

LEVI THORNTON (1819-1889)

LIFE HISTORY

AUTHOR

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Levi Thornton built his home in Farmington, Utah in the 1860's.

History of Levi Thornton

I, Levi Thornton, write in my book a short history of my life from the time of my birth onward. I write this in order that my posterity may have knowledge of some of the leading acts of my life and I feel it my duty and also my privilege and so I commence to write. I want my children to do the same and even more so. I want them to keep a daily journal of their lives so their children may know what they have done.

Section I Introduction

Levi Thornton was a citizen of Nauvoo, Illinois when church history was being made. His calling as one of the principal builders of the Nauvoo Temple, and association with the first five prophets of the church has provided the basis for telling his life's story. Levi Thornton was a friend of the Prophet Joseph Smith. He met and talked with the prophet in Nauvoo, Illinois during the years 1843 and 1844. Levi Thornton was standing beside the prophet when Joseph Smith was led away by the mob at the time of the martyrdom. Levi Thornton was a friend of Hyrum Smith and Brigham Young, and other leaders during the Nauvoo era of church history. The names, places and events that took place during the early history of the church are too numerous to list. Some of the most often mentioned subjects are:

- Prophet Joseph Smith
- Sacrifice and Missionary work
- Conversions
- Gathering of the Saints to Nauvoo
- Nauvoo, City Beautiful
- Persecutions
- Apostates and Enemies
- Nauvoo Legion
- The Martyrdom
- Nauvoo Temple
- Brigham Young, Leader and Colonizer
- Exodus from Nauvoo
- Mormon Trail
- Indians
- Covered Wagons and Oxen
- Handcart companies
- Wilderness
- Johnston's Army
- Colonization

Levi Thornton's life history has been compiled from information in his journal and diary, writings of other pioneers, and documents on the history of the church. Levi Thornton's descendants are estimated to be over two thousand in number. Children of Levi Thornton and Eliza Ann Terman:

Ephraim Thornton
Born June 10, 1838 at Quincy, Franklin County, Pennsylvania.
Died Sep 1858.

Martha Jane Thornton
Born July 18, 1840 at Quincy, Franklin Lee County, Pennsylvania.
Died June 24, 1912.

John Andrew Jackson
Born August 13, 1842 at Quincy, Franklin Thornton County, Pennsylvania.
Died April 16, 1915.

Mary Catherine
Born March 25, 1846 at Nauvoo, Illinois.

Thornton Smith
Died April 16, 1871.

Hyrum Thornton
Born August 16, 1847 at Dodge County Missouri.
Died August 16, 1847.

Lydia Thornton Conley
Born October 30, 1848 at Dodge County McCreary Missouri.
Died November 14, 1924.
(Dodge County has been renamed Putnam County.)

Joseph Brigham Thornton
Born May 25, 1850 at Sullivan County Missouri.
Died July 18, 1912.

Eliza Ann Thornton Hall
Born December 27, 1852 at Salt Lake City, Utah.
Died April 27, 1937.

Levi Thornton Jr.
Born January 27, 1854 at Salt Lake City, Utah.
Died March 1854.

Sarah Rachel Thornton
Born March 22, 1856 at American Fork, Utah County, Utah.
Died December 27, 1927.

William Heber Thornton
Born January 3, 1858 at Farmington, Davis, Utah.
Died January 9, 1932.

Section II Early Life in Pennsylvania

Levi Thornton was born on May 19, 1819 in Fairfield, Adams County, Pennsylvania of Scottish ancestry. Adams County is located in South-Central Pennsylvania adjacent to the border of Maryland. Fairfield was later to become the scene of the Battle of Gettysburg during the Civil War. The Gettysburg National Military Park is located four miles east of Fairfield. At Gettysburg occurred one of the most decisive battles of American and World history, and the immortal Gettysburg address.

Levi Thornton was the son of George Thornton, born December 22, 1764 and Polly Lowe, born on October 6, 1769. Family tradition has it that Matthew Thornton, signer of the Declaration of Independence, is a close kin of Levi Thornton.

Levi Thornton lived in Fairfield, Pennsylvania for sixteen years where he received his elementary education. At this time in the U. S., Pennsylvania's education system was very good compared to other states in the union. Levi Thornton's father died in Fairfield and the family moved to Tomstown, Franklin County, Pennsylvania. Franklin county is located in South Central Pennsylvania and borders with Adams County on the west. Franklin County in the fertile Cumberland Valley was the avenue by which Lee's Army invaded the North. Chambersburg, the county seat, was occupied by the Confederates three times and was burned by them in 1864.

Levi Thornton's mother, Polly Thornton died in Tomstown in 1836.

Levi Thornton married Eliza Ann Terman on July 6, 1837 in Tomstown, Franklin County, Pennsylvania. She was born on June 22, 1820 in Quincy, Franklin County, Pennsylvania.

Levi Thornton became a skilled mason and prospered in the masonry trade in Franklin County, Pennsylvania. He also worked on the Franklin Railroad at Chambersburg, PA. Levi Thornton built a home in Quincy, Pennsylvania.

Three children were born to Levi and Eliza Ann Thornton in Quincy. The names of the children were Ephraim Thornton, Martha Jane Thornton and John Andrew Jackson Thornton.

Missionaries were sent to Pennsylvania from Nauvoo, Illinois, and in the year 1842 Levi Thornton and his family were converted to the Mormon faith. An account of his conversion and baptism is given in his personal journal.

“Now until the year 1842 I was connected with no church on earth. I was just a careless indifferent man, caring for nothing but myself, although at times I had many serious reflections. I had three children and began thinking that I was showing them a bad example and decided that I would try to do better.

“I started to pray to God that if there was any true church on earth that I might know it. I went to the different denominations, among them the Methodist, to see if they agree with the scriptures, but found that they did not agree on many points. They told me they would take me into their church in any way I would like to come, with baptism or without it. This I found was not according to the word of God in the scriptures.

“I kept on praying to God to guide me in the ways of truth. "Then I had a dream. In my dream I saw two men, and I thought they knew what to tell me. A short time later there was a Mormon meeting advertized. It was three miles from where I lived, but decided to go. So I went on foot in the dark, and as I came to the door of the meeting house I saw these two men which I had seen in my dream. These two servants of God who came into my country from Nauvoo, Illinois were named Daniel Carnes and Jacob Foutz.

“They said they were sent of God Almighty to preach the gospel of Jesus Christ, the son of God, and that they had a portion of the Holy Priesthood, and that they were authorized to preach by the authority from Jesus Christ. After the meeting I invited them home with me and told them I wished to be baptized.

“So in a few days I was baptized on the 16th of December 1842 by Jacob Foutz in the creek Antietam in Franklin County, Pennsylvania. I was in the 23rd year of my age and the first to be baptized in their baptized.”

Other people joined the church in Southern Pennsylvania and within a year, a branch of the church was established at Tomstown, Franklin County. Levi Thornton was ordained a Priest in 1843 and traveled with the full time missionaries from Nauvoo in the states of Maryland and Pennsylvania. He had the privilege of baptizing several people. Several of Levi Thornton's family members joined the church in Franklin County. Levi Thornton and his wife's brother William Terman presided over the branch in Tomstown. He states in his journal that it was a joyous branch. In the Fall of 1843 they started to prepare to move to Nauvoo, Ill.

Section III The Nauvoo Period

Levi Thornton acting as leader took the members of the Church in Southern Pennsylvania and Northern Maryland to Nauvoo, Illinois. An account:

“I moved thirty six souls of this branch with me. I hired a wagon and went to Shanksbury where there was a branch of the church in Maryland, and I brought a part of the saints of the branch with me to Nauvoo.

“I made sale and hired five horses and a wagon and driver to take us to Pittsburg, Pennsylvania 160 miles from Tomstown. Here we chartered a steamboat. From Pittsburgh we traveled down the Ohio River and up the Mississippi River.

“We were three weeks on the way and landed in Nauvoo on October 8, 1843, all well but destitute. I had used all my means to assist the saints and had but one dollar in my pocket to live on., no house or home to go to. In the evening I went to see the Prophet Joseph Smith, the first Prophet of God in this dispensation.”

Levi Thornton moved his family into a house by the Mississippi River when they first arrived in Nauvoo, Illinois. His first employment in the Fall of 1843 was building a house for two sisters and their children near the Mississippi River. The sisters gave Levi Thornton and his family part of the home to live in during the first winter of 1843-1844. He records in his journal the hardships of the first winter in Nauvoo.

“I built their home for the consideration of having part of the house to live in that winter. So we lived with them through the winter of 1843. We had little to live on and I walked three miles night and morning and made tough white oak rails for 50 cents per hundred. I ate white cornbread which would freeze so hard through the day that I would have to mash it with the back of my ax before I could eat it. Although provisions were low in price, corn 12 cents per bushel, pork from 1 cent to 2 cents per pound, it was hard to get money to buy with, but we rejoiced in the gospel of Jesus Christ notwithstanding all these hardships.”

After the winter of 1843-1844 Levi Thornton worked as a brick mason and builder in Nauvoo. He built a large brick home for Dr. Foster east of the Nauvoo Temple and several other homes for the Saints in Nauvoo. Levi Thornton moved his family from the house by the river to a home on the East bench of Nauvoo in the spring of 1844. The house was located in the same vicinity as the Heber C. Kimball home. Levi Thornton's family suffered persecution with other saints during the history of the church in Nauvoo. The martyrdom of the Prophet Joseph Smith is recorded in Levi Thornton's journal.

“I will say this that from the time I came to Nauvoo until the time we were driven out it was one continual scene of trouble and persecution. The mob burnt a great many of our houses and grain stacks with a great deal of other property and some lives were lost. We had no rest day or night.

“I was gone to St. Louis and hearing through the papers that the mob was raging I took a boat and went home to Nauvoo where I had left my family. When I returned I found them all well thing in commotion. I took up arms with the rest of my brothers. This was on the 20th of June,

and in a day or so United States troops came into town to take away our arms and they took Joseph. Hyrum went with him and also John Taylor and Willard Richards.

“They were taken in the evening. Joseph was full of sorrow. I was standing beside Joseph's horse at the time for he was on his favorite old Joe Duncan, and he turned to the officer of these troops and said, will you please let me go and bid my family one more farewell. The officer said yes, so Joseph rode from the Masonic Hall down main street to the Mansion and came back in a few minutes. Hyrum came riding from the northwest across lots and fell in with Joseph and they rode off together.

“On the 27th day of June they murdered our Prophet Joseph Smith and Hyrum the Patriarch of the Church. They were killed by an armed mob of 150 men painted black and red under the command of Colonel Levi Williams at four o'clock in the afternoon, both receiving 4 balls. John Taylor and Willard Richards, two of the twelve Apostles, were in the room at the time. The former was wounded with 4 balls. The later was not touched through the mercy of God.

“The Saints in Nauvoo knew nothing of the murder at the time. The Governor pledged the faith honor of the State of Illinois that the Smith's would return to their family and friends at Nauvoo. We did not expect such a tragic end.

“I have at many times felt like weeping for them. Our beloved Prophet Joseph Smith and Patriarch Hyrum are two of the best men that ever lived on this earth for they were men of God. I have seen these men and talked with them. The last I saw the Prophet was when he lay dead in the mansion in the City of Nauvoo. This was the 28th of June, 1844.”

Levi Thornton was a craftsman in the masonry and carpentry and after the death of the Prophet Joseph Smith, he was given a special calling to work on the construction of the Nauvoo Temple. He recorded in his journal the events that took place in Nauvoo between the summer of 1844 and Spring of 1846.

“The death of our Prophet cast a terrible gloom over the whole church. These were days of sorrow. We hardly knew what would be done. The twelve were all gone on missions, except Willard Richards and John Taylor being in prison with him. When the mob had killed Joseph and Hyrum they thought Mormonism would cease to exist on earth, but God raised up another Prophet who was Brigham Young.

“When Brigham Young came home, he being the President of the twelve and the man on whom the responsibility rested, he began to reorganize the Church. Sidney Rigdon was trying to get people to believe that he was the man and some did go with him, but he was put to open shame for when Brother Brigham spoke the church. He said as for himself he would rather sit down and mourn for forty days and nights than to commence to reorganize the church, but it had to be done so he commenced to reorganize.

“The mob quieted down for a while, but this did not last long. We had to stand on the defensive with our guns in our hands and worked on the Temple, so we built the Temple of the Lord. I bought a lot on Parley Street. I had some material ready for building when the mob began to rage. We were then obliged to quit building and prepare to go west.

“They were determined to exterminate all the Latter Day Saints, so they commenced to burn the Saints houses and grain and the Saints were compelled to move into the city of Nauvoo for protection. This continued until the Fall of 1845 when the Presidency of the church made a treaty with the mob to give us time to sell property and build wagons so we could move away. We agreed never to winter another winter in the United States, so we organized into companies of hundred to build wagons.”

After Levi Thornton and other men completed the construction of the Nauvoo Temple in the Winter of 1846, they started to make final preparations for crossing the Mississippi River. Mary Catherine, fourth child of Levi and Eliza Ann Thornton received their endowments in the Nauvoo Temple before they departed the city.

Section IV The Westward Migration

On February 4, 1846 the first wagons crossed the Mississippi River. The wagons continued crossing the river until September when the final exodus of Mormon Church members departed from their beautiful City of Nauvoo. In early May of 1846 Levi Thornton and family left their home in Nauvoo and crossed the Mississippi River with one cow and a covered wagon he had built. They traveled to Garden Grove, Iowa, 130 miles west of Nauvoo, with four other families. Garden Grove was one of several supply stations settled by the Saints in Iowa and Eastern Nebraska to raise grain and other foods before traveling further west. They remained in Garden Grove until the early spring of 1847. Levi Thornton was counselled by the church leaders in Garden Grove to move to Missouri and work to get provisions for traveling further West. He moved his family to Dodge County, Missouri. (Note: Dodge County has been renamed Putnam County.) Lydia Thornton Conley McCreary was born in Dodge County, Missouri. The family remained in Dodge for two years, and in 1849 moved to Sullivan County Missouri. Joseph Brigham Thornton was born in Sullivan County, Missouri. In the Spring of 1852 Levi Thornton acquired the equipment for making the trip to the Salt Lake Valley.

“We traveled with the Rosel Jackson family until we came to Omaha. Here we organized into the first company that crossed the plains that season. Ezra Benson, one of the Apostles, and Thomas Mckinsey were then the organizing committee and James Jeppson was captain of my company . We left the Missouri Basin about May 1, 1852 with oxen and teams. The name of the company was the St. Louis Independent Company.

“We traveled 1,000 miles through wild country and Indians, were three months on the way, and arrived in the Salt Lake City on August 15, 1852. All well, after passing through cholera and all kinds of hardships, sickness and suffering. We had one old wagon and four oxen and four cows. We were destitute of the comforts of life except a few clothes and very few too. Brother Brigham came to where we were camped and he said if our sacks were empty his were full and signified as though we could have plenty for there was plenty beans.”

Section V Colonization of Utah

Levi Thornton built a house on Mill Creek, six miles southeast of Salt Lake City. Eliza Ann Thornton Hall was born three months after they arrived in the Salt Lake Valley. Levi Thornton remained in the Salt Lake Valley for two years working as a builder, farmer and cooper. Levi Thornton Jr. was born in 1854, but only lived for ten weeks. In the spring of 1855, Levi Thornton moved his family into a home in American Fork, Utah County, Utah. He farmed thirty five acres of land in American Fork. Sarah Rachel Thornton Gibbs was born in American Fork, Utah. At this time Levi Thornton had eight living children, the oldest was sixteen. In March 1856, Levi Thornton married Ann Eliza Secrist. Her husband J. F. Secrist had died in 1855 while returning from a mission to Germany. Ann Eliza Secrist was living on land in Farmington, Davis, Utah that was homesteaded by her first husband, J. F. Secrist. She had four children by her first husband. Levi Thornton moved his family to Farmington, Utah in the summer of 1856 and started to farm on the Secrist land. In the Fall of 1856, Levi Thornton in the company with other men were called by President Brigham Young to go east and meet the Martin Handcart Company. That year early blizzards struck the last two handcart companies on the Mormon trail with unseasonable fury, producing what historians have called the worst disaster in the history of Western immigration. Levi Thornton was part of the Utah relief party which brought provisions to emigrants on the Wyoming plains and escorted them to Salt Lake City. Several companies of men left the Utah Valleys and traveled East in sub-zero weather and blizzards until they reached Green River, Wyoming. They met the Martin Handcart Company at Green River. Levi Thornton records in his journal the condition of the handcart company.

“When we found the Saints with the handcarts they were destitute of the comforts of life. We found them in snow drifts badly frozen. We took them up in our wagons and made them as comfortable as possible, but many died after we got them in our wagons. Many had died before

we got to them. This was the most horrible sight I ever saw. Many who went out to meet them were also badly frozen.

“We got home after thirty five days of travel, in all traveling seven hundred miles. We got home about Christmas time. The Saints in the Valley thought we were perhaps frozen in the mountains for snow was very deep and it was very cold. A great many froze their feet and some their noses, but after all the hand of the Lord was over us and we got home safe.”

In the Fall of 1857, Levi Thornton was called to defend the Church against a federal government threatened military attack on the Saints. He records in his journal the events at Echo Canyon and evacuation of the Northern settlements to Utah County.

“In the summer of 1857, the United States sent out what was called the Buchanan Army because he was the President of the United States at this time. We never knew they were on the road until July 24, 1857. This year we raised very heavy crops, and in the Fall I was called with the rest of my brethren to go out to meet the army. We went and when we got to Echo Canyon we went to work and built breastplates while some were scouring around through the mountains watching the enemies. We were gone about three weeks until our enemies were obliged to put into winter quarters. The snows had fallen so deep they could not move any further, so we came home.

“I will here state that in consequence of our enemies we as a people had to leave our homes as has been common for Latter Day Saints. This winter we prepared to move south, so that by the 1st of May there was no one living north of Utah County. We moved from north of Salt Lake City 20 miles. We moved 100 miles south to Payson, Utah County.

