GEORGE PECTOL 1805-1869

This material had been compiled by Golda Pectol Bush, Elainore, Sevier Co., Utah and submitted by her and Devona Pectol Hancock, Salt Lake City, Utah. Both are great granddaughters of George Pectol who came to Utah and the Salt Lake Valley, August 26, 1850 in an organized company and who on September 6, 1950 arrived in Manti, Utah making his home there. He was among the first settlers of that town and did much to develop it agriculturally. He was the first City Clerk of Manti and member of the First High Council, April 3, 1851. He was. He was a good man and built many homes in Manti. The first year they lived in a dugout or a basement house and were bothered considerably by the snakes. However, according to an engraving on the fireplace built a comfortable home which was completed in 1851 and was a two story structure. To my knowledge after more than 90 years it is still being lived in, but it has been remodeled and is a very modern home. He won a first prize for having the finest field of grain in Utah at one time.

His history begins with his birth 17 December 1805 in Sullivan County, Tennessee, the son of Peter Pectol and Elizabeth (Lidikay). The Pectol family moved from Tennessee to Floyd County Indiana, where he, George Pectol, met and married Sarah Reasor, a daughter of Fredrick Reasor and Sarah Webster, who was born April 8, 1810 in Shelby County Kentucky and moved with her father and family from Kentucky to Floyd County, Indiana.

The marriage of Sarah Reasor and George Pectol was performed by the bride's Father, who was a Baptist Minister, on November 8, 1828 in the above mentioned place. For the next five years they lived in Indiana where he run a sore, according to ledger dates, then moved to Madison County Missouri. Here he owned and ran another store. Through contacts in his business he secured a Book of Mormon and became interested in Mormonism. His primary reason for coming to Utah was his membership in the Church and his testimony and unwavering faith in the principles of the Church of Jesus Christ of Latter Day Saints and to which convictions he was ever faithful until the time of his death.

The following is a condensed portion of an original diary written in his own hand writing and is a remarkable account of his and his family's activities from this point until death. There are a number of pages missing at the first of his story, as well as a number throughout the entire history. An interesting fact pertaining to this diary is that it has been recovered along with its old sore ledger and account book of his. The bookkeeping is just something we "read about in these days" and the varied merchandise he sold along with its pricing is typical of old time "Cracker Barrel" country store types. His recorded testimonies in this book, as to the truth of the Gospel of Jesus Christ of Latter-Day Saints, are outstanding in faith promoting as he was deeply religious and so much wanted his family to be the same.

This one hundred and eleven year old story surely must have been preserved for a purpose. It has traveled from Madison county, Missouri to Manti, Utah from there to St. George, Glenwood, Caineville, Grover, Teasdale and Torrey, Utah. There it was found by my parents Mr. & Mrs. E.P. Pectol, after the death of our grandfather, George Peter Pectol who died in 1929 and who had faithfully preserved and kept this diary among his most cherished possessions, unknown to any of his family until the above mentioned date.

There is a prophet on earth, that an Angel will visit the earth, or that there will ever be revelations given to men as in the days of old. They contend that they have a Bible and that contains the Word of the Lord, and all that he will ever give, for that is enough, the Latter-Day Saints only exempted.

Now when I rightly begin to look at those things and impartially investigate them, and seek for truth with a determination to embrace it as I found it, and prayed to God for His spirit to direct me aright begin to see here and how the Christians of the day came short of the ancient faith and order of the people of God, and I begin to realize the need of the gifts and blessings that was anciently enjoyed by the Saints, in the meantime the Book of Mormon came to my hand which I determined to receive in truth, let it be where and what it might be, I therefore read it with prayerful attention and let me here say that every page of that book carried the strongest testimony of its own divinity.

