

LEDGER DIARY of GEORGE PECTOL

The following condensed version of his ledger-diary was written in first person by George Pectol. The first and last pages are missing. Inserts from the old store ledger-diary have been added to clarify a few instances and to add more personality to this writing. It was compiled by Golda Pectol Busk, a granddaughter.

....."There is a Prophet on earth, that an Angel will ever visit the earth, or that there will ever be revelation 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 excepted.

Now when I rightly began 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, I began to see where and how the sectteransims (sic) of the day came short of the gifts and blessings that was anciently enjoyed by the saints. In the meantime the Book of Mormon came into my hand which I determed (sic) to read for information and I was then determed (sic) to receive (sic) the 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 divine authentisety (sic).

I always thought I believed the Bible and the religion of Jesus Christ. By the time I had read that good book half way through (Book of Mormon), my faith in the Bible and the religion that it presented was greatly increased, and it was strongly confirmed. The Bible boar testimony in favor of the Book of Mormon, and the Book of Mormon favor of the Bible and the testimony was so grate (sic) that by the time I had read that book half through I as fully convinced that both the Bible and Book of Mormon contained the word of the Lord to the people in their day and that the religion contained in the Bible and Book of Mormon was the same. I, therefore, soon determined to go to Nauvoo (Illinois) to wheare (sic) I could see and hear of the Mormons for myself, for I had never heard any of these people preach nor did I know much of their faith or principals of religion. I had learned through Brother James P. Brown and a few others that they professed to have the gifts of blessings among them that the ancient Saints had.

And 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 along with me. There I soon had the opertunity (sic) to hear Elder Serine preach a discourse on the first principle of the Gospel. I believe what he said and immediately after the discourse I demanded baptism which was granted, and the next morning 29 March, 1846 I went down to the River with many others and was baptized by Brother Serine. He also baptized a number of other men and women and we were confirmed by the laying on of hands and for the gift of the Holy Ghost which blessing I received according to the promise while on my way home. On the 30th of March, 1846 Sary (Sarah), my wife, was also baptized and confirmed. On the 31st we left Nauvoo for home.

Whilst on our way to St. Louis (Mo.) I got acquainted with Brother Farnham who enquired whether I had been ordained an Elder or not. I told him I had not. He told me that I should be ordained an Elder when we got back to St. Louis. Accordingly after we had landed he took me to the President of that Branch and laid my case before him, and he told Brother Farnham 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 we in a few hours went aboard another boat and went on to St. Genevieve and from there we walked home.

After we got home our kneighbors (sic), 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 admit many of 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 I said. It was said I was a "lyer" (sic), "A knave", and many other hard names. But I know that I was truthful then as I ever was before and that I was as honest also and that my designs were as good. Before I joined the Mormons, my word was considered good as most any mans, and I was never accused of dishonesty or any deception I know of, but soon after, I was called by some a liar and by some dishonest and by some that I was deceived and others that I was delighted by the Mormons. Some thought that after awhile I would see my folly and retract. Some thought it more than right to take me through a course of sprouts, as they call it, whilst some others contended that it was not lawful for a Mormon to live in the state; and then there were some other that contended that if there was any driving to be done, that they that wanted to do it might try their hand on them, for Pectol was an honest truthful man and had done no man any harm and he should stay as long as he pleased, or they would have to have more power than they had.

Note: Course of sprouts: To give a good drubbing and defeat decidedly either physically or mentally and emotionally. Often involves incessant badgering, interrogation or teaching.

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 Co., Missouri (1846), and at 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. They sent one of their company to see how the feelings of the people was and if it seemed that their purpose could be carried out without making much fuss among the people, that he should return and inform them, and if not to inform them of that. He stopped quite a while with us then returned, but in as much as he found that part, the majority of people would stand up for me, they finally thought it best policy to abandon the contemplated design or whipping. I will hear say that the company, as I was informed, was the most of them before I embraced Mormonism, my warmest friends and especially their leader, Henry Shock. I do not know that the above is correct, but I was told so by some of my friends afterwards. I know that if it was the case, it was not because I gave them any provocation accept (sic) my embracing what was called Mormonism provoked them. I done them no harm (sic). My only motive was to do right, do good unto all men, to lead an honest upright life and to the best of my ability live pieciably (sic) with all mankind.

