

*Excerpts from Levi Mathers Savage's journal that give additional insight into his father (Levi Savage Jr's) life during dates when there are no journals available:*

*In, 1852, my father went on a mission .....to preach the Gospel in the East Indies. He left me with his sister Hanna M Eldredge with whom I lived until his return in 1856. A widow woman by the name of Ann Cooper from Cambridgeshire, England now kept house for Father in Salt Lake City. She had two little girls – Mary Ann and Adelaide about my age. She moved with us to Lehi City when Johnston's Army made a "general move" south. Father had 40 acres of land at this place which I think constituted his whole earthly possession. He had neither horse, cow, ox, chick and but one child – myself. He served in the renowned "Mormon Battalion" enduring upon that campaign all the horrors of going hungry and thirst while worn out by fatigue and privation. This trip together with his four years mission and the driving and moving of the whole people in common had given but a very slight opportunity for him to make property, yet I do not remember the time that we had no bread to eat. On \_\_\_\_\_ Father married Sister Ann Cooper above spoken of so our family then consisted of five members.*

*In the fall of 1859 we removed to Holden, Millard County and took the sheep and cows of David Savage on shares – the halves – for three years. The summer previous, Father had spent in driving a mule team to and from California for David Savage at \$45 per month. We were now in the stock business and I became the herdboys. In the spring of 1861 we removed twelve miles north of Holden to Round Valley – now Scipio – as that was a better place for stock than Holden. When the three years terminated and the young stock divided, we found that we had a good start in stock and so turned Bro David's back to him.*

*In the fall of 1863, we moved our stock to Kanab in Kane County, Utah and the women folks remained here (Toquerville) during the winter. In the spring, the women folks joined us on the ranch at Kanab but returned to Toquerville to spend the winter. Thus we had a good farm and ranch for to produce our living upon and although it was upon the frontiers, yet the numerous Indians of that region – the Pieedes – appeared to be perfectly harmless and friendly. And Toquerville afforded us a pleasant winter resort among refined company. In consequence of the scarcity of water, seven out of the first fourteen settlers at Kanab became discouraged and sold their claims and improvements to father in Jul 1864. He paid them something near \$1000 for their claims in stock. This together with the improvements that he had made for himself he lost entirely in the Indian difficulties that followed. And notwithstanding Kanab has been resettled since he lost it yet, he has never received any remuneration for his property that the new settlers are using.*

*In the fall of 1865, the Indians became somewhat troublesome in the Kanab country. The true cause of this change in their actions I have never been able to discover, but those who resided there became saucy and commenced killing cattle upon the range. Never before had we seen anything like this aggravating policy in them and if they had before killed cattle it was upon a very small scale and not found out. Soon after our arrival in Kanab, while I and an old man by the name of Strong were the only white persons there, a party of Navajo Indians passed by and drove off a herd of horses among which were two of father's. But we were not more molested nor our stock until the fall of*

1865 as above stated. The Indians could not plead that we were penurious with them for we employed them and paid them provisions and clothing; plowed their land for them; loaned them farming tools; and showed them how to cultivate their land. And in the summer of 1865, father gave to them one whole beef and one sheep for a feast. In the difficulties that followed, our home Indians, the Pieedes, claimed to take no part, but said the depredations were committed by the Navajos from the south side of the Colorado River; and to be sure they, the Pieedes, were not actually caught in any of the troubles; still circumstantial evidences were strong against them so much that some fifteen of them were killed during the winter of 65/66 by our people who found them with stolen property such as skins of sheep and cattle, money, pocket knives, &c belonging to persons who had been killed by Indians or had lost property by their depredations. They probably assisted the Navajos to say the least. The raids were made invariably in the dark of the moon. Generally the thieves would visit a ranch in the night, pillage the yards and stables and gather stock from the range. Thus they would secure several hours the start of their pursuers; and they drove the stolen animals so rapidly that they generally succeeded in their scandalous enterprises. But when overtaken they would simply leave the stock and scamper into their houses. But if they found one or two men traveling upon the range or the road, they did not hesitate to take their lives. This made it extremely dangerous for anybody to be out alone, so we were obliged to be very careful. They made their first strike at the Pairhiea, the outer settlement; next they made a raid at Kanab; next at Pipe Springs, Dr Whitmore's Ranch and succeeded in murdering the doctor and a hire man Robert McIntyre who were out upon the cattle range. The Indians always crossed the Colorado River with their plunder. Early in the fall at a conference at St George, the conditions of these frontiers were discussed and the Priesthood there sent some of the brethren to these outer settlements counseling them to move together and build forts. This counsel was generally complied with by concentrating at Kanab and Long Valley.