I always thought I believed in the Bible and the religion of Jesus Christ. By the time I read that good book half through, my Faith in the Bible and the religion it presented was greatly increased and it was strongly confirmed, the Bible bore the testimony in favor of the Book of Mormon and the Book of Mormon in favor of the Bible and the testimony was so great that by the time I had read that book half through I was fully convinced that both the Bible and the Book of Mormon were the same. I therefore soon determined to go to Nauvoo to where I could see and hear of the Mormons for myself, for I had never heard any these people preach nor did I know of their faith or principles of Religion. I had learned through Br. James P. Brown that they professed to have the gift and blessings among them that the ancient Saints had. As I had become satisfied that the Book of Mormon was what it professed to be, I thought that it was a strong testimony in favor of Mormonism, so much so that I could not reconcile myself not to go to Nauvoo, I therefore went and took my wife with me. There I soon had an opportunity to hear Elder Seric preach a discourse of the First Principles of the Gospel. I believed what he said immediately after the discourse I asked for Baptism, which was granted, and the next morning, March 29, 1846, I went down to the river with many others who was baptized by Br. Serine. We were also confirmed by the laying on of hands for the gift of the Holy Ghost, which blessings I received according to the promise. On the way home, on the 30th day of March, my wife was also baptized and confirmed and on the 31st we left Nauvoo for home. While on our way to St. Louis I got acquainted with Br. Barnham, who inquired whether I had been ordained or not. He told me that I should be Ordained an Elder when we got to St. Louis. Accordingly after we landed there he took me to the President of that Branch and laid my case before him and he told Br. Farhn to ordain me if the spirit so directed him. He accordingly took me to another house and ordained me an Elder in the Church and in another few hours we went aboard another boat and went to St. Genevieve and from there we walked home.

After we got home our neighbors many of them came to see us and hear what we had to say respecting our visit to Nauvoo. I endeavored to present the truth to them to the best of my ability. It had quite an effect on many of the people around us, some seemed to like the ideas and principles I presented to them and seemed willing to hear for themselves and receive the truth whilst others raged and rejected nearly every word that I said. It was said that I was a liar, knave and many other hard names, but I knew it was the truth then as I ever was truthful. I know

that I was honest and also that my designs were as good as before I joined the Mormons. My word was considered good as any man and I never was accused of dishonesty or any deception as I knew of, but soon after I was called by some a liar and some dishonest, and by some that I was deceived and others that I was disillusioned by the Mormons, some thought that after while I would see my folly and retract, and some thought it no more than right to take me through a course of spirits, as they called it, while some others contended that it was not lawful for a Mormon to live in the State; and then there were some others that contended that if there was any driving to be done, that they wanted to do it. Others contended that Pectol was an honest, truthful man and had done no harm and he should stay as long as he pleased.

I had a meeting at my house and presented some of the reasons that I had for joining the Mormons, a short time before I left Madison County, Missouri in 1846. At tat time it was said that some seven or eight men met in a thicket no great distance from my house for the purpose of lynching me and sent one of their company to see how the feelings were and if it seemed that their purpose could be carried out without making a fuss among the people that he should return and inform them. He stopped for quite a while with us, then he returned but inasmuch as he found that a majority of the people would stand up for me, they finally thought it best to abandon the contemplated design of whipping.

I will here say that this company, as I was informed, were, most of them before I embraced Mormonism, my former friends and especially their leader Henry Shooch. I do not know that the above is correct but I was told so by some of my friends afterwards. I know if it was the case, it was not because I gave them my provocation, except my embracing what was called Mormonism. I had done them no harm, I injured them in nothing, nor did I harm anyone else. My only motive was to do right, to do good unto all men, to lead an honest upright life and to do the best of my ability to live peaceably with all mankind.

I will now remark that William T. Carrell, born Sept. 1819, and died April 8, 1892, a native of East Tennessee, later of Knox County, Indiana, and my eldest daughter Dorothy, were married by a Methodist preacher on January 1843.