“So after the United States sent a commissioner to settle with us, Brother Brigham made a compromise with them and he told us to move again our homes. We moved back again and found our crops very short for we did not sow much. I had over half of my farm laying idle, although I had ploughed it ready for sowing for obedience is better if it is by sacrifice. We got home on the 6th of July, 1858, all well, lost nothing on the journey.”

Levi Thornton prospered for eighteen years in Farmington growing grains, fruits and other crops on his farm and working in the building trades. It is assumed that he worked on the construction of the Salt Lake Temple and Tabernacle. Levi Thornton built a home for his family in Farmington. The house was constructed with brick and rock walls. The structure is still standing today (1999) and is used as a storage building by the Utah State University Experimental station. It is located about two miles north of the Lagoon Resort.

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Levi Thornton was active in community and civic affairs in Farmington and Davis County. He met with the town council on a regular basis to discuss the growth of Farmington and Davis County. It was during the colonization of the west, and hundreds of people passed through Farmington, both Mormon and non-Mormon. They would camp on the farm lands of the residents of Farmington, so it required continuous action and planning by the city council.

Levi Thornton fulfilled a mission in the Eastern states in 1869-1870. Before leaving for the east he met with President Brigham Young in Salt Lake City and was given special council. He also received a blessing from Brigham Young. He was one of the first passengers to travel east on the new intercontinental railroad after the construction of the railroad was completed at Promontory, Utah in 1869.

Levi Thornton served his mission in Maryland, Virginia, and in Adams and Franklin Counties, Pennsylvania where he spent his youth. The country was going through period of re-construction after the Civil

War. The villages where he spent his youth were overrun by the Confederates and pillaged in 1863. Levi Thornton was very thankful that he could take the gospel back to his friends in Pennsylvania during his lifetime.

Levi Thornton became paralyzed in 1872 and was unable to walk for two years. He was examined by eight doctors in Salt Lake City. Medical procedures did not exist at the time that could correct the problem by surgery. He was given a special blessing by Apostle George Q Cannon in 1874 and was told he would walk again. He recovered from the paralysis in a short time and regained all his faculties for walking.

Levi and Eliza Ann Thornton had one child in Farmington, UT. His name was William Heber Thornton. Levi Thornton and Ann Eliza Secrist had three children in Farmington. Their names were Levi Jedediah Thornton, Hyrum Thornton, and Ann Lucrecia Thornton.

In 1874, Levi Thornton sold his land in Farmington and took his first wife Eliza Ann's Terman, two daughters Eliza Ann and Sarah Rachel, a son William Heber and Eliza Ann's three children Elzada Lillian, Charles William and George Ephraim north to Cache Valley to meet Eliza Ann's husband, Charles Scott Hall. Charles Scott Hall had gone to Cache Valley previously to work and look for land.

In the summer of 1874 Levi Thornton and Charles Scott Hall and their families settled in Portage , Box Elder, Utah. They homestead land and built homes in Portage. A year later Lydia Thornton Conley McCreary and her son John F. Conley moved to Portage from Davis County, Utah.

Levi Thornton lived in Portage, Utah until his death on 2 July 1889. His wife Eliza Ann Terman Thornton died on 24 July 1896. They were buried in the cemetery at Portage, Box Elder, Utah. Levi Thornton was a dedicated and religious person, yet he was very modest about his role he played in early Mormon pioneer history.

(Note The author did not change the text or grammar in quoting from Levi Thornton's record in his journal.)

HISTORY OF LEVI THORNTON

I, Levi Thornton, write in my book a short history of my life from the time of my birth onward. I write this in order that my proterity may have a knowledge of some of the leading acts of my life and I feel it my duty and also my privlege and so I commence to write. I want my children to do the same and even more so. I want them to keep a daily journal of their lives so their children may know what they have done.

I, Levi Thornton, was born the 19th of May 1819 five miles west of Fairfield (Sometimes called Millertown) Adams County, Pennsylvania, in which I received my schooling. I am the son of George and Polly Lowe Thornton.

My father was born December 22, 1764. I think he was of Scottish decent. He died August 26, 1826, making his age when he died 62 years. Where they were born I cannot tell, but I think it was in the State of Maryland. I do not know anything about my grandfather on my father's side.

My mother's maiden name was Polly Lowe. Her father's name was William Lowe and grandmother Lowe name was Crawford by marriage, her husband's name being Crawford. (A different writing states - my mother's name was Polly Lowe. Her mother's maiden name was Crawford. She married William Lowe.) My mother had six brothers, Charles, William, Jacob, Nathaniel, Joseph and Philip. There were two sisters, Catherine, and Elizabeth Lowe. These are all dead. The dates of their deaths I know nothing about.

My mother had nine living children namely, Lydia, Isabel, George Washington, John, Levi, Mary, Jacob, William and Elizabeth. They are all Dead excepting myself and brother.

I was 7 years old when father died. He died August 26, 1826. Mother was left with a large family and having left a small mortgage on the farm the farmer who held it took the farm away from her. It was through a small mortgage that my father gave to Lauren Johnson and he loaned Mother out of the hole farm so we were left destitute of this world's goods. Consequently us children were bound out until 21 years of age, the girls until 18 years of age.

I was aprenticed to the tailor trade, George Washington to the blacksmith, John to the weaving trade, the rest of the children being to small to put out to live excepting the girls. They went out to work and Mary was bound for her age. She had eleven years to stay so we were all rented from home.

I stayed 5 years with the man I was bound to, whose name was John Hensal, and not being able to sit on the board I was released from my master and came home. We then went to work, that is the boys, 3 of the oldest, George Washington, John and myself, the other 2 boys were at home with Mother.

I then emigrated from Adams County with my mother and brothers, George and John and the 2 smaller boys, Jacob and William, to Franklin County, Pennsylvania where we set up housekeeping. While living in Tomstown, Franklin County, my brother John died, December 1835, much lamented by the family. We then moved up on the mountain one mile north of here. Here George W. and myself lived with mother until the year 1836 when my mother died on December 22, 1836. This was another shock to us. We then got our elderly Aunt Elizabeth to keep house for us. So we lived together until the year 1837.

On the 6th day of July 1837 I was married to Eliza Terman, daughter of Greenbery and Polly Terman, both of Franklin County, Penn. My brother, George W. still kept house with my aunt until the year 1838 when he married as you will see in the latter part of this history.

I will here give the names of all my father's family, the first names. They were all born in Adams County, Pennsylvania.

Lydia, born 1805, was my oldest sister and was married to Leonard (Lenard) Shoup. He lived in Franklin County, Pennsylvania. Afterward he moved to Ohio in the early settlement of that state. She died about the years 1834 in Ohio.

Isabella my next sister was born in 1814. She married John Creps of Franklin County, Pennsylvania. She died when her first baby was born at the age of 21 years and 10 months and six days and on July 27, 1835. Her boy was named Henry Creps. The last I know of him he lived in Lutersburg (Leitersburg) State of Maryland. He had a large family. (Name is spelled Isabel, Isabella and Isabela.)

The oldest boy, George Washington, was born March 17, 1815. He married in 1838 to a girl by the name of Elin Watt (Ellen Hall, Elen Holt). He had 3 children, 2 boys and 1 girl. The boys died at Nauvoo, both small children. My brother George Washington died in Nauvoo, State of Illinois in the month of January 1846. His wife

married Samuel Suficool and I think he died and I heard she took her oldest child, the girl, and went East. What became of the oldest girl I do not know. (See Page 4, Paragraph 5.)

John, my next brother, born June 26, 1817, died December 1835 in Tomstown, Franklin County, Pennsylvania.

Then next myself, born May 19, 1819.

Then next my sister Mary, born June 6, 1821, died on the 24th of December 1856. She came with me from Pennsylvania to Nauvoo and married William Terman, brother to my first wife Eliza. His first wife having died at Nauvoo as also all his children but one which were 3 in number in 1849. She married this man and in the same fall, 1844, he moved to St. Louis. This was the time that Sidney Rigdon left the Church of God. From here they went to Pennsylvania and from there to Iowa. Here she died in Lime County, Iowa. She died through hardship and trail. Her husband took to drinking and led her a terrible life. She left 4 living children, Joseph Smith Terman, Susannah, Rebecca and Jeremiah; three having died, namely the oldest, Ann Eliza, also the third Catherine Elizabeth and Alma, he being the twin to Rebecca. Joseph Smith, next to the eldest, was wounded at the battle of Cedar Creek by the confederates of the south in the war of 1861 from which he died in Baltimore, State of Maryland, on October 26, 1864 and was buried in London Park Cemetery. Her husband married another woman by the name of Malinda Dowlan (Donlan). They have 3 children. They now live in Salt Lake city.

The next was Jacob C. born April 6, 1824. I left Jacob who was younger than me in Pennsylvania in the 1893 and went to Nauvoo, Ill. He stayed in Pennsylvania.

The next William born April 1826. He was my younger brother and I took him with me to Nauvoo and when we left Nauvoo for the Rocky Mountains my brother, William stayed in Iowa. Whether he is dead or alive I do not know.

Elizabeth, don't know when born and died quite young. (I think born in 1829 and died when perhaps 2 years old.)

(Concerning George Washington, additional writing states: The next death was my brother George W. Thornton who died at Nauvoo on January 20, 1846. He is the only one of my relations who died in the faith and just before he died his daughter Mary Elen died on the 15th January and on the 24 of March his son George Elbert, died. They were both small children. This was my oldest brother.)

I will now give an account of my own family. I was married to Eliza Terman, daughter of Greenbery (Greenburg) and Polly Terman of Franklin County, Pa; on July 6 1837. My wife was born June 26, 1820 in Franklin County. I was married in Tomstown, Franklin County, Penn. and we lived in Tomstown 4 weeks, then went to live with my mother-in-law, stayed here one year through the summer. I went to serve prentice to the mason trade at \$10.00 per month. In three months after going to the trade my master ran out of work. I then went with my boss to work for Dratten Man. When I left him my boss told me I could have all the man would give me so he gave me 87 1/2 cents per day. I then went to Chambersburg and cut stone on the Franklin Railroad. Worked until December and when I settled up he gave me \$1.25 per day. I came home and set up housekeeping and through the summer of 1838 I worked at masoning.

On the 10th of June 1838 our first child, a son, was born in Quincy Township, Franklin County, Pennsylvania. (near Waysborough). We called him Ephraim (Ephrim). We still lived here until 1839 and then moved to John Mons (Maughan's) house. Here we had a girl born. We called her Martha Jane. She was born on the 18th day of July, 1840, in Quincy Township, Penn.

The next child we had a son and we called his name John Andrew Jackson. He was born on the 13th day of August in the year 1842. This was my third child. (He was born in Quincy Township, Penn.. also.)

The next child was a girl and we called her Mary Catherine. She was born on the 25th of March in the year 1846, Nauvoo, Illinois.

The next was a boy. He was born August 16, 1847 in Dodge County, Missouri. He was a stillborn child as at least he did not live long after he was born. We called his name Hyrum after Hyrum Smith, the Patriarch of the Church of Jesus Christ.

The next was a girl and we called her name Lydia Ann. She was born October 30, 1848 in Dodge County, Missouri.

The next was a boy. He was born on the 25th day of May in Sullivan County, Missouri in the year 1850. His name was Joseph Brigham. We called him after the two prophets of God on the earth in the last days. (This was Peggy or Fern's father - notation by E. Gibbs).

The next was a girl who was born on the 27th of December in the year of our Lord 1852. She was born in Great Salt Lake City, Utah Territory. We called her name Liza (Eliza) Ann (Anne).

The next was a boy and we called his name Levi.*

The next was a girl. She was born in Utah County, Utah Territory. She was born the 10th of March in the year of our Lord, 1855. (No mention is made of the name. Notation by E. Gibbs states: This was Grandma Gibbs.)*

Sarah Rachel was the next. She was born in the spring on the 22nd of March, 1856, in the American Fork settlement.

On January 31, 1858 my last son was born to my first wife. (This would be in Farmington, Davis County, Utah. No mention is made of the name.)*

I shall now drop back to the first of my married life. we remained in Quincy Township, Pennsylvania until the year 1842 when our second son, John Andrew Jackson, was born. At this time I learned to work at the mason trade and in the winter I learned to cooper. So I learned two trades at the same time after I was married. I prospered in property in the outset of my life. After I got married though I labored hard and was industrious for I had nothing to begin with and I was poor but the Lord blest me.

Now until the year 1842 I was connected with no church on earth. I was just a careless indifferent man, caring for nothing but myself, although at times I had many seious reflections. I had three children and began thinking that I was showing them a bad example and decided that I would try and do better. I started to pray to God that if there was any true church on the earth that I might know it. I went to the different demoninations, among them the Methodist, to see if they agreed with the scriptures, but found that they did not agree on many points. They told me they would take me into their churches in any way I would like to come-with baptism or without it. This I found was not according to the word of God in the scriptures. However, I kept on praying to God to guide and direct me in the ways of truth. Then I had a dream. In my dream I saw two men and I thought they knew what to tell me. A short time later there was a Mormon meeting advertised. It was three miles from where I lived but I decided to go. So I went on foot in the dark and as I came to the door of the meeting house I saw these two men which I had seen in my dream. These two servants of God who came into my from Nauvoo were named Daniel Carnes (Owens) and Jacob Foutz and they were sent of God Almighty to preach the Gospel of Jesus Christ. After the meeting I invited them home with me and told them I wished to be baptized. So in a few days I was baptized on the 16th of December 1842 by Jacob Foutz in the creek Antetum in Andrew Friedly's meadow in Franklin County, Penn. I was in the 23rd year of my age and the first one to be baptized in this county. It was a cold day, froze, snowed and blowed. I walked half mile in my wet clothes before I could strip myself, but I never felt better in my life for I know my sins were forgiven.

I still lived in this same house until the fall 1843 I was ordained a Priest. I traveled with some of the Elders, among them Br. Lewis Zigler, preaching the gospel in the states of Maryland and Pennsylvania. The first man I baptized was old Father Zimmerman in Franklin County, Penn.

When Brother Carnes (Owens) and Brother Foutz left for the West, thay ordained William Terman, my wife's brother, an Elder of the Tommstown Branch of the church. We presided over that branch of the church until the Fall of 1843 when we prepared to move to Nauvoo, Hancock County, Illinois.

I moved 36 souls of this branch with me. I hired a wagon and went to Shampsburg (Shanksbury) where there was a branch of the church in Maryland, and I brought a part of the saints of the branch with me to Nauvoo. I made sale and hired five horses and a wagon and driver to take us to Pittsburg, 160 miles from Tommstown. Part of us walked and part of us rode to Pittsburg. Here we chartered a steamboat. From St. Louis we traveled down the Ohio River and up the Mississippi. We were three weeks on the way and landed in Nauvoo on October 8, 1843, all well but destitute as I had used all my means to assist the saints and had but one dollar in my pocket to live on, no house or home to go to.

In the evening I went to see the Prophet Joseph Smith, the first Prophet of God in this dispensation. When I arrived there, his wife Emma told me he was upstairs resting after being harassed and tormented by the mob all the night before and was weary and too exhausted to talk to me. But she went up and told him I wanted to talk to

him. He came down to see me and said he did not feel well and could not give me counsel. He said I should come on the morrow and he would advise me what I should do.

When I returned to the company they had been to the city and found them places to live so I did not return to see the Prophet in the morning but went to hunt a place to live. I located a house and moved into it and I kept moving around through the city until we were driven out in 1846. Though I did buy me a lot on Parley Street close by Brother Randel's. I bought the lot from brother Jacob Foutz and he bought from A. Randel. I had some of my material ready for building when the mob commenced to rage. We were then obliged to quit building and prepare to go West.

When we first arrived at Nauvoo there were many of my company wanted to go back. They thought Nauvoo was a very wicked place because there was a man who called himself an elder came into the room where we were and cursed and swore at a great rate. This, with a great many other things, they found fault with and it made them feel that mormonism was not true, that Joseph Smith was a false prophet. And these my brothers and sisters were discouraged but I labored with them day by day and presuded them to stay.

Nauvoo was a very hard place to earn a living. There was not much chance to get work. Still I did not suffer much for food to eat though there was many of the Saints that did suffer almost until death and some for want of the nessarys of life did perish when they were sick.

I went to work at masonry for Dr. Foster on a large brick house on the east of the Temple. Then I built a house for Sister Rebecca Hibengerand and her sister Frisy Snider and also her sister Mary Marstellan and two boys belonging to the first two named women. I built their house for the consideration of having part of the house to live in that winter. So we lived with them through the winter of 1843. We had little to live on and I walked three miles night and morning and made tough white oak rails for 50 cents per hundred and ate white cornbread which would freeze so hard through the day that I would have to mash it with the back of my ax before I could eat it.

Although provisions were low in price, corn 12 cents per bushel, pork from 1 cent to 2 cents per lb., it was hard to get the money to buy with but we rejoiced in the gospel of Jesus Christ notwithstanding all these hardships.

We moved from the house by the river up on the bench and so we kept moving until I bought a house of my own. In this we lived until a short time before we came west. The last house we lived in at Nauvoo was Edward Martin's where Mary Catherine was born. She was our 4th child born on March 25, 1846. This is the spring we left the city of Nauvoo. This was also the summer the prophet was slain.

I will say this, that from the time I came to Nauvoo until the time we were driven out it was one continual scene of trouble and persecution. the mob burnt a great many of our houses and grain stacks with a great deal of other property and some lives were lost. We had no rest day or night and on the 27th day of June they murdered our Prophet Joseph Smith and Hyrum, the Patriarch of the church. They were killed by an armed mob of 150 men painted black and red and under the command of Col. Levi Williams at four o'clock in the afternoon, both receiving 4 balls. John Taylor and Willard Richards, two of the 12 Apostles, were in the room at the same time. The former was wounded with 4 balls. The latter was not touched, through the mercy of God.

The Saints in Nauvoo knew nothing of the murder at the time. The Governor pledged the faith and honor of the State of Illinois that the Smiths should return to their family and friends at Nauvoo. We did not expect such a tragic end. The sad circumstances as they transpired will never be erased from the tablets of my mind.