In the spring of '66, by counsel, all concentrated at Long Valley and a few days after our arrival there the Indians following up, made another raid in which they took the last horse my father had. At this time they killed two men and one woman by the name of Berry. Our women folks had not spent this winter in Toquerville because the counsel was for all to remain at Kanab so they had their share of the excitement. Soon after we got our crops in at Long Valley, counsel came again for us to move into the interior totally. So having been harassed several months by Indians, losing our land and improvements at both places, besides a great amount of stock, we found ourselves at Toquerville in the month of July 1866 glad that our lives had been spared. Father, being completely tired of frontier life, determined to settle in this miserable poor spot (Toquerville) and let somebody else go onto the borders. So he let what stock (cattle) he had to Wm Maxwell who took them to Spring Valley in Eastern Nevada. Father sold what sheep he had left and we commenced to improve a small portion of land that he had bought there. He has resided here ever since and has a good little vineyard and orchard and a comfortable home. During the summer time, the Indians did not trouble much except to kill one man who was out upon an exploring expedition with Capt James Andrus – some thought the Indian war was over.

This summer having been very rainy there were excellent crops at Long Valley that we had left without care. Some of this was harvested and hauled out, so father and I started with two teams in company with several others to secure a little grain, but upon

*our return the Indians came upon us and drove us from our teams and wagons and wounded one man, Hyrum Stephens. We ran across the mountains home leaving teams, wagons, grain and all in the sand. The Indians did not take the ox teams away this time, but they took all the horse teams they got possession of. A party from Virgin City soon after brought in the wagons (empty) and the ox teams. This ended our trip to Long Valley. The Pahirea is about 100 miles from here; Kanab and Long Valley about 60; and Pipe Springs about 45. But though the whites had vacated so much territory yet the Indians, during the winters, for several years, continued their raiding among the interior settlements. But they did but little or nothing during the summers. Our boys succeeded in killing nearly one whole band of the scoundrels. I was with a party who shot and mortally wounded, at one time, a friendly Indian at Pipe Springs. He had been put on guard carelessly for to "watch" by a white man who should have performed the duty himself. Two of our party mistaking him for a Navajo, shot by moon light. I think the Indian died a few weeks after from the effects of the wound. So goes the troubles of a little Indian squabble; what must be the terrible consequences of a civil war that brings with it untold misery and sorrows. Thank the Lord these Indians are beginning to forsake their evil habits. The Gospel is of much greater efficacy in this case than regiments of rifled cavalry.*

*Nothing of importance happened immediately after our troubles at Long Valley. We had to go to the northern settlements to buy food, and having only an underground room to live in (a dugout) into that we went for winter quarters. While here the Patriarch, Elisha H Groves, then one of our neighbors visited us and gave all five of us a patriarchal blessing.*

*Our stock continued at Spring Valley until the spring of 1871. During these five years they did us but little good except furnish us occasionally with a little money from beef sold to the Nevada mining camps. During this time we were working leisurely in making a home and planting vineyards and trees. In the fall of 1868, we succeeded in getting up a house (adobe) of two rooms and then we got out of the "dugout". Father attended conference at Salt Lake City October 6, 1868. He took his wife and her two daughters with him and while there he married the two girls and he returned with three wives instead of one. The elder, Ann and the younger Adelaide has not borne him any children. Mary Ann is the mother of three: two boys, William Brummel and Riley Cooper; and one girl, Clara Ann. It appears to me that I never saw a polygamous family live so harmoniously together as father's does.*

*In the spring of 1871, I and father gathered up what stock we could find of ours in Spring Valley, Nevada and brought them into Utah. They had not been watched very closely I think and I also think a goodly number of them had been stolen and sold at some of the numerous mining camps of eastern Nevada. The people of Kanarrah and Harmony, Kane Co, U.T. were co-operating in the stock business in 1871, so Father turned his in with them and took capital stock in the institution. His interest is still there – in 1876 – and is increasing rapidly.*