When we left Madison County in 1846 he had his family, myself, wife and one child started along with us. They had not yet been baptized into this Church, but as we went on our journey, being camped on the bank of the river, on _____ 1846 at the close of our evening prayer, he demanded Baptism of my hand and I went down to the river with him and baptized him and confirmed him. Not long after He went with us, stopped with us and we have all lived and worked most of the time together until I started to the Valleys of the Mountains. We were blessed in our labors and increased our property. When I left Council Bluffs for the above reason and primarily because his wife was expecting a baby he would not submit her to the strain and hardships of starting out in this condition, he therefore resolved to stay another year and he was greatly blessed in doing so. He came on in 1851 with a comfortable outfit and came to Sanpete and settled in Manti by my side and we went to work on the same principles that we did in the states in connection one with another, not in joint partnership but assisted one another in our labors and when either of us had need of assistance in means, and the other could supply it was done.

I will now make a few remarks on the events that passed while on our journey and while stopped in Jackson County, Missouri. I often endeavored to preach the principles of the Gospel, the principles of Salvation. Often had my mind been illuminated by the Holy Spirit of the Almighty, both in speaking and meditation and in praying, etc. Also I was blessed with a faith in the work of God that I had embraced and with firm determination to go ahead in it. I had learned that the Principles of pologamy was incorporated in Mormonism and I believed it to be right in as much as it was practiced by ancient Saints and Prophets of God. But I didn't teach it. Had my wife of learned at the beginning that Polygamy was incorporated in the principles of Mormonism, she would have not started with me from Madison Co. Missouri. But I knew it was better for her to come along where she could learn not only that but every other principle that pertains to Salvation, even those that I was ignorant of myself. Perhaps it would not be amiss to make some remarks respecting our stay in Jackson Co., Missouri for that was the county which the Latter-Day Saints were driven from and there was a spirit of opposition, in some perhaps a little more than was common in the world but not a great deal. I find that among those that reject the Gospel, that they sanction and justify the persecution and drivings as much as those that were with the mob that done it. I found as warm friends in Jackson Co., as I did in Madison Co., and I found as hostile enemies there as I did in other places and not much more so I found some men in Jackson Co., that were ready to hear the Gospel as I did in Madison Co., but I found some in both places assented to the Principles that I taught them, but I could not prevail to them to embrace them. I will relate one circumstance I taught Mr. James Dayley the principles as it was anciently taught, as it now stands in the Bible, with many of the predictions of the old Prophets concerning the latter days and proved it to him that they must be fulfilled somewhere near the present day according to the signs of the times. He so far believed them and to tell me that if I would preach those principles publicly in one year I would raise a church of more than one hundred members, and at another time said that if he had the whole world at his command he would give it freely for the knowledge that I had in the Principles of Salvation.

I had never told him that I was Mormon or that those principles were incorporated in that order of things. I taught them as the principles taught in the Bible and never told him that they were now Mormonism or incorporated in it. I now felt to inform him on this part of the subject. I accordingly did so. I told him that what I had taught him was all incorporated in what was called Mormonism—that was the people and the work that the Bible declared that God would set up in the last days and by it he would judge the nations of the earth, etc. This was like a death blow to him, he saw it in a moment that if he embraced it he would sacrifice his good name among his associates, and all manner of evil would be charged upon him, guilty or not. He could see at a glance how the Mormons had been treated, he realized that if he became a Mormon he would have to share with them, in civil reports as well as in good. This was more than he could endure. I had told him in addition to the above that I was an Elder in the Latter-Day Church and had the right to administer Baptism, if he requested, and that I was willing to do it if he wanted me to do so. He said that he wanted to wait awhile and consider what he was doing. I thought that the truth under the idea of Mormonism was not worth half as much as he thought it was before he

learned that. No doubt he thought about it but finally he came to the conclusion that it was not worth as much as his good name among men, and of course was not baptized.

After this he began to tell people around that I was a Mormon, although he had promised me that he would not until I left there. I found some of the people after this was for driving me away from Jackson Co. because it was not lawful for Mormons to live there, and others said that I had lived an honorable life ever since I was among them, and as long as I done as I had done that they would let me stay until I got ready to go, and so I left some warm friends when I went away.

After arrangements were made for Eliza to go to the Valley, Elizabeth went to Highland Grove settlement to work for Br. Wm. Ciszar at the rate of what is thought to be right, after a few weeks trial. Sarah did not consent that she should go for less than 75 per week, Br. Ciszar seemed to think 50 sufficient. I therefore thought and proposed that she should go and try for a few weeks and thus both partys could enter into future arrangements with more certainty. She returned in a short time and circumstances was such at home that we thought it best for her not to return, (insert from ledger book).

