

Samuel Knight
Oct. 14, 1832 – Feb. 11, 1910

by A. K. Hafen
(1960)

Foreword

When I was teaching school in Santa Clara a year or two before Grandfather died, he asked me – in fact pleaded with me – to write the story of his life. I did not think seriously enough about it to become interested. I have regretted many times that I did not get the information he could have given me. So, much of his life's experiences will never be known, because so little is written.

However, he dictated some memoirs late in life which are helpful. Also, some of his experiences and the things he did are available in books or diaries written about others with whom he associated closely. It is from these sources, and from personal memories, that this sketch is compiled. This record will, therefore, not be as complete nor as accurate as I wish it were.

It is written with the hope that our ancestors and forebears will not be forgotten, and that the work they did and the heritage they left us will be cherished and honored. Samuel Knight is one of many who deserve such recognition.

A.K.H.

-Picture of Samuel Knight Here-

A Sketch of the Life of Samuel Knight,

1832-1910

Frontiersman, Indian Missionary,
Early Dixie Pioneer and Churchman

By

Arthur Knight Hafen – A Grandson

Written in

St. George, Utah

March 1960

-Picture Here-

In picture: Samuel Knight and second wife, Laura Melvina Leavitt, their sons, probably Samuel Carlos and Newell Clarence, the girls are daughters of Samuel Knight and Caroline Beck. I don't know which is which.

- | | | |
|----|------------------|---------------------|
| 1. | Caroline Castina | Born: 6 Aug. 1857 |
| 2. | Mary Josephine | Born: 8 Oct. 1859 |
| 3. | Lenora | Born: 8 Feb. 1862 |
| 4. | Emma Evaline | Born: 26 Dec. 1863 |
| 5. | Lydia Eva | Born: 16 Sept. 1866 |
| 6. | Sally Romania | Born: 17 Sept. 1868 |

“From our ancestors comes our good name, but from our virtues comes our honor.”

The name and family of Knight (from the Media Research Bureau) is perhaps of Anglo-Saxon origin – the Hampshire Branch as early as the 14th century. They were of the landed gentry of Great Britain. Probably the first in America was Walter Knight who came to Salem, Mass., in 1622. Others are listed in the 1630s and the 1640s. There were leaders in almost every field. And unusual number have been outstanding as educators, scientists, lawyers, writers and business men. Several are listed as officers in the Revolutionary War.

Coat of Arms

Northampton Knights

ARMS: “Argent, on a fesse between three bulls' heads erased sable, armed and ringed on the nose, or a fret between two doves of the field.”

CREST: “A dexter arm embowed, vested bendy wavy sinister of four and gules, supporting with the hand a sword in pale, the point resting on wreath, the pommel surmounting a pair of spurs proper.”

Hampshire Knights

ARMS 11: “Argent, three pales gules, on the canton of the second a spur or, within a bordure engrailed azure.”

CREST: “On a ducal coronet gules, an eagle displayed or.”

The Knight Family Before 1832

Newel Knight	1800-1847	Sally Co(l)burn	1804-1834
His Father		His Mother	
Joseph Knight	1772-1847	Polly Peck	1774-1831
His Father's Father		His Father's Mother	
Amasa Coburn		Experience? Elizabeth Rend-Noah	
His Mother's Father		His Mother's Mother	

From Cordelia Knight's record the following is quoted:

The Knight family in the early rise of the New England States was founded by two brothers, Richard and John (they are supposed to be brothers). They came to America on the ship James, in the year 1635 from Romsey, England.

John, who is our ancestor, married in England, Mary (whose surnames we do not know), they had four children when they came, three boys and a girl. John was born in England about 1595, making him forty years old when he came to America with his wife and children. The land that John acquired in Massachusetts was still owned and occupied 200 years later by his descendants in 1846.

John, son of John, the first born 1622 in Romsey, England, had five wives and was the father of 17 children; history states that "in spite of the many wives, he lived to be a good old age." He died at the age of 92.

The third in line is Samuel, son of John and Mary Bridge; the third wife. Samuel was born in 1675, Charleston, Massachusetts. He married Rachel Chase; they were the parents of six children. John died in 1721, age 46.

The fourth in line is Samuel, son of Samuel and Rachel Chase, he was born 1709-10 in Charleston, Massachusetts. Samuel married (1) Mary Rice, and (2) Annie Eames. He was the father of eight children, died in 1801, age 82 years.

The fifth in line is Benjamin, the son of Samuel and Annie Eames. Benjamin was born 1744 in Sudbury, Massachusetts. He married Hannah, by whom he had five children. After her death, he married Sarah, they had four children. Benjamin died in 1802, age 58.

The next in line is Joseph Knight Sr., our great and noble ancestor, whose name stands at the head of our organization. Joseph was the son of Benjamin and Hannah. Joseph was born 26 Nov. 1772, in Oakham, Massachusetts. Joseph married (1) Polly Peck, they were the parents of seven children; Naham, Esther, Newel, Anna, Joseph Jr., Polly, and Elizabeth. Joseph married (2) Pheby Crosby, they were the parents of two children, Esther and Charles.

Joseph Knight Sr.

Joseph Knight Sr. was born Nov. 3, 1772, at Oakham, Worcester, Massachusetts, the sixth child of Benjamin and Hannah Jewitt Knight. His nine brothers and sisters are: Benjamin Jr., Hannah, Elizabeth, Mary, Lydia, Driscella, Sarah, Neb, and Ruth. Joseph died at Mt. Pisgah, Harrison, Iowa, about 1847.

Hannah Jewitt was born Aug. 3, 1707, in Norwich, Connecticut, daughter of Eliayer and Mary Lamb Jewitt.

Benjamin Knight was born Aug. 30, 1707, in Norwich, Connecticut, the son of David and Sarah Bachus Knight. Their children seemingly, were all born in Norwich, Newland County, Connecticut.