I will now remark that William T. Carrell, a native of East Tennessee (sic) laterly of Illeoy (sic), born 18 Sept. 1819 in Knoxville, Tenn., a son of Thomas Carrell and Nephinia Hodges or Hudson, and my oldest daughter, Dorothy, was married by a methodist preacher on the 15th day of January 1843.

When we left Madison Co., Mo., as I said, him and his family (sic) (himself, wife and one child, Sarah Jane) started along with us but had not yet been baptized into this Church, but as soon as we went on our journey being camped on the bank of the river on the night of the day of 1846, at the close of our evening prayer, he demanded baptism at my hand. I went down to the river with him and upon the profession of his faith and determinations, I baptized him and confirmed him and not long after this I ordained him an Elder in the Church of Jesus Christ of Latter-Day Saints. [Endowment record shows 15 Aug. 1847 which could have been a rebaptism]. He went on with us, stopped with us and we have lived and worked the most of the time together till I started to the Valleys of the mountains. We was blessed in our labours (sic) and increased in property. When I left Council Point, he did not think that he had a suficiant (sic) outfit to go along. He, therefore, resolved to stay on another year and he was greatly blessed in so doing.

MARCH 10, 18_. This morning I set down to write again concerning the movements of things in my observation. I have contracted my clame (?) to Wm. T. Carrell for the some of \$50.00 to be discharged in the way of outfitting or cash.....He says he will not go until he can have a plenty....he wants to be able to make a living by his own hands and in a measure by independent, nor will he take any help from any one here to help him there to be repaid back.....He will not depend on any one for a living. Now my feelings are different. I would like to have a full outfit and plenty to take along with me and help others out too, but I will be glad to go even if I was neceseated (sic) to receive help of those who are able and replace it as soon as I get able. I have confidence in the Saints.....

William T. Carrell came to this valley (Sanpete) with a comfortable outfit and settled in Manti by my side 20 September 1851 and we went to work on the same principles that we did in the states, ie, in connection one with another, not in joint copartnership, but assisted one another in our labour (sic) 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 whilst on our journey and whilst stopped in Jackson County, Mo. (1847). I often endeavored to teach the principles of the Gospel, the principles of salvation, often had my mind illuminated by the Holy Spirit of the Almighty both in speaking and meditation and in praying, etc. Also I was blessed with a firm faith in the work of God that I had embraced and with firm determination to go ahead in it.

I had lerned (sic) that the principle of poligemy (sic) was incorporated in Mormonism and I believe it to be right in so much as it was prictized (sic) by the Ancient (sic) Saints and Prophets of God, and was acknowledged of him. But, I did not teach it, not even to my family for I knew that they could not abide by it. Had my wife to have learned at the beginning of polygamy was incorporated in the principles of Mormonism, she would

have not even started with me from Madison County, Mo., but I knew that it was better for her to come along to where she could learn not only this but every other principle that appertains 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 County, Mo., for that was the county from which the Latter-Day Saints were driven, and there was a spirit of opposition in some, perhaps a little more than what was common in the world but not a very great deal. I find that among those that rejected the Gospel, they sanction and justify the persecution and drivings as much as those that were in it and done it, and thus they were just as guilty as if they were with the mob that done it. I found warm friends in Jackson County as I did in Madison County and I found as hostile enemies there as I did in other places and not much more so. I found some men the Jackson County that were as ready to hear the Gospel as I did in Madison County, but I found some in both places that assented to the principles that I taught them but could not prevail on them to embrace them.

