

Artemus Millet: Builder of the Kingdom

Josh E. Probert and Craig K. Manscill

Writing a biography of Artemus Millet is especially challenging because of the paucity of documents—especially firsthand ones—about him. Only one known holograph of Millet’s exists—a short reminiscence housed in the LDS Church Archives. A few references to him by Joseph Smith, public records, and histories of others whose stories include Millet add details and context to this holograph. Therefore, a general time line with concentrated points—such as the Kirtland Temple while it was being built—is the best that can be provided. A rich historiographic interpretation of Artemus, including his personality, predisposition, leadership style, and interpersonal uniqueness, escapes this article. The possibility for that quality of history literally went up in flames not long after Millet’s death when his housekeeper in Scipio, Utah, allegedly threw a box containing Millet’s well-kept personal history into the fireplace.

This article is an outgrowth of “Artemus Millet: Builder of the Kingdom,” the BYU honors thesis of Josh Probert. During this same time period, Keith A. Ereksen and Lloyd D. Newell were writing their document analysis of Millet’s holograph that was subsequently published in *BYU Studies*.¹ Each party’s research was independent of the other during the majority of the time. Toward the end, papers were exchanged and compared. Everyone involved had come to similar, individual conclusions concerning Millet’s conversion and call to Kirtland. This article builds on the honors

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thesis and attempts, as much as possible, to provide a more complete biography of Artemus Millet.

Most historians who have recognized Artemus Millet knew him as the superintendent of construction of the Kirtland Temple. The story is often told of Joseph Smith's dispatching Brigham Young on a special mission to Canada to seek out and baptize Artemus Millet and to tell him to come to Kirtland, build the temple, and bring \$1,000 with him. Although Millet was a convert of Brigham Young's and did serve as superintendent of construction of the Kirtland Temple, the time line of the famous conversion story is less certain. Millet's conversion, though important, is only one part of his life's story. If historians focus solely on this part of his history, they miss the many other contributions of his life, especially those that ensued in the wake of his conversion to Mormonism.

Youth in Vermont and Labors near Lake Champlain

Artemus Millet² was born 11 September 1790 in Westmoreland, Cheshire County, New Hampshire, to Ebenezer and Catherine Dryden Millet.³ Westmoreland, a post town on the Connecticut River, is a small village located in southwestern New Hampshire. In a contemporary gazetteer, Westmoreland was described as a "very excellent farming town."⁴ Ebenezer was a soldier in the British army who eventually became a captain under General Woolf in the French and Indian War. Captain Millet suffered some injuries while in the service. Most dramatically, he took nine balls in his right arm in June 1758 and lost the use of it. After recovering from his injuries, Captain Millet witnessed the famous turning point in the war, the Battle of Quebec. He was on the Plains of Abraham in Quebec City during the battle that won Canada for the English.⁵ Years later, as a patriot in the Revolutionary War, Ebenezer Millet contended against the English in Captain Davis's minuteman march from Holden to Cambridge, Massachusetts. Once there, the field officers chose Millet as their quartermaster.

When peace ensued, Ebenezer engaged in profitable commercial trade with American Indians and accumulated considerable wealth. He moved his family from Brooklyn, Vermont, in 1794. Then, in the fall of 1800, the family moved to Stockbridge, Vermont. Artemus was then ten years old.⁶ Here, Ebenezer Millet became ill and died of apoplexy on his birthday, 22 November, of either 1806 or 1807.⁷ Upon his father's death, at the age of sixteen, Artemus became the "man of the house."⁸ Over the next two years, he took charge of the family farm and cared for his mother and sisters.

At the age of nineteen, Artemus "let out the [family farm] and went to Shelburne, Vermont to learn mason work."⁹ His mother and sisters stayed

behind. In Shelburne—a harbor town on Lake Champlain—Artemus spent a year learning masonry skills. From Shelburne, Artemus moved to Louisville, New York, where he did “lumbering” on the St. Lawrence.¹⁰ This experience exposed Artemus to different types of architecture and the large number of buildings constructed of stone masonry that would later influence his building style.

The next year, Artemus returned to his family in Stockbridge, where his mother and one of his sisters were still residing. (One sister got married while Artemus was away.)¹¹ He sold the Stockbridge farm, collected the family’s belongings, and returned to Shelburne, the town where he had previously studied masonry, presumably during 1809. He recalls: “The next Summer my brother, his wife, and child and my mother and sister were taken sick. Two of them died, viz. my unmarried sister and my brother’s oldest daughter. When I moved to Shelburn I gave up my mother and sister with all their property to my brother.¹² I then went to mason work and continued laying stone for about two years, during which time I accumulated \$500.”¹³

Artemus abandoned masonry as a full-time means of income and became a huckster during the War of 1812, presumably peddling goods to those involved in the war. Troops were stationed throughout northern Vermont and upstate New York, and considerable fortifications were undertaken at Sackets Harbor and Oswego, New York.¹⁴ Although plenty of soldiers were nearby, business was not good. In Millet’s own words, he “lost everything.”¹⁵

In 1815, Artemus found a companion in life, “a young woman named Ruth Grannis.”¹⁶ Ruth was from Milton, Vermont, a township just north of Shelburne. They were married on 17 May 1815.¹⁷ The young couple settled in Drawland, Lake Champlain. Ruth gave birth to a baby girl, Colista, in March 1816, in Milton, Ruth’s hometown—not Drawland, where the Millets were living.¹⁸ Ruth most likely returned home so her mother could act as Ruth’s midwife. Artemus continued “masoning during the summer.”¹⁹ In the fall of 1816, Artemus and Ruth moved to Volney, Oswego County, New York. Their home began to fill with more youngsters: their first son, Nelson, was born in 1818, and a daughter, Emily, was born in 1820. Sadly, the same year that Emily was born, Colista, the four-year-old girl born in Vermont, died. Two years later, in 1822, another girl, Maria, was born.²⁰

New York: Volney, Gravelly Point, and Long Island

After abandoning agriculture for seven years, Artemus came back to it and purchased a farm in Volney, New York. Owning the farm, however, did not keep him from masonry work. Millet evidently was using money he earned from masonry contracts to pay off a loan he had taken out to pay for

the farm. He writes: "I continued the mason trade building bridges, foundations, etc., for six years. About 1822, in September, I was stoning a wall when the man who was attending me let a stone fall on my head and fractured my skull, which laid me up for two months. Then, not being able to pay for my land it was taken from me."²¹

An important point here is the fact that Millet's future friend and leader, Brigham Young, was living in Oswego Township, Oswego County, with his wife, Miriam, and their daughter, Elizabeth, during the same time that the Millets were living in nearby Volney. Leonard Arrington writes:

In 1827 or 1828 Brigham, Miriam, and their daughter Elizabeth moved from Bucksville [Port Byron] to Oswego, a busy port on Lake Ontario forty miles north of Auburn. In his history Brigham simply stated that there he helped build a large tannery, perhaps having been employed by an Auburn or Bucksville entrepreneur for that specific purpose. Though remaining in Oswego only a few months, Brigham and Miriam apparently participated in the village social and religious life. One associate there, Hiram McKee, who later became an evangelical preacher, recalled that Brigham had been exemplary in his conduct and conversation, "humble and contrite," had demonstrated "deep piety and faith in God," and had joined in "fervent prayers and enlivening songs."²²

Researchers can only guess whether the Youngs knew the Millets at this time, but such a relationship is possible. As a stonemason, Millet was perhaps working on the same "large tannery" as Brigham Young while in Oswego, as Millet said that in the Oswego area, he "continued the mason trade building bridges, foundations, etc., for six years."²³ If they worked together in the Oswego area, Brigham would have gained an appreciation for Artemus's masonry skills, which were later put to good use on the construction of the Kirtland Temple and other structures.

Artemus soon abandoned his property in Volney, New York, and moved across the state to Gravelly Point, another town on Lake Champlain, where he "followed mason work."²⁴ He did not stay there long, moving to Long Island, New York, soon thereafter, where he worked on a large stone brewery. Millet was plagued by illness during his time in eastern New York. He recalled, "I . . . was sick the most of two years. My acquaintance [sic] administered to our wants, brought us many comforts of life, and let us have hands to help us work."²⁵

Stone Masonry and Mormonism in Upper Canada

Millet was becoming well known for his masonry skills. While working in New York, he was recommended to a British officer in Canada for "a certain job."²⁶ It is not known what Millet was doing specifically for the British

Crown, yet it is known that he built a house in June 1829 and two large flour mills in 1830, both three stories high, “besides considerable other work.”²⁷ Millet’s arrival in Canada became a turning point in his financial status. He was no longer the huckster losing everything, nor was he the man forced to leave his farm because of his inability to pay on a loan. He recalled that “my work increased as my acquaintance increased. And I put up building after building, built chimneys, laid foundations, etc., until it seemed I was to become a citizen and permanent resident.” He did eventually become a Canadian citizen and bought a farm in Ernestown, Ontario.²⁸

Most biographical histories of Artemus Millet cite his first meeting with Mormonism as a January 1833 visit from Brigham and Joseph Young. Actually, his first contact with Mormonism came earlier, in August 1832. A group of Mormon missionaries, including Joseph and Phinehas Young,²⁹ spent the summer of 1832 in upper Canada, the first official missionaries to preach the Restoration in Canada. During their journey, the band of men spent six weeks preaching in Artemus’s township, Ernestown. Eleazer Miller recorded, “Here thousands flocked to hear the strange news; even so that the houses could not contain the multitude, and we had to repair to the groves. Hundreds were searching the scriptures to see if these things were so. Many were partly convinced, and some were wholly, so, when we left.”³⁰

Millet, apparently impressed by the missionaries’ message, received a blessing of healing at their hands. He later wrote, “I took cold which settled in my breast, and I did not get over it until the next August [1832], *when I received a witness of the Latter-day work* in a manifestation of the healing power.”³¹ This event set the stage for Millet’s baptism the following January at the hands of Brigham Young.