Joseph Knight married Polly Peck, daughter of Joseph Peck and Elizabeth Rend-Noah. She was born April 6, 1774, in Guilford, Windham County, Vermont.

Joseph Knight was baptized June 2, 1830 and endowed Dec. 13, 1845. His wife, Polly, was baptized the same day, June 2, and endowed and sealed Feb. 2, 1846. This must have been in the Nauvoo Temple. Records indicate some of their children were sealed to them in September 1877. This would be in the St. George Temple. One reference says they were baptized June 9, 1830, by Oliver Cowdery.

Their eight children are: Nahum, Esther, Newel, Anna, Joseph Jr., Polly, Elizabeth (Betsy), and Charles. Nahum was born July 2, 1796, in Marlborough, Windham County, Vermont. Records indicate the next four children were born in the same place. Polly was born May 7, 1811, in Colesville, Broome County, New York. The birthplace of Elizabeth (Betsy) and Charles are not available, and the birthdate of Charles is not available. Nahum's marriage and death date are not available.

Esther was born April 25, 1798, and was married to William Stringham. Newel's record is given in this sketch. Anna was born March 5, 1804, in Halifax, Windham County, Vermont. She married Freeborn De Mille. Joseph was born June 21, 1808, and married Betsy Covert. Polly was married to William Stringham, and whether this was the same man Esther married, I do not know. I do not have Esther's death date. Elizabeth (Betsy) married Joseph W. Johnson. I have no record of Charles.

From two books, "Joseph Smith, An American Prophet," by John Henry Evans, and "Joseph Smith the Prophet," by his mother, Lucy Mack Smith, the following information about Joseph Knight is gleaned:

Joseph Knight moved his family to New York state about 1809 and lived in the neighborhood of the Joseph Smith family. His life, as well as that of his son, Newel, is connected with the early history of The Church of Jesus Christ of Latter-Day Saints. In 1827 (?), he and a friend, Josiah Stool, also a

friend of the Smith family, came to Palmyra to procure a quantity of wheat or flour to be delivered in the fall. They returned Sept. 20 to the Smith home and remained two days. During the night of the 21st Joseph Jr. and his wife left after midnight, taking Mr. Knight's horse and wagon.

The following morning Mr. Knight, quite disturbed, reported his horse was gone and couldn't be found on the premises. In his search, he found his wagon was gone also. Mrs. Smith knew the reason for it, but couldn't divulge the fact that Joseph had gone for the "Gold Plates," so she merely said, "Be patient, I will call my son, William, and the horse will be here presently." Joseph arrived shortly from the Hill Cumorah, where he had gone to get the plates to bring them home into his care.

As a young man, Joseph Smith worked for Joseph Knight on his farm or in his grist mill in Colesville, as Mr. Knight often needed help with his work. It is also reported that Mr. Knight furnished food for Joseph Smith when he was translating the records.

Newel Knight

From Newel Knight's journal published in the *Juvenile Instructor* in 1883, and from Lydia Knight's history, also published in the *Juvenile Instructor*. From J. Will Knight in his book, "The Jesse Knight Family," writes of the lives of his grandparents, Newel and Lydia Goldthwaite Knight. I quote here from his book.

"I was born Sept. 13, 1800, in Marlborough, Windham County, Vermont. My father's name was Joseph. He was born Nov. 3, 1772 at Oakham, Worcester, Massachusetts, and my mother's maiden name was Polly Peck, born April 6, 1776 at Gillford, Windham, Vermont, and died Aug. 7, 1831. My father moved into the state of New York when I was nine years of age and settled on the Susquehanna River, near the bend in Chenango County, town of Bainbridge, and stayed there two years. He then moved down the river six miles, into Broome County, town of Colesville, and there remained 19 years.

"My father owned a farm and grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family not only the necessaries, but also the comforts of life. His family consisted of my mother, three sons and four daughters, whom they raised in a genteel and respectable manner and gave their children a good common school education.

"My father was sober, honest man, respected and loved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in Universalian Doctrine. The business in which my father was engaged often required him to have hired help, and among the many he from time to time employed was a young man by the name of Joseph Smith Jr., to whom I was particularly attached. His noble deportment, his faithfulness, and his kind address, could not fail to win the esteem of those who had the pleasure of his acquaintance. One thing I will mention, which seemed to be a peculiar

characteristic with him in all his boyish sports and amusements. I never knew anyone to gain advantage over him, and yet he was always kind and kept the good will of his playmates.”

Newel Knight lived with his father until he was twenty five years of age. On June 7, 1825, he married Sally Colburn. Her health was rather delicate. Her father was a musician, and she a member of the choir in one of the churches. Upon leaving his father's home, he established a carding mill and later engaged in running a grist mill which he gave up because it did not agree with his health.

“During this time,” Newel said, “we were frequently visited by Joseph Smith, who would entertain us with accounts of the wonderful things which had happened to him, and we were deeply impressed with the truthfulness of his statements concerning the plates of the “Book of Mormon,” which had been shown to him by an angel of the Lord.”

Newel Knight continued his investigation of the church which was organized April 6, 1830 at Fayette, Seneca County, New York.

“On Sunday, April 11, 1830, the first public discourse preached by a Latter-Day Saint was delivered by Oliver Cowdery at the house of Peter Whitmer in Fayette. During the same month the Prophet honored me with a visit.”

At this time, Newel Knight received a great manifestation, one long to be remembered. This event was known as the first miracle in the church and many were converted and joined the church at that time.

Newel Knight was baptized at Fayette the last week in May; and on June 1, 1830, he attended the first conference held by the church at which thirty members were in attendance as well as some investigators.

A number were confirmed who had been baptized, others ordained to various offices in the priesthood. Newel said that “on this occasion, his heart was filled with love, with glory and pleasure unspeakable.”