I will relate one circumstance. I taught Mr. James Dayley the principles of the Gospel as it was antiently (sic) taught, as it now stands in the Bible with many of the predictions of the old prophets concerning the latter days and proved to him that they must be fulfilled somewhere near the present day according to the signs of preach those principle publilcally, on one year I would raise a church or 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 a Mormon or that those principles were incorporated in that order of things. I taught them as the principles taught in the Bible and never had told him they were now Mormonism, or incorporated in it. I now felt to inform him on this part of the subject. I accordingly did, I told him that what I had taught him was all incorporated in what was called Mormonism. That was the people and work that the Bible declard (sic) 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 in a moment that if he embraced it he would sacrifice his good name among his associates; that 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 the evil reports as well as in the good. This was more than he could well endure. I had told him in addition to the above that I was an Elder in the Latter-Day Saint Church and had the right to administer baptism, if required, 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 till I left there. I found some of the people after this was for driving me away from Jackson County because it was not lawful for a Mormon to live an

honorable life ever since I was among them and as long as I done as I had done, that I should stay there in peace till I got ready to. I left there some warm friends when I went away. Here many events transpired that I often reflect upon with interest, but space here forbids me to record them. I will, therefore, proceed (sic) with my remarks.

I have already remarked that we got through to the Council Bluff all safe. Here Dorothy, Elizabeth, Eliza Ann, Eunice, Mary Jain (Jane) and Jemima was all baptized into the Church. Here I was called to act as clerk for the Elders Quorum at Caineville [Kanesville] in which place I acted until I left for the mountains.

(From Ledger P. 120): "Arrangements had been made for one of the girls to go to the Valley with Brother Blackburn provided that we could furnish provisions of flower (sic) to last her there, but it was not to be had for less than \$6.00 per cut, I found I could not fit her to go with him. We, therefore, sent by him a variety of garden seeds and a letter to be delivered to Brother James Brown in the Valley. (James Brown had married Eunice Reasor, Sarah's sister). I asked him his charge. He said: "I don't know that I will charge anything." I told him to take the seeds and deliver them to brother Brown and he might divide them with him according to what was right. He took them and went his way for the valley in the first company.

After this we made arrangements for Eliza to go with brother Shepherd Pierce Hutchings to the Valley. He agreed to take her, find her provisions and see that she got to her Uncle's when they got to the Valley for services on the way, and if Brother Brown was not in a situation (sic) to take her with him until we came the next season, he would and do a good part by her. I wrote a letter of instructions to her how that she should do what was right to be subject to councils of those who was authorized to council (sic) and ...take the best course she could in everything, to be chaste, live virtuously...and I gave her a promise of blessings upon the conditions of her faithfulness...and on Monday they all started (the company that she went with) for the crossing of the river. (This appears to be July 1849. At this time she was 17 years old.)

Before Eliza went to the Valley, Elizabeth went to the Highland Grove settlement to work for brother, Wm. Cizar 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 cents per week. Wm. Cizar seemed to think 50 cents was sufficient. I therefore, thought and proposed that she should go and try a few weeks and then both parties could go 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 return to work for brother Cizar.

FAMILY:

Dorothy	born 8 Oct. 1829, Indiana	Jemima Bell	" 31 Mar. 1839, Indiana
Elizabeth	" 9 Apr. 1831, Indiana	George Peter	" 25 Aug. 1841, Indiana
Eliza Ann	" 18 Nov. 1832, Indiana	James	" 25 Nov. 1847, Missouri
Eunice	" 27 Sep. 1834, Indiana	[William	" 1 Apr 1850, Iowa]
Mary Jane	" 23 Mar. 1836, Indiana		

I will now make a record of the birth of another son which was born the first day to April, 1850 in Pottawattami Co., Iowa. He is small but appears to enjoy as good health as is common to infants and he grows and gains strength. We call his name William. May the God of Israel bless him and raise him up to do much good in his day. Sarah, his mother, was much blessed in her delivery. She is gaining her strength fastly, and I hope that she will be able to bear with much fortitude the fateague (sic) of the journey to the Valley of the Great Salt Lake this spring.

April 27, 1850 I sold my claim of improvements both in field and belongings to Council Point and house and lots and agreed to break 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 in hand \$30.00 in gold and silver of the amount and remainder according to contract. I see too with my might and strength to prepare for to emigrate to the Valleys of the mountains with my family. I was much blessed in all that I set my hand to. Everything seemed to prosper with me an in due time I have 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, some \$60.00. To this wagon I hitched four yoke of cows and to the small one, one yoke to steer. Weight of freight was 1900 lbs. in large wagon, and 500 in small. This included all eatables, clothing, wares, etc." (End ledger quote).

