

Manti Camp of the Daughters of the Utah Pioneers  
“Settlement of Sanpete”  
Tribute to

George and  
Sarah Reazor Pectol

17<sup>th</sup> Annual Commemoration  
Saturday, September 25, 2004  
in Manti, Sanpete County, Utah

Commemorating  
George and Sarah Pectol's  
arrival in Manti,  
154 years ago,  
on Monday September 20<sup>th</sup> 1850

# George & Sarah Pectol

## THE 17TH ANNUAL SETTLEMENT OF SANPETE

### Schedule of Events

- 9:00 AM**                      **Registration** at Family History Center  
5th North & Main
- 9:00 - 11:00 AM**      **Free Historic Tours**  
**2:30 - 4:00 PM**      1) Manti City Cemetery  
                                     West of Temple Hill on Hwy 89  
                                     See enclosed map - Michael Kohut as guide  
                                     2) History House, Pectol Memorabilia  
                                     402 North Main  
                                     3) Pioneer Dugout (400 North 300 East)  
                                     4) The Patten House (90 West 300 North)  
                                     5) Old Manti City Hall (200 North Main)  
                                     6) Manti Pectol Homes (See enclosed map)
- 11:00 AM**                      **D.U.P. Monument Program**  
                                     South end of cemetery
- Preliminary Music ... Mayu Greenhalgh  
                                     Welcome...Jan Crane, DUP Captain  
                                     Song: "Come, Come Ye Saint"  
   Chorister Barbara Jane Funk Barton  
                                     Placing of the Wreath...Devona Pectol Hancock  
   Great Granddaughter  
                                     Prayer of Thanksgiving.....Alan Mann
- 12:00 Noon**                      **Luncheon, bake and craft sale**  
                                     Manti Tabernacle, 100 South Main
- 1:00 PMP**                      **rogram honoring**  
                                     **George Pectol & Sarah Reasor**  
                                     Chapel of the Tabernacle,  
                                     See enclosed program

## Pectol D.U.P. Tribute

### Program

1:00 P.M.  
Manti Tabernacle  
100 South Main

- Descendant of
- Prelude.....Susan Barclay - Elizabeth
- Welcome.....Bishop Michael Barclay - Elizabeth
- Song.....Page 36  
                                     **"They, The Builders of the Nation"**  
                                     Chorister Barbara Jane Funk Barton - Elizabeth
- Prayer..... Don Pectol - George Peter

### Tributes

- George Pectol** ..... Neal Busk - Eliza Ann  
**Pectol & Reasor Ancestors** .....Lorinda Mann - Dorothy
- Dorothy Pectol Carrell..... Lorinda Mann - Dorothy  
 Elizabeth Pectol Case..... Mark Hodge - Elizabeth  
 Eliza Ann Pectol Hutchings..... Nancy Boyer - Eliza Ann  
 Eunice Pectol Brown..... Lorene Hepworth - Eunice  
 Mary Jane Pectol Funk..... Pauline Eickbush - Mary Jane  
 Jemima Bell Pectol Brown..... Larry Lunt - Jemima  
 George Peter Pectol..... Neal Busk - George Peter  
 James Pectol..... Beulah Pectol - James  
 William Pectol.....Gloria Kuhn - Dorothy
- Vocal Solo ..... Lorinda Mann - Dorothy  
                                     **"Carry On"**  
                                     Accompanist Susan Barclay
- Prayer.....Marion Denison - Mary Jane

# Histories of George Pectol and Sarah Reasor

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Jemima Pectol and Neuman Brown .....	
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Preface

## History of George and Sarah Reasor Pectol

On 25 September 2004, the Manti Camp Daughters of the Utah Pioneers "Settlement of Sanpete" paid tribute to the George and Sarah Reasor Pectol family. The Pectol family arrived in Manti, 154 years ago on 27 September 1850.

This book contains the history of George and Sarah, information about their ancestors, histories of their nine children, and a transcription of George Pectol's diary & journal. Jerry Lyn Bradley Lloyd, Mary L. Bradley, Lorinda Mann, and others have compiled this book on George and Sarah Pectol, the credit belongs to many of our family members. The histories have been merged together. George had two books by the end of his life. Pages of doctrine, according to his knowledge at this time, were left out. They can be viewed from the scanned history on CD. Excerpts as well as information for this book were taken from the following:

George Pectol's original Diary, Journal and papers as well as his son's, George Peter Pectol's journal, are from the collection of Neil Busk. George's journal is not always in chronological order. Parts were left unaltered, his spelling was often phonetically, this has been kept as it was.

Busk, Golda Pectol and Hancock, Devona Pectol, *George Pectol 1805-1869*, now in the Daughters of the Utah Pioneers Collection. Golda Pectol Bush of Elsinore, Utah and Devona Pectol Hancock of Salt Lake City, Utah both were great-grand daughters of George Pectol, submitted it to the D.U.P.

Herbert, Eunice Ann Cox, Michael Reasor and Anna Herbert's Descendants. Eunice was a granddaughter of George & Sarah Pectol.

DeWeese, Bonnie, Julia and Rebekah and Ricks, Mary, transcribers from Pectol, Beulah, *Excerpts from the George Pectol Journal of Tennessee and Indiana, 1838-1841*. Filmed by the Genealogical Society of Utah; December 1966; Film #450,348.



## A History of George and Sarah Reasor Pectol

George Pectol was born 17 December 1805 in Sullivan County, Tennessee, the son of Peter Pectol and Elizabeth Lidick (Leidich or Lidikay). The Pectol family moved from Tennessee to Harrison County, Indiana before 1820 and then Floyd County, Indiana.

Sarah Reasor was born April 8, 1810 in Shelby County, Kentucky, the second daughter of Fredrick Reasor and Sarah Webster. Her older sister Eunice, was 2 years older than her. Their mother died shortly after Sarah's birth. Four months later, Frederick Reasor married secondly Dorothy Smith. They were the parents of 8 more children. Indications are that they all grew up as one family, and kept in touch as adults.<sup>1</sup> The Reasor family moved from Shelby County, Kentucky, to Floyd County, Indiana.

Sarah Reasor and George Pectol were married on 8 November 1828 in Floyd County, Indiana by the bride's father, Fredrick Reasor, who was a Baptist Minister.<sup>2</sup> For the next five years they lived in Indiana where George ran a store, according to ledger dates. He knew his business well since his father, Peter Pectol, had maintained a store in Tennessee.

In records from Indiana the following land records were found:

Clark County, Indiana Book 32, pg 375

9 Mar 1839

George Pectol and his wife Sarah of the County of Clark sell for the sum \$200 forty acres the s.w. ¼ of the n.w. ¼ of section 22 in township one south of range N of 5 east.

Signed George Pectol

Sarah made her mark

Clark County, Indiana Book M, pg 437

28 Sep 1839

James Brown and his wife Eunice

George Pectol and his wife Sarah

Isaac Pectol and his wife Martha Ann all sell to William Budd for the sum of \$300 all their rights to the s.w. ¼ of the west part of n.w. ¼ of section 14 township 2 range 5 containing approx. 44 acres.

All men sign

Women mark.