*As soon as we got the cattle off our hands, Father suggested to me the idea of my going to some high school...and on the 12 of July 1871, I started in the company with some of the citizens of Toquerville for Salt Lake City....commenced to attend Morgan's Commercial College....Father and his wife Adelaide visited me at the college during the winter. But they had an interesting time in coming home 300 miles through mud and*

snow. While engaged at the college, I received a telegram on the 19<sup>th</sup> of Jun 1872 from Father saying he was very ill and requesting me to come home by stage immediately. Accordingly I started on the 20<sup>th</sup>. I rode the cars to Draperville some 20 miles from the City. Then I got on the stage and after traveling and laying by 4 days and 3 nights I arrived at home and found Father just recovering from a severe attack of Colera-Morbus. I remained with him helping upon his farm – hauling and putting up some fence – until the 1<sup>st</sup> of September 1872 when I started again for Salt Lake.

My father wrote several letters during the first months of 1875 earnestly desiring me to come to Toquerville. I determined to obey him for a short time at least. Having apprised the school trustees that I would leave Coalville some time during the fall, they gave me notice that I must vacate my position for another teacher...accordingly I gave up my lace where I had the prospect of steady employment at \$60 per month. My wife and her folks thought I acted not very wisely in the matter and financially I presume not. But my father had been to me all I could ask and I thought it would show ingratitude for me to refuse to comply with his request. He proposed to meet me in SL City with a team and I sent word for him to do so....on the 20<sup>th</sup>, we set out on our journey. After traveling through mud, snow, hail, rain and wind we arrived at Toquerville on the 4<sup>th</sup> of December, all well. I and Father soon after made a trip to Long Valley for grain and flour.....for some time after we got to this place we lived with Father's folks. But on the 12<sup>th</sup> of Feb 1876 we moved into a smaller room belonging to Bro Thos. Forsyth. Last fall, a ledge bearing silver ore was discovered some five or six miles south west of this place. Father took a claim in partnership with Brigham Duffin. At present (10<sup>th</sup> April 1876) the matter is in dispute. A great deal of wine is manufactured here and I am grieved to see some elders abuse this....some of the youth are following diligently the example of thoughtless and foolish fathers in Israel.

May 15<sup>th</sup>, 1876 I and Marantha my wife, father and two of his wives just returned from St George....where we attended for two days the general conference for this Southern Mission. Presidents Young and Wells addressed the people fatherly....Prest Young among other things told the people to let mining for precious metals rest – to spend no time and means in this direction. He said, “This is the command for you – right from above.” We visited the temple being built in St George. This magnificent structure I think is finished on the outside and is to be completed inside as soon as possible. I understand it has already cost \$350,000.00.

Last September (1875) my father, Levi Savage living at Toquerville, Utah was tried for unlawful cohabitation. He plead guilty but “had no promises to make” that he would henceforth comply with the law. For this reason, he was sentenced to six month imprisonment and to pay a fine of \$300 – this being the full extent of the law. He is nearly 67 years old and is now serving out his sentence in the Utah penitentiary. Many of the brethren when upon trial are asked to promise to keep the law – that is, to desist from plural marriage and not counsel others to do so. Those that will make this promise generally get off with light punishments. The wicked have decidedly the advantage and are punishing the brethren severely. They are also taking possession of what Church property they can find – it having been confiscated by Act of Congress.

In Feb 1907, we got the sad news that my sister Clara A McAllister of St George, Utah was sorely afflicted with female trouble after suffering a long time with poor health.

*Her husband has taken her to the hospital for treatment in Salt Lake City. She returned home in Sept. 1907.*

*On August 8, 1908 we got the sad news of the death of my step-mother Ann Savage at Toquerville, Utah. She died Jul 26, 1908 being 90 years of age. My father is 88 years old – is very feeble in both mind and body. Aunt Annie Collins of Michigan occasionally writes very affectionate letters.*

*Dec 19, 1910. We have just received letters from my brothers Wm B and Riley C Savage of Toquerville, Utah notifying us that our father Levi Savage died at his home in Toquerville, Utah at 12:45 a.m. on Tuesday Dec 13, 1910. Aged nearly 91 years.*