This was an interesting journey, the first that I ever traveled in where there were so many together. As I have already said, we had over one hundred wagons in our train and they were divided into grand divisions with a Captain over each division and those divisions were divided into companies of tens...being thus organized we commenced our journey. We were nearly two days crossing the Missouri River at what was called Platsburgh (sic). We then when up the south side of the Platt River and on the 28th day of June 1850, we passed Fourt (sic) Carney (Fort Kearney).

Having lost of our company eleven persons by death, four of which was said to be of colery [cholera]. Several cases of healing was experanced (sic) by the laying on of hands and prayer. One was Brother Elijah Everett in an attack of Cholera. When it was supposed he was dying, he was almost instantenasly (sic) healed. Saturday the 29th of June several new cases of cholera was reported. This same day Bro. Smith's wagon run over one of his little boys and crushed it severely, but by the blessings of the Almighty, through the laying of hands, etc., he was healed. We stopped at an early hour and our women went to washing our clothing, and here many of the brethren and sisters were rebaptized for their health and the remission of sins. Here I and my family were rebaptized as the others above named. Here George Peter, my son, was baptized into the church, 29 June 1850.

Sunday morning the 30th of June we generally took out the contents of our wagons and spread them out to the open air and sunshine and washed and swept our wagons cleanly. When we had done this we were invited together to worship and hear instructions which

was interesting and edifying. Monday morning resumed our journey as usual, and were blessed notwithstanding we had some sickness and a few deaths.

July 25th we passed Ft. Laremy [Laramie]. The 29th I was taken of cholera morbus, or something like that, and by laying on of hands and some remedy I was healed so that by the 31st I was well. Aug. 3rd we crossed the Plat (Platte) River at Deer Creek; the 4th Sarah was taken of dierea [diarrhea]. By the 8th all was about well. Camped near the Saleratus ponds. The 19th gathered up a quantity to take along with us. Passed the Independence Rock, noon [nooned or lunched] at the Devils Gate. 25th, crossed the Green River. I caught some speckled trout fish. On the 26th discovered snow on the mountains west; crossed Black Fork, and Thursday, 29th, passed Fort Bridger and camped near by.

September 1st crossed Bear River; 3rd crossed the Weber River; 6th landed safe in tolerable health in Great Salt Lake City and camped on the Union Square south west of Warm Springs. Met with Eliza Ann, our daughter whom we sent last season through in charge of Sheperd Pierce Hutchings who married her 1 Jan. 1850. She was delivered of a daughter 7 Sept. 1850, and they called her name Mary. [They lived in Springville, Utah]. The 10th day of September we with a few of our company left for Sanpete, and on the evening of the 20th landed in the settlement, (Manti) in tolerable health. Here again we saw our beloved brother James P. Brown and his wife Eunice, Sarah's sister, and family enjoying good health. With joy and gladness, I felt to thank God my Heavenly Father for this great blessing.

September 21st 1850 we learned that the father of an Indian child struck it with a club and thereby disabled or wounded it which enraged it's mother. She snatched up a rifle and shot it and it expired immediately. I thought this was a rough introduction to our new red kneighbours (sic).

Here was, when we come in, the big Utau (sic) Chief "Walker" with some near 200 of his tribe as I was informed. They was 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 a miserable, degraded, low, ignorant set of beings. They appeared to be governed by unprincipled impulse of their veign (sic) imagination. We were only a handful in their midst, without anything to defend us but a few firearms...no fortifications and only a few of our brethren had a cabin to shelter themselves in. Thus, we were to all appearance, in the hands of unprincipled savage. There was an over-ruling providence on our side. Sometimes they appeared almost determined to cut us off, but somehow they could not, of did not. I believe that there was nothing but the interposition of God's blessings toward us that saved us, for which I am thankful to Him.

I immediately went to work and assisted in harvesting the wheat that the brethren had raised, after which I went to the mountain and cut house logs, brought them down and erected a house at the stone quarry sufficient to render us reasonably comfortable through the winter. I had not sufficiency of bread stuff to last us till another harvest. I, therefore, sold two cows to James P. (Polly) Brown for eighteen bushels of wheat. This with what I

brought with us from the states, and what I could obtain by my labour (sic) and otherwise was enough to take us through tolerable comfortable.