Before the death of Joseph he told the Twelve Apostles that his work was about done on earth and that he would now roll the work upon their shoulders meaning the Twelve, although they did not think at the time that he was going to be taken from the earth but so it was. Joseph said to those brethren that were over the river with him, for he had started for the Rocky Mountains to search out a place for the Saints to go where they might rest in peace, that inasmuch as they wanted him to come back to Nauvoo he would. These men that were with him were weak in the faith and feared man more than God and most of the since have apostatized and died. They told Joseph the city would be destroyed and gave him no rest until he gave himself up. Joseph calmly told them if his life was of no value to his friends it was of none to him now. Said Joseph, "I am going as a lamb to the slaughter and it will be yet said of me he was murdered in cold blood." He then came back with these men.

At this time I was gon to St. Louis for work and hearing through the papers that the mob was raging I took a boat and went home to Nauvoo where I had left my family. When I returned I found them all well and found Joseph on parade with the Nauvoo legion and everything in commotion. I took up arms with the rest of my brothers. This was on the 20th of June and in a day or so United States troops came into town to take away our

arms and also took Joseph and Hyrum went with him as also John Taylor and Willard Richards. They were taken in the evening. Joseph was full of sorry. I was standing beside Joseph's horse at the time for he was on his favorite old Joe Duncan and he turned to the officer of these troops and he said, "Will you please let me go bid my family one more farewell." The officer said yes so Joseph rode from the Mansion Hall down main street to the Mansion and came back in a few minutes. Hyrum came riding in from the northwest across lots and fell in with Joseph and they both rode off together.

This is last time I ever saw Joseph and Hyrum living . I have at many times felt like weeping for them. Our beloved Prophet Joseph and Patriarch Hyrum are two of the best men that ever lived on this earth for they were men of God . I have seen these men and talked with them. I have heard them preach the word of God. I have saw them when their lives were hunted by day and night by gentiles and apostates and the hosts of hell. They were lodged in Carthage Jail to await their trail. They were tried for destroying the Nauvoo Expositor, a paper that the apostates and anti-mormons had got up to expose Mormonism. Joseph being mayor of the city and this being brought before him, the city council considered it a nuisance; therefore the city charter had a right to remove it on their indictment. They came clean, nothing being found against them. They were tried before the gentile court. Then the apostates swore out a writ of high treason against him. They were then taken back to jail again and those apostates said if they would give the Smiths a fair trial they would come clean again so says they now we must go to work and murder them so they went to work. Apostates and Gentiles committed the deed together. I remarked before the last time I saw the Prophet living, so the last time I saw them was when they lay dead in his own house, The Mansion, in the city of Nauvoo. This was on the 28th of June, 1844. This caused me great sorrow and trouble but the Lord has suffered it to be done for his own glory.

After this transpired it cast a terrible gloom over the whole church. These were days of sorrow after they had murdered the Prophet and Patriarch. We hardly knew what would be done. The twelve were all gone on missions except John Taylor and Willard Richards being in prison with him. When the mob had killed Joseph and Hyrum they thought that Mormonism would cease to exist on the earth but God raised up another Prophet who was Brigham Young.

When Brigham Young came home, he being the President of the twelve and the man on whom the responsibility rested, he began to reorganize the Church. He stood in the same place that Peter did when Jesus was taken from the earth. Sidney Rigdon was trying to get the people to believe that he was the man and some did go with him but he was put to an open shame for when Br. Brigham spoke we knew he was the good shepard of the flock and we did rejoice. He said there was a spirit here to hurry matters to reorganize the church. He said as for himself he would rather sit down and mourn for forty days and nights than to commence to reorganize the church but it had to be done so he commence to reorganize. We soon became more reconciled to our fate for the spirit of Joseph rested on Brigham insomuch that many of the saints would stop their ears and turn their backs toward him and when they heard him their backs toward him they thought it was Joseph and when they looked upon him it was Brigham.

At this time I was ordained a seventy in the eleventh corum which was the last one that was made at that time and Br. Brigham said that inasmuch as it was the last one that was made at that time it should be his. I believe it was July 1844.

The mob quieted down for a while but this did not last long. They were determined to exterminate all the Later days Saints, so they commenced to burn the Saints houses and grain and the Saints were compelled to move into the city of Nauvoo for protection. This continued until the fall of 1845 when the Presidency of the church made a treaty with the mob to give us time to sell property and build wagons so we could move away. We agreed to never winter another winter in the United States. This the mob agreed to so we organized into companies of hundreds to build wagons and so on.

On the 4th of February the Saints commenced crossing the Mississippi River and so continued until the next September when the mob came upon the saints 1800 strong when there was only 125 of men left. They fought 3 days and on the 3rd day they made a treaty with the mob. The mob gave the saints a reasonable time to leave but on the third day they drove the Saints across the river at the point of the bayonet.

All through this time we remained in Nauvoo until 1846 we had to stand on the defensive with our guns in our hands as it were and work on the Temple with but little to eat and so built the Temple of the Lord. When the Temple was finished in the winter of 1846 we recieved our endowments and then left for the Rocky Mountains.

I will make mention here that before we started west for the Rockies our daughter, Mary Catherine, was born. She was three weeks old before we started on the road. One morning when we camped my wife left the babe lying in the wagon and went to milk the cow and some of the other sisters that were with us threw a feather bed on top of the child in the wagon smothering her. To all appearances the child was dead. I thought we would have to bury her but we all felt so bad I called the elders to lay their hands on the child when to all our astonishment the child came to life and lived to be 25 years old. This was the power of God.

In the spring of 1846 I left my home of all I had in Nauvoo and started for the wilderness across the river. I had nothing but 1 cow and 1 wagon that I built. Through the winter I camped on the river not having anything to pull my wagon and not much to eat. So Br. Jacob Secrist gave me a yoke of oxen by me letting Br. Zimmerman put some of his luggage into my wagon. So we started together, Br. Jacob Lecrets and family, Jacob F. Secrist and family, and also Br. Zimmerman.

We 4 familys traveled together as far as Garden Grove. Garden Grove was a place where the Saints stopped to raise grain that they might have something for the people to eat. We had several of these stations between Nauvoo and the Mississippi River. The suffering of the saints was beyond all description. Many died of hunger and necessities of life.

Garden Grove was 250 miles from Nauvoo. Here we all stayed. Br. Secrist went on. I stayed and put in some crops, then I went down into Missouri to work for something to eat with John Zimmerman, Isac Lany, Jacob Secrist. We stoped in Claye County and mowed grass for 25 cents per day. In August John Zimmerman and myself stayed together and worked for 1 month and then fell sick with fever and ague. We hired a man by the name of John Brown to take us home to Garden Grove where my family resided. I found them all well there but I lay sick for three months before I was able to do a day's work. We both got well at the same time.

I then was counselled by Pre. David Fullmer to move to Missouri and work to get an outfit to go still further west for we did not know how far west we would go. So I loaded up my family and moved to Dodge County, Missouri and commenced to work to get means to move west with the Saints but here my family fell sick and I came near to losing some of them, four of them being sick at once, but through the mercy of God they were saved. I carried them on my back near a half mile and baptized them and laid hands on them and they were healed by the power of God.

I stayed here two years and then moved to Salavan (Sullivan) County but our enemies tried to mob me out of the county. It is near to Jackson County where the saints were driven out. This was a wicked place. I remained here three years before I could get a team to come west. I once had my own team about ready to start when three of my oxen died and left me with one ox. Therefore I had to stay here until the year 1852 when I got ready and started out for the Valley in the midst of the Rocky Mountains with my wife and six children.

We traveled with the Rosel Jackson family until we came to Omaha. Here we organized into the first company that crossed the plains that season. Ezra T Benson, one of the Apostles, and Thomas McKinsey, were then the organizing committee and James Jeppson was captain of my company.

We left the Missouri Basin about May 1, 1852 with oxen and teams. The name of the company was the St. Louis Independent Company. We travel 1,000 miles through wild country and Indians, were three months on the way and arrived in Salt Lake City on August 15, 1852 (*some accounts say August 20*) all well after passing through cholera and all kinds of hardships, sickness and suffering. We had one old wagon and four oxen and four cows. We were destitute of the comforts of life except a few clothes and a very few too. Br. Brigham came to where we were camped and he said if our sacks were empty his were full and signified as though we could have plenty for there was plenty beans.

The next day we went to conference which was called for the purpose of sending out elder to nations of the earth. Over 100 were called.

I went to work in the canyon, hauled the logs and put up a house on Brother Rockwood's land and then I went to coopering for my living that winter. I farmed on shares for Brother Rockwood the next summer and also built a house for myself on Mill Creek, 6 miles south of Salt Lake City. This was the year 1853 and I lived here through 1853 and 1854. July 1854 I put in a crop. This was the spring of the famine as the grasshoppers had taken over our crops for 2 years previous. The people suffered everything but death. No one died as all the people divided as long as they had anything and the Lord did magnify our bread stuff to that extent that some of the brethren measured out of their wheat bins twice what they put in them.

In the spring of 1855 I moved to American Fork, thirty miles from Salt Lake City. Here I bought a place and had a house and lot in the town and had 35 acres of grass land and we had the privilege of fencing all the field land that we wanted. In the spring on March 22, 1856 Sarah Rachel was born and on the 27th of that month I had Ann Eliza Secrist sealed to me.

I then sold out my home and moved to Farmington, Davis County, to a place that Brother J.F. Secrist took up and started to farm. This was a claim of land that Br. Secrist left when he went to Journey (*could be Germany*) on a mission and died on the way home of colliery. I left my first wife in the town of Farmington and took my second wife on the farm, she having 4 children living and one dead.

I lived on this place Br. Secrist had taken up from March 1856 until the year 1871 and put on all the improvements that it now contains and took care of Br. Secrist's family which was 7 children and his wife. Three of these children were begotton by me and four by her first husband.

The names of her first four were Louisa and Mary Lise, Jacob Moroni and Heber Nephi. Her first by Br. Secrist was scalded to death when about one year old. My first by her was Levi Jedediah, born January 15, 1857. The second and third Hyrum and Ann Lucrecia. (*no dates of birth are given.*)*

Through the summer of 1856 we were prospered and the Lord blest us and in the month of September Br. Jedidah (Jedediah, Jediah) M. Grant came to the town of Farmington and commenced a reformation among the Saints of God and a great work it was for we had all fallen asleep and had forgot God and his works with the exception of the First Presidency. The people had to repent and make restoration to God and their brethren for they had done many things that was rong and they had great need to repent and they did repent and humble themselves before God. When Br. Grant weighted the people in the balance and found there was not a man or woman but what was lacking some apostised, others went by the board and some were cut off for their iniquity while others turned to God shortly after the reformation comenced. At this time my bishop put me in to go round to teach the people which was a very responceable office.

In the fall 1856 I was called by my bishop to go and meet the Saints who crossed the plains with handcarts. Some of them started too late; consequently, were caught in the deep snows. I knew nothing about going until the evening before just as I was going to wash my body to go to bed Br. Smith and Burbank(?) came to my houose to warn me to be ready by the next morning. I complied with their request and got ready and went the same day as far as the great Salt Lake City and the next day I started out for the plains with the Farmington company, Br. Harrison captain.

We traveled the first day after we left the city over the big mountain and camped for the night and the next morning we rode out and camped the next night in the canyon. Next morning left for Bear River and camped overnight. Next morning left for Fort Bridger and camped that night on Blacks Fork. Left next morning and camped at night on Blacks Fork. Left next morning and camped at night on Hams Fork. Camped next night down on Green River. Camped next night down in Green River 3 miles below until next day when we left for Big Sandy and camped there for the night.

The next day was the first Thursday in the month which was fast day. We held fast meeting and prayed that God would prevail to us whether the handcarts was on the road or not but we got no word from the Lord. All was dark and gloomy, the whether being cold. We sent out an express to see if we could find out something but the weather was so severe the horses would not face the storm so they came back in the evening being partly near frozen. Just after our express arrived there came an express to our camp that was being sent from Brother A. Call's camp which stayed over night with us and brought us news from Br. Alred's camp. He was camped on the Pacific Spring with the provisions for the company of Saints that was on the plains. The news was brought to us by Br. Vancot and Br. Spencer which was that the Saints could not be on the road and we were told to go back to Green River. So we started for Green River and got there in the evening. This was the coldest day we had all the trip. One man like to froze to death and if we had not turned his horses out and tied his wagon behind ours he could not have lived and we made him run on the road so as to get him warm and by so doing we saved his life.

We went on to Fort Bridgen and got there in the evening and stayed three days and Br. Joseph Young came from the east and brought word that the handcarts were on the road so we had to go back and do our first work. The same night that I came to Fort Bridgen I lost my horses and could not find them for the space of four days so this left me behind my company. The captain left me 2 horses to take care of and when I found mine I

took those 2 that was left with me and my own and left for the handcarts and got to them the day after the company did.

When we found the Saints with the handcarts they were destitute of the comforts of life. We found them in snow drifts badly frozen. We took them up in our wagons and made them as comfortable as possible but many died after we got them in our wagons. Many had died before we got to them. This was the most horrible sight I ever saw. Many who went out to meet them were also badly frozen. We got home after 35 days of travel, in all traveling seven hundred miles. We got home about Christmas time. The Saints in the Valley thought that we were perhaps frozen in the mountains for the snow was very deep and very cold. A great many froze their feet and noses but after all the hand of the Lord was over us and we got home safe. Found my family all well, lost nothing except my flax which stayed in water too long and spoiled. This was considerable lost.

In the summer of 1857 the United States sent out what was called the Buchanan Army because he was the President of the United States at this time. We never knew they were on the road until July 24, 1857. This year we raised very heavy crops and the fall I was called on with the rest of my brethren to go out to meet the army. We went and when we got to Echo Canyon we went to work and built breastworks while some were scouring around through the mountains watching the enemies. We were gone about 3 months until our enemies were obliged to put into winter quarters, the snows having fallen so deep they could not move any further so we came home. This winter we prepared to move south so that by the 1st of May there was no one living north of Utah County. President Buchanan then sent 2 comisheners to make peace with the Mormons. The name of these men were L.W. Powell of Kentucky and Ben McCullough of Texas, so President Young told us to move back to our farms so we came back again. (*Detailed account of this period found in daily diary.*)

I remained on the farm until 1869 when I was to go on a mission to the United States in company with Bishop John W Hess of Farmington. We started on the 20th of November. I took my sekond wife with me altho at this time the congress of the government was legislating upon poligamy and some thought all poligamists would be put to prison but President Young told me to take my wife along and if they ask me if this was my wife tell them yes this is my lawful wife and if they ask you if you have any more tell them yes. I done so and blessed.

I returned home in the spring of 1870 after traveling through Franklin County and also Adams County, Pennsylvania and part of Maryland and also Virginia, also visited New York City, traveling in all about 6 thousand miles by railroad and in boats. I returned home March 1870 and went to puting in my crops and attended to the same.

On the 30th of April I fell sick. I was taken to Salt Lake City and was doctored by Anderson and Richards. Came home in about 2 weeks. I got so I could get about again so harvest came on, not being quite well I got to the reaper and went to cutting wheat. This gave me a backset. I was then worse than ever; for two months I could neither sit, stand nor lay so I had to walk my room from morning until night until I got so weak that I could not walk so my family took me to Salt Lake City to have something done for me. I lay in the city about 7 months. Had about 10 doctors in all and they done me no good that I know of. I was taken home in about the 1st of March 1872.

In the time I lay sick Br. Geo. Q. Cannon, one of the 12 Apostles, came to see me and laid his hands on me and told me I could get up and walk. Yet at the same time I could not move any part of my body from my waist down to my toes for I was dead being paralyzed. I had hot rocks put into my bed and had large pieces of flesh burned from my legs never feeling it a particle. Nevertheless after that I began to get better until I could walk again. So here was another manifestation of the power of God and in 1874 I got so I could work again.

In this time my second wife and her children became dissatisfied about the land that Br. Jacob F. Secrist took up on which I had moved and had put on all the improvements and had also bought the land from the government and paid for the same. They wanted all the land and all the improvements so they cited me to a Bishop's court and they divided the land giving her children equals parts leaving her and me with 10 acres each and the house and orchards which I was have until my death; they all agreed to this. I got a surveyor and had it all done according to order, got their deeds all made out. They then would not have them so they took me before President Young and his council and several of the twelve Apostles. They said that I had not got enough, but President Young said if I was satisfied he was, so I left it as the Bishop's Court decided it. My seckond wife then wanted a bill of divorce. President Young gave her one and I signed it for her.

I then sold my land to her and her son-in-law and moved to Cache Valley taking with me my first wife, my youngest daughter, my youngest son by my first wife and Lize my next to youngest daughter. She was married to Charles Scott Hall and he being then in Cache County I was taking her to her husband with her 3 children, 1 girl and 2 boys, the babe 4 weeks old and when we traveled as far as Richmond, Cache County there was a large hole in a bridge and we had to cross. One of my animals sprang across the hole and threw the front wheel in the hole so suddenly that it threw me and the mother of the two smallest children and her and her children and myself out of the wagon knocking us all speechless. The wheels both ran over my legs and over her oldest boy Charles mashing in his ribs. When I came to myself the mother of the child was off from the wagon holding her little boy exclaiming: "Oh my child is killed." By this time I pulled myself up by the wheels of the wagon as I could not stand on my feet. I cried out to her to bring me the child. I took it and laid my hands on it and gave it to its mother. I then began to examine my legs to see if there were any bones broken and found that there were no bones broken but very badly bruised so I told her to get into the wagon and we would drive to Richmond and the child got better and when we came to Richmond we stopped at Br. Hobsons and we called in the elders and we laid hands on the child again it still gained strength and now he is a fine boy, thank God.

We traveled on to Franklin that evening and it seemed as though Satan was determined to destroy the child but we kept on praying for the child until it waxed well. We stopped a week or two in Franklin. I took a look over the country but found nothing to suit me so I

a place of Hugh Moon's widows for twelve hundred dollars and went back to Cache to get my family. When I returned the two women who had married two men who had run into debt to the amount of ten hundred dollars so the creditors were going to stay the money in my hands so the women would have got nothing for their place so I gave them back their farm. I then looked over the country and concluded to take up some land and build me a home in Portage. I commenced by putting up a house and corals and fencing a lot. I then filed on some 40 acres of land in company with Cumer Green, he being the one who done the filing.