On Monday morning, June 9, 1830, Oliver Cowdery baptized Joseph Knight and his wife, Joseph Knight Jr., Polly Peck, his wife, Emma Smith, and others.

Immediately after this conference, persecutions began. The Prophet, Joseph Smith, was arrested and taken before the court at Colesville, to be tried, as he had been at South Bainbridge a few days before. Newel's father procured legal help for the Prophet, and Newel was a witness in his behalf.

In August, Newel and Sally when to the home of Joseph Smith Jr. in Harmony, Pennsylvania, on a visit. While there, a meeting was held consisting of only five persons – Joseph Smith and his wife, Newel Knight and his wife, and John Whitmer. They partook of the sacrament and confirmed the two sisters.

In the latter part of August, 1830, Newel Knight took his team and wagon and moved the prophet and his family from Harmony, Pennsylvania, to Fayette, New York, where they had been invited to live with Mr. Whitmer.

Newel labored as a missionary with Hyrum Smith and Orson Pratt in the fall of 1830. In the early part of April, 1831, the Colesville branch, with Newel as leader, left their homes and started for Kirtland, Ohio.

On Aug. 6, 1831, Newel's mother died, rejoicing in the new and everlasting gospel, and praising God that she had lived to see the land of Zion and that her body would rest in peace, after all the suffering she had endured from the persecution of the wicked.

On the 7th, Joseph Smith attended her funeral and addressed them in an impressive and consoling manner. It was the first death that had occurred in the church in this land.

On Oct. 14, 1832, Samuel Knight was born. "Soon after this the Saints were driven from their homes by unruly mobs, who had under false pretense obtained their fire arms and destroyed the property of the Saints."

As his father and grandfather has been closely associated with the activities of the church from its organization until their deaths, so was Grandfather's life inseparably connected with church history.

Joseph Knight Sr. has remained with the Saints during the persecutions in Missouri and later in Illinois until after the expulsion from Nauvoo. In Volume V of Church History, we read of the tender affection the Prophet had for the aged Brother Knight. In a mood of reverence and appreciation for those who had stood by him and assisted him, the Prophet blessed a number of them. The blessing given to Joseph Knight Sr. is recorded on page 142. This was Aug. 22, 1842. The record states he also blessed Newel Knight and Joseph Knight Jr. the same day.

Samuel Knight was the son of Newel Knight and Sally Coburn. His mother died before he was two years old. She had given birth to another son, whom they named Eli. He died shortly after birth. Grandfather lived with an aged aunt until his father married again.

His father went on a mission to Kirtland, Ohio, shortly after the death of his wife and infant son. He labored on the Kirtland Temple until it was completed. During this time he became acquainted with Lydia Goldthwaite, while he was living in the home of Hyrum Smith, the Prophet's brother. They were married Nov. 23, 1835, by Joseph Smith, the first marriage ceremony he ever performed.

Part of the church was established in Jackson County, Mo., and part in Kirtland, Ohio. Persecution was severe, and the Saints were driven from their homes and suffered extremely, as recorded in the annals of the Church. Newel was instrumental in moving the Saints from Kirtland to Jackson County in 1838. He was a member of the High Council in Missouri and also later in Nauvoo,

III. He had experienced the mobbings and the abuse of the Saints. He had been with the Prophet in different localities before moving to Nauvoo, where he was living at the time of the Martyrdom of Joseph and Hyrum. He had been called to Commerce, (name later changed to Nauvoo), to assist in the erection of a flour mill.

Because of the persecution, it was later decided that the Saints move West. Preparations were accordingly made during the winter of 1845-46, and by spring, all was in readiness for the move. Homes and farms were sold at extremely low prices to people who flocked from all parts of the country to the beautiful city to purchase what the people must leave behind.

Newel was appointed to take charge of the first company of fifty. Because of delays, they could not continue on to the Rocky Mountains, so they wintered on the prairies of Nebraska, on the lands of the Ponca Indians. There was fee for the cattle, and the Indians were friendly.

Newel's health was poor during the winter, and early in January, he suffered severely and died on the morning of Jan. 11, 1847. He was buried that evening in a coffin made of a wagon box. Years later on this spot on the Niobrara River, a monument was erected and enclosed with an iron fence, in memory of those who died in that camp that winter.

Newel's family at this time consisted of Samuel, as given; Sally, born in Clay County, Mo.; James P., born at Far West, Caldwell County, Mo.; Joseph, Newel, Lydia, and Jesse, all born in Nauvoo. Hyrum was born in August 1847 at the Ponca Camp in Mo. A daughter, Artemisia, was born in 1852 in Utah after the mother's marriage to John Dalton.

Sally married Zemira Palmer; James P. married Elizabeth Jones; Joseph married Jane Judd; Newel married Jane Caroline Loveless; Lydia married John B. Young; Jesse married Amanda M. McCune. Hyrum H. never married.

Samuel Knight

Born in Independence, Jackson County, Mo., date and parentage already given in this sketch. Grandfather experienced much of the persecution and hardships in Missouri and in Illinois during the early years of his life. His mother's death was caused by exposure to cold and stormy weather and privations. His folks were driven from their homes in that beautiful country, for Missouri had soil and climate and opportunities for developing beautiful settlements. Nauvoo too, so named from a Hebrew word meaning, "A beautiful place," was developed from swampy ground, to become one of the most important cities in Illinois at the time.

In his memoirs, he states, "In 1838-9, the Saints had been driven out of Jackson County and

were now living in Caldwell County, in a town near the Missouri boundary called Far West. A large mob, with state officers directing them, had assembled to drive the Mormons out of the state. On the public square opposite our home, the church leaders were betrayed into the hand of the mob who threatened to kill Joseph Smith. There was such a yelling and a howling as I had never heard from wolves or other wild animals. It kept up nearly all night. The Prophet was dragged to Liberty Jail and abused and insulted. The Saints were forced to give up their arms and give up their property. Other indignations were inflicted until, in the winter months, they were forced to flee to Quincy, Ill.”