Though this event was the beginning of Millet’s conversion to Mormonism, it may not be the first time he had heard its message. During the previous summer of 1831, Joseph and Phinehas Young were in Ernestown and Kingston preaching Reformed Methodism. Although they were Reformed Methodists, the Youngs—especially Phinehas—introduced the message of Mormonism to the listeners on the circuit. During a meeting in Kingston, the not-yet-baptized Phinehas interrupted and asked if anyone had heard of the “gold Bible”; he went on to explain it and bore a powerful testimony of the Book of Mormon: “I commenced by telling them that [the Book of Mormon] was a revelation from God, translated from the Reformed Egyptian language by Joseph Smith, jun., by the gift and power of God, and gave a full account of the aborigines of our country, and agreed with many of their traditions. . . . I bore a powerful testimony to the work, and thus closed my remarks and went to bed, not to sleep, but to ponder with amazement at the power that seemed to compel me thus to speak.”³²

Ruth and Artemus had two boys born to them while in Ernestown: George Jefferson in 1825 and Hiram Grannis in 1827. Ruth also gave birth to a stillborn son in 1828.³³ Millet's joy over his young family, his business success, and his miraculous healing in Canada were suffused with sorrow when his wife, Ruth, "was taken sick of consumption, and after suffering two years died."³⁴ He soon remarried. "Susannah Peters, daughter of Joseph and Jamima Peters, of Earnesttown," became his new bride.³⁵

Artemus and Ruth had both been close to the Peters family before Ruth's death. Artemus had built a stone house for Susannah's father, Joseph Peters, during June 1829; and Susannah Peters had taken care of Ruth's children while Ruth was sick. A descendant of Artemus and Susannah Millet wrote of their relationship:

[Susannah] was acquainted with Ruth Grannis Millet and her husband Artemus Millet Sr. in Ernest Town, Upper Canada where they all lived. She consented to work for them, helping to take care of the children and the mother, as Ruth G. Millet had poor health.

She became attached to these children and their parents, and they loved her. Ruth's Mother, Grandma Grannis also thought a lot of Susannah and was very willing for her to marry Artemus and take Ruth's place as she requested. For Ruth died in March 1831, leaving 5 children: Colista (who died at age 4), Nelson, Emily, Mariah, George Jefferson and Hyrum.

At this time Grandma Grannis said, "I know of no one I would rather have to care for Ruth's children and take her place than Susannah." So, as Susannah was willing, she was married at the age of 27 to Artemus Millet, Sr. on the 15th of January 1832.³⁶

Conversion of Artemus Millet

In the winter of 1832–33, the newly converted Brigham Young set out on foot from Mendon, New York, to upper Canada with his brother, Joseph Young, who had been there the previous year with Phinehas Young and others. Brigham and Joseph continued preaching throughout the area during the wintry months of 1832–33.³⁷ Brigham had a burning testimony of the restored gospel and desired to share it with others. Later in his life, Brigham said, "When I came into this Church, I started right out as a missionary, and took a text, and began to travel on a circuit."³⁸ He further described his desire: "I wanted to thunder and roar out the Gospel to the nations. It burned in my bones like fire pent up, so I [commenced] to preach the Gospel of life to the people. . . . Nothing would satisfy me but to cry abroad in the world, what the Lord was doing in the latter days. . . . I had to go out and preach, lest my bones should consume within me."³⁹

Artemus Millet was still living in Ernestown, Ontario, where he was

contacted by the Youngs and acted on the previous manifestation he had received. He was baptized by Brigham Young and confirmed by Joseph Young in January 1833.⁴⁰ The baptism took place in Loughborough, a township north of Kingston. Millet was one of a large body of converts baptized by the Youngs in Loughborough.⁴¹

The Kirtland Temple

In June 1833, the Church began in earnest to build a temple in Kirtland. The previous winter, while Brigham Young was in Canada, the Lord instructed the Saints to build “a house of prayer, a house of fasting, . . . [and] a house of God” (D&C 88:119). The Saints were later chastened for not building the temple with haste. A revelation received by Joseph Smith stated, “Wherefore, ye must needs be chastened and stand rebuked before my face; For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house” (D&C 95:3). That same day the Prophet wrote, “Great preparations were making to commence a house of the Lord; and notwithstanding the Church was poor, yet our unity, harmony and charity abounded to strengthen us to do the commandments of God. The building of the house of the Lord in Kirtland was a matter that continued to increase in its interest in the hearts of the brethren.”⁴²

Five days later, in a council of high priests, the conference voted “that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith), proceeded immediately to commence building the house; or to obtaining materials, stone, brick, lumber, etc., for the same.”⁴³ Hyrum Smith began writing letters to members of the Church in solicitation for Kirtland Temple donations. Artemus Millet received such a letter, which included a different, though sizable, request. He wrote, “In the summer Brother Hyrum Smith wrote to me that it was the will of the Lord that I should go and work on the Temple in Kirtland.”⁴⁴ Artemus acquiesced to Hyrum Smith’s request and soon traveled to Ohio. Of this Artemus said, “I had 36 Scotch-masons working under me at this time. I turned the work over to them to finish and left my family in Canada, and went to Kirtland.”⁴⁵

The Kirtland Temple would have been a unique project for any contractor. The dimensions of the building were given in a revelation to the Prophet Joseph Smith on 1 June 1833, indicating that the temple should “be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof” (D&C 95:14–15). Later, Joseph Smith, Sidney Rigdon, and

Frederick G. Williams received such a vision.⁴⁶

During the summer of 1833, Joseph Smith “called a council” to discuss the subject of building the temple. The Prophet asked those in attendance for their ideas. “Some were in favor of building a frame house, but others were of a mind to put up a log house,” wrote the Prophet’s mother. “Joseph reminded them that they were not building a house for a man, but for God; ‘and shall we, brethren,’ said he, ‘build a house for our God, of logs? No, I have a better plan than that. I have a plan of the house of the Lord, given by himself; and you will soon see by this, the difference between our calculations and his idea of things.’”⁴⁷ Contemporary documents reveal that the Prophet likely planned to build the house of the Lord out of brick.

Brick makers were among the ranks of the Kirtland Saints, but they were unsuccessful in working the Kirtland soil into brick. The bricks were failing, and eventually the kiln exploded, killing one man.⁴⁸ This accident left the Saints in what architectural historian Elwin Robison calls a “materials crisis.” The Prophet forbade the temple from being built by normal means, yet the men were unsuccessful in fulfilling his wishes of brick construction. Artemus Millet provided the answer to the Kirtland Saints’ crisis—rubble-stone construction.⁴⁹

The Kirtland Temple appeared like stone from a distance, yet it was far from the dressed stone of the Nauvoo and Salt Lake Temples. It was made of rubble-stone construction—a technique used to create an expensive-looking veneer on a less-expensive building. Essentially, rough-hewn stones were piled on top of each other within a cement-like mortar. The exterior was then plastered, providing a smooth surface that hid the rubble stone. Afterwards, the walls were grooved or painted (a process called scoring) to produce the appearance of dressed stone. Buildings like this were popular throughout Ontario and Quebec, Canada—areas that occupied much of Millet’s career as a mason before his conversion to Mormonism.

Artemus Millet arrived in Kirtland sometime during October 1833, where he was sustained as the superintendent of construction of the temple by a vote of the Kirtland high council. Elwin Robison writes that upon Millet’s arrival, the temple foundation was already finished and some of the girders were in place.⁵⁰ In a meeting on 10 October, work on the temple was suspended. A letter written by Frederick G. Williams the same day explains why the work was halted. Writing to the Saints in Zion, he said that the suspension was “for want of materials; and to prepare and get all things in readiness to recommence it early in the spring.”⁵¹

Benjamin Johnson wrote, previous to his brother David’s death on 30 October 1833, that “the purpose of building the temple of brick was abandoned.” He said that “a stone quarry at easy distance was opened to obtain

the rock for its construction”⁵² This description coincides with an account of Artemus that comes from his grandson. “I helped in the selection of the stone for the building,” he recalled. “After locating a suitable quarry of stone which when first taken from the ground was soft and easy to work, we began hewing it out in blocks with axes and piling them up to dry in the sun to harden making them suitable to use in the building.”⁵³ After selecting stone



*Above:
The St. James Church built in
Maitland, Ontario, Canada, in
1826.*

*Right:
Photograph showing the scoring
scraped into the mortar to make the
exterior look like dressed stone. The
Kirtland Temple had blue lines
painted on its exterior instead of the
grooved ones shown here.*

*Photographs courtesy of
Josh E. Probert.*



to build the temple walls, Millet returned to Canada, leaving Jacob Bump in charge of the temple site.⁵⁴ Concerning the construction site, Elwin Robison writes, “Except for workers stockpiling stone and seasoning timbers, . . . the work site was largely inactive until Millet’s return the following spring.”⁵⁵

When Millet came to Kirtland, Joseph Smith was with Sidney Rigdon on a mission in upper Canada—an interesting crossing of paths. They returned on 4 November 1833. Therefore, because Millet met the Prophet in Kirtland, he would have had to return to Canada sometime between 4 November and the freezing over of Lake Ontario.⁵⁶ Artemus did return to Canada, where he stayed throughout the rest of the winter, attending to matters of business while there. “On arriving in Earnest Town, Ontario, Canada,” he wrote, “I collected my debts and sold my property on credit.”⁵⁷ Thus, having his own house in order, Millet could fully dedicate his time and concern to building the temple in Kirtland.