On the 14th of December 1874, Sarah Jane Howell was sealed to me while in the city on the night of the 14th of December I walked out in the dark and fell into a cellar pit and got badly hurt so that I did not recover until this day, February 6, 1885, but am better and hope to be well soon. I still remain helpless, sometimes bedfast and sometimes I could get around with crutches.

In the month of October 1878 Elizabeth Spalding was sealed to me over the alter by proxy and at the same time 3 of her sisters, namely Amy Spalding, Anna Spalding and Sarah Spalding. These were dead sisters to Elizabeth Spalding. I had these 3 last names baptized for by proxy and sealed to me.

In December 14, 1874 I had my grandfather Crawford and wife baptized for and several more that I will name here at present . Grandfather Crawford was my mother's grandfather. Then comes my father, George Thornton and Poly Low, his wife; my brother-in-law and his wife, Leonard Shoup and Lydia Thornton, his wife; my sister Isabella Thornton, wife of John Creps; next my brother John Thornton; the next name my uncles on my mother's side, Charles Low, Jacob Low Nathaniel Low, Catherine Low; the next my grandfather William Low, Mother's father and his wife; next John Shoup and Elizabeth Low, his wife. Where you read husband and wife they were sealed together. All these names except Elizabeth Spalding that was sealed to me over the alter will have to get their endowments by proxy.

I will also give the names of some dead women that died without ever having been married. I with these, if it be the will of the Lord to be baptized for by proxy and go through the endowments for them and have them sealed to Levi Thornton. Their names are as follows:

Mattie Chamberland,
born 1853, State of Pennsylvania, died 1873 in State of Penn.

Augusta Chamberland,
born State of Pennsylvania in the year 1858, died in the same state in 1875.

Amenda Fourney,
born in Waynesboro, Franklin County, Penn. Died in the same place March 7, 1883.

She was daughter of Lewis Fournery.

Mary Rowe,
born October 20, 1819, died in Waynesboro, Franklin County, Penn. in May 13, 1883.

Elmira Wood,
daughter of J. and E. Wood, born June 14, 1873, died in Greenwill Dark County, Ohio on January 24, 1885.

Lessie Newcomer,
born February 1, 1847. Died in Franklin County, Penn. January 30, 1884.

Mary Haeflich,
daughter of William Haeflich, born August 31, 1838. Died April 17, 1885.

Ida Funk,
born April 25, 1868. Died July 1, 1885.

Fannie Morrison,
born December 20, 1850. Died July 1, 1885 in Waynsboro, Franklin County, Penn.

I have done the names of the dead that I have been baptized for by the help of my daughters, Liza and Sarah R.

First my father, George Thornton, born December 22, 1764; died August 26, 1826.

The second, my mother, Poly Low Thornton, born October 6, 1796; died December 22, 1836. (*Other accounts give birth as 1769 which would seem to be correct.*)

Third, my great grandfather Crawford and his wife.

Fourth, my grandfather William Low and wife on my mother's side.

The fifth, my oldest sister, Lydia and her husband Leonard (*Lenard*) Shoop (*Shoup*). My sister born 1805 Adams County, Penn.

The sixth, my sister Isabella was married to John Creps. She was born 1813 in Adams County, Penn. She died in Franklin County, Pa. (*Other accounts give her birth as 1814.*)

The seventh, my brother, George Washington Thornton. This my brother belonged to the church but never got his endowments. He was baptized 1842 in Franklin County, Penn. He was born in Adams County, Penn. March 17, 1815; died in Nauvoo Hancock County, Illinois, January 1846.

The eighth, John Thornton, the next older brother was born June 26, 1817 in Adams County, Penn; died December 1835. He has been baptized.

The next sister, Mary. She married William Terman. She never had her endowments but I think she was baptized.

The next, my brother William, born April 1826, in Franklin County, Penn. He went up to winter quarters and he married there. I have heard nothing since but I think he is dead.

I had a sister, she died quite young, perhaps 2 years old. I cannot tell what year she was born but I think it was 1829. Her name was Elizabeth.

My brother Jacob Calvin's name I left out not having his correct age. I think he was born April 6, 1824 in Adams County, Penn. He was baptized when he was about 18. I left him in Pennsylvania when I went to Nauvoo and he stayed and forgot about Mormonism.

My sister Susan Terman was born 2, 1851 in the State of Pennsylvania and died August 13, 1884 in Pennsylvania near Harrisburg. (*She has never been mentioned before and it would seem she is a sister-in-law.*) (*For more information on brothers and sisters of Levi Thornton see pages 2,3 and 4*)

(December 23, 1879)

I now write to correct concerning the reorganization of the church. It was October 8, 1844 that I was ordained a Seventy and my first ordination took place about January 1, 1843. I received my endowments in the Nauvoo Temple in the spring of 1846 but my wife was not sealed to me until the year 1856. I think this is correct.

I am yet alive, thanks to my Father in Heaven, and have had the privilege of giving some of my children their patriarchal blessing and hope to live to give the rest theirs. They are yet young and it is not too late for them to repent and I think they will repent and my prayer to God is that they may repent that God may forgive their sins that they may be great men and women in the Kingdom of our God, that the work that I cannot do that they may finish it under the tradition of our fathers. In the day that I live it causes a man to have much trouble to have a large family in the midst of this wicked and corrupt and ungodly generation. Oh the corruption and the wickedness that is now upon the earth! But it will not be long before God will sweep away the wicked. They will be turned into hell with all the nations that forget God. I don't know but I have said all that is necessary on this subject. I have no enmity against any person except those who do not keep the commandments of God.

II DAILY JOURNAL

Recorded by Levi Thornton Period May 1857 through April 1859

May - 1857

Stayed at home all the winter working at one thing and another until spring. The spring opened very early so that we got our grain in before conference but after conference it was very dry so that we had to begin to water before the middle of May which was very uncommon but on the 7th of May it rained and wet the ground about 6 inches and we have had some showers since so that up till the 17th of May everything looks good and prosperous, thank the Lord God of Israel for all his blessings for he is mindful of his children.

Sunday, May 17, 1857, this day I was at home.

Monday 18, went with Bishop Hess to the canon to work on the road with about 200 of the brethren. Rained in the evening.

Tuesday 18, went to Bishop Tailors to see about some saw logs. Rained a little, went down to Farmington to get my horses shod. The Smiths were too busy. I had to do it myself. Came home and made fence and cleared off grass land from that until night.

Wednesday May the 20th, went to work in the kanyons halling logs with one yoke of cattle and one span of horses. Made 2 trips. On this day Br. McKinley and Br. Thornack made me a fence round a calf pasture.

Thursday 21, I went to Br. Bean's sawmill with my son John. I butted off logs and John went up the canyon for a load of logs. My wife came to the mill to see me. There was about fifty hands from Bishop Tailor's ward halling logs.

Fryday 22, hoed onions in the morning, went to Br. Beans sawmill and haled away two loads of lumber, me and my son John; in the afternoon cut willow brush and haled one load and put them on the fence and sawed some posts of for fence. Sister McKinley came to me for council concerning her and her husband.

May 23, this morning made posts for bars for calf pasture and put up two pair of bars and made some fence. Afternoon I and Br. McKinley and my son John went to the canyon to burn some ashes for soap. This day my son Ephrim got angry at me because I would not help him

off to the States. He very hard of me because I am not willing for him to leave the Church of God. I am very sorry. (May 23-27)

May 27. I came home in the evening and turned the water on my meadow. About this time the Bishop made a call in meeting for stock for the Caring Company. I gave them one cow. That was all he got that day.

Thursday 28, watered wheat.

Fryday 29, water wheat in the morning. Measured up wheat to go to the mill. Went to the mill and from that to the sawmill and got a load of lumber and came home at night and went to water in the night.

Saturday 30, watered wheat in the morning. At 9 o'clock went to parade or drill at Farmington and through mistake we did not drill until 2 o'clock. The brethren made me lefttenant in the company. Parade until 4 o'clock. I then went to my house in Farmington and chopped wood for my family and came to the farm at night and watered some wheat.

Sunday the 31, I went to teachers meeting in the morning at 8 o'clock in Farmington, attended meeting in the courtroom at 10. Called on to preach; I spoke upon obedience and consecration. Went to my house in Farmington and took diner. Went to meeting in the afternoon, came home to the farm at 4 o'clock. Walked over the farm with Br. McKinley and then eat super and went to Br. Beans to see about some land.

June - 1857

June 1, 1857, This morning I worked in the garden and planted some mellons until 12 o'clock. I then went below Farmington for my wagon that had been back on the road as far as Devil's Gate to take out flour for the carying (Caring)Company and brought back goods from the Devil's Gate. Went to the mill for a grist, to Kaysville and came home at night.

June 2, in the morning took load of fence posts to Farmington. Came home and went to sawmill for a load of lumber, came home and took diner and ditched from that till night.

Wednesday June 3, in the morning planted mellons, went to Farmington with load of lumber for fencing, came home and watered from that till night. This day Martha J my daughter came home from the city and gave word that Christine Zimmerman was dead.

Thursday 4, went to fast meeting to Farmington, had a gloryous time and came home at 3 1/2 o'clock to the farm. On this day I had my first son to my 2 wife blest with the name of Levi Jedediah, blest under the hands of Thomas Grover and Truman Leonard. In the evening watered wheat.

Fryday 5, watered wheat in the morning, ploughed potatoes and haled brush for fencing until night and watered grain until 12 o'clock at night.

Saturday 6, watered wheat and planted pumkins in the evening, rained a fine shower in the evening. My wife got wet and took sick with chills and fever and pain in a side and back.

Sunday 7, watered some wheat. My wife, Ann Eliza, quite sick.

Monday 8, watered wheat and diked a little, comenced raining in the morning and rained prety much all day. My wife no better apparently. Made some dich in the evening.

Tuesday 9, made fence with Br. McKinley.

Wednesday 10, made fence. My wife is well now.

Thursday 11, made fence up the spring revenue and planted some mellons.

Fryday 12, ploughed corn.

Saturday the 13 went to great Salt Lake City me and my wife and from that to Br. Carns at the penatenary and stayed over night.

Sunday 14, came to the city to meeting, heard the news read from the States which was a pack of noncense and lies and came home at night.

Monday 15, hoed in the garden all day with Br. McKinley.

Tuesday 16, hoed potatoes in the morning. This day Levingstons herd of cattle started for California and my oldest son Ephrim wanted to go with them. I oposed it but I told him that if he was determined to go that I would help him off for he could not help himself, so I got him some clothing, blankets and so forth so at one o'clock he started. I went with him and Br. Bean went along and we labored with him to get him to come back so we overpowered him and he came back. He has caused me a great deal of grief and sorrow but I want to save

him if I can do so I came home at night and he stayed at Kaysville.

Wednesday 17, hoed potatoes until 4 o'clock. My son Ephrim took a notion he would go. I tried to reason with him but to no purpose so he went and I would not give him blankets to go with but he went without them without them and at 4 o'clock I took a horse and went to the camp to see him and he was not there and I entreated of Br. Egan not to take him and he said he would not and on the road coming back I met him and he went back with me.

Thursday 18, hoed potatoes till noon then haled brush until night. This day some Califorians stoped at my place.

Fryday 19, hoed in the garden until noon, cut and haled brush for fence until night.

Saturday 20, made a shed in front of my house, afternoon made fence until night.

Sunday 21, went to teachers meeting at 8 o'clock, went to meeting at 10o'clock, came home and took my team and took my wife and child and went to Br. Smiths in KaysCreek, went by way of Br. Beans, Br. Winels Mill and by Kaysville and came home by Hector C. Haight.

Monday 22, hoed in the garden and water some part of the day and planted cabage and made some fence.

Tuesday 23, worked in the corn and went to Kaysville for paint to whitewash.

Wednesday 24, planted corn till 10 o'clock. Went to Farmington to see some business, took me all day. Recieved news from the States that Br. Parley P Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Later Day Saints, was murdered. Thus have they done in all ages of the world but their time is short, let them work for the devil and his wages they will recieve.

Thursday 25, at home hoeing in the garden. Went to Farmington in the evening, came home at 15 minutes before twelve.

Fryday 26, hoed in the garden At 10clock went to Br Beans for a cradle to cut barley, hoed corn in the afternoon.

Saturday 27, hoed squash until noon them went to Farmington to parade. Went to the Smiths shop, got my horses shod and stayed with my first wife over night.

Sunday 28, went to teachers meeting at 2 o'clock then came home to the farm. Afternoon went to Kaysville to meeting, came home half past 6 o'clock, About this time I have had great trouble with my family.

Monday 29, hoed pumkins until noon, cut barley from that until night.

Tuesday 30, hoed in the garden, cleaned up my wheat bin and took the last load of my wheat to mill at Kaysville and saw the people coming from the graveyard from burying a woman. Rained in the evening.

July 1857

Wednesday July 1, 1857. At home, hoed potatoes until noon, made fence and hoed some in the afternoon. Went and got the water to water my wheat. About 30 Californians passed here for the States.

Thursday July 2, went to fast meeting had good teaching. This day it rained a good shower. Came home at half past 6 o'clock.

Fryday 3, went to hunt a two year old steer on the batom. Came home at noon planted out cabbage and went to mill in the evening. Came home about sundown. Californians camped at my place overnight.

Saturday 4, went to Farmington to parade. Paraded until one o'clock, went to Br. Gifords, took dinner with him then went home to my first wife and from that to my farm and I hoed some pumkins.

Sunday 5, went to teachers meeting then to 10 o'clock meeting. At noon I was called upon to go settle a difficulty between Br. McKinley and his wife who left him three weeks ago. We got it settled and she went home with him. I also was called on to settle a difficulty between Br. David Lumrouse and his family and sited him to appear before the teachers quorum on next Sunday morning at 7 o'clock. I then went to afternoon meeting and at 6 o'clock went to prayer circle and came home at night. Monday 6, sowed some buckwheat, hoed some in the garden, tended to sick and fixed hay rack and cart to go to the mountains for wood.

Tuesday 7, went to the city with load of hay to pay for shoes to Br. Riser. Sold the hay to Br. Litle, took city script for pay. Came home at half past eleven o'clock. I visited Br. Joseph

Young and gave him some butter and conversed with him concerning the United States coming to try to destroy us. He was in good spirits.

Wednesday 8, watered potatoes and wheat.

Thursday 9, went to the canyon for load of wood with one team.

Fryday 10, went to Weber River for curenents but found them pretty much gone and what was left was wormy. Drove about 55 miles with 6 of my children one of Br. McKinley and one of the Thornach's boys. Came home at half past eleven o'clock at night.

Saturday 11, about home doing up chores. Went to seventies meeting in the evening. Br. Gloven called on me to speak to my brethren. I done so and came home at 10 o'clock.

Sunday 12, went to teachers meeting at 7 o'clock, came home, at 10 went to Kaysville and preached to the Saints. Came home in the evening with my two wives and one of my hired hands.

Monday 13, watered my garden in the morning, went to muster in Farmington, came home in the evening. This day Br. McKinley set the mountains on fire through accident which grieved me.

Tuesday 14, hoed in the garden then went to Farmington to fire my cradle ready for harvest. Came home 3 o'clock, cut oats from that until night. My seckon wife went to Farmington to see her friends.

Wednesday 15, cradled wheat for Br. Thornach and then went up to the mountain to turn down some water, then went to Farmington for rakes. On this day my 2 wife withstood my words.

Thursday 16, cradled oats in the morning, watered wheat from that until night.

Fryday 17, watered potatoes and squash. This day my hands comenced to cut wheat.

Saturday 18, went to Salt Lake City with my 2 wife.

Sunday 19, went to meeting in Salt Lake City. Herd Br. Carinton and Br. Truman Angll and President Brigham Young preach. Br. Young spoke of those who was in our midst that they were trying to bring a mob upon us, but he said they could not drive us from here. Came home at 11 o'clock at night.

Monday 20, cradled wheat until 5 o'clock then went with Br. McKinley to the kanyon for ashes with 2 horses. Came home after dark.

Tuesday 21, cradled wheat until evening then went to Br. Smiths on Kays Creek for some wood. Came home about 12 o'clock at night.

Wednesday 22, watered potatoes and melons and went with my son John to the kanyon for a load of wood. In the evening went to Kays Ward to see about a reaper to cut my wheat, came home at night. This evening my little son to my seckon wife was quite sick. My babe some beter.

Fryday 24, fixed my cradle then cradled wheat from that until 2 1/2 o'clock and reaped from that until evening. Babe some beter.

Saturday 25, cradled wheat.

Sunday 26, went to Kaysville to meeting and preached to the people.

Monday 27, cradled wheat.

July 28, reaped wheat prety much all day. I had this day 9 hands cutting my wheat. Went to Farmington in the evening, came home at 11 o'clock at night.

Wednesday 29, reaped wheat. Thursday cradled wheat.

Fryday 31, cut wheat.

August 1857

August 1, 1857. Cradled wheat.

Sunday 2, went to Farmington to meeting. Herd Br. Amasa Lyman preach. The Bishop called on the brethren to go and cut Br. Lyman's wheat and about 50 of us went and cut it down and the band of music escorted us into the city of Farmington with the blessing of Br. Lyman upon us.

Monday the 3rd, watered and cradled wheat.

Tuesday 4, cradled wheat.

Wednesday 5, watered squash.

Thursday 6, watered squash and went up to Farmington. At night went to the Weber Kanyon for berys. Stayed until Saturday night about 12 o'clock.

Sunday 9, in the forenoon at home in bed with a pain in the left breast. In the afternoon went to meeting to Farmington. Heard the Bishop speak upon the backsliding of the people and breaking the sabath day. Went to my first wifes in the evening. Had to reprove her of

some of her conduct. Came to the farm at night not very well.

Monday 10, watered potatoes and made a hayrack.

Tuesday 11, worked about home until noon when a heavy rain fell and a cloud bursted on the mountain above Farmington. Went to mill in the evening.

Wednesday 12, helped to cut wheat in the morning, puled weeds in the afternoon and fixed my wagon to go to the city with hay.

Thursday 13, fixed two (pakes) to put on my cows to keep them from getting into the fields. Hoed in the garden. Two camps stoped below my field for the night on their way to California. Loaded a load of hay to take to the city of Great Salt Lake.