He remembers a hired man driving their family through snow ten to twelve inches deep, requiring several days to make the journey. He says Brigham Young and his family were in the company. They were soon commanded to go to Commerce (Nauvoo). There, many took down with malaria fever, among them his parents. He remembers carrying water to the sick. The temple was built there and many received their endowments, but the mobs raged again and the people moved across the river and began their westward trek, as previously narrated.

Another incident I have heard him narrate was when the succession to the presidency of the church, after the martyrdom, was being discussed. He was in attendance at the meeting. As a small boy, perhaps playing with his marbles or otherwise passing the time, he was surprised to hear what he thought was the voice of Joseph Smith. He arose in astonishment and beheld the transfiguration of Brigham Young, as related in church history.

In the spring of 1847, at the age of 15, upon the advice of President Young and friends, he decided to go West, as he was the oldest in the family, to try and prepare for those who came later, by raising grain or other foodstuffs. He went with a company of 660 wagons, and arrived in Salt Lake valley, July 24. Whether he drove or assisted in any way, he does not say, but I presume he helped as he could to pay his way.

He was put in the charge of a man named Dickerson, a fisherman from Cape Cod, rough in his manner and unkind in his treatment of the boy. With limited rations, it was almost starvation during the months until harvest time. They subsisted upon roots, segoes, pig weeds, grass, or anything they could collect. His guardian married and left the church and joined the flood of gold seekers on their way to California, leaving him without anything for his support.

He says, “He drove away leaving me a poor homeless orphan without any friends.” Not knowing what to do, he wandered around until nightfall. In the fort he found a small stack of hay belonging to John Smith, the president of the stake. He crawled into the hay for protection for the night. In the morning as Mr. Smith came to feed his cow, he struck the foot of a boy with the fork, and uncovered him and assisted him to his feet.

“I was in a pitiful plight – ragged, dirty, and anything but respectable. I had slept out all winter without anything to protect me in a wagon box on sheep skins and sage brush. My clothes had worn out, but had never been replaced by Dickerson.”

He was taken in by Mr. Smith's son-in-law, Thomas Callister, who was kind to him. He lived with these people two summers and one winter.

“The first good meal we had in 1848 was from wheat sown by me. When it began to ripen the family went out into the field and selected the ripe heads, dried them in an oven, shelled them by hand, then dried the wheat sufficient to make some bread. The flour was ground in a coffee mill. This was the first meal we had enjoyed in seven months.”

His family, his mother and the children, (I shall call her his mother rather than his step-mother, for she was the only mother he knew, and she was very good to him, always treated him with the kindness she showed her own children) arrived in the valley in October 1850. Needless to say, he was very happy to be reunited with them. They soon set about to build an adobe house in the southeastern part of the city. The mother taught school, and in time, they were out of debt.

John Dalton proposed to be her guardian for life and give her a good home and care for the family. She married him and moved to a farm on the Jordan River six miles west of town. It afforded her a livelihood and work for the children. They lived there five years, then returned to Salt Lake City, she having been released from her marriage. Her husband had another family and a good home in the city.

During the time they were living on the farm important events happened to Grandfather. From records available, we learn of his call, with others, to go as a missionary among the Indians in Southern Utah. Exploration of the region in Southwestern Utah had been made in the winter of 1849-50, but no settlement was made in Washington County until 1852. This was the settlement of Harmony by John D. Lee and a small company. At the general conference of the church in October 1853, the first missionaries to the Indians of the south were called and given the winter to prepare before starting from Salt Lake. An open route to the sea, and protection of travelers along the Old Spanish Trail were motives for this move, but religious motives were in mind also. The leaders of the church felt that Indians should be taught Christianity and the ways of civilized life.

On April 14, 1854, a company under the leadership of Rufus C. Allen, as Captain, and David Lewis and Samuel F. Atwood as lieutenants, started their mission. Most of them had been set apart for their mission. They were joined by others who had been called in settlements along the way. There were 21 men and two young boys accompanying their fathers in the group. It was among this group that Samuel Knight went to Southern Utah, where he was to spend practically all of his remaining years.

He was at this time 21 years old.

Since practically all of the men in this company were close associates of Grandfather during the next several years, I will list them as given by Thomas D. Brown, recorder and historian of the company: Hyrum Burgess, 17; Ira Hatch, 18; Benjamin Knell, 19; Thales H. Haskell, 20; Amos G. Thornton, 21; Samuel Knight, 21; Augustus P. Hardy, 23; Richard Robinson, 23; Isaac Riddle, 24; Rufus C. Allen, 26; John Lott, 26; John Murdock, 27; Samuel F. Atwood, 29; William Henefer, 30; Lorenzo Roundy, 34; Jacob Hamblin, 35; David Lewis, 40; Elnathan Eldridge, 42; Thomas D. Brown, 46; Robert M. Dickson, 46; and Robert Ritchie, 47. In the outfit were: 10 wagons, 25 horses and mules, 13 cattle, 4,420 lbs. Flour, 20 wheat, 10 corn, 18 axes, 1 saw, 20 guns, 3 pistols, 2 swords, 5 ploughs, full ammunition and many "fixings." They arrived at Harmony May 2, after being halted several times by bands of Indians, whom they satisfied by giving them bread, flour, and tobacco.

As stated, the missionaries were set apart for their missions. From the family record, we learn Grandfather was given his endowments Aug. 6, 1852, and he received his Patriarchal Blessing at the hands of John Smith, Aug. 4, 1856. This latter date is the same year he was married, the first date is before his call to the Southern Mission.