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1 James Polly Brown married Eunice Reasor, older sister of Sarah. According to James diary he visited some of Eunice & Sarah's half siblings in 1868. James P. introduced George & Sarah to the gospel of Jesus Christ. The Browns settled in Manti in the first company, in 1849. The Pectols came that next fall, where they were once again together.

2 Indiana, Floyd County Marriage records, 1819-1922; Indiana. Circuit Court (Floyd County), film 1411882.

Clark County, Indiana; 12 Nov 1839

George Pectol and his wife Sarah sell in Wood township of Clark co. 40 acres to Elias Bell for the sum of \$400.

Signed George Pectol

Sarah made her mark

In the 1840 Federal Census of Floyd County, Indiana [film 2596, pg 303]

George Pectol is listed as the head of household. 1 male between 30-40

3 females under 6; 2 females between 5 -10; 1 female between 10-15; 1 female between 20-30.

George Pectol's journal was recovered along within an old store ledger and account book. It includes records of the varied merchandise he sold along with its pricing — typical of old time Cracker Barrel country store types.

As a storekeeper his ledger tells the story of the people who patronized his establishment. What they bought, when they paid, and their faithfulness to him as a businessman. Paper was hard to come by, and so he wrote in a book that he already had, it had space to the bottom and backsides, and he used all available spaces, writing between the lines of these transactions.

On one of the pages of his ledger it appears that a child is learning to write:

a b c d e f g...[continued 2 times]

... is little John— Jane is with john— John has a bag on his— [continued]

the boys play with balls — john has a bat in his hand— i can hit the ball...

...and here is my ball— now let us go and play

Kinsmen that frequented his general store were: Robert H. and Elizabeth Pectol, (brother) 1839— 1841; Elizabeth Pectol, (possibly wife to Frederick Pectol, brother), 1838; P. Pectol, "To note y P. Pectol, or cash borowed 12.81<sup>1/4</sup>" total "22.03<sup>3/4</sup> ; Kitty Scott, (possibly Margaret Pectol Scott, his sister), May 10 1838, 1 tuskin Bonnet, 2 yds Bonnet ribon.

The following is an interesting item where Robert Henry Pectol, brother of George Pectol, had a settlement that George took care of through his general store. This was in Greenville, Indiana. "1841 Jan 4 To settlment on a judgement against R. H. Pectol in favour of E. King and asigned to B. Baker who obtained judgment against me as security, before R. C. Smith esgt of which I paid at the time— and at this time settled on balance for this day settled beef of G. Bell and pork— balance on 1 lb salt} balance on oats} when keepiing groazth. The above is all settled by note this day in full for all acount \_\_\_ the presant."

George and Sarah Pectol moved from Indiana to Madison County, Missouri, where he owned and ran another store. Through contacts in his business he secured a Book of Mormon and became interested in Mormonism. George recorded his testimony of the truth

of the Gospel of Jesus Christ in this ledger. Members of the LDS church will find it faith promoting, as George was deeply religious and deeply wanted his family to feel the same. He writes "I leave this journal on earth that when I will ever leave the earth..."

George and Sarah Reasor Pectol first arrived in Salt Lake City on September 6<sup>th</sup> 1850 with an organized company of LDS pioneers. In his journal he wrote, "Sept 1<sup>st</sup> crossed Beare River. The 5<sup>th</sup> crossd the Weber River. The 6<sup>th</sup> landed safe & in tolerable health in Grate Salt Lake City & encamped on the Eunion Square south west of the warm springs.

They moved on to Manti, Utah, arriving on September 20, 1850. They were among the early settlers of Manti and did much to develop the community. Again he writes, "The 10<sup>th</sup> day of Sept we with a few of our company, left for Sanpete, & on the evning of 20<sup>th</sup> landed in the settlement in tolerable health, heare we again saw our beloved brother, James P. Brown & his wife Eunice, Sarah's sister, & family enjoying good health, with joy & gladness I felt to thank God my Heavenly Father, for this grate blessing..."

Golda Pectol wrote: The first year they lived in a dugout or a basement house and were bothered considerably by the snakes. A correction needs to be made to this statement. The snake incident did happen, but it was actually in the very early spring of 1850, the Pectol's arrived in Manti the end of that summer. The dugouts built in November of 1849, were used for many years. In November 1999, Manti held a Sesquicentennial Pioneer Monument Dedication, as tribute to the 1849<sup>er</sup> pioneers. It was said that these homes, dugouts, were the "First Motels" in Manti, indicating that many families lived there upon arrival in Manti, until a home could be constructed.<sup>3</sup>

They helped build many homes in Manti. Golda Busk & Devona Hancock reported that an engraving on the fireplace of their first home indicated that it was completed in 1851. It was a two-story structure. George built several homes in Manti and had acquired quite a bit of property, most of which he farmed.

George and Sarah Pectol were listed in the 1850 Federal Census of the United States for Utah. Listed as family #30 on pg 113, the household listed the following members;  
George Pectol, age 44; male; farmer; holdings worth \$100; born in Tennessee  
Sarah Pectol, age 41; female; born in Kentucky  
Elizabeth Pectol, age 18; female; attending school; born in Indiana  
Eunice Pectol, age 17; female; attending school; born in Indiana  
Mary Jane Pectol, age 15; female; attending school; born in Indiana  
Jemima Pectol, age 12; female; attending school; born in Indiana  
George P. Pectol, age 9; male; attending school; born in Indiana  
James Pectol, age 4; male; born in Missouri  
William Pectol, age 1; male; born in Iowa

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3 Jerry Lyn Bradley Lloyd Sources include: History of James Polly Brown, Song of the Century, History of Daniel Buckley Funk.

George was listed in the various census records as a farmer. He must have been quite good, when you consider the soil he had to work with in Utah. Golda Busk says he won a first prize for having the finest field of grain in Utah at one time.



George Pectol's 1<sup>st</sup> home



George Pectol's home at 310 W 400 N

George Pectol built several homes in Manti and had several farm lots. In The Song of the Century, 1949 we see this picture of his first home. In land records 1855, it shows this other home.

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.<sup>4</sup>

George Pectol was the first Manti City Clerk and was a member of the first High Council of the LDS Church in Manti on 3 April 1851.

Ephraim Portman Pectol's writing say, George and his family to accept a call to work at the Church Experiment Station at St. George in 1858 raising cotton.<sup>5</sup> They were there about three years, and then returned to Manti.

In the 1860 Federal Census of the United States, taken on 8 Jun 1860 in Manti, Sanpete, Utah, George and Sarah Pectol were listed as follows on page 654:

George Pectol, age 55; male, farmer; value of Real Estate, \$400; value of Personal Estate, \$450; born in Tennessee

Sarah Pectol, age 50; female; born in Kentucky

George Pectol, age 17; male; laborer; born in Indiana

James Pectol, age 13; male; born in Missouri

William Pectol, age 10; male; born in Iowa

On 7 January 1861, George's wife Sarah died leaving him with three boys still at home, William age 11, James age 14, and George Peter age 20. The headstone that originally marked her grave at Manti City Cemetery was made by George and erected as a memorial to her. A new marker was placed on her grave later.

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4 Herbert, Eunice Ann Cox, Michael Reasor and Anna Herbert's Descendants. In this book she says "Many of their descendants filled missions of two or more years, paying their own expenses while going so."

