**Sunday, December 28, 1856**—In the Tabernacle meeting to day Elder Woodruff said “there are scores of women who ought to have their throats cut.”

**December 29, 1856**—Went to the Seventies meeting as usual. Br. F. D. Richards said “I want the Quorums to be more active and not to spend all winter in trying to rouse their heads to life, for if you do, the armies of the aliens will be upon us, and when we ought to be defending our rights up to the hilt, we will have to be doing something else.

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### ***BR. BRIGHAM’S SERMON.***

**December 30, 1856**—The two branches of the Legislature met to day to preach and to get the spirit of the reformation, that the fire may go forth to all the people. Br. Kimball said—“Br. Brigham, you are the master of the house, and have a right to wear your hat here.”

Br. Brigham said, “Yes, I have a right to wear my hat. Instead of this reformation waking me out of a deep sleep, and putting thunder and lightning into me, it has a contrary effect, and the spirit has subsided in me. I am resting. When the first Twelve were called, then the thunder of the Almighty was in me; but Mr. Heber and I were only the ‘titmen’ Bless you, we could hardly reach up high enough to tie the shoes of Br. Hyde and John E. Page. I was just high enough to do that. But this did not infringe upon my priesthood. In the first days of the Twelve, there was much throwing of snot and wiping of faces, but I could never associate with such a spirit. The Twelve knew nothing about their priesthood—do they know anything about their priesthood now? They know no more about it than a boy four or five years old would, if we were to ordain him here to day. That has been the burden upon me,—that the Twelve did not know their duty and calling. I bore it as long as I could, until it seemed as if I should die, and I said to Br. Jeddy, ‘I’ll take my valise and I’ll travel through the country; I’ll not be caught riding

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<sup>150</sup> Wilford Woodruff was then serving as an Apostle.

either: and I'll preach and cry.' "if there is any man who will be for God, let him come out." and if I cannot find any one to build up and bear off this kingdom, I will go into the wilderness, and raise up a church among the Lamanites.' Br. Jeddy got it immediately, and it killed him. If the Twelve have got the Spirit, I am glad of it. and will rest,—but not in death. I am not going to die, but if I don't live 130 years as I have sometimes said, I will live as long as I want to.

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### **BRIGHAM'S SERMON**

**December 30, 1856**—How have I been situated since the death of Br. Joseph. I have had no one to stand good guard for me—I have been like a man standing guard every night, but if you will stand guard for me I will rest. I will here digress a little. The brethren have thought I have used myself up with women, but it is not so. I do not use my women as much as you do yours. I do not do so so much as I did when I had but one wife. (Heber, That's a fact.) I do not do it.) I have had to stand on guard every night since Br. Joseph died, without any one to keep the dogs out of the flock. Had it not been for that, I could not have stepped forth as I did at Nauvoo, but I did step forth, and drove the dogs and wolves out of the flock.

There are some here who do not think there is any necessity for a reformation. When they hear anything said about cleansing out iniquity, they start back, they are scared! I want you to get the Holy Ghost upon you, and then you can do more business in one hour than you can in two weeks without. And you will make laws that no gentile power can break. There is more wisdom in our laws, than in all the United States laws, although they have got some good things in them. We can do more business in one week than they can in six months, and it will be better and plainer, though Almon Babbitt used to call our laws 'the Primer' and the 'first and second reader.' What is the law? A mere nothing. You can twist it and turn it any way you please. Look at our State Constitution. It was not what Judge Kinney, Dr. Hurt, T. F. Williams or Orson Pratt wanted. I wrote it myself, with the help of two or three others. What was said about it in the states? They could not find much fault with it, except that it gives us the right to change it by the vote of two

thirds, and that is what the constitution of every state and Territory has. I want you to bid farewell to every fear, and say God will take care of his kingdom.

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### **BRIGHAM'S SERMON.**

**December 30, 1856**—Dont worry about it. Let me be right, and I'll know when and what to do. I desire you to get the power of God upon you, so that you can know all things. The Lord is waiting to pour out great blessings upon you. In the days of Joseph the Lord poured out more than you can live up to for years to come. It will take you years to get where you should have been years ago.

Can you divide between wild fire and true fire? You will see bushels of wild fire if this reformation continues. The devils will be on hand to pray, to teach, to exhort,—and you will find the fire mixed—heaven and hell mixed. You may keep heaven or hell in you if as you please. There are devils here—in this room—millions of them—I will say legions, because that is not so many. Look out and be upon the alert. There are plenty who will have wild fire. If you have true fire, you will have wisdom, integrity and knowledge. Every man will be endowed according to his calling, if you will apply your hearts to wisdom. If not, you will have the bitter and the sweet—storm and calm. Select out the things of God, and let the things of the Devil alone.

Do not contend about anything. No man can serve God acceptably who has one particle of the love of the world in him. No man that loves this world has the Spirit of God in him. I dont want you to call me a God to you: you dont know the meaning of that name term. Br. Heber always will keep calling me President Young—if you don't stop calling me President Young, Br. Heber, I'll stick it onto you, and call you President Kimball all the time.

If you'll do as I tell you, I'll lead you into the celestial kingdom, so help me God. You have got to put on the armor of Christ, and keep it on, and you'll grow to be mighty men. I dont believe men can become stationary. I belong to the growing kingdom. I want to be where Joseph is, and He is advancing, and we shall never catch up. with him, for while we advance, so will he.