After arriving at Fort Harmony, missionary work among the Indians began. Food and seed had been donated to them at Parowan and at Cedar City. They were advised to feed and clothe the Indians and teach them. Conditions were deplorable. Jacob Hamblin describes the Indians as being in a very low degraded condition – loathsome and filthy beyond description.

Labor among the Indians of the Santa Clara began as early as June. Whether Grandfather went with the first group I cannot determine, but he was called in December to go to Santa Clara, and there is record of his being there Jan. 11, 1855. They had gone to build a dam across the creek to enable them to take water for their crops.

In the fall of 1855, Jacob Hamblin brought his family, his brother Oscar, and Dudley Leavitt and their families from Tooele. These were the first women and children to join the missionaries there. During the winter of 1855-56 the stone fort was built. It was west of the present town of Santa Clara, and east and south of the cemetery. We read of Grandfather's acting as a guard in a company of four wagons and eight mounted men returning to Harmony, where the women and children were to remain until the fort was completed.

Little was accomplished before 1857. They had built several cabins of small cottonwood logs covered with willows and dirt. They were built in a square, surrounded with a rock wall. About 30 or 40 acres of land had been cultivated and goof crops were noted, among them cotton which proved to do very well in this climate. Sometimes scarcely enough water to be palatable reached the town.

Indians at both The Muddy and Las Vegas had been included in the mission, but little had been accomplished in raising the standards of the Indians' living. In 1858 emigrants moving from San Bernardino, CA. Stayed temporarily with the residents of Santa Clara, and some took up permanent abode. With the advent of the Swiss Company, Indian Missionaries were called to other parts of the Territory and the Southern Indian Mission passed out of existence. Years later, the government established a reservation for the Indians.

In the fall of 1855, with the arrival of the families from Tooele, there were ten families at the fort. In the summer of 1856, other families were selected. These included Weir Leavitt, Lemuel Leavitt, three brothers of Jacob Hamblin (Franklin, Alsen, and Frederick), Zadoc K. Judd, and Andrew S. Gibbons. Jacob Hamblin was appointed President of the Mission in 1857. He chose Samuel Knight and Dudley Leavitt as counselors. Meetings were held somewhat irregularly thereafter in the fort. The colony now was large enough that some of the families lived outside the fort. To record in details the activities of these few years would be to give a complete history of early Santa Clara. Interesting as it would be, it is expedient here to mention only a few of the events concerning Grandfather.

Of most importance is his marriage. Details are lacking. He went to visit his folks in Salt Lake and met a young Danish girl, a recent convert to the church. She was Caroline Beck, daughter of Herman Beck and Anne Christine (Kirstina) Due, born May 12, 1831 in Orter Larsken, Bornholm, Denmark. Evidently their courtship. And even their acquaintance was brief. They were married Aug. 3, 1856 in the endowment house, I assume, for his record shows he was baptized Oct. 14, 1840, endowed Aug. 6, 1852, and sealed Aug. 3, 1856.

If their courtship before marriage was short, their married life was happy considering conditions. She returned with him to the Indian Mission the same year. In addition to sharing the privations of the times, she had to adjust to a life among the Indians, learn a new language, and form new acquaintances. Their daughter, Mary Josephine, says of her: "It would have been difficult to find a woman with better management in the home. For the first few years she had no help, except an Indian girl. They spun and carded thread, and colored and made their own clothes. She always had food stored away for themselves, and when travelers passed on their way to or from California, she had eggs and other commodities to exchange for goods that were needed in the home."

Because of the extreme heat in the summer and now way to meet conditions by refrigeration, as we do today, the families went to Mountain Meadows, about 35 miles to the north, to spend the summer to enjoy the cool air. They ranched and were able to collect a supply of butter and cheese and other food stuffs for the winter months. There was excellent feed for livestock. Jacob Hamblin owned a ranch there and it was at his place that Grandfather and Grandmother had gone in the summer of 1857.

Their first child was to be born there. Grandfather had employment with Hamblin, building a house and an Indian boy, their helper, was herding with Hamblin's adopted Indian boy, Albert.

On Aug. 6, 1857, their first daughter, Croline Kirstina, was born. The bedroom was a covered wagon. Jacob's wife, Rachel Hamblin, acted as midwife. From the lack of proper care, the mother took cold and was invalid the rest of her life. Perhaps contributing to her condition was another event a little later in the season, while they were still at Hamblin.

In September, the famous Massacre occurred just a few miles south of the Hamblin home, Grandfather was drafted under Marshall law which prevailed in the Territory at that time, and witnessed the horrible deeds. The effects upon both her and him can only be imagined. Although she was sick the rest of her life, not being able to sit up a day at a time, she gave birth to five more daughters. To quote Aunt Mary further, "Notwithstanding her sickness, she was cheerful and pleasant."

Their second daughter, Mary Josephine, was born in Provo. I do not know the circumstances, but his step-mother was living there at the time, and it may be he sought her help for his wife in this event. The other four girls, Leonora, Emma Eveline (Emmie), Lydia Eva (Evie) and Sally Romania (Manie) were born in Santa Clara.

Their home life was happy even though they never knew luxuries, now perhaps many playthings except what they made. To quote Aunt Mary again, "Mother was a wonderful woman, quiet, sincere, tactful, wise in her judgment, thrifty, and always kept order and harmony in the home. She used no rough language with her children nor the neighbors, neither was she one of the borrowing or gossiping kind. All who knew her praised her."

She died Feb. 13, 1870 at the age of 39, leaving six little girls, largely in the care of the oldest who was not yet 13. The girls managed well for the children, sharing the duties as fitted their age until Grandfather married again about two years later. The little girls were helped and treated kindly by a family whose farm adjoined theirs. The name of this family was Lay.

In 1857, reports were given that crops were flourishing, farms were well kept and Indians were faring better than other tribes in the country. Elder Amasa Lyman, leader of a group from San Bernardino, CA., to Salt Lake City, arrived early Monday, May 18, 1857, and reported: "We arrived just as the inmates were arising from their sleep. We were kindly received and entertained by Samuel Knight, who had charge of the post in the absence of Brother Hamblin."