Here many events transpired that I often reflect upon with interest but space forbids me to record them. I will therefore proceed with my remarks. Their family: Dorothy Pectol, born 8, October 1829 in Indiana. Died August 2, 1917.

Elizabeth, born 9 April 1831. Died 7 May 1896 (Indiana)
Eliza Ann, born 18 November 1832 in Indiana. Died 25 October 1911,
Eunice, born 27 September 1834 in Indiana. Died August 1913.
Mary Jane, born 4 March 1836 in Indiana. Died 18 October 1908.
Jamima Belle, born 31 March 1839 in Indiana. Died 2 February 1927.
George Peter, born 15 August 1841 in Indiana. Died 14 January 1929.
James, born 5 November 1847 in Jackson Co., Missouri. Died in 1877.
William, born 1 April 1850 in Pottawattamie Co., Iowa. Died 1 October 1929

Eliza Ann age 17 came with Shepard Pierce Hutchings and Co. of Latter-Day Saints by consent of her parents, in 1849. They were married in January 1, 1850 and lived at Springville, Utah.

I have already remarked that we got through Council Bluffs all safe. Here Dorothy, Elizabeth, Eliza Ann, Eunice, Mary Jane and Jamima were all baptized into the Church. Here I was called to act as clerk for the Elders Quorum at Kaysville, Council Bluffs, in which place I acted until I left for the mountains. I stayed here at Council Point until the day of June 2, 1850, when we started for the Great Salt Lake Valley.

I will now make a record of the birth of another son which was born the first day of April 1850. He is small but appears to enjoy as good health as common to an infant and he grows and gains strength. We will call him William. May the God of Isreal bless him and raise him up to do much good in his day. Sarah, his Mother, was blessed in her delivery. She is gaining her strength fastly, and I hope that she will be able to bear with much fortitude the hardships of the journey to the Valley of the Great Salt Lake this Spring.

April 27, I sold my claim of improvements both in field and belongings to Council Point, a house & lot and agreed to bread up the ground ready for planting and to furnish one bushel of potatoes and what corn I have to plant and all of which I sold for $60.00 cash and received $30.00 in gold and silver of the amount and remainder according to contract. I set to with my might and strength to prepare to emigrate to the Valleys of the Mountains with my family. I was much blesse in all that I set my hand to do. Everything seemed to prosper with me and in due time I had a comfortable outfit and was ready to start with the Company the 2nd day of June 1850.

I had, when we left the Bluffs, a small old wagon, worth about $25.00 another larger wagon worth, say, $60.00. To this wagon I hitched 4 yoke of cows and to the small one a yoke of steers. Weight of freight was 1900 lbs. in large wagon and 500 lbs. in small. This includes all eatables, clothing, wares, etc. (insert from ledger).

This was an interesting journey, the first I have traveled where there were so many together, as I have already said, we had over 100 wagons in our train and they were divided into two grand divisions, with a captain over each division, and those divisions were divided into companies of ten. Being thus organized we commenced our journey. We were nearly two days crossing the Missouri River at what was called Plattsburg, we then went up the South side of the Platte River and the 28th day of June we passed Fort Kearney.

Eliza Ann should have come with Blackham but (Geo. Pectol) could not furnish her provisions or flour to last her through, but as it was not to be had for less than $6.00 per cwt., I could not fit her to go with him. He sent a letter to Br. James Brown who married Eunice Reasor, sister of Sarah. Then arrangements were made with Shepard Pierce Hutchings to bring her and deliver her at Browns for her services rendered on the way. If he couldn't keep her Hutchings would tell her Father to come next season. He counciled her on righteous doings and to obey council and many blessings followed. In January 1850 they were married in Springville.