Temple Construction

Millet returned with his family to Kirtland on 5 April 1834 and obtained property across the street from the temple site on Chillicothe Road. Living near the temple site, he was easily able to oversee the construction efforts. He also owned a lot outside of the town, which was most likely used for farming.⁵⁸ Upon his return to Kirtland, Millet resumed work on the temple. He soon encountered difficulty in fulfilling his calling, though. Most of his labor force was drained by the men who left Kirtland as a part of Zion’s Camp—a paramilitary endeavor to reclaim Church properties in Missouri. Joseph Smith departed Kirtland with the first band of Zion’s Camp “soldiers” the month after Millet’s return to Kirtland on 5 May 1834. Joseph wrote, “We left but few men in Kirtland, viz.: Elders Sidney Rigdon, Oliver Cowdery, a few working on the Temple, and the aged.”⁵⁹ The Zion’s Camp exodus left Millet with limited manpower. Yet he was resourceful and accomplished much while the men were gone. Aroet Lucius Hale recalls, “Some Women and Children labord and tended mason. One sister I have forgotten her name drove two yoak of cattle and hauled rock.”⁶⁰ Ira Ames recalled that he worked the whole summer on the temple. “And when Joseph returned from Missouri he praised us much for our diligence.”⁶¹

Millet returned to Canada in the spring of 1835. He recalled, “I called a [council] to know if I should go to Canada and return safe—it was sanctioned by the congregation.”⁶² He took his own wagon to Niagara Falls and there embarked on the ship *Great Britain*.⁶³ Interestingly, the *Great Britain* is the same ship on which Brigham Young had sailed on his second trip to Canada.⁶⁴



*The completed Kirtland Temple.
Photograph courtesy of Community of Christ Library-Archives,
Independence, Missouri.*

While in Canada, Artemus was visited by Elders Brigham Young and William E. McLellin during the first mission of the Twelve in 1835.⁶⁵ McLellin and Young crossed into Canada on 1 July. Low on funds, the two petitioned the congregations for money where they preached. Drawing on the funds of members in the area, McLellin recorded in his journal that on 7 July, “We received four dollars from brother Millet.”⁶⁶

Millet returned to Kirtland sometime between July and November of 1835 and continued work on the temple. His sore leg inhibited him somewhat, yet he said, “I continued working on the Temple as much as I could.”⁶⁷ Along with Lorenzo Young, Artemus covered the rubble-stone walls with the stucco (“cement,” in his words) during the fall and winter of 1835. Millet’s reminiscences say that he worked “in company with Br. L[orenzo] D. Young,” saying that their contract was for \$1,000. Joseph Smith’s writings concur. On 12 November 1835, the Prophet wrote, “On the 11th they com-

menced plasturing and finishing the outside on Monday the 2[nd]. . . . This job is let to A[rtemus] Millet & L[orenzo] Young, at \$1,000[.] They have progressed rapidly since they commenced.”⁶⁸

Artemus was taken ill with cholera while working on the temple. He received a blessing of healing through the laying on of hands from the Prophet Joseph Smith and immediately began to be healed. He recorded, “The vomiting and purging ceased and I began to mend from that very moment.”⁶⁹

Much has been said concerning the exterior stucco of the Kirtland Temple. The common story is that the women of Kirtland donated their fine china to be crushed and mixed in with the stucco, thereby adding a shimmering surface. That glass was put into the plaster is true, yet there are no records that tell of any fine china. Artemus’s journal and other contemporary accounts use the phrase “old glass and crockery.” His son recalled, “Artemus sent men and boys to the different towns and places to gather old crockery and glass to put in the cement.”⁷⁰ Stories about fine china being mixed in the Kirtland Temple stucco do not appear on the historical record until 1940—over a hundred years after the dedication of the temple.⁷¹

After the stucco, or “hard finish,” completely covered the building, Joseph Young painted “blue shadow lines to imitate cut-stone masonry.”⁷² And Brigham Young supervised the painting of the upper and lower courts, beginning 22 February 1836, while the Prophet and others were already using the attic offices.⁷³ The fine work of these men, combined with the aid of the Kirtland women, fulfilled the Prophet’s wishes to have a house made not of logs but of the finest craftsmanship.

The temple was completed by late March 1836.⁷⁴ Yet earlier, on 7 March, the Prophet called a meeting of the Church “for the purpose of blessing, in the name of the Lord, those who have heretofore assisted in building, by their labor and other means, the House of the Lord.”⁷⁵ He said that “those who had distinguished themselves thus far by consecrating to the upbuilding of the House of the Lord, as well as laboring thereon, were to be remembered; that those who build it should own it, and have the control of it.” Sidney Rigdon performed the blessings. Reynolds Cahoon, Jacob Bump, and Artemus Millet “were blessed with the blessings of heaven and a right in the house of the Lord in Kirtland, agreeable to the labor they had performed thereon, and the means they had contributed.”⁷⁶

The temple was a beautiful structure—different from the building that visitors see today, however. Millet’s original plaster is no longer on the building, as it was replaced in 1955. The original plaster was much darker and appeared to be a grayish blue. (It can be seen on display in the Community of Christ’s Kirtland Temple Visitors’ Center today.) The roof was most like-

ly painted with red linseed oil. And the original color of the front doors was green; the green color can still be seen where small sections of the paint on the inside of the doors have worn off, exposing the green paint.⁷⁷ This drastic color scheme fits in well with the finest architecture of the time. For example, although earlier than the Kirtland Temple, the interiors of Mount Vernon or the White House, both Federalist/Georgian structures, show that bright paint colors were *en vogue*.

Tradition claims that Artemus Millet kept secret the means by which he produced the temple's stucco and that it is still irreproducible. This thinking originates from a recollection of his son, Joseph Millet. In a reminiscence about his father, Joseph wrote, "Artemus Millet claimed that the secret was given him by revelation. Many have tried to solve the problem but have failed."⁷⁸ Millet may have felt inspired in how to mix a stucco with the glass in it or how to work effectively with the Kirtland soil. However, stuccoed exteriors are ubiquitous throughout Ontario, Canada, and the eastern United States, so Artemus's stucco was not a novel idea *per se*.⁷⁹

Artemus in Kirtland: Loyalty, Mission, and Financial Contributions

Like many of the men in Kirtland, Artemus Millet served a mission following the dedication of the Kirtland Temple, laboring with Oliver Granger, another of Joseph and Brigham Young's converts. Granger had labored with Millet on the temple, even though Granger had lost most of his eyesight in a gun accident.⁸⁰ The 1836 mission most likely took place after the Kirtland Temple dedication, when many of the men went on missions, "armed with [God's] power."⁸¹ Millet and Granger labored in Highland County, Ohio, a county considerably south from the Kirtland area.⁸²

In 1837–38, a great falling away from the Church occurred among the Kirtland Saints. The failed Kirtland Safety Society Anti-Banking Company was one of the main catalysts of the criticism of Joseph Smith's leadership.⁸³ Joseph Smith wrote of these times:

It seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other banking institutions refused the "Kirtland Safety Society's" notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provisions were turned towards other markets, and many became disaffected toward me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.⁸⁴

Artemus remained supportive of the Mormon leader throughout this

tumultuous time. A good example of this support occurred on 29 May 1837 during a meeting of the Kirtland high council. Artemus, along with four others, brought charges against Presidents Frederick G. Williams and David Whitmer and Elders Parley P. Pratt, Lyman Johnson, and Warren Parrish:

We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and Fredrick G. Williams, and also with Elders Lyman E. Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council should be assembled, and we should have an investigation of their behavior, believing it to be unworthy of their high calling—all of which we respectfully submit.

Abel Lamb
 Nathan Haskins
 Harlow Redfield
 Artemus Millet
 Isaac Rogers⁸⁵

Besides faithfully defending the Prophet and contributing to the construction of the temple, Artemus was financially charitable. A wealthy man, Millet was likely a donor to the temple funds, although there are no extant records of temple donations. Yet some of Millet's other financial contributions have been well documented. A ledger book from the Newel K. Whitney Store reveals Millet's incredible generosity. There are at least fifty-three instances between 12 November 1836 and 15 April 1837 when Artemus Millet paid for someone else's order.⁸⁶

Interim: Canada and Chagrin Falls, Ohio

We do not know for certain when Artemus and his family left Kirtland. We know only that it was after the "Kirtland bank broke."⁸⁷ This means that Millet probably left sometime after November 1837, when the Kirtland Safety Society officially closed. Most who remained faithful throughout the Kirtland apostasy removed to Missouri to join with the rest of the Church. Yet Artemus did not go to Missouri. He returned to Canada, not meeting up with the Church again until April 1843 in Nauvoo, Illinois.