Branches of the ward at Santa Clara were organized at Hamblin, Pinto, and Pine Valley. Some of the original settlers, because of limited opportunities, moved to other settlements or started settlements at Gunlock, Meadow Valley, Eagle Valley, Clover Valley, Kanab, and later Mesquite and Bunkerville, on the Rio Virgin.

Grandfather remained at Santa Clara, except for two years at Clover Valley in the middle sixties. All the other original settlers except Marius Ensign and Lemuel Leavitt moved elsewhere. The Swiss Colony came in 1861 by arrangements properly made, and settled where the present town site now is. Grandfather's lot and home was at the edge of the hill near the west end of town, and some two or three blocks east of the old Hamblin home.

As a missionary to the Indians, he had unique experiences. He learned their language and did much to teach them better ways of living. Some of his assignments were connected with danger, as the Indians were often on the warpath, and often committed depredations among the travelers along the Old Spanish Trail – the route to California. This danger was increased after the Indians were given a taste of blood at the Mountain Meadows where they were incited to commit the Massacre.

We have record of Grandfather's assignment with Dudley Leavitt to protect a company enroute to California. They overtook the company on the Muddy in the heart of Indian country. A large group of Indians were preparing to destroy the travelers. It was impossible to control the Indians, so the matter was compromised. The Indians agreed to take only the loose stock of the company and not meddle with the teams and wagons and not make any efforts to take the lives of the emigrants. The loose stock amounted to 480 head. They remained with the company to defend them in case any other attempts were made by the Indians. This was about a week after the massacre at Mountain Meadows had taken place.

Another exciting experience is recorded. On March 6, 1858, Jacob Hamblin, Dudley Leavitt, Ira Hatch, Thales Haskell, and Grandfather left to visit the Iyats, who had become hostile, to teach them not to infringe in any way upon the rights of others and advised them not to infringe upon the rights of the Indians. After four days' travel, they arrived at the Las Vegas Springs, located southwest of the present city of Las Vegas.

They rested two days. The next day they traveled into a waste land of rocky ridges and made camp that night without food or water. The next day they found water in a hole in a rock, probably left from a shower a few days before. This they rationed carefully.

Two more days' travel brought them to a small village of the Iyats on the Colorado River. The Indians received them kindly. The missionaries had two purposes in mind in visiting the Indians. First they wished to maintain the goodwill of the Indians, and secondly they desired to keep the Indians from helping any military expedition against the Mormons.

The next day, they were visited by Indians from larger villages below. The Indians informed them that Americans were coming up the river and that they were afraid they would take their lands. They observed a steamer on the opposite side of the river. The Indians saw many whites on foot and on

horseback coming up the river, so there was great apprehension as to the purpose of this expedition, knowing the feelings of the government towards the Mormon people. The boat was commanded by Lieutenant Ives of the U.S. Army. It may be the expedition was sent to explore a route up the Colorado to see if supplies could be sent to Utah cheaper that way than across the Plains. At least fear was expressed lest the Indians would be incited to capture some of the Mormons.

In the fall of that same year the first important expedition to the Moqui Indians living east of the Colorado river was made. We have the following account of preparations made.

“For over a week the wives of the missionaries had been mending clothes, parching corn, and baking crackers. The men had to shoe their horses, get extra pack saddles, blankets, water canteens, ammunition, and have their firearms cleaned and oiled. Their lariats were checked for flaws. A place was made for axes and picks as the roads might have to be made.”

On the morning of Oct. 28, 1858, brief farewells were said and the expedition was on its way. There was anxiety among the wives and children, as they knew the dangers ahead. Thirteen men (Grandfather was among them) on horseback with three pack animals moved along the way. They followed the Santa Clara to its junction with the Rio Virgin, then crossed about a mile above, making their way through the hills in a new country, new to all except the Indian guide.

After three days travel, they arrived at an Indian watering place (later called Pipe Springs). It would be interesting to follow their travels in detail. Going toward Buckskin Mountain on the Kaibab Plateau, they became aware of Indians ahead. They proved to be friendly and had assembled to prepare a feast of roast rabbits for them, as they had been advised of their approach. The rabbits were put on a bed of lived coals and covered until ready to serve.

Jacob Hamblin says, “We all enjoyed the feast. They gave us meat, and we gave them bread.” There was always danger from the Indians even when they appeared to be friendly.

The tenth day from home, they crossed the Colorado at what was then known as “The Crossing of the Fathers.” The Indians assisted them in crossing a mile wide river. It is thought this is the first time white men crossed here since Father Escalante and party in 1776.

They traveled by night and made no fire to evade the Navajoes. The description of the country and the Indian villages is interesting. They were received kindly by the Moqui Indians. Some of the brethren remained with the Indians for a time, to learn their language and offer them the gospel.

They left for home after the middle of November. Before leaving, the Indians held a pow-wow of feasting and dancing as a manifestation of their goodwill and friendship, and invited the missionaries to attend. They told the Indians they intended to return the following year.

The journey home was a hazardous one because of the lateness of the season. Cold north winds

and snow greeted them on their way to Pipe Springs. The next day they traveled eight miles in the deep snow. Their provisions were gone. Facing a cold night with no food, it was decided to kill one of the horses for food. It was Dudley Leavitt's mare, one of the fleshiest of the group. Years later, Dudley is reported to have said, "No meat since has tasted so good." One of the men in the camp said he thought there was not a man that ate less than five pounds of that meat. They lived on this food for two days. On Dec. 4, they arrived at the Cotton Farm near Washington and were given a feast by the people there. It was a trip of 52 days. It was an interesting, but hard trip. However, they felt good about what was accomplished.