Having lost our Company 11 persons by death, 4 of which was said to be of Cholera, several cases of healing was experienced by the laying on of hands and prayer, etc. One was Br. Elijah Averett in an attach of Cholera when it was supposed he was dying, he was almost instantly healed. Saturday the 29th several new cases of cholera was reported, the same day Br. Smith's wagon run over one of his little boys and crushed it severely but by the blessings of the Almighty, through the laying on of hands he was healed. We stopped at an early hour, and our women went to washing clothing and here many of the Brothern and Sisters were re-baptized for their health and the remission of sins. Here I and my family were re-baptized as the others above named. Here George Peter, my son, was baptized into the Church.

Sunday morning the 5th of June we generally took out the contents of our wagon nd spread them out to open air and sunshine and washed or swept out our wagons cleanly, and when we had done this we were invited together to worship and hear instruction, which was interesting and edifying. Monday morning we resumed our journey as usual, and were blessed notwithstanding we had some sickness and a few death.

July 25th we passed Ft. Laramie, the 29th I was taken of Cholera morbus, or something like it and by the Laying on of Hands and some remedy I was healed so that by the 31st I was well. August 3rd we crossed Platte River at Deer Creek, the 4th Sarah was taken with diarrhea by the 8th all was well. August 9th we camped near Salcratus ponds, the 19th gathered up a quantity to take along with us. Passed the Independence Rock, nooned at the Devil's Gate, 25th crossed Green River. I caught some trouts. August 26th discovered snow on the mountains west, crossed Black Fork, Thursday 29th passed Fort Bridger and camped nearby.

September 1st crossed Bear River and crossed the Weber River the 6th, landed safe in tolerable health in Great Salt Lake City and encamped on the Union Square, Southwest of Warm Springs. Met with Eliza Ann, our daughter whom we sent last season through in charge of Shepard P. Hutchings who had married her on Jan. 1, 1950. She was delivered of a daughter September 7, 1850 and they called her Mary. They lived in Springville.

The 10th of September we with a few of our Company, left for Sanpete, and on the evening of the 20th landed in the settlement in tolerable health, here we again saw our beloved brother, James Brown and his wife Eunice, Sarah's sister, and family enjoying good health, here we gave thanks to God our Heavenly Father, for his many blessings.

September 1, 1850 we learned that the father of an Indian child struck it with a club and thereby disabled or wounded it, which enraged its mother, she snatched up a rifle and shot it and expired immediately. I thought this was a rough introduction to our new Red neighbors.

Here was where come in the big Utah Chief "Walker" with some more 200 of his tribe as I was informed. They were a rude savage set of beings, some of them nearly entirely naked, others a buffalo robe or some other skin wrapped around them, they had the appearance of miserable, degraded, low, ignorant set of beings. They seemed to be governed by unprincipled impulse of their vain imaginations. We were only a few, a handful in their midst, without anything to defend us with but a few fire arms, no fortification, and only a few of our brothern had cabins to shelter themselves in, thus we were to all appearance in the hands of unprincipled Savages but there were over ruling providence on our side. Sometimes they appeared almost determined to cut us off, but somehow they could not, and did not. I believe that there was nothing but the interposition of good Blessings toward us, that saved us, for which I am thankful to Him.

July 18, 1853 Sarah my wife and I started with a Company for Salt Lake City. The names in our company were as follows: Bro. Isiac Morley, President of our Branch, Joseph S. Allen, L. Bunc, Leroy Merrien, Isac Bhenen, Wm. Seat and James Nelson. We all left Manti city Monday morning and got to Salt Lake City Saturday about a little before noon all well as to health. We stayed in the City until Tuesday morning July 20th and left for home. I took two barrels of flour to sell, which I endeavored to do to the emigrants passing through to California gold mines. But made no sales and finally with Br. Peck to sell for me he advanced me $10.00 in cash and I left a part of another barrel with Br. Allen and Br. Melener and they advanced me $5.00 each.