Even after making the 1833–34 and the 1835 trips to collect money owed to him, Millet continued to have debtors.⁸⁸ He said that in 1833 he had "sold out on credit."⁸⁹ In light of the fact that he had thirty-six employees at the time he sold out, Artemus owned a formidable organization and was expecting considerable remuneration for his property. Yet he was unsuccessful in collecting the money owed him. Describing the endeavor, he terse-

ly said that he “failed.”⁹⁰ Furthermore, Millet’s private property, presumably his home and farm, was also taken from him. Joseph Millet recalled that “As soon as we got back into Canada, the war broke out. My father known to be a Yankee, had to flee from Canada and went back to his brother William Millett at Stockbridge, Vermont. Father had taken no hand in the rebellion, ignorant of the movement, but his property was confiscated.”⁹¹ Having lost his property and masonry business, Artemus took up employment with the Canadian government. He worked for “two seasons on arched bridges for the government . . . [and was an] overseer of the projects for a part of the time.”⁹²

In November 1839, Susannah gave birth to William, a new son who died soon thereafter in 1841.⁹³ For unknown reasons, Susannah Peters, Millet’s second wife, died on 3 October 1840 or 1841.⁹⁴ He was single for the next two or three years, which was a tragic time for him. The Kirtland apostasy would have been fresh on his memory; and he had returned to Canada only to lose his business and property. Then, his wife died, leaving him with eight children to take care of, one of whom would soon die.⁹⁵

After all of these events, Artemus returned to Kirtland, Ohio. Being single and without means, he sadly recalled of his children, “[I was not] able to take them with me.”⁹⁶ His son remembered that after their mother died, “my father hired the children taken care of and six boys boarded out until he could go to Ohio and get means to take us there, but as soon as father left, my mother’s relatives had us all bound out.”⁹⁷

Deed records show that Artemus still owned his property in Kirtland, whereas many members of the Church had lost theirs or sold out for a minimal price. Apparently, Artemus’s oldest son, Nelson, stayed on the property in Kirtland, not moving west with the Church or back to Canada with his father. Nelson had married Augusta Bump, the daughter of Jacob Bump, an important contributor to the Kirtland Temple construction. Artemus would later deed his Kirtland property to Nelson on 28 November 1842.⁹⁸

While in Kirtland, Artemus worked to gain money to move to Illinois through masonry work in Chagrin Falls, a town approximately thirty miles south of Kirtland.⁹⁹ A large mill was built in Chagrin Falls during the time Millet was there. Not much is left of the original, yet Elwin Robison believes that the masonry of an extant well was done by Millet.¹⁰⁰

Artemus regained his children in the summer of 1842. His oldest daughter, Emily, and her husband William Macdonald boarded a steamer at Fairport Harbor and headed toward Buffalo, New York, where they continued to Lewiston, Ontario. William, apparently a generous man, visited all the children and dressed them in new clothes. He arranged to “kidnap” the children from those whom Susannah Peters’s family had indentured them to. Joseph Millet recalls:

[William Macdonald] prepared an entertainment at the hotel for the children and friends. Buggies were sent for the children early in the morning, and an invitation to those whom they lived with to be there at 3 p.m. They all came and got their dinner. They found their dinner waiting, but the children were not there.

Then the buggies drove up to Grannis Hotel, the children were put into a four horse coach. The driver cracked his whip, no time to delay. The fastest the driver ever made between that place and Kingston, so he said.

As we stopped, the Captain (of the steamer) said, "Mack, what kept you so long[?] We came as soon as the children arrived."

Then the driver says to the Captain, "Sir please, look at my puffing horses."

When we were half or three quarters of a mile from shore, "Boom," spoke the cannon, and up signaled the flag for the steamer to come back. We went on, the captain says, "Can't go on that side this time, Mack," and smiled. Macdonald commenced to lay his plans with the captain on the Lake Erie steamer and at the hotel in Buffalo, then with the Captain on the Ontario Steamer, then with friends in Canada. All worked out well, didn't know as anyone was ever prosecuted or not for the kidnapping. . . .

We arrived in Kirtland safe, then I could remember when we lived there before and of taking father's lunch to him while he was working on the Temple.¹⁰¹

Artemus left Kirtland in the fall of 1843, this time with his children. Nelson, Emily, and their spouses remained in Ohio.

Nauvoo

Artemus said that he left for Nauvoo in the fall of 1842. He took awhile to get to Illinois because he did not arrive until April 1843, "just in time for conference."¹⁰² The Church had progressed rapidly since Millet was last with the main body of the Saints in Kirtland. The Nauvoo Temple was under construction, many important doctrinal developments had occurred, the Quorum of the Twelve had been to the British Isles and back, and Church membership had grown considerably.¹⁰³ The same month that he arrived in Nauvoo, Artemus Millet remarried on 20 April 1843. He was wed to Almira Prichard Oaks, called "the Widow Oaks" in his reminiscences.¹⁰⁴ Brigham Young performed the ceremony.¹⁰⁵

Millet said that while he was in Illinois, he "worked on the Nauvoo Temple more or less for two years." Yet he was kept from being as fully immersed in the work as he had been in Kirtland because he "was sick a considerable part of the time."¹⁰⁶

Hancock County records do not show Artemus owning land in the Nauvoo area. Nelson, the son who stayed in Ohio, however, had many holdings throughout the county. Nelson had become "an eminent lawyer and owner of the Steamship Erna, which sailed on the Missouri River."¹⁰⁷ A family history tells that upon coming to Nauvoo, Nelson and his brother

George, out of sympathy for their father, brought a boat loaded with food.¹⁰⁸ We do not know whether Artemus lived on property purchased by his son for him. None of Nelson's holdings were in Nauvoo itself but were in surrounding townships. It was not uncommon for Church members to live outside of Nauvoo proper, so Artemus likely was living on property his son had purchased.

The Millet family was one of the first to know of the martyrdom of Joseph and Hyrum Smith in the Carthage Jail. Artemus's son recalled this time:

We were in Nauvoo four years and mobbed and drove with the Saints. I have seen the Carthage Jail and saw the martyrs on the day after the martyrdom. Vasco Call,¹⁰⁹ myself, my brother Artemus, and another boy [were] at the old jailhouse on the Lahash [LaHarpe?] Road where the Carthage and [Pontoosuc] Roads cross . . . when William and Wilson Law and Dr. Foster drove by (from) Carthage on their way to [Pontoosuc]. Their horses were going as fast as they could travel. One of the Law's hollered out, "Dig a grave for Joe Smith for he is dead."

We gathered our cows and ran them nearly all the way to Nauvoo, (6 miles) and told the folks what we had heard. Some believed it; others did not. But the messenger in the night confirmed our statement.¹¹⁰

After the death of Joseph and Hyrum Smith, Artemus sustained Brigham Young and the Twelve as the successors to Joseph Smith. His support is evidenced not only by his removing to the Salt Lake Valley but also by his participation in priesthood ordinances in Nauvoo under their direction. He was ordained a high priest by Noah Packard some four months after the Prophet's martyrdom, on 7 or 8 October 1844.¹¹¹

Millet was received into the high priests quorum the day after his ordination and received his ministry license the next year, on 23 March 1845.¹¹² On 24 December 1845, he and Almira were endowed in the Nauvoo Temple.¹¹³ The attic story of the temple had recently been dedicated for ordinance work the month before on 30 November 1845.¹¹⁴ They received their endowments during the well-known period when the Church leadership was working long hours into the night, hoping to endow all who desired to be endowed before abandoning Nauvoo and removing to the Rocky Mountains.

The Exodus: Millet on the Mormon Trail

Artemus Millet left Nauvoo sometime in the summer of 1846. He recalled that he "was sick all summer on the prairie near Bonaparte, [Iowa]."¹¹⁵ Bonaparte was a ferry-crossing point on the Iowa trail approxi-

mately thirty miles from Nauvoo on the Des Moines River.¹¹⁶ Because of illness, Artemus had to travel slowly through Iowa, even in the summer months. Fox River is only eighty miles from Nauvoo, yet he did not reach that point until October. Here Almira became ill and passed away. Of that time, he wrote, “My wife was taken sick and I had her taken up on Fox River, Iowa, where she died in October.”¹¹⁷

Artemus was without a wife until he remarried one year later in 1847, a marriage that would last only one year. He recalled, “The next October I married Triphenia Booth, sister to Brigham Young’s first wife. After living with me a year she left me at Council Point.”¹¹⁸ It is not certain if by “she left me” Artemus meant that Triphenia died or just abandoned him in western Iowa, but it appears to be the latter.

In March 1848, Artemus remarried yet again. He married a woman named Nancy Lemaster in Kaneshville, Iowa.¹¹⁹ A listing in the *Frontier Guardian* places the marriage on 11 March 1849.¹²⁰ Elder Orson Hyde performed this marriage. Artemus had moved into Kaneshville, presumably from Council Point, which was southwest. It was common during this time for members of the Church to cross into northern Missouri where they could find work to gain money to get supplies for the trek to the Great Salt Lake Valley. Millet did this, leaving his family in Iowa and traveling into Missouri to work. He was there for an unknown amount of time “working for an outfit.”¹²¹

Artemus returned to Kaneshville in July 1849, gathered his family, and took them with him back to Missouri. He continued working there until 8 June 1850 when the family departed from Oregon, Missouri, to rejoin the Saints on the banks of the Missouri River and head west. Millet made the three-month journey with the David Evans Company, the tenth company to immigrate to the Great Salt Lake Valley.¹²² However, an autobiography by Susan Johnson recalls Artemus traveling with her in the Stephen Markham Company. Stephen Markham had captained a company in the original 1847 movement but returned to Winter Quarters two years later and captained the one she came in. Johnson wrote: “We left Kaneshville June 25th and camped by the Missouri River. We waited there several days for more company, and on the 27th crossed the river and found some emigrants waiting for us. There were now 28 wagons with Stephen Markham as Captain. Our company was divided into tens with Artemus Millet as Captain on the first ten.”¹²³

This discrepancy indicates that Artemus’s immigration needs further research. It does seem, however, that he traveled as a captain in the Stephen Markham company, not the David Evans Company. No documents show Millet in the David Evans Company; and Susan Johnson mentions Millet being in the Stephen Markham Company—with added detail. Furthermore,

Artemus Millet said, "We arrived in G.S.L. City on 2nd of October."¹²⁴ The David Evans Company arrived on 15 September 1850, whereas the Markham Company arrived on 1 October 1850,¹²⁵ which is closer to the 2 October 1850 date.¹²⁶

The journey would have been particularly difficult for the Millet family. Artemus's new wife, Nancy, was pregnant during their travel from Missouri to Iowa and from Council Bluffs to Utah. Nancy gave birth to a son on 22 September, "11 miles this side of Fort Bridger [Wyoming] at 4 o'clock in the morning."¹²⁷ Having a wife with a new baby might explain the Millets' one-day delay after the arrival of the Markham Company.