Just how much activity went into missionary work among the Indians, I do not know. The Indian Mission at Santa Clara was abandoned in the early 60's, but Jacob Hamblin lived there until 1869. He continued his missionary work many years, even after he moved to Kanab, and then into Arizona. Others of the early missionaries continued their labors among the Indians.

In his memoirs, Grandfather tells of going among the Pemo (Pima?) Indians and spending a year among them, learning their language and teaching them to better their ways. He says they were friendly to the missionaries. He does not give the date nor the exact location of this tribe, but it seems it must have been near the Colorado River in Arizona. He also tells of Fort Defiance in New Mexico where they visited the Navajoes.

Another thing that characterized their work among the Indians is the adoption and rearing of Indian children. When they observed the traffic of selling children and women to Mexicans who carried them away into slavery, their hearts were touched. They bought Indian children to give them better opportunities. Some of them married Indian women. Grandfather and Grandmother raised an Indian girl, whom they called Jane. She died at maturity without marrying.

Grandfather's mother also adopted an Indian girl, name not given. She learned to play the organ well. Their home was a gathering place of the young people Sunday afternoons. This girl has a chance to marry a white man as his fourth wife, but her parents thought she could do better. She moved north, contracted pneumonia, and died unmarried. After growing to maturity, many of the Indians returned to their tribes.

Grandfather held important ecclesiastical positions during his life in Santa Clara. As mentioned, her was first counselor to Jacob Hamblin in the Indian Mission 1857-1859; second counselor in the bishopric 1872-1877; and first counselor in he bishopric 1877-1884.

My Grandfather Hafen told me when the bishopric was to be reorganized in 1884, everyone expected Samuel Knight to be bishop. When the visiting authorities from St. George spoke in the meeting, Brother Snow said, "Brother Knight is a good man, but he has not observed the law of plural

marriage.” So, my other Grandfather, John G. Hafen, was made bishop. Grandfather Knight evidently served a long time on the High Council. I haven't the dates as yet.

We now refer to other members of his father's family. His mother bought a farm in Provo in 1858. She later married a widower, James McClellan of Payson, in 1860. Two or three years later, Brother McClellan was called south and they moved to Santa Clara. Their home was about one block east of the public square on the south side of the road, a home owned by Jacob Frei for many years. Her husband died in 1880. She then moved to St. George and worked in the temple until the time of her death in 1882.

Joseph Knight is listed as a missionary from Santa Clara to the Moquis. I assume this was his brother, although I have no further data. Two of his sisters, Sally and Lydia, lived in Orderville. Newel and later Jesse, lived in Provo; James evidently lived in Provo. Artemisia lived in Payson and Hyrum died in Payson unmarried. Joseph died in Arizona.

I would like to include one more incident from his memoirs. He accompanied President Brigham Young and company from the fort at Santa Clara in 1858 on their return north. The road then led from the fort through a long lane across the creek to the south hills and followed easterly to the junction of the creek with the Rio Virgin. Rounding the point of the black hill near the junction of the two streams, he told the drivers to stop, then arose in his seat and looked northward across the valley.

Grandfather says, “I saw his countenance change almost white, and a shadow of light seemed to surround him.” He asked the men to build a bowery, so a meeting could be held. At this meeting he told them he'd had a vision. He had seen in the valley, a city with towers and steeples and many inhabitants. That afternoon in Washington, in a meeting, he told people there of the vision.

Families of Samuel Knight

First Family (Daughters of Samuel and Caroline Beck)

- Caroline: Married John R. Findlay. They lived in Kanab.
- Mary J.: Married Stephen Bunker. They lived in Bunkerville, Nevada.
- Leonora: Married John Hafen. They lived in Santa Clara.
- Emma: Married Myron Abbott, and lived in Mesquite, Nevada. She later married William Hunt, and they made their home in Paragonah.
- Eva: Married Theodore H. Graff. Their home was Santa Clara.
- Romania: "Manie" married Daniel Dunton and lived in Paragonah.

Second Family

Samuel Knight married Laura Melvina Leavitt, daughter of Lemuel Studvant and Laura Melvina Thompson Leavitt, March 4, 1872. Their 10 children are:

- Samuel Carlos: Married Rose Ann Linge.
- Newel Clarence: Died young.
- Lemuel Raymond: Died young.
- Edward Leavitt: Married Alice Strasser, later married Hattie Slade.
- Laura Melvina: Married Hugh Bunker.
- Edith Lovisa: Married Harmon Whittwer.
- Wilford Woodruff: Married Josephine Baumann.
- Thomas Dudley: Married Edith Leavitt, divorced.
- Delma: Married John Alfred Tobler.
- Inez: Married Sidney Leavitt.

Carlos and Delma lived in Mesquite, Nevada; Melvina and Edith in Bunkerville, Nevada; Wilford in Santa Clara; Inez in Gunlock and other places; Thomas roved about and finally settled in Arizona. Edward lived in Littlefield, Arizona and in Santa Clara, and finally in St. George.

Samuel Knight First Family Descendants (as of first printing in 1960)

	<u>Living</u>	<u>Dead</u>	<u>Total</u>
Children	none	6	6
Grandchildren of			
Caroline:	3	3	6
Mary:	7	4	11
Lenora :	4	4	8
Emma:	1	2	3
Eva:	7	3	10
Manie:	<u>1</u>	<u>4</u>	<u>5</u>
TOTAL	23	26	49

Names of living grandchildren from the first family in order listed above:

-“Bessie” Little, Caroline F. Roundy, Josephine Brown

-Albert and “Ben” Bunker, “Caddie” Cottam, “Josie” Walker, Helen Chamberlain, Nina Blazzard, and Hazel Kartchner

-Arthur K., Guy, Max, and Orval Hafen

-Pearl Rogers

-Ivie Hafen, Milton, Chester, Clyde, and Reed Graff, Blanche Jarrett, Irene Russel