Feb. 9th, 1851 M.....Hamilton killed J.M. Vaughan for unvirtuous conduct with and in his family in his absence. Said Vaughan was Clerk of the Elder's Quorum when he was killed. Thursday evening 13th I was elected Clerk of that Quorum to fill the vacancy by said death. I acted in that place until the 30th day of April, 1851 when I was selected in connection with eleven others to be a High Councilor for this stake of Zion. Their names are, Artemas Millet, Gardner Snow, Edwin Whiting, John Lawson, James P. Brown, Joseph S. Allen, George Pectol, Elijah Everett, Jeseral Shoemaker, Welcome Chapman, John Carter and Apostles, who in connection with the first Presidency of the Church and others had paid us a visit into our camp yesterday. They tarried with us, had a dance at night and the next day, Thursday, May 1st 1851 left for little Soult (Salt) Lake or Iron County.

I will now state that my family has been rebaptized since we came to the Valley. September 15, 1851 Wm. T. Carrell and family arrived all here in this valley and city. No deaths since we left them in Pottawattami Co., Iowa, but one birth, George William Carrell born 15 March 1851 at Council Bluff.

In July 1853, the Eutau Indians commenced hostilities against us and killed quite a number of our brethren and caused us considerable trouble and hindred (sic) us much in our work which caused us to remove all our log houses from our lots and rebuild them in Fort order and compelled us to get our fire wood, harvest our wheat, travel, etc., in companies and have a guard out continually day and night, and to have a strong guard with our cattle and horses while they were on the range.

Shortly after the war was commenced, the Indians (Eutaus) rushed upon the hird (sic) belongings to what was then called Little Denmark on Cannell Creek and drove it nearly in to-to (?) away to the mountains, and killed and wasted nearly the whole of it. That Branch or settlement was compelled to leave that place and they were moved to this by our brethren, and we as a people assisted them to harvest their wheat, which because of its backwardness was cut short for the want of water. The sawmill at Pleasant Creek with considerable lumber was burned down and the grist mill considerably indured [injured]. The losses amounted to many thousands of dollars. Five Indians was shot in our city because of their pretended friendship, and at the same time at every oportunity (sic) was stealing our property and conveying it away and concealing it. They was considered our enemy though they pretended to be our friends. This lead our people to stop them from their further deprodatons (sic) by killing them.

(The following paragraph from the Ledger gives this incident in a little more detail):

"There is but little passing and repassing from us or to us of any of the settlements. I will here observe that a few weeks ago the Indians came down from the mountains and reused [?] upon the herd of cattle and some horses belonging to Father James Alred and Hamilton settlements and drove off soon near two hundred head into the mountains.

Immediately after which settlements removed with our assistance to our city into our Fourt (sic). A few nights after the Indians came down to the saw mill formerly belonging to Hamilton and Potter, now Solomon C. Case, and set fire to it and burned it down. Several hundred dollars worth of property. They (the Indians) left considerable quantity of wheat standing in the field exposed to destruction, but it was so that the grain fields was not destroyed.

Heare (sic) I will now say that after we came to this Valley of Sanpete I had much opposition to withstand. Sarah, my wife, who should be by co-worker, a partner, a friend, a helper, one with myself, was my opposer in the most of my concerns in life especially in regards to my religious views and instructions to my family and of the point of Doctrine of the Church of Latter-Day Saints....such as that of Poligomy (sic), pre-existence of man and as to the wife being amenable to the husband, was absurd in the extreme, and as to serving God any better in the Valleys of the mountains than we could in the states or nations of the earth, it is not so. She contends that she can serve God as well and be a Baptist as she can and be a Mormon. And she did better, said the people of the sects lived a better religious life than the Mormons did. She also urged on returning back to the States to where we could do better than we can here. I contended that we could not for the gathering was a command of God. As I looked at it, our obeying God's command was more pleasing to him than our disobedience. I, therefore, was not going to leave these Valys (sic) of these mountains yet. That I would wait until there was a call to return before I went back. This determination grieved her and filled her with anger for she saw plainly that if she left me to go back to the states that she would have to leave her children. She often said that was all that kept her here. As to knowing that Mormonism was trew (sic), she did not nor did she believe that any man or woman on this earth did know it. They might believe it, she believed they did believe it, but there was a great difference between knowing it to be true and believing it. No man can know it unless God would come and declare it himself and that he never would do.