Manti Days

The day after arriving in the Great Salt Lake Valley, Artemus called on President Brigham Young. Surely it was a joyful reunion for both of them; they had not seen each other for some time. While in Salt Lake City, Artemus helped build a barn for President Young. Another event of note is that Church Patriarch John Smith named Millet's newborn son, Liberty, who had been born on the trail.¹²⁸

President Young instructed Artemus to take his family to Manti and settle there, a new settlement in Sanpete County.¹²⁹ Always faithful, Artemus heeded President Young's counsel and, after spending a month in the Salt Lake Valley, headed south for Manti. Manti, known for its large population of Scandinavian immigrants, was also the home for many of the Saints Millet had known and worked with in Kirtland and Nauvoo. These included Isaac Morley, Titus Billings, Dan Jones, and Orson Hyde. Artemus arrived in Manti with his family on 18 November 1850.¹³⁰

Millet's time in Manti was fruitful. He served in civic and ecclesiastical positions, helping direct the affairs of the new settlement. As always, he consecrated his talents for construction to the kingdom, supervising the construction of many structures in Manti. The spring following Millet's arrival brought a visit from the leadership of the Church, including President Young. Their business included issuing a new call to Artemus. Elizabeth Crawford Munk wrote of the visit:

On April 29, 1851, President Young, Apostles Kimbal [sic] and Woodruff and others started from Salt Lake City to visit the settlements in southern Utah, and to explore the valley of the Sevier and other places. They spent a few days in Manti. A meeting was called in the school house and the visitors organized a high council for Manti. In the evening of the meeting day, both the bowery and the log school house were occupied. Singing, prayer, and talks, were followed by dancing until ten o'clock when all retired to their homes highly gratified with the manner in which the time had been spent.¹³¹

Artemus Millet was one of those appointed to the high council by the visiting leaders on 30 April. He was additionally called to serve as the president of the council the next day. He served in this capacity “for about five years.”¹³² The *Deseret News* reported the following:

Pres. Brigham Young and company spent this day in Manti. In the morning the Presidency proceeded to organize a high council for Manti as follows: Artemus Millet, Gardiner Snow, Freeborn Demill, Jezreel Shoemaker, James P. Brown, John Lawson, Welcome Chapman, George Pectol and Elijah Everett, and John Carter were set apart as High Councilors by Elders Wilford Woodruff and Ezra T. Benson. . . . The congregation was then addressed by Elders John Young and Lorenzo D. Young. In the afternoon the Assembly was addressed by Elder Wilford Woodruff, Ezra T. Benson and Jedidiah M. Grant. The Indian chief Arapeene also said a few words which were interpreted by Dimick B. Huntington. In the evening both places were occupied by the Saints in singing, prayer and dancing until about 10 o'clock when all retired to their homes, highly gratified with the manner in which the day had been spent.¹³³

A history of Manti by the Daughters of Utah Pioneers tells of Artemus's also being nominated to be a referee, or selectman, along with Titus Billings, Edwin Whiting, and several others. This event took place during “a meeting of the citizens of Sanpete County, in the fort of Manti City.”¹³⁴ Serving in both ecclesiastical and civic positions, Artemus Millet was involved in the decision-making circles of Sanpete County. He worked with Manti Stake President Issac Morley and counselors Titus Billings and Edwin Whiting, Mayor Dan Jones, and Manti militia commander Nelson Higgins. Millet's leadership in Manti is important. In most literature, Millet is noted only for his architectural contributions, especially as the builder of the Kirtland Temple. Yet his time on the Manti high council and in other positions shows that Millet had leadership ability, which was recognized by his priesthood leaders and fellow Saints. In this way, he built the kingdom, using means other than spade and mortar.¹³⁵

Indian Trouble and the Walker War

Brigham Young intended to have peaceful relations with the Native Americans among whom he settled in the Rocky Mountains. On 14 June 1849, Chief Walker and a delegate of Ute Indians called on President Young in Salt Lake. At that time, Walker requested that a group of settlers settle in “Sanpitch.” The Indians hoped for the settlers to teach them how to build homes and farm the soil. Chief Walker had even served as a guide for a Mormon exploration party and had treated them with respect. Despite early

desires for camaraderie and their wish to have the Mormon immigrants settle in their land, the Indians' feelings turned on the settlers.

In the middle of the summer of 1850, Chief Walker and a band of 700 Sanpitch warriors with their squaws and papooses returned from a successful foraging expedition against the Shoshones, and camped in a semicircle around the Manti colonists, remaining during the rest of the summer. They proudly exhibited their trophies of war, held frequent scalp dances and forced their prisoners to dance with the scalps of their kindred attached to poles. Chief Walker and his leading warriors would worry the colonists and threaten to treat them in a similar manner. . . . The Indians under Chief Walker continually gave indications of a desire to stir up trouble, and, in spite of his pleadings for white neighbors to settle among his people and teach them the way of a peaceful and happy government, this treacherous chief made efforts to use the colonists to feed and support him and his band.¹³⁶

During the mentioned hostilities, Artemus Millet was enrolled in the Sanpete County Militia.¹³⁷ The Manti Saints relocated their settlement to the south, with the present-day Manti Tabernacle as the center block. They did this in consideration of the Indian threat and the desire to move their settlement away from the hill. This move occurred in 1852, beginning the first organized deed records in Sanpete County. The records show that Artemus Millet owned four lots on block 180 in Manti City. Later, in 1858, the Church consecration records show him owning the following property: four city lots in block 180, four lots in the big field, a house within the big fort, and one calf, total value \$1,448.¹³⁸

Millet's Construction Efforts in Manti

The relocated Manti settlement was walled in and called the Little Stone Fort. Millet supervised the building of the fort in the summer of 1852 as well as the later additions to it.¹³⁹ The fort, like its later addition and other buildings Millet worked on in Manti, was built of stone. Construction began on 27 May and was completed on 28 June. A dedication service was held on 3 July 1852.¹⁴⁰

Millet was sixty-two years old when he was working on the Little Stone Fort. Either Millet was in great physical shape for a man his age or he delegated much of the manual labor to others. A record of those who built the fort says that Millet contributed sixteen days to the building of the fort and one team of oxen.¹⁴¹ A *Deseret News* article dated 17 June 1852 described the fort's construction as employed by Millet. "It has a gate on the west side in the center of the wall, and round bastions at the north, west and south-east corners," the report stated. "The wall is eight feet high and two feet thick and is set upon a foundation of stone three feet wide."¹⁴²



Illustration of Manti, Utah, 24 July 1855 by Joseph Hedges. The fort, shown lower left of center, appears to be the Little Stone Fort. In 1854–55, the community began the construction of a larger fort called the “Big Fort.” Artemus Millet was employed as a mason on the construction of the larger second fort.

Illustration courtesy of Yale Collection of Western Americana, Beinecke Rare Book and Manuscript Library, Yale University, New Haven, Connecticut.

No records document who lived where inside the Little Stone Fort. Log cabins were built close to one another with their backs against the fort walls. As much space as possible was left in the center of the block. It is assumed that Millet had a log cabin inside the fort, as the other settlers did. He may have later moved into the Log Fort, an 1853 addition to the Little Stone Fort.

By 1854, the Manti settlement had grown considerably. A wave of Scandinavian immigrants had settled in nearby Spring City during October. President Young soon ordered them to remove themselves to Manti where they would be safer than in Spring City. These immigrants were extremely poor upon their arrival, but the Manti Saints provided for their needs. One Scandinavian immigrant, Christian I. Munk, recorded his journey and Artemus Millet’s generosity upon Munk’s arrival. “December 15th an order came from Brigham Young for us to go to Manti as soon as possible. Friday 16th, prepared ourselves and moved to Manti, arriving late in the evening. On the 17th of December moved in the Millet home.”¹⁴³

Because of the growing population at Manti, the Little Stone Fort and the Log Fort were no longer sufficient to house everyone. To remedy the need, the settlers built a larger fort, later called the Big Fort. Artemus Millet



Manti Council House, date unknown, in These . . . Our Father's: A Centennial History of Sanpete County, 1849–1947 (Springville, Utah: Art City Publishing Company, 1947), 24. In 1855–56, Artemus Millet superintended the building of the Council House. The structure, located at 2 South Main (the present site of the Manti City Library), was used for many years as a place for civic gatherings, dances, theatrical performances, and as a church and school.