5 Additional information on the Cotton Mission is be found in this book, see index.



On 1 March 1861, just two months after Sarah's death, he married Sarah Searcy Blazzard in Sanpete County, Utah. The ceremony was performed by Welcome Chapman. George took his second wife to St. George, Utah along with her family of six children where they made their home, but soon separated to maintain separate homes. George's three boys lived with their sister Eunice Brown and her husband Robert for a while, but had to leave because of financial conditions. William and James returned to live with their father, and George Peter lived with his sister Elizabeth and her husband, Solomon C. Case.<sup>6</sup>

On 25 July 1869, George walked from Washington to Toquerville, Utah and back, a distance of about seventy miles. On his return trip, he drank water from Grapevine Spring and became ill. This illness eventually led to his death on 28 September 1869. His second wife, Sarah Searcy, came and assisted him during this illness, which was greatly appreciated by his family.

Ephraim Portman Pectol son of George Peter Pectol, wrote in a journal that is now in the possession of Neal Busk. Part of these pages have been scanned to a CD. This is from those papers: "He (George Pectol) belonged to some orthodox church in Indiana, and was chorister of the church in the village where he lived. On hearing Mormonism he at once left his church and was baptized with his wife by Elder Serine.

Ephraim P. Pectol writes, "He [George Pectol] left Indiana 1849 and arrived in Salt Lake 1850 in bishop Daniel H Wells company. Stayed in Salt Lake City, a few days and went to Manti, Utah, to live. Left Manti about 1855 at a call from Brigham Young and moved to Washington Co., (Heberville) Utah. Remained there on the church farm under the direction of Joseph Horn for a period of about 3 years, and returned to Manti 1858. Later in about 1862, removed again by call of Brigham Young to settle Washington County in what was known as the Big move, and settled in town of Washington 6 or 7 miles from St. George. Sarah his wife died however before leaving Manti, in the year Jan 7, 1861. He married a woman by the name of Sarah Blazard Miller, who proved to be a very incompetent step mother and divided and broke up the family, George Peter, James and William haruhg to leave home as children, hand in hand the three without even a bed or change of clothes. A very touching incident as told by Geo Peter Pectol\_\_\_\_<sup>7</sup>

On January 7<sup>th</sup> 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 grave at Manti City Cemetery 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 Searcy 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 a while, but had to leave because of financial conditions. William and James returned to their Father's

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6 Separate histories for the children, see index.

7 His history else where, see index.

house and George Peter lived with Colman 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, he walked from Washington to Toquerville, Utah, and back a distance of about seventy miles. On the return he 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 (#2 Sarah Searcy) came and assisted in his illness which was greatly appreciated by his family.

On the inside cover of the ledger cover it reads "George Pectols Book." This was written on it "I found this book – a box of discarded papers in the granery after Grandpa's death, Geo P Pectol." Taped to the cover was the following on a piece of yellow paper, "This book is to be passed around, or all of you girls get together & see if you can get something out of it. Mother & Dad."

On the outside cover of another ledger book it states "(E.P.P.)<sup>8</sup> Dads story of Grandpa's life be finished & Grandpa's day Book. This is to be finished by Chriss."

The ledger traveled from Indiana where he began the store ledger as early as 1839, to Madison County, Missouri to Manti, Utah to St. George, Glenwood, Caineville, Grover, Teasdale, and Torrey Utah. There it was found by Mr. & Mrs. Ephraim P. Pectol after the death of George Peter Pectol in 1929. George Peter, son of George Pectol, had faithfully preserved and kept it among his most cherished possessions, unknown to any of his family until after his death. In the 1830's-1860's many people could not write, for George Pectol to have kept a journal of this magnitude is incredible.

George recorded his testimony of the truth of the Gospel of Jesus Christ in this ledger. Members of the LDS church will find it faith promoting, as George was deeply religious and deeply wanted his family to feel the same. He writes "I leave this journal on earth that when I will ever leave the earth..."

## Sarah Reasor Pectol A Mystery Unraveling By Jerry Lyn Lloyd

There are several pictures that have been called Sarah Reasor Pectol. Sarah Reasor was born 6 April 1810 and died 7 January 1861, in Manti, Utah. This picture has been used as Sarah since the late 1940's -1960's. It was used in the 1994 Manti Daughters of the Utah Pioneers Tribute to Sarah's sister, Eunice Reasor and James Polly Brown.



Recently it has been questioned by Jerry Lyn Lloyd and Lorinda Mann. It could be Sarah's daughter Dorothy Pectol Carrell. The hat seems to be more in likeness of the later than 1861, which would be after Sarah died. It would be likely that the woman in this picture was about 40 years old, which would make the year about 1850-1855, if this were Sarah.

The woman in the picture bears a strong resemblance to Dorothy. Dorothy Pectol was born 8 October 1829, which if this woman were 40 years old, it would make the year 1869-1874.

The mystery begins to unravel as we question a 150-year-old picture.

This picture has been cropped and used in a Family Portrait group sheet, as George and Sarah.

Eunice Ann Cox Herbert used these pictures in the book, Michael Reasor and Anna Herbert Descendants.



Picture of William Thomas Carrell and Dorothy Pectol, taken in Caineville Utah, before 1892.

## SARAH REASOR PECTOL



BIRTHDATE: 8 Apr 1810  
Shelby Co., Kentucky  
DEATH: 7 Jan 1861  
Manti, Sanpete Co., Utah  
PARENTS: Frederick Reasor  
Sarah Kester  
PIONEER: 26 Aug 1850  
Wagon Train Company  
SPOUSE: George Pectol  
MARRIED: 2 Nov 1828  
DEATH SP: 28 Sep 1869  
Washington, Washington, Utah

### CHILDREN:

Dorothy, 8 Oct 1829  
Elizabeth, 9 Apr 1831  
Eliza Ann, 18 Nov 1832  
Eunice, 22 Sep 1834  
Mary Jane, 24 Mar 1836  
Jemima Belle, 31 Mar 1839  
George Peter, 25 Aug 1841  
James, 25 Nov 1846  
William, 7 Apr 1850

Sarah was the daughter of a Baptist minister who performed her marriage to George Pectol on November 2, 1828. For the first five years of their marriage Sarah and George lived in Indiana and then moved to Madison County, Missouri where George ran a store.

It was here that they received a Book of Mormon and became interested in Mormonism. In 1846, they traveled to Nauvoo, Illinois to learn more about the gospel, and were baptized in the Mississippi River on March 29, 1846.

They endured much persecution in Missouri and Illinois and moved with the Saints to Council Bluffs, Iowa where they remained until June 2, 1850, when they started for Utah. Sarah gave birth to her ninth child while they were crossing the Plains at Pottawattamie County, Iowa.

They arrived in the Salt Lake Valley on August 26, 1850. Four days after arriving in Utah they left with a few other families for Sanpete County, arriving there September 6, 1850. The first winter in Manti they lived in a dugout and were bothered with snakes in the spring. In May, 1851, they completed a comfortable home.

Sarah was an industrious and ambitious woman. She was a successful homemaker. Many of her descendants filled missions for the Church of Jesus Christ of Latter-day Saints.

Sarah passed away at Manti, Utah on January 1, 1861. After her death, George moved to Washington Utah and married a second wife, Mrs. Blazzard, with whom he lived until his death on September 28, 1869.