I have had much opposition in the principles of Mormonism from time to time ever since I embraced it, but I have ever felt to preseveare (sic) in it. I never had the smallest idea of backing out of it, nor have I ever doubted for one moment that I know of the validity of it. This was the ground work of all the opposition.

She (Sarah) was an industrious woman, a woman of economy, careful to have her family well provided for, both on food and clothing and every necessary to make life comfortable. It was her disposition to work to do her family good even when her feelings was in opposition to them. I can trewly (sic) say that before we embraced Mormonism, I never had her to oppose me so. The opposition was not so much in regards to our temporal concerns, as it was in regard to religious matters of faith, etc. Let this suffice on this head for the present. (As to polygamy he states further in the Ledger that one wife was enough for him at that time).

On Sunday 11th of May 1851 Sarah was rebaptized by Orvel S. Case and so was my daughter, Eunice, and confirmed the same day by brothers Charles Shumway and Nelson Higgins, Sr.

Thursday June 5th, 1851, this day and every firth Thursday of each month, according to the order of the Church is set apart to be a day of fasting and prayer. I therefore, took this opportunity to make some remarks by way of instruction to my family whilst is in substance as follows (viz):

In as much as this day is set apart for fasting and prayer, it is our duty as Saints to God to observe it, not only abstaining from our food, but also our labours (sic) and every evil. It is not so much (sic) in abstaining from our food and labour as it is to abstain from doing wrong. We should feel in our hearts to do our duty in all things. It is my duty to do what is required of me, and it is your duty to do what you are required to do also. I have a place to till in the Kingdom of God and when I fill that place correctly, it is all well with me. when you fill your places each of you correctly, all is will with you also. It is my duty as a man of God and servant of Christ to stand up to instruct and council, in righteousness, my family, and to lead out in the principle of life and salvation. It is your duty to be taught and led by me, just as it is my duty to be taught and led by those who are over me in the Priesthood. I see no great difference. One stands just before me and I stand just before you. I am guided by him that is before me, and you are by me and him, that is just befoure (sic) me, is guided by him that is before him and thus we are all subject one to another as the Apostal (sic) recommended. [This is a hard paragraph to understand, but it is the way he wrote it].

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 in the time thereof. It is not all the duty that we owe to our God and our religion, we owe a duty to each other. We should discharge all those duties faithfully. We should attend to our prayers, and from time to time public prayers. All should be attended to in their time punctually. Now let us attend these things. Let us do our duty. Let us walk humbly before our God that we may be accepted of Him. We will trye (sic) to eund (sic) in prayer before our Heavenly Father.

We knelt down and prayed according to the above instructions. After these things, I spoke considerably showing the resemblance or likeness of the Former day Church and the Latter-Day Church having both Appostals (sic) and Prophets; the gifts about the same, the sick was healed antiently (sic) and also in these the latter days. Devil was cast out then and so are they now. Then the true Saints were hated and persecuted even to death, and so they are now, etc.

Monday, March 1st 1852 I and Sarah, my wife, received our washings and anointings in the house of the Lord (endowments) and was sealed the same day for time and all eternity by Heber C. Kimball, March 31, 1852. Robert H. Brown and Eunice, my daughter, were married by President Isaac Morley on 31 March, 1852. (This contradicts the year 1853 on family group sheet). These things are not just in their proper place according to the order of this book, but I, since I wrote a short account of the Utah Indian troubles from my former journal (old Ledger) I discovered those times last named, not written, which I want in this book which I now have written. (This means the recap diary of which this is a copy).