“labored [as a] mason on the fort wall in 1854 and 1855.”¹⁴⁴ The Big Fort covered seventeen acres, or nine city blocks, fully enclosing the original fort. A Manti history described the new structure as being built “chiefly of rock, though part of it was built in the old Spanish style, by making a frame of wood and filling this with mud, and some of it was built of large adobes.”¹⁴⁵ Records indicate the walls were twelve feet high, three feet wide at the bottom, and two feet wide at the top. Another history claims that the “north wall was fourteen feet tall and four feet wide at the top, built of stone. . . . The other walls never reached more than seven feet high.”¹⁴⁶

Artemus said that in 1852 he built a house for Brigham Young. Further research might identify which house this is. Artemus also said that Bishop John Lowery appointed him “overseer over the Tithing House in the little stone fort and in 1855 he put me in superintendent of the Council House.”¹⁴⁷ More research is needed to discern whether Millet was the overseer of construction and/or the overseer of the buildings after they were built. Bishop Lowery appointed him as overseer in 1855, the year the building was rebuilt, so it seems likely that he was involved in its construction. Furthermore, the stone building style resembles his previous work.¹⁴⁸

In 1858, Artemus “married Anna Stout in the Endowment House in Salt Lake City.”¹⁴⁹ Anna was the sister of Salt Lake City Sheriff and Mormon old-timer Hosea Stout. Hosea recorded the marriage in his journal, which places the marriage on 24 November 1858. In a journal entry dated the following day, he wrote, “I forgot to mention that on yesterday Anna was married to Artemus Millet Started home with him to San Pete Co.”¹⁵⁰ Because Nancy Lemaster was still with Artemus, it appears that Anna Stout was a plural wife.¹⁵¹

Shonesburg and Spring Valley

In October 1861, President Brigham Young called for pioneers to settle in the Dixie Cotton Mission. It was the third wave of calls to Dixie that had been issued by President Young.¹⁵² A group of Sanpete County settlers were among the twenty-eight families called, including Alma Millet. Artemus and Joseph accompanied Alma, along with their families. One settler recalled, “The Lord is kind in calling us to this wonderful mission. I like a warm climate better than a cold one.” As historian Janice DeMille has written, “Little did they realize the difficult task ahead.”¹⁵³

Artemus and Joseph settled in Shonesburg, a settlement near Rockville, north of the north entrance of today’s Zion National Park. The Millets would have been in familiar company, as other families from the Manti area moved south and settled the desert with them. These included the families of Oliver DeMill, George Petty, Hyrum Stevens, Hardin Whitlock, and Charlie Clapper.¹⁵⁴ The settlement in Shonesburg had to be temporarily abandoned because of Indian trouble in 1866. Several men were killed in Arizona, just south of the Utah border and the Shonesburg settlement. Artemus recalled that “the people at Shonesburg, Springdale and Grafton were called to gather at Rockville for safety. My son, Alma moved my wife and me to Rockville then moved our house there from Shonesburg.”¹⁵⁵

Not long after settling in Rockville, Artemus’s son Alma was called to oversee the Church’s cooperative cattle herd at Desert Springs in 1867. Alma moved to the nearby settlement of Spring Valley, Nevada, about forty miles west of Desert Springs.¹⁵⁶ Two years later, in 1869, Artemus also moved from Rockville to Spring Valley. Elder Erastus Snow of the Quorum of the Twelve had called him “to help strengthen the settlement there.”¹⁵⁷ The 1870 census shows Artemus and most of his family living in Iron County at this time. Iron County would have extended into today’s Nevada before the border changes between Utah and Nevada were delineated. Alma, Joseph, and Artemus Jr. were all there with their families.¹⁵⁸

While in Spring Valley, Artemus, now in his seventies, continued doing

masonry work. He did work “helping to build chimneys, etc.” His age and many mishaps were wearing on him by this time. His grandson records that Artemus was “not able to do any heavy lifting, as he had been badly crippled up in his younger days.” In Spring Valley, Artemus also “engaged in dairying and assisted his wife Annie in milking cows, making butter and cheese, and raising chickens.”¹⁵⁹ In a reminiscence, Joseph Jr. remembered those days:

I tended mason for him when I was 12 years old and plastered his fireplace and chimney place, under his directions and tended him while he walled up a well for my Uncle Artemus [Jr.]. He made an octagon frame, placed it where the well was to be dug, and commenced his wall on it, after it had been lowered to the surface of the ground. And Uncle [Artemus Jr.] would dig inside and lower it as the wall was being built, and Grandfather to lay the rock from the top of the ground as I would hand them to him, and mix and hand him the mortar.

When it got too deep to throw the dirt out, Uncle Alma came and helped. They put up a tripod, fastened a pulley, in the top, and put a bucket on each end of a rope which ran through the pulley. While one was being filled, the other was being emptied. And thus when the well was dug, it was also walled clear to the top.¹⁶⁰

Scipio: The Last Days of Millet’s Life

When Alma Millet was released from his superintendence of the Church cattle herd, he sold his property in Spring Valley and moved his father and his family to Scipio, Utah, an 1860 Millard County pioneer settlement that sits in a valley across the mountain from the Millets’ former home in Manti.¹⁶¹ By this time, Artemus was becoming quite feeble. In November 1874, Alma wrote to Joseph that their father wanted him and Artemus Jr. to come to Scipio “at once.”¹⁶² Coincidentally, Hyrum Grannis, son of Artemus’s first wife Ruth Grannis, had recently arrived in California along with his family. He was staying with Joseph Millet at the time Alma’s letter arrived. Artemus had not seen Hyrum for thirty years. The three brothers “soon arrived at their father’s bedside in Scipio.”¹⁶³ Joseph Millet Jr. described the poignant scene:

[Artemus] was so overjoyed to see them, and especially his unexpected son, Hyrum, whom he had not seen for so many years. He was greatly animated and seemed to revive at the moment, altho his demise had been daily, and almost hourly expected. There was a brief time of weeping with father and sons, mingled with joy, sorrow, anxiety, hope, fear, and doubt.

A photographer was brought and grandfather was dressed in his best suit of clothes, sat up in bed, and had his picture taken, the only one taken of him. Outlines looked very natural, but his eyes were sunken and his eyelids drooped.

The strain seemed to have been too much for him. He went peacefully away on the 19th of November 1874, with a satisfied expression on his face.¹⁶⁴



The only known photography of Artemus Millet taken in Scipio, Utah, in November 1874, at the age of eighty-four just before he died. His grandson, Joseph Millet Jr., reported that the family dressed Artemus in his best suit of clothes and sat him up in bed for the photograph to be taken. Photograph courtesy of the Millet Family Foundation, Mesa, Arizona.



*Artemus Millet grave marker, Scipio, Utah.
Photograph by Elaine Kirkpatrick.*

Following this reminiscence, Joseph Jr. penned a fitting tribute to his grandfather, similar in tone to the poetic tribute of W. W. Phelps to the martyred Prophet Joseph Smith:

[Artemus Millet] was 84 years, 2 months, and 8 days old, clear from any bad habits or profane language or expressions, prepared to meet those loved ones who had preceded him, . . . and to meet with the prophets and apostles he has been so intimately associated with and labored within the cause of truth and of redemption for the living and the dead.

Great be his glory and endless his priesthood, ever and ever this robe he shall wear, crowned in his glory to sit in his kingdom to reign supreme and triumphantly there.¹⁶⁵

Notes

1. Keith A. Erikson and Lloyd D. Newell. "The Conversion of Artemus Millet and His Call to Kirtland," *Brigham Young University Studies* 41, no. 2 (2002): 77–105.

2. The descendants of Artemus debate among themselves as to whether his last name is spelled *Millet* or *Millett*, the latter with two “t’s.” Artemus used one “t,” as can be seen in the extant holograph now stored in the LDS Church Archives. His son, Joseph Millet, and Joseph’s son, Joseph Jr., also used one “t” in their holographs. Another of Artemus’s sons, Alma Millet, used one “t” in Millard County deed records. And Artemus’s eldest son, Nelson, also used one “t” in various Hancock County, Illinois, deed records. Furthermore, the following documents show Artemus Millet with one “t”: Newel K. Whitney Store Account Book, Scipio General Store Ledger, Sanpete County Deed Records, High Priest Quorum Records, Hosea Stout Diary (Artemus’s brother-in-law), Susan Johnson Autobiography (a fellow immigrant), and a number of histories in the Daughters of Utah Pioneers Archives. Finally, Artemus’s headstone on his grave as well as his own patriarchal blessing use one “t.” Therefore, the spelling with one “t” is used throughout this article.

3. Artemus Millet, “Reminiscences,” LDS Church Archives, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. A typescript of Millet’s “Reminiscence” has been included in Erikson and Newell, “The Conversion of Artemus Millet,” Appendix, 107–15.

4. John Farmer and Jacob B. Moore, *Gazetteer of the State of New Hampshire* (Concord: J. B. Moore, 1823), 258–59; also Edwin Arzo Charlton, *New Hampshire as It Is* (Claremont, New Hampshire: Tracy and Sanford, 1855), 424–25.

5. Millet family historian, George Millett, writes of the battle and its famous leaders, General James Wolfe and Marquis de Montcalm: “Moncome [sic], who led his Army impetuously into the attack. The English, by Woolf’s [sic] orders, held their fire until the French were within 40 yards and then with steady, well-directed fire, dealt two of Moncome’s Brigadeers, Desennezergues and Font Brune, and the whole French Army was thrown into confusion.” See George Francis Millett, *Ancestors and Descendants of Thomas Millett from Chertsey, Surreyshire, England, to Dorchester, Massachusetts. And His Wife Mary Greenoway* (Mesa, Arizona: By the Author, 1959), 52.

6. Millet, “Reminiscences.”

7. Millet Family Group Record, Family History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. A mid-century medical dictionary describes apoplexy as “paralysis from rupture of a cerebral vessel.” C. V. Brownlow, ed., *Goulds Medical Dictionary* (Philadelphia: The Blakiston Company, 1945), 111–12.