-Priscilla Lyda

Samuel Knight Second Family Descendants (as of first printing in 1960)

	<u>Living</u>	<u>Dead</u>	<u>Total</u>
Children	2 (Vina Bunker & Delmay Tobler)	8	10
Grandchildren of			
Carlos:	3	3	6
Edward:	4	3	7
Vina "Viney":	4	2	6
Edith:	5	0	5
Wilford:	6	1	7
Thomas:	2 (?)		2
Delmay:	8	2	10
Inez:	<u>3</u>	<u>1</u>	<u>4</u>
TOTAL:	35	12	47

I have given only the immediate descendants. If his posterity were all included, we would see a large number in the half century since his death. What the number would be as years go by can only be imagined. At least, there will be a great host bearing his name. The significance of the commandment, "to multiply and replenish the earth" will be differently interpreted. To him, I am sure, his greatest heritage is his posterity.

For those who are interested in following the family record further, here is a beginning; likewise the immediate progenitors are included in this sketch.

Grandfather, as I knew him, wore a white beard and carried a cane, as one leg was somewhat crippled. To me he seemed old, although he was only 78 when he died. No doubt the exposure and rigors of outdoor life and primitive conditions indoors taxed his constitution. He was of nervous disposition, but possessed a ready wit that evoked a chuckle on many occasions. He did not amass much of this world's wealth. He was not a financier. It was a struggle to support his large family. He did not go into the cattle business as many of the townsmen of his day did, nor did he make other investments.

In his later years he was absorbed in an irrigation project which was finally consummated. He initiated the extension of one of the irrigation canals to reach a body of tillable ground beyond the "black rocks," a lava bed one mile east of the town. This was done without modern machinery to excavate and remove the dirt and rocks. Some good farms were developed on this land, but the cost of the project was such that little was left as profit. A small part of the land remained in the family, but in time it was sold as a matter of necessity. He wanted it said of him, his name was cut in the black rocks as a monument to his integrity.

He conformed his life to church service as far as practicable. His last years were spent largely in the temple at St. George. He would drive his one-horse carriage and attend one session each day he could. More sessions than one in those days were not conducted.

Likewise, he married a widow in Bunkerville, Nevada, during his last years. I am sure in whatever he did he tried to conform to what he considered to be his duty.

I should not close this sketch without mentioning the service his second wife rendered to the community as a midwife. For many years she attended each birth in town, giving what relief and aid she could to mother and their newly-born babies.

And so, in retrospect, we have taken a hurried glance at some of our ancestors. If we have no honor for them, could we expect our descendants to honor us? In the words of Horace Mann, we have a truism: "It would be more honorable to our distinguished ancestors to praise them in words less, but in deeds to imitate them more."

“The inheritance of a distinguished and noble name is a proud inheritance to him who lives worthily.”

Colton

Appendage 1

Inez Knight Allen, daughter of Jesse Knight, with her father, her sister-in-law, Jennie B. Knight, George H. Brimhall, and Grandfather made a trip in 1907 back to the land of Grandfather's boyhood days and to spots where Jesse, as a very young boy had spent some time with his mother and the family before going West. She records a day by day account of their travels and the places they visited. It must have been a very interesting experience for Grandfather to visit, after 60 years, the spots where he had lived and where he had camped during the westward move.

Mrs. Allen records they stood on the ground where the camp among the Ponca Indians was made and Uncle Samuel related about loading his mother into the wagon to go back to Council Bluffs when she was sick with the scurvy. She also relates about Grandfather being filled with emotion when they visited the place where his father died.

From Council Bluffs, they went to Florence, earlier called Winter Quarters. Grandfather recognized the very location of Winter Quarters and their course out of the hills on their westward trek to Zion. He told them stories about the early days, of his father and mother. He said they never disagreed, but were always kind. He described his father as slow to anger.

They went to Carthage and visited the jail where Joseph and Hyrum were martyred. From Carthage they went to Nauvoo, where Grandfather and the family had lived several years. Here they found many interesting spots which could be identified, even though great changes had taken place in this beautiful city.

They went to Independence and visited with the missionaries there and went to the temple site. She describes the place as being beautiful with good homes. Such a trip must have been interesting to all in the group.

Appendage 2

A Joseph Knight Sr. organization has been effected and during the past several years much activity has resulted. A report of a meeting in Provo in 1947 showed \$909 has been contributed and Hyrum A. Knight, the genealogist, reported that 2,706 family group sheets had been sent in with 8,364 names thereon; 8,861 baptisms had been performed, and 8,861 endowments and 7,133 sealings had been completed. There were 112 living family group sheets. Considerable has been done since that time, although at present, the organization is not so active, because of the death of some of its officers.

Cordelia Knight, wife of Hyrum A. Knight, reported the Niobrara Centennial Celebration at Niobrara, Nebraska, which she and her husband attended as representatives of the family. It was held Sept. 21-23, 1946, the first such celebration held under the direction of the Church. It was held just 100 years after the two companies arrived there in 1846. She gave the complete program as conducted there during the three-day celebration. From this report we learn Jesse Knight had a monument erected in honor of his father, Newel Knight, and other saints who were buried with him. The monument is 8 feet at the base and stands 16 feet high. Cut of solid marble, it is inscribed with the name of Newel Knight and 10 others who died in the winter of 1846-47.

From a letter written by President George Albert Smith to Hyrum A. Knight when he and his wife were in Niobrara, this quotation is taken: "The monument to Newel Knight, erected by your family, is a monument to a man who was healed by the power of God, when the adversary sought to destroy him. It was the first Miracle in the Church, and is so recorded in church history, and it is fitting that a substantial and enduring monument should mark the place where he lies. No better blood flows in the veins of any person than you have in your veins, and I am sure it will give you joy to live up and be prepared to meet your great ancestor when the time comes for you to go to the other side."