July 18, 1853 Sarah, my wife, and me started with a company for Sault (sic) Salt Lake City. The names of our company are as follows: Bro. Isaac Morley, President of our Branch, Joseph A. Allen, L. Buonc (?), Amesey Mererien, Isaac Behunen, Wm. Sweet and James Nellson. We all left Manti city Monday morning and got to G.S.L. city Saturday little before noon, all well as to health. We stayed in the city until Tuesday morning July 26, and left for home. I took two barrels tar to sell which I endeavored to sell to the emigrants passing through to California gold mines, but made but few sales and finally left the most of my tar with individuals to sell for me. I left one barrel with brother M.H. Peck to sell for me. He advanced my \$10.00 cash and I left a part of a barrel with brother Allen and Molener and they advanced me \$5.00 cash.

Monday before we left the city I heard for the first time that Walker, the head Chief of the Eutau Indians had declared war against us. We did our business so far as we could, new goods not yet arrived, and started for home Tuesday morning. Wednesday morning the 27th on Dry Creek Euta (Utah) Valley we learned that one of our men was killed at Hobble Creek by the Indians supposed to be Arepene (?) and another of his tribe. Here I began to think that caution was dead felt. We here got in company with Rease Thomas and brother DeMill and Partialm (?) and agreed to go home together. We went on to Provo city not just together nor a great way apart. I went on to Hobble Creek and left the two waggons (sic) above named at Provo. Here we found the report respecting the man killed to be verily trew (sic). Wednesday evening a little after dark another was shot but not killed while on guard. All gathered the women and children about the center of the place and here we stayed. I harvested for brother Mendenhall until about noon Friday July 29, 1853, when the two waggons we left at Provo and three more came up and we left there and went on to Poteteneet (now known as Payson) settlement, and here we came up with some more of the brethren bound for Nephi, at Salt Creek. We left there Saturday morning and got to Nephi that evening and stayed there until Monday morning. Here we left my waggons and team and some other goods and got into the horse wagon with a few articles and left; three waggons for Sanpete Valley, two for Manti and one for Allreds settlement. We all passed through to Sault Creek Kanion (canyon) and nearly to Sanpete together. Here we divided the waggons, Allred's went on to the settlement and we went on for Manti and reached home just before sunset awhile. Found the people generally moving into the Fourt (sic). We also immediately loaded our bedding 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 forthwith removed and set in Fort form in compliance (sic) therewith. I commenced Tuesday morning with my might to move my house to the place assigned in the new Fourt (sic) for it, and continued my labor until I got it so I could get my family into it, and then as I could made every improvement in my power until this day Sunday Aug. 1, 1853. I have not worked but a small part of my time laterly at my house. Yesterday, fastened on the ruff (roof) and put on some dirt.

October 1854. The people of Manti resumed their work on the building of the Fort wall surrounding nine blocks of the city survey, the Temple Block, the center block. This Fourt (sic) wall was partly built before this time, each man having his portion laid off for himself to do. According to the suggestion of President B. 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 ft. high and three gates nearly completed, but not quite.

January 9, 1855. Mary Jain (Jane) has been very sick for 7 weeks, but now on the mend and I hope soon to see her well for it is her desire to live and do the work that she come here to do. I do believe she will yet live and complete the work. She was married to Daniel B. Funk. (Several places in the Ledger he mentions Sarah has been, and is terribly sick. He voices his concern about her condition always with kindly expressions).

In 1855-7 there was a few items that I would like to see on their record, but I cannot give them now accurately with the dates, but they are of minor importance. I, therefore, pass over the time unnoted 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 was some, yes many, that did not live according to the word of the Lord, it was urged by the servants of God to come forward with humility and honesty of heart and make a confession of all their sins, and inasmuch as any man or woman have done wrong to their neighbours (sic) in any way, 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 right, and a full determination to do right for the future, then such persons should have the privilege of being baptized for the remission of their sins. Any person refusing to comply with this requirement should not hold a place in this Church. Many came forward and confessed their wrongs and restored to those that they had wronged to their satisfaction. All that did confess and make all thing right, were baptized for the remission of their sins and the Holy Ghost was poured out upon many. Others became excited and run to some extremes, apparently supposing that the Holy Ghost operated upon the human mind as a whirl wind upon a sand hill not realizing that it's voice was calm and serene bringing light and intelligence with it, and 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 for the good of the Saints. By it the minds of all were enlightened. Both Saints and sinners could see something of how God would put an end to sin and transgression, and would promote the righteous and raise them upon high. In fact.....set forth the principles of judgment so plainly everybody could see the ground on which he stood so principles of right and wrong set forth that him that did right out would do that which was wrong should would have to say amen to their own condemnation. All my family except James was baptized. (These last few lines are so torn and worn they cannot be read). One thing more I will here relate. Before this Reformation above, I consecrated all my property to the Church of Jesus Christ of Latter-Day Saints. (Commonly known as the United Order or the Law of Consecration).