This entry was included in the Daughters of Utah Pioneers, Pioneer Women of Faith and Fortitude; pages 2330-2331. (Below Eunice Reasor Brown, sister of Sarah.)

## EUNICE REASOR BROWN



BIRTHDATE: 4 Mar 1808  
Shelby Co., Kentucky  
DEATH: 18 Jul 1858  
Manti, Sanpete Co., Utah  
PARENTS: Frederick Reasor  
Sarah Kester  
PIONEER: 29 Jul 1847  
Mormon Battalion Wagon Train  
SPOUSE: James Polly Brown  
MARRIED: 13 Apr 1836  
Floyd Co., Indiana  
DEATH SP: 6 Nov 1871  
Rockville, Washington Co., Utah

### CHILDREN:

William Ferguson, 10 Jan 1827  
Frederick Reasor, 23 Nov 1828  
Neuman, 15 Jul 1830  
Robert H., 11 May 1832  
Sarah Jane (Lowery), 27 Oct 1834  
Mary Ann (Buchanan), 2 Oct 1842  
John Taylor, 2 Jun 1847  
Eunice Ann, 13 Mar 1851  
Alma (Indian), 1836



## The Journal of George Pectol

(Written in his own hand)

There is a Prophet on Earth, that an Angel will visit the Earth, or that thier will ever be Revelations given to men as in the days of old. They contend that they have a Bible & 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 begin to look at those things & impotially investigate them, and seek for truth with a determination to embrace it as I found it, & prayed to God for his spirit to direct me aright, I begin to see wheare & how the sectteranisms<sup>9</sup> of the day came short of the Ancient Faith & order of the people of God. I begin to realize the keed of the gifts & blessings that was anciently enjoyed by the Saints. In the mean time the Book of Mormon come to my hand which I determed to read for information, and I was then determed to receive the truth let it be wheare & what it might be.

I therefore read it with prayful attention and let me here say that evry page of that book carried the strongest testamony of its own divine authentisety [authenticity]. I always thought I believed in the Bible, & the Religion of Jesus Christ, by the time I had read that good book half through, My faith in the Bible & the religion that it presented was gratly in creased, & it was strongly confirmed. The Bible boar testimony in favour of the Book of Mormon, & the Book of Mormon, in favour of the Bible, & the testimony was so grate that by the time I had read that book half through, I was fully convinced that both the Bible & the Book of Mormon contained the word of the Lord to the people in their day, and that the religion contained in the Bible & Book of Mormon was the same.

I thearefour soon determed to go to Nauvoo to wheare I could see & heare of the Mormons for my self, for I had never heard any of these people preach.<sup>10</sup> Nor did I know mutch of their faith or principals of religion. I had lerned through brother James P. Brown<sup>11</sup> & a few others, that they professed to have the gifts & blessings among them, that the ancient saints had.

And as I had became satisfied that the Book of Mormon was what it profesd to be I thought that it was a strong testamony in favour of Mormonism, so much so, that I could not reconcile my self to not go to Nauvoo. I thearefour went & took my wife along with me. Theare I soon had an opportunity to heare Elder Serine preach a discourse on the first principals of the gospel. I believed what he said, & immediatly after the discourse, I demanded baptism, which was granted & the next morning **March the 29<sup>th</sup> 1846** I went down to the River with many others, & was baptized by brother Serine, he also baptized quite a number of other men & women, & we was confirmed by the laying

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9 sectarianism: a sect; group of people forming a unit of common beliefs. (Jerry Lyn)

10 At this time they lived in **Greenville, Floyd Co., Indiana**

11 James Polly Brown born 22 April 1803, married to Eunice Reasor born 4 March 1808, sister to Sarah Reasor Pectol.

on of hands, & for the gift of the Holy Ghost, which blessing I recived acording to the promis.

While on my way home, on the **30<sup>th</sup> day of March**, Sary, my wife was also baptized & confirmed, and the 31<sup>st</sup> we left Nauvoo for home. Whilst on our way to St. Lewis I got acquainted with brother Augustus Farnham, who inquired whether I had been ordained or not. I told him that I had not. He told me that I should be ordained an Elder, when we got to St. Lewis. Accordingly, after we landed there, he took me to the president of that branch, & told 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 & ordained me an Elder in the church, & with in a few hours went abourd of an other boat & went on to St. Genevee, and from there we walked home.

After we got home, our kneighbours, many of them, came to see us and heare what we had to say respecting our visit to Nauvoo. I endeavored to present the truth to them to the best of my abilitys. It had quite an effect in many of the people around us. Some seamed to admit many of the ideas & principles I presented to them, & seamed willing to heare for their selves, & receive the truth, whilst others raged & rejected nearly every word that I said. It was said that I was a "lyer", "A knave", & many other hard names. But I knew that I was as truthfull then as I ever was before, & that I was honest also, & that my designs was as good, befour I joined the Mormons. My word was considered good as most any mans, and I was never acoused of dishonesty or any disception, as I know of. But soon after, I was called by some, a lyer, & by some dishonest, and by some that I was deceved, & others that I was deluded by the Mormons. Some thought that after a while I would see my folly and retract, and some thought it would be no more than right to take me through a course of sprouts, as they calls it. Whilst some others contended that it was not lawfull for a Mormons to live in the state. And then there was some others that contended that if there was any driving to be done, that they that wanted to do it, might by their hand on them, for Pectol was an honest, truthfull man & had done no man any harme, & he should stay for as long as he pleased, or they would have to have moore power than they had.

I had a meeting at my house, & presented some of the Reasons that I had for joining the Mormons, a short time befoure I left Madison County M<sup>e</sup>, and at that time it was said that some seven or eight men met in a thicket no grate distance from my house for the purpose of linching me, & sent one of their company to see how the feelings of the people was, & if it seamed that their purpose could be carried out with out making mutch fuss among the people that he should return & informe them, & if not to informe them of that. He stoped quite a while with us then returned, but in as mutch as he found that part, a majority of the people would stand up for me, they finaly thought it the best policy to abandon the contemplated design for whipping.

I will here say that this company, as I was informed, was the more of them, before I embraced Mormonism, my warmest friends, and especially their leader Henry Shock.<sup>12</sup> I do not know that the above is correct, but I was told by some of my friends after words. I know that if it was the case, it was not because I gave them any provocation, accept my embracing what was called Mormonism provoked them. I done them no harme, I endured them in nothing, nor did I harme any body else. My only motive was to do right, do good unto all men, to leed an honest, upright life, & to do the best of my ability, live pieciably with all mankind.

**A Dream:** "I dream it perhaps my duty now, though I neglected it in its proper place, to record the \_\_\_ of a dream shown me. Say some two or three weeks ago – as follows.