8. Artemus’s reminiscence says, “After I attained my 17th year responsibility of taking care of my Mother and Sisters fell upon me.” Millet’s birthday being 11 September 1790 makes him one year younger than he remembered being at the time of his father’s death. See Millet, “Reminiscences.”

9. Millet, “Reminiscences.”

10. Millet, “Reminiscences.”

11. It is not certain which of the sisters had married. It is either Polly Millet or Catherine Millet, as the marriage dates of the other sisters are known. See Family Group Record of Ebenezer Millet, LDS Family History Library. Also, Millett, *Ancestors and Descendants of Thomas Millett*, 49–50.

12. It is not certain which brother Artemus left his mother and sister in the care of. He had four younger brothers—namely Luke, William Augustas, Leaffe, and Samuel. He also had four sisters—namely Susanna, Catherine, Sarah, and Polly or Mary. Millett, *Ancestors and Descendants of Thomas Millett*, 50.

13. Millet, “Reminiscences.”

14. For a further development of Sackets Harbor, see Jan M. Saltzgeber, ed. *A Shared Heritage: The Historical Legacy of Sackets Harbor and Madison Barracks* (Ithaca: Ithaca

College, 1992).

15. Millet, "Reminiscences."

16. Millet, "Reminiscences."

17. Artemus places the marriage in 1815, yet the battle on Lake Champlain took place in 1814. Therefore, it seems he missed the marriage date by one year. Millet, "Reminiscences."

18. "Coppay [sic] of Artemus Millet's Record," copied by Mary J. Cox, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

19. Millet, "Reminiscences."

20. Millet Family Group Record, LDS Family History Library; also Millet, "Reminiscences."

21. Millet, "Reminiscences."

22. Leonard J. Arrington, *Brigham Young: American Moses* (New York: Alfred A. Knopf, 1985), 16.

23. Millet, "Reminiscences." Years later, Artemus's son recorded that Brigham and Joseph Young had told him that "They [Artemus Millet and the Youngs] were in the Methodist Church with Father." It is possible that here in Volney is where the Youngs were in the Methodist Church with Artemus Millet. A more sure possibility is that the Young reference to being in the same Methodist Church as Artemus Millet is when Joseph and Phinehas Young were Methodist preachers in Millet's hometown of Earnestown, Ontario, Canada, during the summer of 1831. Some Millet family histories claim that the Youngs knew Artemus Millet while they were living in Windham County, Vermont. However, the problem with this is that Brigham Young was only an infant (ages one to three) when he lived here. His older brother, Joseph, was also very young, making it unlikely that either he or Brigham remembered practicing Methodism with Artemus Millet while in Vermont. See Marci Millet and Bret Millet, comps., *Our Great Ancestor* (Mesa, Arizona: The Millet Family Foundation, 2000), 40.

24. Millet, "Reminiscences."

25. Millet, "Reminiscences."

26. Millet, "Reminiscences."

27. Millet, "Reminiscences."

28. Farmer and Moore, *Gazetteer of the State of New Hampshire*, 258–59.

29. The other missionaries were Elial Strong, Eleazer Miller, Enos Curtis, and an unnamed man, possibly Alpheus Gifford or Daniel Brown. See Larry C. Porter, "Beginnings of the Restoration: Canada, An 'Effectual Door' to the British Isles," in V. Ben Bloxham, James R. Moss, and Larry C. Porter, eds., *Truth Will Prevail: The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles, 1837–1987* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1987), 13.

30. Elial Strong and Eleazer Miller, "Extract from a Letter," in *The Evening and the Morning Star*, 1, no. 12 (June 1833): 95.

31. Millet, "Reminiscences," italics added.

32. Porter, "Beginnings of the Restoration," 12.

33. Millet, "Reminiscences."

34. There is some confusion about the date of Ruth Grannis Millet's death and Artemus's marriage to Susannah Peters. In 1855, Artemus placed the death of Ruth in March 1831, and in 1872, he placed it in January 1832. In 1855, he said he married Susannah Peters in January 1832, and in 1872 he said he married her on 15 February 1832. The headstone of Ruth Grannis Millet in the Fourth Line Cemetery, four miles west of the village of Odessa, says that she died on 20 March 1832. Furthermore, Ruth's

headstone says that she was thirty-five years old at the time of her death. According to the Millet reminiscence, she would have been thirty-six, and according to the headstone date of death, she would have been thirty-seven, assuming her 18 October 1794 date of birth in the Millet Family File of the LDS Family History Library is correct. Furthermore, if Artemus did marry Susannah Peters in January 1832, then Ruth Grannis's death was not in March of the same year. See Joseph Millet Jr., "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet,'" Joseph Millet [Jr.], "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet,'" microfilm of holograph, LDS Church Archives; also Jennifer Bunting letter from the County of Lennox and Addington Museum and Archives to Craig K. Manscill, 23 October 2000, in possession of the authors; and Erekson and Newell, "The Conversion of Artemus Millet and His Call to Kirtland."

35. Millet, "Reminiscences."

36. Margaret M. Jeppson, ed. and comp., "Biography of Susanna Peters Millet," Daughters of Utah Pioneers Archives. This passage by Jeppson indicates that Ruth Grannis Millet's mother was either visiting or living with her and Artemus.

37. See Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2nd ed., rev., 7 vols. (Salt Lake City: Deseret Book, 1971), 1:296, hereafter cited as *History of the Church*.

38. *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855–1886), 9:137.

39. Arrington, *Brigham Young: American Moses*, 31.

40. Millet, "Reminiscences." Genealogical records show that Artemus's wife, Susannah Peters, was baptized on the same day. It is not certain whether she was indeed baptized or whether her baptism was assumed by Millet family genealogists. Susannah's conversion and baptism are not mentioned in any of the family records, including Artemus Millet's own reminiscence. Yet it is certain that she did go to Kirtland with Artemus when he moved in 1834.

41. Porter, "Beginnings of the Restoration," 14.

42. *History of the Church*, 1:349.

43. *History of the Church*, 1:353–54.

44. Millet, "Reminiscences."

45. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

46. Doctrine and Covenants 95:14–15. There are two accounts of this vision. Both come from the master-architect, Truman O. Angell. See Truman O. Angell, *Autobiography of Truman O. Angell*, typescript, Perry Special Collections; and Truman O. Angell to John Taylor, March 1885, LDS Church Archives.

47. Lucy Mack Smith, *Biographical Sketches of Joseph Smith, the Prophet, and His Progenitors for Many Generations* (London: published for Orson Pratt by S. W. Richards, 1853), 202.

48. *History of the Church*, 1:336.

49. Elwin C. Robison, *The First Mormon Temple* (Provo, Utah: Brigham Young University Press, 1997), 34.

50. Robison, *The First Mormon Temple*, 34–35.

51. *History of the Church*, 1:418.

52. Benjamin Johnson, *My Life's Review* (Independence, Missouri: Zion's Printing and Publishing, 1947), 15–16.

53. Joseph Millet Jr., *Diary and Reminiscences*, LDS Church Archives. It is not certain where the original source of the story is or if it was passed on orally. This history also

appears in "Artemus Millet History," submitted by Sherrol Fuller Horton; and "Artemus Millet Pioneer History," submitted by Nada B. Demill, to the Daughters of Utah Pioneers Archives.

54. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

55. Robison, *The First Mormon Temple*, 42.

56. See Andrew Jenson, *Church Chronology* (Salt Lake City: Deseret News Publishers, 1899), 9. The authors are indebted to Elwin Robison for pointing out this time line.

57. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

58. See Geauga County Deed Records, Volume A, 24.

59. *History of the Church*, 2:61–64.

60. Aroet Lucius Hale, "Reminiscences," LDS Church Archives.

61. Ira Ames, "Autobiography and Journal," LDS Church Archives.

62. Erekson and Newell, "The Conversion of Artemus Millet and His Call to Kirtland," 111.

63. Millet, "Reminiscences."

64. Arrington, *Brigham Young: American Moses*, 35.

65. For a discussion of this mission, see Ron Esplin, "Brigham Young and the Transformation of the 'First' Quorum of the Twelve," in Susan Easton Black and Larry C. Porter, eds. *Lion of the Lord: Essays on the Life and Service of Brigham Young* (Salt Lake City: Deseret Book, 1995), 54–84.

66. Jan Shipps and John W. Welch, eds, *The Journals of William E. McLellin: 1831–1836* (Provo, Utah: BYU Studies, 1994), 188–89.

67. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

68. Dean C. Jessee, ed. *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989–1992), 2:75; and Millet, "Reminiscences."

69. Millet, "Reminiscences."

70. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

71. Jennifer Lund, Curator of Education at the LDS Museum of Church History and Art, has compiled a chronological history of the glassware stories, which is in the possession of the authors.

72. Robison, *The First Mormon Temple*, 79.

73. Robison, *The First Mormon Temple*, 80.

74. In the 7 March meeting where Sidney Rigdon blessed those who worked on the temple, the laborers "voted unanimously that they would continue to labor thereon, till the house should be completed." See *History of the Church*, 2:205.

75. *History of the Church* 2:205.

76. *History of the Church* 2:207.

77. The original green paint is currently exposed in a few spots on the side of the Kirtland Temple doors today.

78. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

79. See Jim Kemp, *American Vernacular: Regional Influences in Architecture and Interior Design* (New York: Viking Penguin, 1987), 20–22.

80. See Susan Easton Black, *Who's Who in the Doctrine and Covenants* (Salt Lake City: Bookcraft, 1997), 107–9.

81. *Doctrine and Covenants* 109:22.