Fryday 14, went for my horses in the morning to go to the city but did not go but went to sell my horses but they would not give me what they were worth, came home at about 10 o'clock at night.

Saturday 15, went to Farmington to train in officer drill.. Heard a letter read from Br. Wells and we were taught to be on the defence. Went to meting in the evening, Joseph Young preach.

Sunday 16, went to teachers meeting at 8 o'clock. Sited Br. Maning there for abuseing me. Went to 10 o'clock meeting. Heard Br. Joseph Young preach and Br. Amsa (Amasa) Lyman went to Br. Sheperd's Lane to stop some emigrants from puting their stock on the Batoms. Came home and eat diner and went back to meeting and came home.

Monday 17, went to put up a fence across the mouth of Sheperd's Lane, went to Farmington to train all day. Got some good council from William Kimble (Perison) and others. Yesterday Br Brigham declared our freedom.

Tuesday 18, went to the city with load of hay.

Wednesday 19, came home from the city at night. On Sunday the 16th day of August the Prophet of God, Brigham Young, declared our independence and said we would fight for it and said we should never wear the yoke of gentile oprression and all the people said amen to it.

Thursday 20, halled in wheat.

Fryday 21, haled a load of hay to Farmington for the Twelve Apostles, came home and haled grain and stacked it from that until night.

Saturday 22, took a load of hay to Farmington, came home and went to mill, came home at dark. This day it rained.

Sunday 23, went to teachers meeting at 8 o'clock, went to 10 o'clock and then 2 o'clock meeting, came home at night. At teachers meeting there was a man tried for consenting to Br. Parley P Pratt's death and other slanderous reports.

Monday 24, went to Br. Gadbery's ferri to borrow some wheat and took it to mill, came home and halled from that until night.

Tuesday 25, haled wheat, went to Farmington in the evening with some barley for to make beer for my harvest hands.

Wednesday 26, haled wheat all day.

Thursday 27, haled wheat. In the evening went to Farmington for a keg of beer for my harvest hands. When I got to Farmington Bishop Hess and Br. Thomas Smith and Truman Leonard went with me and we drank as much beer as we wanted.

Fryday 28, haled wheat until noon. I then went to Kaysville to get my horses. Had to go back on the road to gard the road and see that no one passed the road except they were friendly to us.

Saturday 29, went to Farmington in the morning with my horses to send them back on the road to hall out provisions for the brethren that are going out to watch the gentiles.

Sunday 30, went to Farmington to teachers meeting then to 10 o'clock meeting, then to 2 o'clock, then to seventies, then came home.

Monday 31, fixed my arms ready to go to meet General Harny who is coming from the states for to destroy us. Helped to hull oats and so forth.

September 1857

September 1, 1857, Tuesday. Went to Farmington to get a belt for my knife. Went round the town on business until night. Came home and read the news.

Wednesday 2, rained in the morning, done chores round the house, dug out foundation for grainery.

Thursday 3, went to fast meeting, lasted until past 3 o'clock, then went through Farmington on business, came home in the evening. This

morning there was heavy frost for the first this fall.

Fryday 4, thrashed (afflage) seed and done up chores about the house, cool weather.

Saturday 5, went to Kaysville with some flaxe to put in the water. I came home and went to Farmington to train. Came home at dark. News came from General Harneys company stating that the quarter master and about 30 of his company would be in here on the 9th of this month.

Sunday the 6, went to teachers meeting, stayed a few minutes when my hired man came by with horses for me to go to town so I came to home and fixed and started. My first wife and Br. Blanchard's wife and neice went with me. I drove to Mill Creek that night stayed with A. Gardener.

Monday 7, started from Gardeners before breakfast and came to the Great Salt Lake City. Took breakfast at Br. Hills then started for home. Got home at 4 o'clock, then went to Kaysville to put flax into the water, came home at dark. This day news is going over the country that General Harney is called to go to Kansas Territory to settle a fuss there so the Lord has turned him and some of his troops away.

Tuesday 8, hunted my horses in the morning, done up chores, went to Farmington and took a cow along for Capt. Hooper. Came back and repaired fence, went to Farmington in the evening to get some yearlings out of the herd.

Wednesday 9, cleaned flax seed and worked about the house, went to mill in the evening.

Thursday 10, made fence all day, rained in the morning and evening also.

Fryday 11, went to Farmington on business, came home and done chores from that until night.

Saturday 12, cut up corn and hunted horses until then went to Salt Lake City, stayed over night at Br. Dimings.

Sunday 13, went to the carding machine for some wool, went to 10 o'clock meeting, came home at night. This day one company of handcarts and one company of wagons arrived from the States, formerly from Denmark. Brigham the Prophet told the United States Quartermaster that we are a free people.

Monday 14, went to Farmington and traveled round to find out how near redy my men were to go on

the road and to prepare them to go on the road. Came home at night.

Tuesday 15, made fence for Br. Burns and fixed cart to go to the canyon.

Wednesday 16, sowed in the morning then went to warn my men to be ready armed and equipt for to go and fight General Harney's men. Helped to mend my stove and hunted a steer and came home at knight.

Thursday 17, went to take flax out of the water at Windels Mill. Rained, I fell over the bank about 8 feet perpundicular and it was cold. We then loaded our wagon and stuck fast in the mud. I went to take a spade off the wagon and struck the handle against my nose and broke my nose. I still worked on until we got out of the mud and on the road home I broke my wagon bolster and sand board. Made a fence in the evening.

Fryday 18, went to Farmington to train, came back to the south side of my field, camped there overnight for the purpose of seeing how many there was ready to go on a winter campain to meet Harney with the United States Army.

Saturday 19, left the camp ground and came home. Went to Farmington with my horses to send them on the road. Came home with a load of poles, made fence from that until night.

Sunday.

Sunday 20, went to teachers meeting at 8 o'clock, attended 10 o'clock meeting, also 2 o'clock meeting and preached to the people and came home in the evening.

Monday 21, made fence for Br. Nelson on the south side of my farm. Afternoon halled clay and sand to build my grainery and hauled one load of flax.

Tuesday 22, layed rock on my grainery. In the afternoon went to hunt for steer.

Wednesday 23, put in foundation for my grainery.

Thursday 24, went to Farmington, came home at noon, layed rock and made door frame.

Fryday 25, sowed wheat and layed adobies. this day our brethren came in colision with the soldiers of the United States.

Saturday 26, layed adobies on my grainery.

Sunday 27, went to Kaysville and preached to the people, atended seventies meeting in the aftermnoon. To diner at Br. Egberts, came

home in the evening, went to Br. Nelsons and came home at night.

Monday the 28, went to hunt for a steer that had strayed away. I was quite unwell. Came home about 3 o'clock. Br. (Wapp) brout news from our brethren in the mountains who went out to stop the United States soldiers who were coming to lay us waste. I being captain of one ten I had to go and prepare for the trip so I went and raised my men and came on the camp ground at dark and helped to fit up the company and we marched off at about 9 o'clock at night for Fort Bridger.

Tuesday 29, Quite unwell but I roade to hunt an ox. Came home afternoon done up chores until night.

Wednesday 30, halled adobies for my grainery. In the afternoon called out to go and meet the soldiers that were coming from the United States.

October 1857

October 1, 1857, Thurday. Still camped at the courthouse in Farmington.

Fryday 2, Colonel Merville dismissed us for the day providing we did not hear the beat of the drum. I came home at noon.

Saturday 3, left Farmington early in the morning being dismissed by the Governor Brigham Young, came home and went to laying up my grainery until 5 in the evening. Went to drill at 6 in the evening, came home at 8 o'clock.

Sunday 4, went to Farmington to teachers meeting, also 10 o'clock meeting, preached to the people, atended afternoon meeting and then atended drill. Came home at night.

Monday 5, mowed grass until noon then layed adobies until evening.

Tuesday 6, layed adobies on my grainery.

Wednesday 7, layed adobies all day.

Thursday 8, worked about the house, went to Farmington in the evening, heard that our boys had taken fifty 2 wagons from the soldiers, rained through the night.

Fryday 9, at home until noon. Caled on Br. H Judd to turn out and be ready to go and fight our enemies from the States. At 12 at night my seckond son came for me to come home that my younest son was about to die so I went home.

Saturday 10, went to Farmington to go out into the mountains to fight our enemies and I helped to butcher a beef for our journey. Came home at night.

Sunday 11, at home until evening, then went to Farmington to attend to my company of soldiers. This day it rained all day.

Monday 12, dug potatoes, went to Farmington in the evening.

Tuesday 13, dug potatoes until evening, then went to Farmington to drill my men.

Wednesday 14, dug potatoes went to Farmington.

Thursday 15, went to Salt Lake City, came home at midnight.

Friday 16, dug potatoes and went to Farmington in evening.

Saturday 17, went to the kanyon for a load of lumber, came home in the night.

Sunday 18, at home all day, very high wind blowed my stacks down and also my fence.

Monday 19, dug potatoes and went to Farmington.

Tuesday 20, dug potatoes.

Wednesday 21, dug potatoes.

Thursday 22, helped to build my grainery.

Friday 23, worked at my grainery.

Saturday 24, put the ribs on my grainery then went to Farmington and brought home my provisions that I had to go out to meet the enemy with, a good deal of which was spoiled.

Sunday 25, topped out my stacks that had blown over by the wind.

Monday 26, covered my grainery and haled 2 loads to Farmington.

Tuesday 27, worked at my grainery.

Wednesday 28, worked at my grainery.

Thursday 29, made repairs on my cart.

Friday 30, worked on my grainery and went to mill.

Saturday 31, sowed wheat and went to see about a machine to thrash my wheat.

November 1857

Sunday November 1, 1857, Went to Farmington to teachers meeting and then to 10 o'clock meeting at home in the afternoon.

Monday 2, haled a load of squash to Farmington.

Tuesday 3, went to Great Salt Lake City with a load of hay and came home in the night and it rained pretty much all the way.

Wednesday 4, ploughed and done some work on my grainery. Cloudy and wet all day.

Thursday 5, done chores around the house, went to Farmington in the evening.

Friday 6, rained and snowed all day, husked corn and done chores around the house.

Saturday 7, worked about the house.

Sunday 8, went to teachers meeting in the morning, then went to 10 o'clock meeting, then came home and went to Kays Ward, came home at 4 o'clock, snow falling.

Monday 9, I was called to go into the mountains to meet the enemies of God's Kingdom, went as far as Sessions School House and camped for the night, snow fell 4 inches deep that night.

Tuesday 10, snowed all day. We march to the city of Salt Lake. At 4 o'clock we were ordered to march on a force march for the mountains. We marched 11 miles up the kanyon, very cold, some of the brethren liked to perished. About 10 o'clock I was sent back to bring up some wagons that had got lost but we found them about 3 miles back. Slept in the snow.

Wednesday 11, marched over the little mountain and camped at the foot of the big mountain, snow 15 inches deep.

Thursday 12, stayed here all day.

Friday 13, marched over the big mountain and down to kanyon Creek and camped.

Saturday 14, marched to the Weber and camped.

Sunday 15, marched to Ecko Canyon and camped.

Monday 16, in camp.

Tuesday 17, in camp.

Wednesday 18, in camp.

Thursday 19, in camp.

Friday 20, in camp.

Saturday 21, in camp.

Sunday 22, in camp.

Monday 23, in camp.

Tuesday 24, in camp.

Wednesday 25, in camp.

Thursday 26, in camp.

Friday 27, in camp.

Saturday 28, in camp.

Sunday 29, in camp.

Monday 30, in camp.

December 1857

December 1, 1857, Tuesday. In camp, this day General Wells had a man marched into the company under guard and said he would have him shot for brutality and called on all the

brethren to raise their hands to high heaven and to vote for it. It was unanimous. This afternoon we started for home and camped on the Weber.

Wednesday 2, marched down the Weber 30 miles and camped near Stevens Sawmill, cold.
Thursday 3, marched home and found all well.
Friday 4, went to Farmington for my harness.
Saturday 5, went to the city with my wife.
Sunday 6, went to meeting in the tabernacle and came home at night.
Monday the 7, done chores around home.
Tuesday 8, at home.
Wednesday 9, went to the kanyon for wood.
Thursday 10, went to mill to Kaysville and then to Farmington for corn.
Friday the 11, done chores around home.
Saturday 12, went to Kays Ward to the blacksmith shop, came home with the trashing machine.
Sunday 13, went to teachers meeting, then to 10 o'clock meeting, then to afternoon meeting. Came home at night.
Monday 14, comenced to thrashed my wheat with 12 hands.
Tuesday 15, worked at thrashing.
Wednesday 16, thrashing;
Thursday 17, thrashing;
Friday 18, thrashing;
Saturday 19, thrashing.
Sunday 20, at home.
Monday 21, thrashing.
Tuesday 22, thrashed wheat.
Wednesday 23, cleaned up wheat.
Thursday 24, cleaned wheat.
Friday 25, Christmas, went to Farmington and went 2 miles below for clay to whitewash my houses.
Saturday 26, done chores at home and went to Farmington in the afternoon to settle tax.
Sunday 27, went to meeting to Farmington, came home at night. Br. Graven was tried fpr unchristian-like conduct.
Monday 28, at home made half bushel and done up chores.
Tuesday 29, went to mill to Kaysville.
Wednesday 30, done chores about the house.
Thursday 31, went to the city with a load of wheat for thithing, stayed over night at Brother Hills in the 9 ward.

January 1858

January 1, 1858, Fryday. This being first day of January went to 1 ward to settle some business, came home at night, found all well.
Saturday the 2, done chores about home.
Sunday 3, went to teachers meeting but being a little to late we did not get in, stayed to 11 o'clock meeting, took diner at Mother Hesses. Came home in the evening.
Monday 4, worked around home.
Tuesday 5, at home until evening, went to Farmington in the evening to seventies meeting. Br. David B. Cook was brought up for bad conduct and would make reconciliation to his brethren.
Wednesday 6, went to Farmington with hides and wheat for Rogers the Blacksmith and done chores at my first wife's house, came to my farm at night.
Thursday 7, went to fast meeting.
Friday 8, done chores about the house until noon then to Kays Ward with load of wheat.
Saturday 9, killed 2 of my hogs and made sausage.
Sunday 10, went to teachers meeting and then took a load of wheat to Salt Lake City.
Monday 11, came home.
Tuesday 12, done chores about home.
Wednesday 13, done chores about home.
Thursday 14, went to Farmington with sleigh and then took my seckond and went to mill.
Friday 15, at home in the morning.
January 16 through January 31. (*Record of this period not included.*)

February 1858

February 1 through February 19. (*Record of this period not included.*)
Sunday, February 20. I preached at Balle Creek and in the evening I came back to Lehi City and stoped overnight
Monday 21, came to MillCreek Ward and stoped overnight with Johnny Smith.
Tuesday 22, came home.
Wednesday 23, went to kanyon for wood.
Thursday 24, went to Farmington with load of wheat and brought home 2 pigs.
Friday 25, went to Farmington to the black smith shop and made a yoke.
Saturday 27, worked about home and went to the kanyon for poles.
Sunday 28, went to Farmington to meeting in the morning and to 11 o'clock meeting. At this

meeting Paul and Mrs. Peel was cut off from the church. Came home at half past 2 'clock.

March 1858

March 1, 1858, Monday. Worked about home.
Tuesday 2, worked at home.
Wednesday 3, ploughed and went to Br. Satons.
Thursday 4, went to fast meeting and attended a prayer meeting at night.
Friday 5, sowed wheat..
Sunday 7, went to Kays Ward to meeting. Stopped for high priest meeting, came home at sundown.
Monday 8, ploud at home, hired woman at my house very sick with inciplous.
Tuesday 9, ploughed.
Wednesday 10, ploughed.
Thursday 11, cleared of clover and burned grass.
Friday 12, went to the kanyon for wood. It rained all day. This day the brethren started for Salmon River to bring the mishonarys home for the Laminites is about to destroy them having killed already 2 of the brethren and wounded seven.
Saturday 13, worked around home.
Sunday 14, at home all day. It rained all day today.
Monday 15, went to the kanyon for wood and it rained.
Tuesday 16, went to the great Salt Lake City with a Danish sister and her daughter who lay sick at my house with insiplous for 3 weeks.
Wednesday 17, came home from the city.
Thursday 18, went to the kanon for wood.
Friday 19, it snowed all day. I mended shoes.
Saturday 20, went to the kanon for wood.
Sunday 21, went to teachers meeting and then to public meeting and then to evening meeting.
Monday 22, gathered wheat to pay for the Deseret News. This day the news came that we had to leave our homes and hunt a home in the deserets of the mountain after much hard labor and toil. We had to leave in consequence of our enemies, but we will go into the secret chambers of the Lord and hide up for a little season. Attended the meeting in the evening. The prophets two sons were there, Joseph and Brigham Young.
Tuesday 23, went to Farmington to a meeting to see about starting a company to the desert.
Wednesday 24, done chores about home.
Thursday 25, went to Salt Lake City.
Friday 26, came home.

Saturday 27, visited my part of the ward with Br. Nelson. I spoke to the people until I became quite weak for I felt that virtue had gone out of me. These are the days of sorrow with the Saints of God.

Sunday 28, went to Farmington to meeting, went to Br. Hamens, came home with my wife.
Monday 29, done chores around the home and went to Farmington for a load of lumber.
Tuesday 30, at home repairing wagon for Br. Thornach.
Wednesday 31, went to Farmington to do business. Came home and went for some turkeys.

April 1858

April 1, 1858, Thursday. Went to Farmington to fast meeting.
Friday 2, done chores about home.
Saturday 3, repaired wagon.
Sunday 4, went to teachers meeting, then to 11 o'clock meeting.
Monday 5, worked at home until 4 o'clock then went to Salt Lake City. My mule gave out and I stoped over night on the road.
Tuesday 6, went to conference in the tabernacle. Came home at night.
Wednesday 7, worked at home on a wagon. The Saints are flocking to the south according to the word of the Lord.
Thursday 8, went to Farmington on business. This day the boys came back from Salmon River.
Friday 9, went to Farmington for my wagon and on other business.
Saturday 10, went to Farmington on business and came home and worked on my wagon.
Sunday 11, went to Farmington, saw the man that was sent here from the United States. Our boys from David County escorted him in hundreds roling south.
Monday 12, at home working on wagon.
Tuesday 13, went to Kays Ward on business.
Wednesday 14, went to the kanon to burn ashes for soap. In the evening went to Kays Ward to settle a difficulty with Br. Layton.
Thursday 15, went to the kanon for an (excel) tree for wagon.
Friday 16, went to Farmington on business.
Saturday 17, at home rained prety much all day. Worked on wagon.
Sunday 18, made redy to move. Rainy day.