I saw in my dream, that I was with my family & \_\_\_ other's on the bank of a consrable River. Wheare there was several houses & some familys living in them. I was in one of them & saw a sister who was of faith with whom I & Sarah formed a little acquaintance with by the name of \_\_\_\_\_<sup>13</sup>

Whilst we was on our way to Nauvoo. She requested me to take a cirtin {certain} bucket to which she pointed & bring her some watter. I took the bucket & went down to the river & took up a bit & wrenched {rinsed} it round a little & threw it out. Then let it nearly full & went up to the house. But as I went, I observed a little black speck in the \_\_\_ the water was very clear but the speck seamed to be a live, but I took the water to the house & sat it down. \_\_\_\_\_

Elizabeth & some other of our family. I took up my watter & started back. Sarah, Elizabeth & me all started to cross the bridge of erth together but I went before climbing the narrow ridge of clay, but we found some of one side of it fallen down & it was hollow & I thought it was Impossable- & spoke of turning back but Elizabeth passed by me & got before me. But I soon found I could not go over with my bucket of water & I proposed to go back. We turned to do so & Elizabeth soon passed by and got before me again. We all got to do \_\_\_\_\_

**A Dream:** "Out of this watter – she said out of the bucket before you got it. I wrenched it. She said yes. But not \_\_\_t it. I then took up the bucket & went out for other watter. But not to the river. But to a branch or small creek a little above, or eastward close by. But whilst on my way I got about to the top of the bank, /for The houses was rither on the side of the bank next to the River. I discovered a black carage & four black horses hitched to it. Reither share made man —dressed in driving them, & he was walking on the bank. The carage appeared nearly all broke too so that it could not be guided correctly. The horses appeared all in a state of confusion. The man on the first sight of an other man & me called to us to wate untill he comes to us. We done so. He said he would preach a funeral. He came to us in a few minutes & commenced with some hard expresions of Joseph Smith

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12 Henry Shock and William Polk had been customers at George's store, and they had done business there for a while. George had considered Henry a friend.

13 Part of the page is missing.

& his books. But I went on my for my watter, & when I came to the ditch I discovered a bridge of erth in the form of a ridge: a cross the brance. I started to walk a cross on it. I found it verry narrow but tolerable high. I \_\_\_ the track of a \_\_\_<sup>14</sup>

**A Dream:** "I returned back to wheare I left the carage on the top of the bank of the river. The water seemed very calm & well composed. The man said he was Joseph's friend & had his books to distribute among the people claring them to be of grate worth to the children of men. Saying that he was not autherized to repara or do any thing to his carage or books, only to distribute them among the people but there was some few that was autherized to repara the carage & the man we met with first \_\_\_

**A Dream:** "The carage was in propper order for him again & all in good order. Both carage & horses & with some exchange of papers and books. Similar to the change of Male at a post office was ready to go on againe, & I went on \_\_\_.

**End of the Dream:**

Having made arrangements with Wm James Dailey of Jackson C<sup>o</sup>. M<sup>o</sup>., to work with him at the waggon-making business untill next Spring or untill the **1<sup>st</sup> of May (1846)** upon following conditions I was to furnish the lot of what tools I had for the use of the shop & my \_\_\_ term to half to \_\_\_

I will now remark that William T Carrell, a native of \_\_\_, Tenissee, laterly of Henry, and my oldest Daughter Dorothy was married by a Methodist Preacher on the 15 day of January 1843.

When we **left Madison Co. Mo.**, as I said him<sup>15</sup> and his family (himself, wife & one child), started along with us, but had not yet been baptized into this church, but as we went on our journey, being camped on the bank of the river on the knight of the \_\_\_ of \_\_\_ **1846** at the close of our evening prayer, he demanded baptism at my hand. I went down to the river with him, & upon the profesion of his faith & determination, I baptized him & confirmed him, & not long after this I ordained him an Elder in the Church of Jesus Christ of Latter-day Saints.

He went on with us, stoped with us & we have lived and worked, most of the time together till I started to the valleys of the mountains. We was blessed in our labours and increased in property. When I left Council Point, he did not think that he had a suficient out fit to go a long. he therefor resolved to stay an other year, and he was gratly blessed in so doing—he came on the next season with a comfortable out fit. He came to this valley (Sanpete) and settled in Manti by my side, & we went to work on the same principles that we did in the States, we in connection, one with the other, not in joint co partnership, but assisted one an other in our labours, and when either of us had need of assistance in means & the other could supply, it was done.

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14 Part of the page is missing.

15 William Thomas Carrell, baptized 15 August 1847.



I will now make a few Remarks on the events that passed whilst on our journey, & whilst stoped in **Jackson county M<sup>o</sup>.**<sup>16</sup> I often endeavored to teach on the principals of the gospel. The principals of salvation, often had my mind illuminated by the Holy spirit of the Almighty, both in speaking & meditation, & in praying also etc. also. I was blessed with a firm faith in the work of God that I had embraced, & with a firm determination to go a head in it.

I had learned that the principles of Poligemi [polygamy] was in corporated in Mormonism, & I believed it to be right, in as mutch as it was practized by the Ancient saints & 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 it:- had my wife to have learned it at the beginning, that poligemy was incorporated in the principles of Mormonism, she would to have not even started with me from Madison Co, M<sup>o</sup>. But I know that it was better for her to come along to wheare she could learne not only this but every other principal that pertains to salvation, even those that I was ignerant of myself.

Perhaps it would not be a miss to make some remarks respecting our stay in Jackson C<sup>o</sup>. M<sup>o</sup>, for that was the County from which the Latter day Saints was driven, and thereare was a spirit of oposition in some perhaps a little more than, what was common in the world, but not a verry Grate deal. I find that among those that reject the gospel, that they sanction, and justify the persecution, & driveing as mutch as those perhaps, that was in it, & done it. And thus they are just as guilty as if they was with the mob that did it. I found as warm friends in Jackson county as I did in Madison county, and I found as hostile enemys thereare as I did in other places, & not mutch moore so.

I found some men in Jackson C<sup>o</sup> that was as ready to heare 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 I could not prevail on them to embrace them. I will relate one circumstance. I taught Wm. James Dayley the principles of the gospel, 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, & proved to him that they must be full filled some wheare neare the present day, according to the signs of the times.

He so far believed them as to tell me that If I would preach those principles publickly, in one year I would raise a church of moore than one hundred members- and at an other 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 principals of salvation.

I had never told him that I was Mormon, or that those principals was incorporated in that order of things. I taught them as the principals taught in the Bible, & never had told him that they was now Mormonism, or incorporated in it.

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16 James, born 5 November 1846 in Jackson Co., Missouri.

I now set 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 & work that the Bible declared that God would set up in the last days, & by it He would judge the nations of the Earth too.

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 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 church, & had a right to administer baptism if required, & that I was willing to do it, if he wanted me to do so. He said that he wanted to wait a while & 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 was, of course was not baptized.

After this I began to tell the 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 that was for driving me away from Jackson county because it was not lawful for a Mormon to live there, and others that said if that they attempted to do that, they would have them to drive also, & if they whiped me, as some threatened to do, they would have to whip them also, for they said, that I had lived an honorable life ever since I was among them, & as long as I done as I had done, that I should stay there in piece till I got ready to go away. Mormon or not. And I did stay there till I got ready to go & I left there some warm friends when I went away.

Here many events transpired that I often reflect upon with intrusts but space here forbids me to record them, I will therefore proceed with my Remarks.<sup>17</sup>

\_\_\_ grate power of faith & obediance. After I knelt down upon the floor with her by & laid my hands upon her & asked God our Heavenly Father in the name of Jesus Christ. The power & authority of the priest hood upon me, as an Elder of the church of Jesus of Latter-day-saints, to heal her & let her sease from her pains, so that she could take her sleep againe.