82. "Genealogy of Artemus Millet," Copied [sic] by Rosa Jarvis from High Priest's Record, Book 1, 172; L. Tom Perry Special Collections.

83. An excellent explanation of the Kirtland apostasy and subsequent expulsion of the Latter-day Saints from that land is Milton V. Backman, "Flight from Kirtland," in Milton V. Backman Jr., ed., *Regional Studies in Latter-day Saint Church History: Ohio* (Provo, Utah: Department of Church History and Doctrine, Brigham Young University, 1990), 139–53.

84. *History of the Church*, 3:164–65.

85. *History of the Church*, 2:484–85.

86. Newel K. Whitney Account Book, Kirtland, Ohio, November 12, 1836–April 15, 1837, LDS Church Archives. It is also interesting to note that Millet purchased several books during this window of time, including geography and grammar books.

87. Millet, "Reminiscences."

88. Millet, "Reminiscences."

89. Millet, "Reminiscences."

90. Millet, "Reminiscences."

91. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

92. Millet, "Reminiscences."

93. William is buried in a cemetery about 18 miles west of Mt. Vernon, Ohio. George Millett, Millett family historian, says William was buried in 1841. This information raises the question, Did Artemus return to Kirtland before his reminiscence states, which is 1842?

94. In his reminiscence, Artemus says that Susannah died in 1841, whereas genealogical and other records say 1840. See Jeppson, "Biography of Susanna Peters Millet," Daughters of Utah Pioneers Archives; see also "Millet Family File," LDS Family History Library.

95. This number assumes that Nelson Millet remained in Kirtland with his wife Augusta Bump.

96. Millet, "Reminiscences."

97. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

98. See Geauga County Deed Records, Book C, 612. Nelson still referred to himself as "Nelson Millet of the County of Lake in the state of Ohio" in 1844. See Hancock County, Illinois, Deed Book N, 535.

99. Millet, "Reminiscences."

100. Robison was shown the structure by Yolita Rausche, a local Chagrin Falls historian, who wrote the historic structures report on the mill.

101. Millet and Millet, *Our Great Ancestor*, 22.

102. Millet, "Reminiscences."

103. See Jenson, *Church Chronology*, 22–23.

104. Millet, "Reminiscences."

105. Lyndon Cook, comp., *Civil Marriages in Nauvoo and Some Outlying Areas, 1839–1845* (Provo, Utah: L. W. Cook, 1980), 46, as cited in Susan Easton Black, comp., *Membership of The Church of Jesus Christ of Latter-day Saints, 1830–1848*, 50 vols. (Provo, Utah: Religious Studies Center, Brigham Young University, 1989), 31:123; and Artemus Millet, "Reminiscences." Artemus correctly recalled the marriage taking place "around the end of April."

106. Millet, "Reminiscences."

107. Issa Millett Riggs Teeples, "Record of the Millet Pioneers," Daughters of Utah Pioneers Archives, Salt Lake City, Utah.

108. Millett, *Ancestors and Descendants of Thomas Millet*, 213.

109. Vasco Call is most likely Anson Vasco Call, the son of Anson Call and Mary Flint. He was born 9 July 1834 in Madison, Geauga County, Ohio. He was baptized by his father in Nauvoo on 20 November 1844 when ten years old. He came to the Salt Lake Valley with his parents. He died on the plains while returning from a mission to Great Britain on 4 August 1867. See Andrew 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*, 4 vols. (Salt Lake City: Andrew Jenson History, 1901–1936), 3:612.

110. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

111. See High Priest Quorum Record, Organized April 1848, LDS Church Archives.

112. See High Priest Record, Quorum Organized at Nauvoo, license list, 2, LDS Church Archives.

113. Black, *Membership*, 31:123.

114. Jenson, *Church Chronology*, 28.

115. Millet, "Reminiscences."

116. See Susan Easton Black and William G. Hartley, eds., *The Iowa Mormon Trail* (Orem, Utah: Helix Publishing, 1997), xxvi.

117. Millet, "Reminiscences."

118. Millet, "Reminiscences."

119. Millet, "Reminiscences."

120. Extracts of marriages announced in the *Frontier Guardian* (Kanesville [Council Bluffs], Iowa), 1849, Historical Society of Pottawattamie County, Iowa.

121. Millet, "Reminiscences."

122. See Journal History of the Church, Supplement, microfilm #10, 20, Perry Special Collections; see also Rachel Evans Wing, "Biography of David Evans: Pioneer of 1850," and Mary A. Johnson, "Bishop David Evans," in Daughters of Utah Pioneers Archives, Salt Lake City, Utah.

123. Susan Ellen Johnson Martineau, "Record of Susan Ellen Johnson," Perry Special Collections.

124. Millet, "Reminiscences."

125. See biographical sketches of David Evans and Stephen Markham in Jenson, *LDS Biographical Encyclopedia*, 3:627, 676; also *Mormon Immigration 1840–1869* (Salt Lake City: International Society of Daughters of Utah Pioneers, 1963), 258.

126. Millet, "Reminiscences."

127. Millet, "Reminiscences."

128. Millet, "Reminiscences."

129. Millet, "Reminiscences."

130. Millet, "Reminiscences."

131. Elizabeth Crawford Munk, *Early History of Manti* (Salt Lake City: Daughters of Utah Pioneers, 1928), 8.

132. "Journal of Artemus Millet Written by Himself," copied by Mary J. Cox, LDS Church Archives, and Perry Special Collections.

133. Journal History of the Church, 30 April 1851.

134. Munk, *Early History of Manti*, 11.

135. Artemus Millet is mentioned in the ordination of Robert Glenn Wilson, who was ordained a high priest on 7 March 1853 by Isaac Morley, Titus Billing, Edwin

Whiting, and Artemus Millet. High Priest Quorum Record, Organized 25 April 1848.

136. Munk, *Early History of Manti*, 6.

137. Munk, *Early History of Manti*, 8.

138. See Sanpete County Deed Book A and Manti Church Consecration Records, LDS Church Archives.

139. Millet, "Reminiscences."

140. Munk, *Early History of Manti*, 10.

141. Munk, *Early History of Manti*, 10.

142. Munk, *Early History of Manti*, 11.

143. Munk, *Early History of Manti*, 16.

144. Millet, "Reminiscences."

145. *Song of a Century* (Provo, Utah: Community Press, 1949), 37.

146. Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (Salt Lake City: Utah State Historical Society, 1999), 366; see also Munk, *Early History of Manti*, 19–20.

147. Millet, "Reminiscences."

148. See Elizabeth Crawford Munk, "Memories of the Old Council House of Manti," Daughters of Utah Pioneers Archives.

149. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

150. Juanita Brooks, ed. *On The Mormon Frontier: The Diary of Hosea Stout 1844–1861* (Salt Lake City: University of Utah Press, 1964), 669.

151. Further research needs to be done to confirm this. See Millet Family File, LDS Family History Library.

152. Wayne Stout, "A History of Rockville, Utah: 1862–1972," Daughters of Utah Pioneers Archives.

In Artemus's "Reminiscences" and Joseph Millet's history of his father, there is no mention of Artemus's being in Las Vegas. The next recorded event after his living in Manti was in 1861, when he moved to Gunnison, a neighboring settlement of Manti in Sanpete County. Still, however, records tell of an Artemus Millet being in Las Vegas.

The 10 October 1855 issue of the *Deseret News* includes a letter from Elder George W. Bean to Elder Thomas Bullock dated 11 September 1855 from Las Vegas wherein Millet's name is included in a list of names "of the brethren of this mission by the which you will see that there have been some changes made, also some additions to the numbers since we left the G.S.L. Valley." This Artemus Millet could easily be his son, Artemus Jr. Further research might resolve this question.

153. Janice F. DeMille, "Shonesburg: The Town Nobody Knows," *Utah Historical Quarterly* 45, no. 1 (winter 1977): 48–50.

154. DeMille, "Shonesburg," 48.

155. Demill, "Artemus Millet Pioneer History."

156. Andrew Jenson writes, "Spring Valley, Nevada was the uppermost valley of that string of small valleys which lies above Meadow Valley or Panaca. Spring Valley was settled by four families of Latter-day saints in 1865. Other settlers moved in, until the valley had 15 families. Later 22 families of saints in Spring Valley lived in a fort. Nelson Franklin Millett had charge of the settlement in Spring Valley, which constituted a part of the Eagle Valley Ward, where it remained until the exodus of the saints from Nevada took place in 1871." Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Publishing, 1941), 828.

157. Demill, "Artemus Millet Pioneer History."

158. U.S. Federal Census, 1870, Iron County, Utah.

159. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

160. Millet, "J. Millet on C[ape] B[reton] Island, 'A Brief History of Artemus Millet, Son of Ebenezer Millet.'"

161. Millard County deed records show the Demille family also living in Scipio. A short history of Scipio is found under the heading "Scipio Ward" in Andrew Jenson, *Encyclopedic History*, 780.

162. "Death of Artimus Millett Senior," in Millett, *Ancestors and Descendants of Thomas Millett*, 118.

163. "Death of Artimus Millett Senior," in Millett, *Ancestors and Descendants of Thomas Millett*, 118.

164. "Death of Artimus Millett Senior," in Millett, *Ancestors and Descendants of Thomas Millett*, 118. Joseph Millet Jr. is the one featured in the text.

165. "Death of Artimus Millett Senior," in Millett, *Ancestors and Descendants of Thomas Millett*, 118. The second paragraph is similar to the text of "Praise to the Man," composed by W. W. Phelps.