Monday before we left the City I heard for the first time that Walker the head Chief of the Utah Indians had declared war against us. We did our business as fast as we could, new goods not yet

arrived, and started for home Tuesday morning. Wednesday morning the 27th on Dry Creek Valleys we learned that one of our men was killed at Hobble Creek by the Indians supposed to be Arepone, and another of his tribe. Here I began to think that caution was needed. We here got in company with Rouse Thomas and Br. Demill & Partian and agreed to go home together. We went to Provo City, together not a great way apart. I went on to Hobble Creek, I left the two wagons above named at Provo. Here we found the report concerning the man killed to be very true. Wednesday evening a little after dark another man was shot but not killed while on guard and all gathered the women and children about the center of the place and here we all stayed. I harvested for Br. Mendenhall until about noon Friday July 13, 1855 when the two wagons we left at Provo and three more came up and we left there and went on to Potentence Settlement and here we came up with some more of the Brethern bound for Nephi and Salt Creek. We left there Saturday morning and got to Nephi that evening and stayed there until Monday morning. Here we left my wagon and team and some other goods and got into the Morse wagon with a few articles and left.

Three wagons went to San Pete Valley, two to Manti and one for Allreds settlement. We all passed through to South Creek canyon and nearly all to San Pete creek together. Here we divided the wagons. Allreds went on to the Settlement. We went on for Manti and reached home just before sunset awhile and found the people generally moving into the Fort. We also immediately loaded our bedding and water and what we could into a wagon and went into the fort the same night. An order was given that all the log houses in the city should be forwith removed and got into the fort. I commenced Tuesday morning with my might to move my house to the place designated in the new Fort for it and continued my labor until I got it so that I got my family into it and then as I could made every improvement in my power until this day Sunday August 1, 1855. I have not worked but a small part of my time lately at my house. Yesterday I fastened on the roof and put on some dirt. I immediately went to work and assisted in harvesting the what that the Brethern had raised, after which I went to the mountain and ogt house logs, brought them down and erected a house at the foot of the street and fixed it to be sufficiently and reasonable comfortable.

(Several pages were missing).

I fill that place correctly, it is all well with me, and when you fill your place each of you correctly, all is well with you also it is my duty as a man of God and a servant of Christ to stand up to instruct and council in righteousness my family, and lead out in the principles of life and salvation, and it is our duty to be taught and led by me, just as it is my duty to be taught and led by those that are over me in the Priesthood, I see no great difference. One stands just before me as I just stand before you, and I am guided by him that is before me, and you are by me and him that is before me, thus we are subject one to another as the Apostles recommended.

"It is not enough for us to do, to observe our days of fasting only, we should attend to our fast days according to the order of the time thereof but it is not all the duty that we owe to our God and Religion, we owe a duty to each other. We should discharge all those duties faithfully. We should attend to our prayers in a family capacity, vocally and to our secret prayers, and time to time public prayers. All should be attended to in their line, humbly before our God that we may be accepted of Him. We will try to be humble in Prayer before our Heavenly Father."

We knelt down and prayed according to the above instructions. And after these things I spoke considerable, showing the resemblance of likeness of the former day Church and the Latter-Day Saint Church, having both Apostles and Prophets, the gifts about the same, the sick was healed continually and also in these latter days, devils were cast out and so they are, then the true Saints were hated and persecuted even to death, and so are we now, etc.

Monday March 1, 1882 I and Sarah, my wife, received our washings and annointings in the House of the Lord (our endowments) and was sealed the same day for time and all eternity by Heber C. Kimball. March 31, Robert H. Brown and Eunice my daughter were married by President Isaiac Morely. There things are not just in their proper place according to the order of the book, but I , since I wrote a short account of the Utah Indian troubles from my former journal, discovered those last items last named, not written, which I want in this book which I have written.

October 18 ____ the people of Manti resumed their work on the building of the Fort wall surrounding nine blocks of the city survey, the Temple block being the center block. This Fort wall was partly built before this time, each man having his portion laid off for himself to do, but according to the suggestion of Pres. Brigham Young the portion that was not done should be completed by the people working in mass the whole was organized in three companies and each company worked two days in each week, the work was soon done eight feet high and three gates nearly completed but not quite.