And then retired againe to our beds & I heard little more complaint from her. Let God the Glory.

**Sept. 1, 1847** Wednesday evning W<sup>m</sup>. Dealy told me that he knew as much as I did of the s \_\_\_. I told him that I would be glad he did if he w \_\_\_ it, he said, he did. I then told him

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<sup>17</sup> The other journal picks up here.

that if he c\_\_\_\_\_ heare it, I would tell him what he never heard from me before, but if I did, & he would tell to others it would only bring me into difficulty not prophet him any thing, but if he wanted to know the truth it would be for \_\_\_\_\_ he then promised not to tell any person for \_\_\_\_\_ my direction, or till I left heare so that \_\_\_\_\_ be out of danger. I then told him that I was a member of the church of Jesus Christ of Latter-day \_\_\_\_\_ & that, that church was the church that was to b\_\_\_\_\_ in the last days. Which was so often termed Zion \_\_\_\_\_ the scriptures. & that the leders was commisioned to preach the fullness of the everlasting\_\_\_\_\_

\_\_\_\_\_ Elder of that church. He then at this appeared to be estonished because he hadent found this out before, but told me that he had an idea for some time that these people was the Zion we so often spake of & I spoke of their faith & principals a while that knight, & left him to midetate theare upon his self (for he promised not to even tell his own wife of it least she should teel some person that we was mormons, or saints, & persecutions be raised against us theareby, & he said volenterly of his own acord that it never should be a charge against him before God, that he was the cause of a person that was honestly seeking the truth & verebly believed that he was right to be braught into trouble by him, whither he believed in it or not.)

After that I took a letter that I wrote to send to My brother Robert in which I gave some peculear instructions & read it to him. (ie) to W—Dealy he listened to me with attention, and during the time of reading Sarah who had bin during part of the day at Carriels, road up & passed by but observed that I was reading some-thing to him. & after I came home she demanded of me what I reading to Dealy I told her, she began to reprove me, or reither scold me for reading it to him, she as she often did before, represented him as of but little confidence. & that I thought more of him then I did of her. & she as usual the more she said the worse she become agetated until the would have it that I was any thing as mutch as a good husband, or a good Father, although I endeavored to show\_\_\_\_\_

\_\_\_\_\_ W—Dealy now says that he wants to go with me to see & heare from what is called Mormons. And he has taken up the old & new testaments as proof in favour of their doctrin, at best, in part. & he says that he will \_\_\_\_\_ price his land lower per acres, then any of his kneighbours, & then give the purchaser

\_\_\_\_\_ because it was rumered about that we was Mormons, & he talked with me untill I was willing to drop all that was before between us - & as to my part, I was willing to forgive all that he had said or done, against me. The trip after the first & part of the second day was verry wet & disagreeable & I had three chills & fevers before I got home but none since as yet.

I then halled on other Load, for the same man & from the same place and returned. & I recived for all\_\_\_\_\_

\_\_\_ Sarah has become calm again- & is apparently [apparently] reconciled in mind. Thursady evening we had a mighty thunder storm & I heare in some places tremendous reign.

Last Sunday W<sup>m</sup> James Dealey requested me to go with him to his fathers & read to him a peace that I had wrote on prophecy which \_\_\_ & is to be fulfilled, & after some persuasion, but thinking that it would be unprophtable reather insisted not to go but as he urged me I went, & read it to his Fathers famely with others but it only raised a spirit of strife & debate reither then to lern the truth.

And W<sup>m</sup> Dealy acknowledged that it was useless to sutch instruction to the people of this settlement. \_\_\_

**November 5<sup>th</sup> 1847** Last knight W.Dealy came and sat & chatted with us untill bead time, during which time he told us many faults reports about what we should have said & which was not of mutch importance, but as he was some days ago at his Fathers, his Mother told him that she heard that our Women had said that we was Mormons, & that I was an Elder, also that she heard that W<sup>m</sup> had said that he was an Elder & he didnt care who knew it, & that he had lived five years in Nauvoo, & that I was well acquainted with Jessee Hishcock there. To this he replied that, if we told this ourselves he would not keep it any longer & went on & told the company all that I had told him, & some of them that was there was viteral enemys to what is called Mormonism. So now the secret is out. W- Dealy has declared it, altho he pledged himself before God not to tell it before we left here. Not even to his own wife.

**Nov. 20, 1847** He told us that he could not git around our doctrin, that he was bound to believe it . I told him that he should keep this things to himself, & make just sutch arrangements as he thought proper. And let no one know his intention untill they saw it themselves—and if he wished to be baptized it could be done & no one but ourselves know it. From this time untill now nothing of untrust occurred save it was Sarah<sup>19</sup> was \_\_\_<sup>20</sup>

\_\_\_ He then said that if I wanted not comply with my contract, I could go. I said it was with not that I cared. He then said I had often failed to comply with my contracts. I presture to tell me of one, he studyed a little & said by having time he could tell me of them but at preasent he did not recolect of them. I told him that he could never recolect of first time that I broke a contract, but I could till him of several contracts that he broke, & done so, and after some chat we droped the discourse since that he has told me that he was bound to believe that my doctrine was truth because it could not be overthroughed by the scripturs, but he was not a going to let on so to others, I advised him to keep that to his self, but make arrangements to suit his own mind.

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19 James Pectol was born **5 November 1847** in Jackson Co., Missouri. He was the 8<sup>th</sup> child, and 2<sup>nd</sup> son of George & Sarah Pectol.

20 Part of the page is missing, he was probably going to talk about his new son.



**Dec 6<sup>th</sup>, 1847** I have written an other Letter, as the last one without an answer or a reply to brother Robert Pectol proving by the scriptures of the old & new Testaments that this is the very generation that Christ is to come in... according to prophesy respecting the gathering of Isriel to their own land & by what Jesus Christ said, the times of the Gentils is come & by what Paul said the fullness of the Gentils is come in, adviseing him to come & see & heare more for himself, or if no more come & see this country as it is a very good farming country also.

I refered him to what the appostals said should be, in the last days. And how that the day of Christs second coming will not come except theare first come a falling away and the man of sin be reveiled. Which falling away has took place, theare is no sutch gifts & powers now as was antiantly, and that the very traits that the appostal said should be in the last days is now to be seen see 2<sup>nd</sup> Timothy 3<sup>rd</sup> chap & with many other \_\_\_

\_\_\_<sup>21</sup>Turned aside for now \_\_\_ Since the above named circumstances he has shown by his countenance that his mind was not all peace, (**Feb 27<sup>th</sup> {1848}**) and from then untill now he has become more & more friendly. Yet the more friendship he \_\_\_ me the less appearance of trouble is manefested.

Inasmutch as I have reather concluded to leave heare & take my team & drive it myself Sarah is apparantly beter satisfied then she was before.

Last evning W<sup>m</sup> Dealy & W<sup>m</sup> A. Hitchcock came to our caben & commenced conversation on the New & everlasting Covenent, which W<sup>m</sup> Hitchcock afirmed was made & confermed in Christ, & it never could be broken, because it was an everlasting covenent, & if it ever was broken it was not everlasting.