Monday 19, worked about home, went to Farmington in the afternoon.
 Tuesday 20, went to the mill; went to Farmington in the afternoon.
 Wednesday 21, worked about home.
 Thursday 22, went to the city with a load of wheat.
 Friday 23, came home.
 Saturday 24, went to Farmington to repair harness.
 Sunday 25, went to Farmington with my seckon wife to meeting.
 Monday 26, done chores about home.
 Tuesday 27, went to the city with load of wheat.
 Wednesday 28, went to the mill on horse back.
 Thursday 29, went to Farmington on business.
 Friday 30, at home.
 Saturday 31, at home.

May 1858

May 1, 1858 Sunday. Went to Kays Ward on business.
 Monday 2, at home part of the day.
 Tuesday 3, went to Farmington for my flour boxes.
 Wednesday 4, went to Kays Ward to mill.
 Thursday 5, at home.
 Friday 6, went to Farmington.
 Saturday 7, had my oxen shod at Br. Rogers.
 Sunday 8, at home.
 Monday 9, went to the Salt Lake City with part of my famley.
 Tuesday 10, came home.

(writings at this point, May 10, 1858, and is picked up again on the same page of diary on August 11, 1858. No history recorded during this period of time.)

August 1858

August 10, 1858, Tuesday. I will here state that in consequence of our enemies we as a people had to leave our homes as has been common for the Latter Day Saints and in consequence of which I have not written my history for the last two months or over being so busily engaged in moving. I moved from north of Salt Lake City 20 miles. I moved 100 miles south of Payson with prety much my effects. So after the United States sent a comishoner to settle with us Br. Brigham made a compromise with them and he told us to move

again to our homes. We moved back again and found our crops very short for we did not sow much. I had over half of my farm laying idle, although I had ploughed it ready for sowing for obedience is beter if it is by sacrifice. We got home on the 6th of July, 1858, all well, lost nothing on the journey and I have been working on my farm ever since up to the 20th of August 1858. This day I have been to Farmington to see my famley, came home at 2 o'clock, took my diner and rote some.

September 1858

September 20, 1858. I now sit down to rite again after so long a stopage. During rise of one month I have been working on my farm at home except haling a week south. This is a dark time with many of the Saints of God, but there is a good time coming for the Saints of God. Wickedness is stocking abroad in these valeys of the mountains. During this time I have been to work in the kanon and about home and geting salt from the lake and during this time my younest son to my 2 wife was very sick but is on the mend at present. Preaching is stoped. Throughout these mountains thousands of soldiers here to destroy us.

October 1858

October 24, 1858. During this month I have been at home working about my crops and so forth. On the 20th of this month the United States Army stoped overnight and put their animals into my field at 10 cents per hand. This day I have been to Farmington to meeting. Heard Bishop preach and there was a good spirit prevailed and he blessed the people and I stoped with my first wife. Came home to my farm in the evening.

November 1858

November 3, 1858. Up until this time I have been at home at work on the farm. These are days of darkness with many and they are apostatising and turning their backs on the work of God.
 November 19, this day I sowed wheat. From the 3rd until the 19th I have been hauling to the city

and made one trip to the mill. There is now a great stir in the east about Laramie and Pikes Peak in consequence of gold been found there. The gentiles are flocking there by thousands.

December 1858

December 4, 1858. At home all day. Up till this time I have been working about home. The United States Court is in session and they are trying to get up indictments against the Mormons for plurality of wives.

December 18. On this day I have been at home haling and making racks for my cattle. During the space of time between this date and the 4th I have been working about home and haling to the city.

December 25. went to Farmington for an ox that I bargained for from Br. Lemon but found the ox about dead, came home.

December 26, Sunday. Went to Farmington with my team and sleigh and 2nd wife. Was caled on to preach to the people. I done so, went to Andrew Quigby to diner, went to Mass quorum meeting. Was called on to speak again to my brethren. Came home at night. Up until this time I have been haling to the city and so forth.

Monday 27, went to Kays Ward with Andrew Quigby to by some chickens and so on. Came home at night.

Tuesday 28, at home fixing racks for my cattle and sheep. Went to Farmington in the evening with a sled and span of horses.

Wednesday 29, at home pretty much all day until went down to Br. Stewards to see wheather his house was fit to dance in. Fine wheather for this time of year.

Thursday 30. I was around home until evening then went to a party that I made for my brethren and sisters. Danced until break of day.

Fryday 31, at home, quite a storm in the morning. Went to Farmington in the evening. Went to a party in Farmington to dance. Came home at 12 o'clock.

January 1859

January 1, 1859, Saturday. At home until evening, then went to Farmington to a party made by the Bishop.

Sunday 2, went to Farmington to meeting. Heard the Bishop and in the afternoon went to seventies meeting. Came home on a sled with my seckond wife.

Monday 3, went to Br. Crandels to change sheep. Went to Kaysville and came home at night.

Tuesday 4, went to Kaysville for sheep, brought them home on a slay. Went to school meeting in the evening.

Wednesday 5, worked at fixing a school house so that we could comence school.

Thursday 6, repaired school house.

Fryday 7, went to Judge Holbrook's for sheep, came home before sundown. All is well in my famley.

Monday 10, about home all day. Up to this time I have been working about home preparing to get the children to the school. This has been cold wether, 6 inches of snow fell on the night of the 9th.

Fryday 14, went to Farmington for a slate, came home and went to the school house. Up until this time I have been about home.

Saturday 15, went to the kanon to make a road.

Sunday 16, went to Kaysville to meeting, preached to the people, went from there to Winels Mill, from there to Wearners, from there to Br. Beans and from there home.

Jan 29, went to the city with a load of hay.

January 30, Sunday. Came home, my wife quite sick.

February 1859

February 1 1859, Tuesday. At home sick, my wife sick also. Remained until the 5 when we began to get better.

Sunday 6, went to Farmington to meeting, heard John S Smith and Br. Parker and the Bishop and then went to mass quorum meeting. It rained all day. I came home at night. Sunday,

February 27, 1859. At home reading. Up until this time I have been very sick with a bad coald tho I am geting beter. At present the soldiers are still in our midst and a great deal of wickedness abounds, some denying the faith. This has been a hard winter.

March 1859

March 2, 1859, Wednesday. At home all day doing up chores. I am getting better of my sickness. Snow fell on the last night of February, 6 inches deep.

Friday, March 4, at home.

Saturday 5, went to Salt Lake City with my seckon wife and his child and took old Father Staner and his wife and his son, Thomas.

Sunday 6, came home tho I atended meeting at the tabernicle and got home after dark, roads very bad.

Monday 7, at home until noon then went to Farmington and took down a wagon cover, then went to Leonard Rices, then went to the Bishops, then came home.

Tuesday 8, at home.

Wednesday 9, went to Farmington with wagon and horses and bought two sheep from William Rice, Mexican Sheep for 6 dollars each. Bought some wagon spokes from Rogers, quite a snow storm.

Thursday 10, at home until noon then went to Winels Mill, came home at dark.

Friday 11, at home.

Saturday 12, went to Farmington and from that to Br. Williams, found yew and lamb and my horses run away but I caught them, came home in the evening.

Sunday 13, went to Farmington to meeting. Called by the bishop to preach to the people. I done so and felt good, came home in the evening.

Monday 14, went to the mill and was Br. Winel kill a hog that weight 520 lbs. Came home and went to Farmington with hay and flour and other things for my famly, brought home a yew sheep.

Tuesday 15, worked about home.

Wednesday 16, about home.

Thursday 17, went to Farmington with a load of bruch.

Friday 18, done chores about home.

Saturday 18, snowed very fast in the morning.

Sunday 20, went to Salt Lake City, came home on Monday 21. I sold a houose and lot to Bishop Hunter. The snow fell on Saturday the 19th 12 inches deep.

Tuesday 22, snowed all day.

Wednesday 23, done chores about home.

Thursday 24, at home. Bishop Hess visited at my house and took diner. Bishop Smith was also at my house. Went afternoon to Farmington to a meeting to sign a petishon to remove the

troops from Provo. Came home in the evening.

Fryday 25, at home. This night it snowed and was very cold.

Thursday 31, up until this time it has snowed every day. This day I went to Salt Lake City with the team. The roads very bad.

April 1859

April 1, 1859, Fryday. Came home from the city.

Saturday 2, about home.

Sunday 3, went to Farmington to meeting.

Monday 4, worked about home until noon then went to Farmington.

(Tuesday blank)

Wednesday 6, went to conference.

Thursday 7, came home.

Fryday 8, at home.

Saturday 9, done chores about home.

Sunday 10, at home. It snowed 4 inches deep.

(End of Pages)

(The following is a miscellaneous page which would appear to be a part of his daily recordings while on his mission to Pennsylvania, Maryland and Virginia from 1869 to 1870.)

I spoke first then my son John and the William Terman.

Monday 24, went to James Secrist and took super, then went to John Tomas and stayed over night. Came to Tommstown in the morning, went with W. Terman to Jacob Midhours and got him to go bail with W. Terman and Mr. Scruman for one thousand dollars so that I could lift some money out of the bank of Chambersburg.

Tuesday 25, took (bus) with John W. Hess and went to Green Castle. John W. Hess stayed at I. Rileys. I took cars and went to Chambersburg, then went to Andrew Simons. He was an old acquaintance of mine. I talked to him on the principles of the gospel. He had but little say but his wife became very angry and for some time she fought celestial marriage with all her might but she obliged to give up at last. I left here and went to the Montgomery Hotel for my diner. I then went to see Lauren Kinell. He paid me seven hundred and fifty dollars on the Secrist Estate. took cars and went to Green Castel, spoke a few words to my wife and took (bus) for Waynesboro, went to the bank and deposited the money in the bank then went to old Mathew Logans to stay over night.

Wednesday 26, took (bus) at Waynsboro and went to Green castle, found my wife at I. Rileys, myself and wife took cars for the State of Virginia, stopt at W. Jones in the State of Maryland. He was my wife's uncle.

Family of Levi Thornton
Geneologist Listing From Information Available In Diary

Levi Thornton

b May 19, 1819 near Fairfield (Millerstown), Adams County, Penn.

Baptised - December 16, 1842

Endowments in Nauvoo Temple - 1846

Wives of Levi Thornton

(1) Eliza Ann Terman -

b. June 26, 1820 - Franklin County, Penn.

Greenbery (Greenburg) Terman - Father

Polly Terman - Mother

William Terman - Brother

Susan Terman - Sister

b. 1851 Penn.

d. August 13, 1884 Penn. (*See Page 26*)

W. Jones - Uncle

Married July 6, 1837, Tommstown, Franklin County, Penn.

Sealed in 1856.

Children by Eliza Terman:

1. Ephraim (Ephrim) -

b. June 10, 1838 - Quincy Township, Franklin County, Penn.

2. Martha Jane -

b. July 18, 1840 - Quincy Township, Franklin County, Penn.

3. John Andrew Jackson -

b. August 13, 1842 - Quincy Township, Franklin County, Penn

4. Mary Catherine -

b. March 25, 1846 Nauvoo, Illinois.

5. Hyrum -

b. August 16, 1847 - Dodge County, Missouri (stillborn child)

6. Lydia Ann -

b. October 30, 1848 - Dodge County, Missouri.

7. Joseph Brigham -

b. May 25, 1850 - Sullivan County, Missouri.

8. Liza (Eliza) Ann (Anne) -

b. December 27, 1852 - Salt Lake City, Utah Territory

Married Charles Scott Hall -

Had 3 children at time history was written - Oldest boy named Charles. Another boy and a girl.

9. Levi -

b. (*Notation by E. Gibbs to the effect that this could be the son born to second wife, Ann Eliza Secrist. However, this Levi is mentioned several times among the children of his first wife always coming between Liza Ann, 1852, and the girl born in 1855. Since he did not marry Ann Secrist until 1856 and his son by her, Levi Jedediah, was born January 15, 1857, it would seem this is not the same Levi but that he had a sone by each wife by the name of Levi.*)

10. _____ girl -

b. March 10, 1855 - Utah County, Utah Territory. (*Notation by E. Gibbs that this was Grandma Gibbs.*)

11. Sarah Rachel -

b. March 22, 1856 - American Fork Settlement Utah Territory.

12. _____ - last son to first wife -

b. January 31, 1858 (*This would be in Farmington, Utah. No mention of name. Notation by E. Gibbs that L. Thornton had one other son, William. This could possibly be William.*)
(*See pages 5 and 6 of History for children.*)

(2) Ann Eliza Secrist -

b.

Sealed to L. Thornton March 27, 1856.

Children by Ann Eliza Secrist:

1. Levi Jedediah -

b. January 15, 1857 - Farmington, Davis County, Ut.

2. Hyrum -

b.

3. Ann Lucrecia -

b.

Ann Eliza Secrist's first husband was Jacob F. Secrist and she had 5 children by him. First was scalded to death when a year old. Others were:

Louisa

b

Mary Lise

b

Jacob Moroni

b

Heber Nephi

b

Bill of Divorcement from L. Thornton granted to Ann Secrist in 1874. (*See pages 17 and 18 for children.*)

(3) Sarah Jane Howell -

b. March 16, 1858 - Decator County Iowa.

James W. Howell - Father -

b. October 15, 1828 - Vermilion County, Ill.

Sealed to L. Thornton December 1874

(4) Elizabeth Spalding -

b. Sealed to L. Thornton October 1878

(5) Amy Spalding -

b.

Sealed to L. Thornton October 1878

(6) Anna Spalding -

b.

Sealed to L. Thornton October 1878

(7) Sarah Spalding -

b.

Sealed to L. Thornton October 1878

(Names of other women he requested be sealed to him on Page 26.)

Parents of Levi Thornton

- (1) George Thornton - Father -
 - b. December 22, 1764
 - d. August 26, 1826 (*thinks born in Maryland*)
 - (2) Polly Lowe Thornton - Mother -
 - b. October 6, 1769
 - d. December 22, 1836 (*thinks born in Maryland*)
 - William Lowe - Father
 - _____ Crawford Lowe - Mother
 - Charles - Brother
 - William - "
 - Jacob - "
 - Nathaniel "
 - Joseph "
 - Philip "
 - Catherine - Sister
 - Elizabeth - "
- Married John Shoup

Children of George and Polly Thornton:

1. Lydia -
 - b. 1805 - Adams County, Penn.
 - d. about 1834

Married Leonard (Lenard) Shoup of Franklin County
2. Isabella (Isabel, Isabela) -
 - b. 1814 Adams County, Penn.
 - d. July 27, 1835

Married John Creps of Franklin County

Child -
 - Henry Creps -
 - b. about July 27, 1835 as Isabella died in childbirth.
3. George Washington -
 - b. March 17, 1815 - Adams County, Penn.
 - d. January 20, 1846

Married Elin Watt (Ellen Hall, Elen Holt) in 1838

Children:
 - Mary Elen
 - b.
 - d. January 15, 1846
 - George Elbert
 - b.
 - d. March 24, 1846

_____ son (*see pages 3 and 4 - discrepancy in death of children*)

Elin Watt

later married Samuel Suficool.
4. John -
 - b. June 26, 1817 - Adams County, Penn.
 - d. December 1835, Tommstown, Franklin County, Penn.
5. Levi -

b. May 19, 1819 - Adams County, Penn.

6. Mary -

b. June 6, 1821 - Adams County, Penn.

d. Dec. 24, 1856 Lime County, Iowa.

Married William Terman in 1844

Children:

Ann Eliza Terman

Joseph Smith -

d. Oct. 26, 1864

Catherine Elizabeth

Susanah Rebecca

Alma Jeremiah

William Terman

married another woman - Melinda Dowlan (Donlan),

had 3 children. First wife before Mary Thornton died in Nauvoo.

7. Jacob Calvin -

b. April 6, 1824 - Adams County, Penn.

8. William -

b. April 1826 - Adams County, Penn.

9. Elizabeth -

b. about 1829 -

died probably 2 years old (1831)

NOTE: When more than one spelling of a name appeared throughout the diary, all spellings have been shown. The history and diary are written completely in the words of Levi Thornton although arranged from material gathered from the several accounts of his life so as to include all details. As near as possible and when readable, spelling is also as in the original text. All notations or additions by the typist are in parenthesis. Any names or words which could not be clearly read were transcribed as nearly correct as possible and placed in parenthesis.