Feb. 16, 1858, being previously called in connection with James Richey, 2nd Counselor of President Welcome Chapman and Henry B. Stevens, we having our business matters so arranged that we this morning about 10 o'clock started for Washington county on the Riovergin (Virgin) River to try to raise cotton for Sanpete county under the supervision

of Brother Joseph Horne. We landed at their camp called Heberville, 9 miles below Washington the evening of 28th of Feb. We presented our letter of recommendation and was received as co-workers together with them the 1st of March and commenced operating with them. Our first work was building a dam to raise the water to irrigate the farm. We got considerably labor done by the brethren of Washington on labor tithing. Got the water out on our field the 29th of March, 1858. May 6, commenced to plant cotton seed. Finished 3rd of June."

The last entry of this diary is 3 June 1858. As stated before, several pages are missing and the years between this date and the death of Sarah have not been recorded elsewhere. I will conclude the history of his life with material I have taken from my Grandfather, George Peter Pectol's history, narrated by him to my father Ephraim Portman Pectol, his son.

It is not certain whether or not his family went with him when he left to fulfill this call to work at the Church Experiment Station at St. George, Utah to raise cotton, nor how long he was there. After this call was completed he returned to Manti. On 7 January 1861 his wife, great grandma Sarah, died leaving him with their three youngest children William age eleven years, James age fourteen and George Peter age twenty. The original wooden marker in Manti city cemetery was made by him and erected as a memorial to her. It was later replaced by stone because the wood had deteriorated.

On March 1st 1861, just two months after his first wife's death, he married Sarah Scercey Blazzard, 12 March 1861 in Manti, Sanpete County, Utah. The marriage was performed by Welcome Chapman. Great-grandpa George took her and her six children along with his three, and moved back to Washington County, Utah settling in the town of Washington. He had previously been called to settle Washington County in what was called "the big move."

This marriage did not work out. George Peter says that he and his brothers had to leave home without even a change of clothes and hand-in-hand walked to the home of their sister, Eunice who had married Robert H. Brown. They stayed there for awhile but had to leave due to financial conditions. Their father and his second wife maintained separate homes. William and James returned to their father's home and George Peter lived, for one month, with his sister Elizabeth who had married Solomon C. Case after which he left for Glenwood, Utah where he helped colonize.

On July 26, 1869, George Pectol, walked from Washington to Toquerville, Utah and back a distance of about seven miles. On his return home he drank water from the cool spring known as Grapevine Spring. This was the beginning of his last illness as it affected him immediately. He did some light work for awhile, but finally took to his bed and never recovered. He died 28 September 1869 and is buried in Washington, Utah. His wife came and assisted in his illness which was greatly appreciated by his family.

In the meantime James had married Mariam Blazzard, a daughter of Sarah Nov. 17, 186_. George Peter had married Annina Conradina Peterson, of Glenwood, Utah, 14 September

1865. William went to live with George Peter who promised his mother on her death bed that he would take care of him, which he did as long as they lived.

We know nothing about the early years of our great grandfather, George Pectol until the time of his marriage. What could those years unfold to give us a better insight to this God fearing man? The characteristics we find in him are admirable. He must have been a kind man with the welfare of his family uppermost in his mind. His parents must have been religious, and he was brought up to be likewise. Little George was taught to work and assume responsibilities for he knew many things. He must have had a fair education which is exhibited in his Journal writing. Did he love sports, did he hunt, did he like music? What were his early ambitions? Hopefully, someone reading this can enlighten me on the early years of our great grandfather.

The marriage of children not listed in narrative are:

Mary Jane, Md. Daniel Buckley Funk 15 Oct. 1856

Jemima Bell, Md. Newman Brown, 4 May 1856

William, not married