Even the professors of religion & the unprofessors, are alike all are subject to, and apt to constrew, misrepresent, & change the truth, & all alike hard to belive even that that is told for the truth, I speak not of all, for theare is a few & only a few that, are of the aposed and a few will tell the truth, as streight as they can & will not misrepresent what they heare of they know it & would not change the truth by any means to lye, but it is only a few, that will not make a man an ofender for a word, & that constrewed as to meane what was not said. And only a few that can be found that will not become offended when reprovod of an—errow {err or error}.

And this one thing I have seen & know by experance, untill I became a Latter day Saint, when I told any thing for the truth it was recieved as sutch, my word was not often contridicted neither did it ofend the people then as now. Then I could reprove & not have the people to lay their snars to ketch me in my words as they do now, then when I delt justly I was not rejected, as I am now. Now I have been Dealing as justly as I ever have, I have been telling the truth as well as I ever did, but I am held as a lyer & a deceiver—when I tell what I have seen & know it is not believed, as it was formerly. The time has

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21 Part of page is torn away.

been that when I give a reason or evidence to prove any point of faith or doctrine of sectarianism {sectarianism}, that I was listened to, but now when I prove so positive an opinion by the scriptures that it cannot be condemned or reprobated by them the doctrine of the church of Jesus Christ of Latter-day Saints, it is rejected even by those that cannot give the first reason against it.

And only a few that will not turn aside the just for a thing of nothing and this one thing I have seen & know by assurance, until I become a latter-day Saint, when I told any thing for the truth it was received as such.

Thus I see that the spirit of unbelief – lying and wickedness is increasing growing worse & worse, strife & contention is gaining & will continue to increase until men will rise up one against another until he that will not take up his weapons of war against his brother or neighbour must fly to Zion for safety— because in Mount Zion & Jerusalem there will be deliverance, or safety. But notwithstanding all this, & the spirit of unbelief that now prevails among the people of this vicinity. We are in a reasonable condition of peace among the people (ie) the greater part are willing that we remain here, and some persuade us to stay. Seeing that we labour industriously, & honestly provide for our sustenance. And because this is a fertile soil & a good country to raise produce & stock of almost all kind but I will not contentedly remain here, even as fertile as it is – because I & the people here are not of one mind neither do we speak the same thing\_\_\_<sup>22</sup> I believe in the gospel which is the power of God,\_\_\_ and when I speak, I speak the same thing, \_\_\_ as it was anciently— that the Priest-hood & powers there of are now as it was then. That men are called of God by actual revelation now as they were then, to the Priest hood\_\_\_ That the gospel of Jesus Christ is the word written in the new testament etc.

**Aug 1<sup>st</sup> 1848** And Sarah has become— More reconciled to go on to winter quarters & is much calmer & quite in nearly every respect.

**Aug 19 1848** I after some time again proceed to record in this book a few things that has transpired since the last recorded, from about that time I commenced preparing for the move westward & from the time I began to prepare. Sarah has become much\_\_\_ although spirit of discontent has generated\_\_\_ trials & troubles, & in\_\_\_<sup>23</sup>

\_\_\_ I wanted pay his<sup>24</sup> expenses such as perage etc. And that I would let him have money to pay some little debts that he owed & to get some necessities for family ease, and pay some trade debts. I let him have one calf & heifer for \$5.00 which cash & trade should be paid just as he could conveniently. So after all my propositions & all the persuasions of all our company he finally agreed to come along. We therefore unloaded one of my wagons partly & returned & gathered up his goods. & got on with them that evening to

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22 Pages of doctrine, according to his knowledge at this time, are left out. They can be viewed from the scanned history on C D.

23 Part of the Page has been torn.

24 He is probably talking about William Dealy in this section.

where we camped the first night. & finally all together on Sunday morning 19 we left in peace among our selves & with the citizens of Jackson Co, for St. Joseph or further according to the prospect observed as we go, because I designed to go on as near to the camp of the church of Jesus Christ of Latter-day Saints at the Council bluffs as I could.

20 On Monday, from the big Blew River, the cow that I let W<sup>m</sup> have the calf off ran away from us & returned back to where we left it, & we spent a part of that evening & all the next day to bring her back to our camp, & 22 so Wednesday morning we again renewed our traveling & that evening we crossed the Missouri River at Cantess neare west point for which I paid \$4.00 perage.

With regrate I observe some contention between the children in driving the stock and I give \_\_\_\_\_ blinded up by them that I would do it, that my word carried it (because I had said it was right to obey the council of the church) she<sup>25</sup> had charged me with many crimes in the course of my life, & that I held \_\_\_\_\_ her worse then I did before I was a Mormon, & that now would \_\_\_\_\_ others rather then her, & that I thought more of others \_\_\_\_\_ then I did of her. & that I was not always of one mind or belief, but that I believed just what a mormon would say. Consequently we \_\_\_\_\_ would come & tell me one thing & believed it, \_\_\_\_\_ then when an other would come & tell me an other, I would believe that, so I had no established faith \_\_\_\_\_ when a aspolmon would say one thing I would acknowledge it, even if it was contrary to my former views & that I promised her, that if I found that they one man had more then one wife I never would go with them & now that heard that it was so, & yet I would still go after them. Thearefore she said had lost all confidence in what I told her \_\_\_\_\_ had acknowledged the old scroputrs to let \_\_\_\_\_

(Sept. 1848) \_\_\_\_\_ all was doing so too, neither did it argue that if a part of the mormons was honest & trew, & pure in heart that all are. But it \_\_\_\_\_ was my opinion that there was good & bad, \_\_\_\_\_ & unjust, pure in heart & corrupt in heart etc. In t\_\_\_\_\_ borders of the church, just as the not that was cast into the sea which gathered of all kinds, & that they would stay together in a measure untill they would come to the land, or as is said in the parable of the wheat & the tears, they will grow together untill the harvist of the world ehen all things shall be gathered out of the Kingdom of God that afend, & the wheat gathered out from among the tears etc. & then the tears be gathered in bundls to be burned according to Malace with chap.

I further said that according to the understanding, I have now, I believe that the former day Saints had one wife only, & that it was my intention to do nothing if I knew it contrary, or diverse to the old scriptures & that I did not intend to have but one wife at the same time, & this was my reason but I did not say it then. I now copying this here, say that evry man has his proper place to ocapay, & I do not feel it is duty to act in this respect, but one wife is enough for me at one time, notwithstanding I believe that \_\_\_\_\_ & they forbid a man having more that one wife but now when I heard that it was trew, I was arguing for it. But I would heare say, I never since I was mormon said or believed that all the words of God was

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25 In these pages Sarah is opposing George in the principal of polygamy.

contained in the old Bible & New Testament, but widely difrent, because I contended that the book of mormon was as mutch the word of God as the bible was, & that the Book of doctrin & covenents was just as mutch the word of God as either of the former books, because said I often under many circumstances & sundry times that I did not, nor need any of us suppose that because God had said one word, two words, of even ten thousand words, that he could not, or would not speek an other, because I believe him not to be dum or without words but just as able to speek now as he ever was. \_\_\_\_

**Sept 8** On Sunday. Brother Sampson & his family stoped at M<sup>rs</sup> Sampsons brother Abraham Hendricks on the borders of Keg creek.