I, Levi Thornton, was born the 19th of May 1819 five miles west of Fairfield (sometimes called Millerstown) Adams County, Penn. in which town I received my schooling. I am the son of George and Polly Lowe Thornton. My father was born December 22, 1764. I think he was of Scotch descent. He died August 26, 1826, making his age when he died 62 years old. My mother was born October 6, 1769 and departed this life December 22, 1836. Where they were born I cannot tell, but I think in the State of Maryland. I do not know anything about my grandfather on father's side. My mother's maiden name was Polly Lowe. Her father's name was William Lowe and Grandmother Lowe's name was Crawford by marriage, her husband's name being Crawford. (A different writing states My mothers name was Polly Lowe. her mother's maiden name She married William Lowe.) My mother had six brothers, Charles, William, Jacob, Nathaniel, Joseph and Philip. There were two sisters, Catherine and Elizabeth Lowe. These are all dead. The dates of their deaths I know nothing about. My mother had nine living children, namely, Lydia, Isabel, George Washington, John, Levi, Mary, Jacob, William, and Elizabeth. They are all dead excepting myself and my brother. I was 7 years old when father died. He died August 26, 1826. Mother was left with a large family and having left a small mortgage on the farm the farmer who held it took the farm the farmer who held it took the farm away from her. It was through a small mortgage that my father gave to Lauren Johnson and he loaned out mother out of the hole farm son we were destitute of this world's goods. Consequently us children were bound out until 21 years of age, the girls until 18 years of age. I was apprenticed to the tailor trade, George Washington to the blacksmith, John to the weaving trade, the rest of the children being to small to put out to live excepting the girls. They went out to work and Mary she was bound for her age. She had eleven years to stay so we were all rented from home. I stayed 5 yrs with the man I was bound to, whose name was John Hensal, and not being able to sit on the board I was released from my master and came home. We then went to work, that is the boys, 3 of the oldest, George Washington, John and myself,

the other 2 boys were at home with mother. I then emigrated from Adams County with my mother and brothers, George and John and the 2 smaller boys, Jacob and William, to Franklin County, my brother John died, December 1835, much lamented by the family. We then moved up on the mountain one mile north of here. Here George W and myself lived with mother until 1836 when my mother died on December 22, 1836. This was another shock to us. We then got our elderly Aunt Elizabeth to keep house for us. So we lived together until the year 1837. On the 6th day of 1837 I was married to Eliza Ann Terman, daughter of Greenbury and Polly Terman, both of Franklin County, Pa. My brother George W still kept house with my aunt until the year 1838 when he married as you will see in the latter part of this history. I will here give the names of all my father's family, the first names. They were all born in Adams County PA. Lydia, born 1805, was my oldest sister and was married to Leonard (Lenard) Shoup. He lived in Franklin County, PA. Afterward he moved to Ohio in the early settlement of that state. She died about the year 1834 in Ohio. Isabelle my next sister was born in 1814. She married John Creps of Franklin Co, PA. She died when her first baby was born at the age 21 years and 10 months and 6 days and on July 27, 1835. Her boy was named Henry Creps. The last time I know Of him he lived in Lutersburg (Leitersburg) state of Maryland. He had a large family. (Name is spelled Isabel, Isabella and Isabela.) The oldest boy, George Washington, was born March 17, 1815. He married in 1838 to a girl by the name of Elin Watt (Ellen Hall, Elen Holt). He had 3 children, 2 boys and 1 girl. The boys died at Nauvoo, both small children. My brother George Washington died in Nauvoo, state of Illinois in the month of January 1846. His wife married Samuel Suficool and I think he died and I heard she took her oldest child , the girl, and went east. What became of the oldest girl I do not know. (See page 4, Paragraph 5.) John, my next brother, born June 6, 1821, died December 1835 in Tomstown, Franklin County, Pennsylvania. The next myself, born May 19, 1819. The next my sister Mary, born June 6, 1821, died on the 24th of December 1856. She came with me from Pennsylvania to

Nauvoo and married William Terman, brother to my first wife Eliza. His first wife having died at Nauvoo as also all his children but one which were 3 in number in 1849. She married this man and in the fall, 1844 he moved to St Louis. This was the time that Sidney Rigdon left the church of God. From here they went to Pennsylvania and from here to Iowa. Here she died in Lime County, Iowa. She died through hardship and trail. Her husband took to drinking and led her a terrible life. She left 4 living children, Joseph Smith Terman, Susannah, Rebecca and Jeremiah; three having died, namely the oldest, Ann Eliza, also the third, Catherine Elizabeth and Alma, he being the twin to Rebecca. Joseph Smith, next to the oldest, was wounded at the battle of Cedar Creek by the confederates of the south in the war of 1861, from which he died in Baltimore, state of Maryland, on October 26, 1864 and was buried in London Park Cemetery. Her husband married another woman by the name of Malinda Dowlan (Dolan). They have 3 children. They now live in Salt Lake City. The next was Jacob C born April 6, 1824. I left Jacob, who was younger than me in Pennsylvania in the year 1893 and went to Nauvoo, Ill. He stayed in Pennsylvania. The next William born April 1826. He was my youngest brother and I took him with me to Nauvoo and when we left Nauvoo for the Rocky-Mountains my brother, William, stayed in Iowa. Whether he is dead or alive I do not know. Elizabeth, don't know when born and died quite young. (I think born in 1829 and died when perhaps 2 years old). (Concerning George Washington, additional writing states: The next death was my brother George W Thornton who died at Nauvoo on January 20, 1846. He is the only one of my relations who died in the faith and just before he died his daughter Mary Elen died on the 15th of January and on the 24th of March his son, George Elbert, died. They were both small children. This was my oldest brother.) I will now give an account of my own family. I was married to Eliza Terman, daughter of Greenbury (Greenburg) and Polly Terman of Franklin County, PA on July 6, 1837. My wife was born June 26, 1820 in Franklin County. I was married in Tomstown, Franklin County, PA and we lived in Tomstown 4 weeks, then went to live with my mother-in-law, stayed here one year through the summer. I went to serve prentice to the mason trade at \$10 per month. In three months after going to the trade my master ran out of work. I then went to my boss to work for dratten man. When I left him my boss told me I could have all the man would give me so he gave

me 871/2 cents per day. I then went to Chambersburg and cut stone on the Franklin Railroad. Worked until December and when I settled up he gave me \$1.25 per day. I came home and set up house keeping and through the summer of 1838 I worked at masoning. On the 10th of June 1838 our first child, a son, was born in Quincy Township, Franklin County, PA. (near Waysborough). We called him Ephraim (Ephrim). We still lived here until 1839 and the moved to John Mons (Maughan's house. Here we had a girl born. We called her Martha Jane. She was born on the 18th day of July, 1840, in Quincy Township, PA. The next child we had was a son and we called his name John Andrew Jackson. He was born on the 13th day of August in the year 1842. This was my third child. (He was born in Quincy Township, PA. also). The next child was a girl and we called her Mary Catherine. She was born on the 25th of March in the year 1846, Nauvoo, Illinois. The next was a boy. He was born August 16, 1847 in Dodge County, Missouri. He was stillborn child as at least he did not live long after he was born. We called his name Hyrum Smith, the Patriarch of the Church of Jesus Christ. The next was a girl and we called her name Lydia Ann. She was born October 30, 1848 in Dodge County, Missouri. The next was a boy. He was born on the 25th day of May in Sullivan County, Missouri in the year 1850. His name was Joseph Brigham. We called him after the two prophets of God on the earth in the last days. (This was Peggy or Fern's father - notation by E Gibbs.) The next was a girl who was born on the 27th of December in the year of our Lord 1852. She was born in Great Lake Lake, Utah Territory. We called her name Liza (Eliza) Ann (Anne). The next was a boy and we called his name Levi.* The next was a girl. She was born in Utah County, Utah Territory. She was born on the 10th of March in the year of our Lord, 1855. (No mention is made of the name). Notation by E Gibbs states: This was Grandma Gibbs.)* Sarah Rachel was the next. She was born in the spring on the 22nd of March, 1856, in the American Frok settlement. On January 31, 1858 my last son was born to my first wife. (This would be in Farmington, Davis County, UTah. No mention is made of the name.)* I shall now drop back to the first of my married life. We remained in Quincy Township, Pennsylvania until the year 1842 when our second son, John Andrew Jackson, was born. At this time I learned to work at the mason trade and in the winter I learned to cooper. So I learned two trades at the same time after I was married. I prospered in property in the

outset of my life. After I got married though I labored hard and was industrious for I had nothing to begin with and I was poor but the Lord blest me.

_____ *Space is left for additional information on these children to be recorded if found. See pages 17 and 18 for children by second wife. Now until the year 1842 I was connected with no church on earth. I was just a careless indifferent man, caring for nothing but myself, although at times I had many serious reflections. I had three children and began thinking that I was showing them a bad example and decided that I would try and do better. I started to pray to God that if there was any true church on the earth that I might know it. I went to the different demoninations, among them the Methodist, to see if they agree with the scriptures, but found that they did not agree on many points. They told me they would take me into their churches in any way I would like to come--with baptism or without it. This I found was not according to the word of God in the scriptures. However, I kept on praying to God to guide and direct me in the ways of truth. Then I had a dream. In my dream I saw two men and I thought they knew what to tell me. A short time later there was a mormon meeting advertised. It was three miles from where I lived but I decided to go. So I went on foot in the dark and as I came to the door of the meeting house I saw these two men which I had seen in my dream. These two servants of God who came into my country from Nauvoo were name Daniel Carnes (Owens) and Jacob Foutz and they said they were sent of God almighty to preach the gospel of Jesus Christ, the son of God, and that they had a portion of the Holy Priesthood and that they were authorized to preach by the authority from Jesus Christ. After the meeting I invited them home with me and told them I wished to be baptized. So in a few days I was baptized on the 16th of December 1842 by Jacob Foutz in the creek Antetum Friedly's meadow in Franklin County, PA. I was in the 23rd year of my age and the first one to be baptized in this county. It was a cold day, froze, snowed and blowed. I walked half a mile in my wet clothes before I could strip myself, but I never felt better in my life for I know my sins were forgiven. I still lived in this same house until the fall of 1843 when I gathered with the saints to Nauvoo, but before gathering to Nauvoo I lived with the saints in Tomstown, where we had many a joy-ful time. At this date there was quite a branch of the church built up. About the first of the year 1843 I was ordained a Priest. I traveled with some elders, among them Br.

Lewis Zigler, preaching the gospel in the states of Maryland and Pennsylvania. The first man I baptized was old Father Zimmerman in Franklin County, Penn. When Brother Carnes(Owens) and Brother Foutz left for the west, they ordained William Terman, my wife's brother, an elder of the Tomstown Branch of the Church. We presided over that branch of the church until the fall of 1843 when we prepared to move to Nauvoo, Hancock County, Illinois. I moved 36 souls of this branch with me. I hired a wagon and went to Shampsburg (Shanksbury where there was a branch of the church in Maryland, and I brought a part of the saints with me to Nauvoo. I made sale and hired five horses and a wagon and driver to take us to Pittsburg, 160 miles from Tomstown. part of us walked and part of us rode to Pittsburg. Here we chartered a steamboat. From St. Louis we traveled down the Ohio River and up the Mississippi. We were three weeks on the way and landed in Nauvoo on October 8, 1843, all well but destitute as I had used all my means to assist the saints and had but one dollar in my pocket to live on, no house or home to go to. In the evening I went to see the Prophet Joseph Smith, the first Prophet of God in the dispensation. When I arrived there, his wife Emma told me he was upstairs resting after being harrassed and tormented by the mob all night before and was weary and too exhausted to talk to me. But she went up and told him I wanted to talk to him. He came down to see me and said he did not feel well and could not give me counsel. He said I should come on the morrow and he would advise me what I should do. When I returned to the company they had been to the city and found them places to live so I did not return to see the Prophet in the morning but went to hunt for a place to live. I located a house and moved into it and I kept moving around through the city until we were driven out in 1846. Though I did buy me a lot on Parley Street close by Brother Randel's. I bought the lot from Brother Jacob Foutz and he bought from A. Randel. I had some of my material ready for building when the mob commenced to rage. We were then obliged to quit building and prepare to go West. When we first arrived at Nauvoo there were many of my company wanted to go back. They thought Nauvoo was a very wicked place because there was a man who called himself an elder came into the room where we were and cursed and swore at a great rate. This, with a great many other things, they found fault with and it made them feel that Mormonism was not true, that Joseph Smith was a false prophet. and these my brothers and sisters were

discouraged but I labored with them day by day and persuaded them to stay. Nauvoo was a very hard place to earn a living. There was not much chance to get work. I did not suffer much for food to eat though there was many of the saints that did suffer almost unto death and some for want of the necessary of life did perish when they were sick. I went to work at masonry for Dr. Foster on a large brick house east of the Temple. Then I built a house for sister Rebecca Hibenger and her sister Frisy Snider and also her sister Mary Marstellan and two boys belonging to the first two named women. I built their house for the consideration of having part of the house to live in that winter. So we lived with them through the winter of 1843. We had little to live on and I walked three miles night and morning and made tough white oak rails for 50 cents per hundred and ate white cornbread which would freeze so hard through the day that I would have to mash it with the back of my ax before I could eat it. Although provisions were low in price, corn 12 cents per bushel, pork from 1 cent to 2 cents per lb., it was hard to get the money to buy with but we rejoiced in the gospel of Jesus Christ notwithstanding all these hardships. We moved from the house by the river up on the bench and so we kept moving until I bought a house of my own. In this we lived until a short time before we came west. The last house we lived in at Nauvoo was Edward Martin's where Mary Catherine was born. She was our 4th child born on March 25, 1846. This is the spring we left the city of Nauvoo. This was also the summer the Prophet was slain. I will say this, that from the time I came to Nauvoo until the time we were driven out it was one continual scene of trouble and persecution. The mob burnt a great many of our houses and grain stacks with a great deal of other property and some lives were lost. We had no rest day or night and on the 27th day of June they murdered our Prophet Joseph Smith and Hyrum, the Patriarch of the church. They were killed by an armed mob of 150 men painted black and red and under command of Col. Levi Williams at four o'clock in the afternoon, both receiving 4 balls. John Taylor and Willard Richards, two of the 12 Apostles, were in the room at the same time. The former was wounded with 4 balls. The latter was not touched, through the mercy of God. The Saints in Nauvoo knew nothing of the murder at the time. The Governor pledged the faith and honor of the State of Illinois that the Smiths should return to their family and friends at Nauvoo. We did not expect such a tragic end. The sad circumstances as they transpired will never be erased from the

tablets of my mind. Before the death of Joseph he told the Twelve Apostles that his work was about done on earth and that he would now roll the work upon their shoulders meaning the twelve, although they did not think at the time that he was going to be taken from the earth but so it was. Joseph said to those brethren that were over the river with him, for he had started for the Rocky Mountains to search out a place for the Saints to go where they might rest in peace, that inasmuch as they wanted him to come back to Nauvoo he would. These men that were with him were weak in the faith and feared man more than God and most of them since have apostatized and died. They told Joseph the city would be destroyed and gave him no rest until he gave himself up. Joseph calmly told them if his life was of no value to his friends it was of none to him now. Said Joseph, "I am going as a lamb to the slaughter and it will be yet said of me he was murdered in cold blood." He then came back with these men. At this time I was gone to St Louis for work and hearing through the papers that the mob was raging I took a boat and went home to Nauvoo where I had left my family. When I returned I found them all well and found Joseph on parade with the Nauvoo legion and everything in commotion. I took up arms with the rest of my brothers. This was on the 20th of June and in a day or so United States troops came into town to take away our arms and also took Joseph and Hyrum went with him as also John Taylor and Willard Richards. They were taken in the evening. Joseph was full of sorrow. I was standing besides Joseph's horse at the time for he was on his favorite old Joe Duncan and he turned to the officer of these troops and he said, Will you please let me go and bid my family one more farewell." The officer said yes so Joseph rode from the Masonic Hall down main street to the Mansion and came back in a few minutes. Hyrum came riding from northwest across lots and fell in with Joseph and they both rode off together. This is the last time I ever saw Joseph and Hyrum living. I have at many times felt like weeping for them. Our beloved Prophet Joseph and Patriarch Hyrum are two of the best men that ever lived on this earth for they were men of God. I have seen these men and talked with them. I have heard them preach the word of God. I have seen them when their lives were hunted by day and by night by gentiles and apostates and the hosts of hell. They were then lodged in Carthage Jail to await their trial. They were tried for destroying the Nauvoo Expositor, a paper that the apostates and anti-mormons had got up to expose mormonism. Joseph

being mayor of the city and this being brought before him, the city council considered it a nuisance; therefore the city charter had a right to remove it on their indictment. They came clean, nothing being found against them. They were tried before the gentile court. Then the apostates swore out a writ of high treason against him. They were then taken back to jail again and then those apostates said if they would give the Smiths a fair trial they would come clean again so says they now we must go to work and murder them so they went to work. Apostates and Gentiles committed the deed together. I remarked before the last time I saw them was when they lay dead in his own house, The Mansion, in the great city of Nauvoo. This was the 28th of June 1844. This cause me great sorrow and trouble but the Lord suffered it to be done for his own glory. After this transpired it cast a terrible gloom over the whole church. These were days if sorrow after they had murdered the Prophet and Patricarch. We hardly knew what would be done. The twelve were all gone on mishons except John Taylor and Willard Richards being in prison with him. When the mob had killed Joseph and Hyrum they thought that Mormonism would cease to exist on the earth but God raised up another Prophet who was Brigham Young. When Brigham Young. came home, he being the President of the twelve and the man on whom the responsibility rested, he began to reorganize the church. He stood in the same place that Peter did when Jesus was taken from the earth. Sidney Rigdon was trying to get the people to believe that he was the man and some did go with him but he was put to an open shame for when Br. Brigham spoke we knew he was the good shephard of the flock and we did rejoice. He said there was a spirit here to hurry maters to reorganize the church. He said as for himself he would rather sit down and mourn for forty days and nights then to commence to reorganize the church but it had to be done so he comenced to reorganize. We soon became more reconciled to our fate for the spirit of Joseph rested on Brigham insomuch that many of the saints would stop their ears and turn their backs toward him and when they had heard him their backs toward him and when they looked upon him it was Brigham. At this time I was ordained a seventy in the eleventh corum which was the last one that was made at that time and Br Brigham said that inasmuch as it was the last one that was made at that time it should be his. I believe it was July 1844. The mob quieted down for a while but this did not last long. They were determined to exterminate

all the Later Day Saints, so they commenced to burn the Saints' houses and grain and the Saints were compelled to move into the city of Nauvoo for protection. This continued until the fall of 1845 when the Presidency of the church made a treaty with the mob agreed to never winter another winter in the United States. This the mob agreed to so we organized into companues of hundreds to build wagons and so on. On the 4th of Febuary the saints commenced crossing the Mississippi River and so continued until the next September when the mob came upon the saints 1800 strong when there was only 125 of men left. They fought 3 days and on the 3rd day they made a treaty with the mob. The mob gave the Saints a reasonable time to leave but on the third day they drove the Saints across the river at the point of bayonet. All through this time we remained in Nauvoo until 1846 we had to stand on the defensive with our guns in our hands as it were and work on the Temple with but little to eat and so built the Temple of the Lord. when the Temple was finished in the winter of 1846 we recieved our endowments and then left for the Rocky Mountains. I will make mention here that before we started west for the Rockies our daughter, Mary Catherine, was born. She was three weeks old before we started on the road. One morning when we camped my wife left the babe lying in the wagon and went to milk the cow and some of the sisters that were with us threw a feather bed on top of the child in the wagon smothering her. To all appearances the child was dead. I thought we would have to bury her but we all felt so bad I called the elders to lay their hands on the child when to all our astonishment the child came to life and lived to be 25 years old. This was the power of God. In the spring of 1846 I left my home of all I had in Nauvoo and started for the wilderness across the river. I had nothing but I 1 cow and 1 wagon, that I built. Through the winter I was camped on the rivernot having anything to pull my wagon and not much to eat. So Bro. Jacob Secrist gave me a yoke of oxen by me letting Bro. Zimmerman put some of his luggage into my wagon. So we started together, Bro Jacob Lecrets and family, Jacob F Secrist and family, and also Br. Zimmerman. We four familys traveled together as far as Garden Grove. Garden Grove was a place where the Saints stopped to raise grain that they might have something for the people to eat. We had several of these stations between Nauvoo and the Missouri River. The sufferings of the Saints was beyond all description. Many died of hunger and necessities of life. Garden