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**BRIGHAM'S SERMON.**

**December 30, 1856**—The love of gold or of women has nothing to do with the love of God. Dont get scared if you get the Holy Ghost. and say Br. Brigham is in the back ground. Just come and see if I can't teach you you're A.B.Cs. No man has ever felt as I have felt. Br. Jeddy felt a little of it, and it killed him. He was dear to me as the apple of my eye. He is under the dictation of Joseph; he is under that of Peter, I suppose; he is under Christ, and he is under God: and He is dictated by his father, and there never was a time when there was no God. Joseph said he wouldn't worship a God without father and mother.

The thing is, to have the Lord for our right hand: it is he who has preserved us—not we. We are threatened daily by those in our midst, with soldiers, &c &c. They say, "we will have our whore houses, and our dram shops, and we'll do as we d—n please." I will tell you the characters of a few of them. General Burr was sent here: he was a poor miserable stink. He kept a boarding house and kept hanging round whore houses till his wife got him appointed to Utah. There is T. R. Peltro who pretends to be an officer! He is no more an officer than my dog. He tells us about the army! Mogo, the Surveyor, threatens the Mormons with utter destruction if they dont let him alone. He knows nothing about Surveying. I could do more with a sunflower and a red dog's tail than all of them. I can tell you what they are doing—they are cheating the United States Government by making plots of thousands of miles that they never saw. Let them howl. They will break out among themselves next summer, and call each other d—d rascals, and they'l edge eat each other up—you'll see [it] and they'll have no influence in Washington. Dr. Hurt is as mean as Tho<sup>s</sup> Sharp, of Warsaw, and he'l lose all his influence as sure as the Lord lives. They are destroying themselves as fast as they can, like the Kelkenny cats. Don't fear about things—God is here—and you mus'nt steady the ark."

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**THE LEGISLATURE BAPTIZED IN THE FONT AND CONFIRMED.**

**December 30, 1856**—If I can sleep for one night, I shall feel thankful. If I have men who will keep watch for me, I will live 130 years, or long enough. I have sanctioned all that Br. Heber has done, and he has all I have done—we never come in contact.

Pres<sup>t</sup> H. C. Kimball said:—I want to be called "Br. Heber"—not "Mr. President." I have called Br. Brigham a God to me—well, he is a son of God. I wont do so any more—or if I do I will take it back again. If we all do right, Br. Brigham can rest. (Br. Brigham I have rest-inged more in two months than in ten years before.) The Holy Ghost is like a tallowed rag—(Brigham, And like a lion.) not like Br. Clapp—tear a pulpit to pieces—that's wild fire. It is high time for this Legislature to repent, and begin to make restitution this very afternoon, if it takes all you have got. (Brigham, Repent of your religion—I mean your forms.) We don't want no forms. Go and get the font filled, and the Twelve will be on hand to baptize you this night.

The Legislature then adjourned in a body to the Temple block, and began about sun set to fill the stone font with buckets, having formed a line to the nearest stream, passing the water from hand to hand for a long time—until dark. We were wet and cold, and then were baptized in the ice-cold water, going thence to the endowment house to be confirmed. Elders Orson Hyde and Lorenzo Snow confirmed us.

While waiting for my turn to be confirmed I prayed that I might have conferred upon me, power to do much good in this Kingdom, I did not dare to pray for riches, or honor and power, fearing it might not be good for me, but I felt safe in asking to be useful to the Cause of God, and felt full faith I should be blessed as I desired. Elder Snow was mouth in confirming me, at a quarter to 7 P.M. I was baptized by James W. Cummings.

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**MY CONFIRMATION BLESSING.  
PROMISE OF ETERNAL LIFE.**

**December 30, 1856**—

He said:—

You shall be mighty in doing good in this kingdom. You shall not be a whit behind any of those who seek to do good: you shall attain to the desire of your heart in doing good. You may desire aspire, to as great a degree of usefulness as you desire; and you shall attain to it. You shall have all the desires of your heart, even all the greatest blessings you desire in righteousness. In whatever thing you desire to be useful, you shall be blessed in whatever you put your hands to do in righteousness.”

This was a precious blessing, and if I had told Elder Snow my desires, he could not have answered them more pointedly and plainly. It was a strong testimony to me, and I thanked God fervently for it. The Twelve were filled with the Holy Ghost, and the building and those in it almost trembled at the power of God there displayed. It was a time never to be forgotten.

**Wednesday, December 31, 1856**—Pres<sup>t</sup> H. C. Kimball said:—If you will live your religion, you can ask the Lord for any thing you want, and it shall be given to you. Then what can the gentile world do with us? Nothing. Where there is order, there will be the abode of the Holy Ghost. All [him] that are not of God should be removed as nuisances, and I move that there be a destructive or distributive committee appointed to attend to such things.

We are now in joint session, and we will never dissolve again,—we will never be dissolved forever, and there is not a man here to day but what I shall see in the celestial kingdom, with every good wife and child he has got, and a thousand more at his heels.” Write it down, if you please, whether it comes true or not, but I know it is true. I could not say this yesterday, for there were some present that are not here to day.