January 9, 1855 Mary Jane has been very sick for seven weeks but now on the amends and I hope soon to see her well again, for it is her desire to live and do the work that she came here to do, and I believe she will yet live and complete the work. She was married to Daniel S. Funk.

There were a few items that I would like to see on this record but I cannot give them now accurately wit the dates, but they are of minor importance, therefore I will pass over that time unnoticed except a few words in regard to what was called the Reformation. This was set forward by the leaders of the Church of Jesus Christ of Latter-Day Saints. They for a long time taught the people the necessity of living an honest upright life, without which we cannot be saved in the Kingdom of Heaven and in as much as there were some, yes many, that id not live according to the word of the Lord it was urged by the servants of God to come forward with humiliation and honesty of heart and make a confession of all their sins, and inasmuch as any man or woman having done wrong to their neighbor in any way, that they should go and confess to them the same and make restitution to the satisfaction of those they have wronged and when a clean sweep was made, all wrongs righted and a full determination to do right for the future, then such persons should have the priviledge of being baptized for the remission of their sins. But any person refusing to comply with this requirement should not hold a place in the Church. Many came forward and confessed their wrongs and restored to those that they had wronged to their satisfaction, and all that did so confess and make all things right, were baptized for the remission of their sins and the Holy Ghost operated upon the human mind as a whirl wind upon a sand hill, not realizing that its voice was calm and serene, bringing light and intelligence with it guiding the understanding into correct principles, deliberately showing things that are past, things that are present and things that are yet to come. The Reformation was good, the design

was good of the Saints, by it the minds of all were enlightened both Saints and sinners, to see something of how God would put an end to sin and transgression and would promote the righteous and raise them both upon high. In fact, set forth the principles of judgement so plainly, everybody could see the ground on which he stood. Principles of right and wrong set forth, that Him that did right but would do that which was wrong set forth, would have to say amen to their own condemnation. I will here relate, before this information above, I consentrated all my property to the Church of Jesus Christ of Latter-Day Saints.

February 16, 1858, being previously called in connection with James Richey, 2nd Counselor of President Welcome Chapman and Henry D. Stevens, we having our business matters so arranged that we this morning about 10 O'clock started for Washington County on the Rio Virgin River to try to raise cotton for San Pete County under the supervision of Br. Joseph Horne. We landed at their camp called Herberville, nine miles below Washington on the evening of February 28. We presented our letter of recommendation and was received as co-workers together with them the 1st of March and commenced one rating with them, our first work was building a dam to raise the water to irrigate the farm. We got considerable labor done by the brethren of Washington on labor tithing, got the water out on our field the 29th of March 1858. May 6th commenced to plant cotton seed, finished 3rd of June.

After date of March 23rd, 1858 which is last entry in this diary, (as stated before pates are missing), I will supply a very brief conclusion to his life with what material I have been able to glean from my Father and Grandfather's life history.

It appears that he left his family in Manti to fill this call to work the Church Expermint Station at St. George in 1858 raising cotton. On January 7th 1861 his wife Sarah died leaving him with their three youngest boys, William age 11, James age 14, and George Peter age 20. The head stone that marks her grav3e at Manti City Cemetary was made by him and erected as a memorial to her. On March 1, 1861, just two months after his first wife's death, he married Sarah Scercey Blazzard, in Sanpete County, Utah. The ceremony was performed by Welcome Chapman. He took her to St. George, Utah along with her family of six children where they made their home. However, a separation soon followed and they maintained separate homes. The three boys lived with their sister Eunice and Robert Brown for awhile, but had to leave because of financial conditions. William and James returned to their father's house and George Peter lived with Solman C. Case, who married his sister Elizabeth, for one month after which he left for Glenwood, Utah, where he helped colonize. (His history is elsewhere.)

"On July 25, 1869, I walked from Washington to Toquerville, Utah, and back a distance of about seventy miles. On my return I drank water from a cool spring known as Grapevine Spring." This was the beginning of his last illness as it effected him immediately. He did some light work for a while, but finally took to his bed and never recovered. He died September 28, 1869. His wife came and assisted in his illness which was greatly appreciated by his family.

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