Grove was 250 miles from Nauvoo. Here we all stayed. Br. Secrist went on. I stayed and put in some crops, then I went down into Missouri to work for something to eat with John Zimmerman, Isaac Lany, Jacob Lecrets. We stopped in Claye County and mowed grass for 25 cents per day. In August John Zimmerman and myself stayed together and worked for 1 month and then fell sick with fever and ague. We hired a man by the name of John Brown to take us home to Garden Grove where my family resided. I found them all well there but I lay sick for three months before I was able to do a day's work. We both got well at the same time. I then was counselled by Pre. David Fullmer to move to Missouri and work to get an outfit to go still further west for we did not know how far west we would go. So I loaded up my family and moved to Dodge County, Missouri and commenced to work to get means to move west with the saints but here my family fell sick and I came near losing some of them, four of them being sick at once, but through the mercy of God they were saved. I carried them on my back near a half mile and baptized them and laid hands on them and they were healed by the power of God. I stayed here two years and then moved to Salavan (Sullivan) County but our enemies tried to mob me out of the country. It is near to Jackson County where the Saints were driven out. This was a wicked place. I remained here three years before I could get a team to come West. I once had my team about ready to start when three of my oxen died and left me with one ox. Therefore I had to stay here until the year 1852 when I got ready and started out for the valley in the midst of the Rocky Mountains with my wife and 6 children. We traveled with the Rosel Jackson family until we came to Omaha. Here we organized into the first company that crossed the plains that season. Ezra T Benson, one of the Apostles, and Thomas Mckinsey, were then the organizing committee and James Jeppson was captain of my company. We left Missouri Basin about May 1, 1852 with oxen and teams. The name of the company was the St Louis Independent Company. We traveled 1,000 miles through wild country and Indians, were three months on the way and arrived in Salt Lake City on Aug 15, 1852 (Some accounts say August 20) all well after passing through cholera and all kinds of hardships, sickness and suffering. We had one old wagon and four oxen and four cows. We were destitute of the comforts of life except a few clothes and a very few too. Br. Brigham came to where we were camped and he said if our sacks were empty his

were full and signified as though we could have plenty for there was plenty beans. The next day we went to conference which was called for the purpose of sending out elders to nations of the earth. Over 100 were called. I went to work in the canyon, hauled the logs and put up a house on Brother Rockwood's land and then I went to coopering for my living that winter. I farmed on shares for Brother Rockwood the next summer and also built a house for myself on Mill Creek, six miles south of Salt Lake City. This was the year 1853 and I lived here through 1853 and 1854. July 1854 I put in a crop. This was the spring of the famine as the grasshoppers had taken our crops for 2 years previous. The people suffered everything but death. No one died as all the people divided as long as they had anything and the Lord did magnify our bread stuff to that extent that some of the brethren measured out of their wheat bins twice what they put in them. In the spring of 1855 I moved to American Fork, thirty miles from Salt Lake City. Here I bought a place and had a house and lot in the town and had 35 acres of grass land and we had the privilege of fencing all the field that we wanted. In the spring on March 22, 1856 Sarah Rachel was born and on the 27th of that month I had Ann Eliza Secrist sealed to me. I then sold out my home and moved to Farmington, Davis County, to a place that Brother J F Secrist took up and started to farm. This was a claim of land that Bro. Secrist left when he went to Journey (could be Germany) on a mission and died on his way home of colery. I left my first wife in the town of Farmington and took my second wife on the farm, she having 4 children living and one dead. I lived on this place Bro. Secrist had taken up from March 1856 until the year 1871 and put on all the improvements that it now contains and took care of Bro. Secrist's family which was 7 children and his wife. Three of these children were begotten by me and four by her first husband. the names of her first four were Louisa and Mary Lise, Jacob Moroni, and Heber Nephi. Her first by Bro. Secrist, was scolded to death when about one year old. My first by her was Levi Jedediah, born January 15, 1857. The second and the third Hyrum and Ann Lucrecia. (No dates of birth are given). Through the summer of 1856 we were prospered and the Lord blest us and in the month of September Br. Jedediah m Grant came to the town of Farmington and comenced a reformation among the Saints of God and his works with the exception of the First Presidency. The people had to repent and make restoration to God and their brethren for they had done many things taht

was wrong and they had great need to repent and they did repent and humble themselves before God. When Br. Grant weighted the people in the balance and found there was not a man or a woman but what was lacking some apostatised, others went by the board and some were cut off for their iniquity while others turned to God shortly after the reformation commenced. At this time my bishop put me in to go round to teach the people which was a very responsible office. In the fall of 1856 I was called by my bishop to go and meet the Saints who crossed the plains with handcarts. Some of them started too late; consequently, were caught in the deep snows. I knew nothing about going until the evening before just as I was going to wash my body to go to bed Br. Smith and Burbank(?) came to my house to warn me to be ready by the next morning. I complied with their request and got ready and went the same day as far as the great Salt Lake City and the next day I started out for the plains with the Farmington Company, Br. Harrison captain. We traveled for the first day after we left the city over the big mountain and camped for the night and the next morning we rode out and camped the next night in the canyon. Next morning left for Bear River and camped overnight. Next morning left for Fort Bridgen and camped that night on Blacks Fork. Left next morning and camped at night and camped at night at Blacks Fork. Left next morning and camped at night on Hams Fork. Camped next night on Green River. Camped next night down in Green River 3 miles below until next day was the first Thursday in the month that was fast day. We held fast meeting and prayed that God would reveal to us whether the handcarts was on the road or not but we got no word from the Lord. All was dark and gloomy, the weather being cold. We sent out an express to see if we could find out something but the was so severe the horses would not face the storm so they came back in the evening being partly near frozen. Just after our express arrived there came an express to our camp that was sent from Brother A Call's camp which stayed over night with us and brought us news from Br. Alfred's camp. He was camped on the Pacific Spring with the provisions for the company of saints that was on the plains. The news was brought to us by Br. Vancot and Br. Spencer which was that the saints could not be on the road and we were told to go back to Green River.////////// So we started for Green River and got there in the evening. This was the coldest day we had all the trip. One man like to froze to death and if we had not turned his

horses out and tied his wagon behind ours he could not have lived and we made him run on the road so as to get him warm and by so doing we saved his life. We went on to Fort Bridgen and got there in the evening and stayed three days and Br. Joseph Young came from the east and brought word that the handcarts were on the road so we had to go back and do our first work. The same night that I came to Fort Bridgen I lost my horses and could not find them for the space of four days so this left me behind my company did. When we found the Saints with the handcarts they were destitute of the comforts of life. We found them in snow drifts badly frozen. We took them up in our wagons and made as comfortable as possible but many died after we got them in our wagons. Many had died before we got to them. This was the most horrible sight I ever saw. Many who went out to meet them were also badly frozen. We got home after 35 days travel, in all traveling seven hundred miles. We got home about Christmas time. The Saints in the valley thought that we were perhaps frozen in the mountains for the snow was very deep and it was very cold. A great many froze their feet and some their noses but after all the hand of the Lord was over us and we got home safe. found my family all well, lost nothing except my flax which stayed in water too long and spoiled. This was considerable loss. In the summer of 1857 the United States sent out what was called the Buchanan Army because he was the President of the United States at this time. We never knew they were on the road until July 24, 1857. This year we raised crops and the fall I was called on with the rest of my brethren to go out to meet the army. We went and when we got to Echo Canyon we went to work and built breastworks while some were scouring around through the mountains watching the enemies. We were gone about 3 months until our enemies were obliged to put into winter quarters, the snows having fallen so deep they could not move any further so we came home. this winter we prepared to move south so that by the 1st of May there was no one living north of Utah County. President Buchanan then sent 2 comisheners to make peace with the mormons. The names of these men were I w Powell of Kentucky and Ben McCullough of Texas, so President Young told us to move back to our farms so we came back again. (Detailed account of this period found in daily diary.) I remained on the farm until the year 1869 when I was called to go on a mission to the United States in company with Bishop John W Hess of Farmington. We started on the 20th of November. I

took my second wife with me altho at this time the congress of the government was legislating upon polygamy and some thought all polygamists would be put to prison but President Young told me to take my wife along and if they should ask me if this was my wife tell them yes this is my lawful wife and if they ask you if you have more tell them yes. I done so and was blessed. I returned home in the spring 1870 after traveling through Franklin County and also Adams County, Pennsylvania and part of Maryland and also Virginia, also visited New York City, traveling in all about 6 thousand miles by railroad and in boats. I returned home March 1870 and went to putting in my crops and attended to the same. On the 30th of April I fell sick. I was taken to Salt Lake City and was doctored by Anderson and Richards. Came home in about 2 weeks. I got I could get about again so harvest came on, not quite well I got on to the reaper and went to cutting wheat. This gave me a setback. I was then worse than ever; for two months I could neither sit, stand nor lay so I had to walk my room from morning until night until I got so weak that I could not walk so my family took me to Salt Lake City to have something done for me. I lay in the city about 7 months. Had about 10 doctors in all and they done me no good that I know of. I was taken home in about the 1st of March 1872. In the time I lay sick Bro. Geo. Q. Cannon, one of the twelve Apostles, come to see me and laid his hands on me and told me I could get up and walk. Yet at the same time I could not move any part of my body from my waist down to my toes for I was dead being paralyzed. I had hot rocks put into my bed and had large pieces of flesh burned from my legs never feeling it a particle. Nevertheless after that I began to get better until I could walk again. So here was another manifestation of the power of God and in 1874 I got so I could work again. In this time my second wife and her children became dissatisfied about the land that Bro. Jacob F Secrist took up on which I had moved and had put on all improvements and had also bought the land from the government and paid for the same. They wanted all the land and the improvements so they cited me to a Bishop's court and they divided the land giving her children equal parts leaving her and me with 10 acres each and the house and orchards which I was to have until my death; they all agreed to this. I got a surveyor and had it all done according to order, got their deeds all made out. They then would not have them so they took me before President Young and his council and several of the Twelve Apostles. They said that I had not enough, but

President Young said if I was satisfied he was, so I left it as the Bishop's Court decided it. My second wife then wanted a bill of divorce. President Young gave her one and I signed it for her. I then sold my land to her and her son-in-law and moved to Cache Valley taking with me my first wife, my youngest daughter, my youngest son by my first wife and Lize my next to youngest daughter. She was married to Charles Scott Hall and he being then in Cache County I was taking her to her husband with her 3 children, 1 girl and 2 boys, the babe 4 weeks old and when we traveled as far as Richmond, Cache County there was a large hole in a bridge and we had to cross. One of my animals sprang across the hole and threw the front wheel in the hole so suddenly that it threw me and the mother of the two smallish children and her two children and myself out of the wagon knocking us all speechless. The wheels both ran over my legs and over her oldest boy Charles mashing in his ribs. when I came to myself the mother of the child was off from the wagon holding her little boy exclaiming: "Oh my child is killed." By this time I pulled myself up by the wheels of the wagon as I could not stand on my feet. I cried out to her to bring me the child. I took it and laid my hands on it and gave it to its mother. I then began to examine my legs to see if there were any bones broken and found that there were no bones broken by very badly bruised so I told her to get into the wagon and we would drive to Richmond and the child got better and when we came to Richmond we stopped at Bro. Hobsons and we called in the elders and we laid hands on the child again and it still gained strength and now it is a fine boy, thank God. We traveled on to Franklin that evening and it seemed as though Satan was determined to destroy the child but we kept on praying for the child until it waxed well. We stopped a week or two in Franklin. I took a look over the country but found nothing to suit me so I bought a place of Hugh Moon's widows for twelve hundred dollars and went back to Cache to get my family. When I returned the two women who had married two men who had run into debt to the amount of ten hundred dollars so the creditors were going to stay the money in my hands so the women would have got nothing for their place so I gave them back their farm. I then looked over the country and concluded and concluded to take up some land and build me a home in Portage. I commenced by putting up a house and corals and fencing a lot. I then filed on some 40 acres of land in company with Cumer Green, he being the one who done the filing. On the 14th of December 1874, Sarah

Jane Howell was sealed to me while in the city on the night of the 14th of December I walked out in the dark and fell into a cellar pite and got badly hurt so that I did not recover until this day, february 6, 1885, but am better and hope to be well soon. I still remain helpless, sometimes bedfast and sometimes I could get around with crutches. In the month of October 1878 Elizabeth Spalding was sealed to me over the alter by proxy and at the same time 3 of her sisters, Amy Spalding, Anna Spalding and Sarah Spalding. these were dead sisters to Elizabeth. I had these 3 last names baptized for by proxy and sealed to me. In December 14, 1874 I had my grandfather Crawford and wife baptized for and several more that I will name here at present. Grandfather Crawford was my mother's grandfather. Then comes my father, George Thornton and Poly Low, his wife; my brother-in-law and his wife, Leonard Shoup and Lydia Thornton, his wife; my sister Isabella Thornton, wife of John Creps; next my brother John Thornton; the next name my uncles on my mother's side, Charles Low, Jacob Low, Nathaniel Low, Catherine Low; the next, my grandfather, william Low, mother's father and wife were sealed together. All these names except Elizabeth Spalding that was sealed to me over the alter will have to get their endowments by proxy. I will also give the names of some dead women taht died ever having been married. I with these, if it be the will of the Lordto be baptize for by proxy and go through the endowments for them and have them sealed to Levi Thornton. Their names are as follows: Mattie Chamberlain born 1853, State of Pennsylvania, died in same state in 1873. Augusta Chamberlain born State of Pennsylvania in the year 1858, died in same state 1875. Amenda Fourny, born Waynsboro, Franklin county, Penn. Died in the same place March 7, 1883. She was daughter of Lewis Fourny. Mary Rowe, born October 20, 1819, died in Waynsboro, Franklin County, Penn. Elmira Wood, daughter of J and E Wood, born June 14,1873, died in Greenwill, Dark County, Ohio on January 24,1885. Lessie Newcomer, born February 1, 1847. died in Franklin County, Pennsylvania January 30, 1884. Mary Haeflich, daughter of William Haeflich, born August 31, 1838. Died April 17, 1885. Ida funk, born April 25, 1868. Died april 19,1885. Fannie Morrison, born December 20, 1850. Died July 1,1885 in Waynsboro, Franklin County, Penn. I have done the names of the dead that I have been baptized for by the help of my daughters, Liza and Sarah R. First my father, George Thornton, born December 22, 1764; died August 26, 1826. The

second, my mother Poly Low Thornton, born October 6,1796; died December 22, 1836: (Other accounts give birth as 1769 which would seem to be correct.) Third, my great grandfather Crawford and his wife. Fourth, my grandfather William Low and wife on my mother's side. The fifth, my oldest sister Lydia and her husband Leonard (Lenard) Shoop (Shoup). My sister born 1805 Adams County, Pennsylvania. The sixth, my sister Isabella was married to John Creps. She was born 1813 in Adams County, Pennsylvania. She died in Franklin County, PA. (Other accounts give her birth as 1814.) The seventh, my brother, George Washington Thornton. This my brother belonged to the church but never got his endowments. He was baptized 1842 in Franklin County, Penn. He was born in Adams County, Penn March 17, 1815; died in Nauvoo, Hancock County, State if Illinois, January 1846. The eighth, John Thornton, the next older brother was born June 26, 1817 in Adams county, Penn.; died December 1835. He has been baptized. The next sister, Mary. She married William Terman. She never had her endowments but I think she was baptized. The next my brother William, born April 1826, in Franklin County, Penn. He went up to Winter Quarters and he married there. I have heard nothing since but I think he is dead. I had a sister, she died quite young, perhaps 2 years old. I cannot tell what year she was born but I think it was 1829. Her name was Elizabeth. My brother Jacob Calvin's name I left out having his correct age. I think he was born April 6, 1824 in Adams County, Penn. He was baptized when he was about 18. I left him in Pennsylvania when I went to Nauvoo and he stayed and forgot Mormonism. My sister Susan Terman was born 2, 1851 in State of Pennsylvania and died August 13, 1884 in Pennsylvania near Harrisburg. (She has never been mentioned before and it would seem she is a sister-n-law.) (For more detailed information on brothers and sisters of Levi Thornton see pages 2,3, and 4.) (December 23, 1879) I now write to correct concerning the reorganization of the church. It was October 8, 1844 that I was ordained a Seventy and my first ordination took place avout January 1, 1843. I received my endowments in the Nauvoo Temple in the spring of 1846 but my wife was not sealed to me until the year 1856. I think this is correct. I am yet alive, thanks to my Father in Heaven, and have had the privilege of giving some of my children their partriachal blessing and hope to live to give the rest theirs. They are yet young and it is not to late for them to repent and I think they will repent and my prayer to

God is that they may repent that God may forgive their sins that they may be great men and women in the Kingdom of our God, that the work that I cannot do that they may finish it under the tradishon of our fathers. In the day that I live it causes a man to have much trouble to have a large family in the midst of this wicked and corrupt and ungodly generation. Oh the corruption and the wickedness that is now upon the earth! But it will not be long before God will sweep away the wicked. They will be turned into hell with all the nations that forget god. I don't know but I have said all that is necessary on this subject. I have no emnity against any person except those who do not keep the comandments of God.