**10** On Tuesday evning, we arived at Council point in time of a reign storme, verry disagreeable, & stayed that knight with sister Millet, or done our cookery & had the benefits of her fire etc. I then commenced preparing for a house to go into as soon as circumstances would permit. And W<sup>m</sup> who had left us last evning to return back to Miskeetoe creek, only went to brother Gloopes on the uper suberbes [suburbs] of council point **11** came to us Wednesday evning, & after he brought his effects to wheare we was the next day **Thursday 12** we both commenced giting out house logs for to build us houses, & on the Wednesday evning **18** following I moved my family into a house we erected for my family.

We then went to work & built a house for W<sup>m</sup> & at the same time commenced cuting some hay, in the time.

**Oct 8 (1848)** And at this time is now in his<sup>26</sup> house, & he says he has recived more light since he has been hear then in all his life before nevertheless he is not verry stedfast. And says that he will not submit to the councils of this church further then he sees fit. For he intends to be his own conciler. Sarah still contends that she will not submit to any thing that I may say \_\_ unless she sees it is right that she will not have me or any other man to rull over her, she guased she was not made to be trampled under the feet of any man, that she has a right and authority to rull her own house. & if I should teach the family any things that she thought who wrong she would oppose it & as I told them (my children) that it was their duty to be baptized, & have hands laid on them, by those who was authorized for the reception of the Holy Ghost. And in my instructions told them that if they did truly believe, & truly repent of their sins, & be baptized in the name of Jesus Christ for the remision of sins, because they could see it to be their duty. That they would more asuredly receive the gift of the Holy Ghost because it is promised on pointed terms.<sup>27</sup> \_\_\_\_<sup>28</sup>

\_\_\_\_ but I thought it expedient to record what I have written above & read them to my family acordingly.

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26 William Dealy

27 Part of the page is torn away.

28 Pages of doctrine can be viewed in the scanned history on C D.



**Oct 1848** Sarah went up to the Tabernical to meeting, but I went not. And there she heard some instructions which appeared to cunfort her awhile. And when she returned home, she told me that only one thing yet was to cleare up to make her believe in this church being the right church; And that was that one man should have more then one wife. I said in reply to her, just hold on & all will come right. Only put yourself in a way to recive instruction, & all will be well. For this work is of God, and those in authority in this church, teaches the things that are right because they teach by the Holy Ghost, which will if not all at one or two times shut {shout} up, & answer evry objection.<sup>29</sup> \_\_\_\_<sup>30</sup>

**Jan 28 (1849)** I will now wright a few things respecting my preasant condition, unto the temporal afars of this life, they are about as follows, I have three yoak of steers the one of the stags is about six years old, the ether his mate about 5 next spring. An other yoak is five years old about the same time, & the other is four years old in the spring, or about it, one of each of the yoaks is then in order. I have about 4 head of cows, two of which has been worked. & I expect to work them againe even to the south \_\_ vally next season & two full calves, and five head of sheep. One cow I sold yesterday for food for the stock above named.

I also have one three horse waggon that I expect to take to the vally, & I have an old waggon, that I expect to take the Irons off of, & put them on an new one, which I have arange ments made for, & also with a blacksmith to put the irons on the new one.

In the house we have with what can be procured, we think do thing enough to do us through next winter, with reasonable beding, cooking eutentiels. With a little suply of farming eutentiels also. We also have enough to eat at the preasant sutch as it is, but only a small supply by us now.

So I now begin to think that if I can git them, my oxens, through the winter reasonably well, that we can go on to the vally next season, by all of us laying too our hands together. I will further say that all of my family, that has said any thing on the subject, which is all that have come to the year of understanding that they all want to go on this coming season.

Now I will proceed to record some things that I have discovered even among the people who call themselves Mormons & profess to be saints. Notwithstanding we who make this profession should live & do just right, one with an other, speek the truth, be temperate in all things, live honestly, with all men.<sup>31</sup> \_\_\_\_

\_\_\_\_ Mormonism is like a net that was cast into the see, that gathered of all kinds, for it has gathered into this church the best men upon the earth & from that down evry caractor unto the worst, acording to the parabel. And so acording to my views it is to me evdence that

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29 Part of the page is torn away.

30 Pages of doctrine can be viewed in the scanned history on C D. He is writing about polygamy.

31 Pages of doctrine can be viewed in the scanned history on C D.

mormonism so called is trew, because Jesus said that the Kingdom of heaven was just like the parabell above refered to.\_\_\_\_<sup>32</sup>

I also discovered in the vicinety of this **Potawatamin Country**<sup>33</sup> among those which profess Mormonism, a spirit that is perfectly well. \_\_\_\_<sup>34</sup>

\_\_\_\_ from the first Presedency in the valey as truth at all times. Because they are doing all they can to get the Mormons to the valley & of course they will only tell us the best side, & that perhaps better then it is in realaty. \_\_\_\_\_<sup>35</sup>

\_\_\_\_ But this is not the only spirit heare, for theare is a sprit of truth & righteousness among us. A spirit that moves us to do good. It teaches us to live peaceable & quiet, to mind our own business & let others alone, it teaches us to do that which is eaqual & right with our kneighbour, it also teaches us to do good for evil. \_\_\_\_<sup>36</sup> This spirit teaches us to adheare to the councils of this church.\_\_\_\_

<sup>37</sup>Since W<sup>m</sup> moved away from us, Elizabeth took an aking in the eare which caused mutch paine. I anointed her eare with oil, but to little or no relief. Sarah anointed but without affecting a cure. I then one \_\_\_\_ing just before our evning divition took & anointed it in the name of Jesus & placed her by my side, on her knees. I knelt down & prayed & laid my hands upon her asking God in the name of Christ, by authority confered upon through the ordination given me as Elder of the Church of Jesus Christ of Latter day Saints to stretch fourth his hand on her and cause her eare to cease from that hour. I heard no more complaint that knight & but few small symtms since then. Heare I againe received a cause to give Glory to God, seeing that my prayers & my request granted, & from that time forward I could see a change in the condition of both Elizabeth and Eliza.

I have allready Remarked that we got through to the Council Bluffs all safe. Theare Dorothy, Elizabeth, Eliza Ann, Eunice, Mary Jain [Jane], & Jemima was all baptized into the church, heare I was called to act as clerke for the Elders Quorum at Cainsville, in which place I acted until I left for the mountains.<sup>38</sup>

\_\_\_\_ home. And brother Boswell paid her<sup>39</sup> \$2.00 for her servises.

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32 Pages of doctrine can be viewed in the scanned history on C D.

33 Pottawattamie County, Iowa.

34 Pages of doctrine can be viewed in the scanned history on C D.

35 Pages of doctrine can be viewed in the scanned history on C D.

36 Pages of doctrine can be viewed in the scanned history on C D.

37 This comes from a loose page, I think it belongs in about this time frame. (Jerry Lyn Bradley Lloyd)

38 William, born 1 April 1850 in Pottawattamie Co., Iowa.

39 Previous page is missing, this is probably Elizabeth or ElizaAnn.

'We made arrangements for one of the girls<sup>40</sup> to go with Bro. Blackburn to the vally provided that we could furnish provisions, or flour to last her there, but as it was to be had for less than \$6.00 per qwt. I could not fit her to go with him. We therefore sent by him a variety of garden seeds & a letter to be delivered to brother James Brown<sup>41</sup> in the vally. I asked him his charge he said "I don't know that I will charge any thing." I told him to take the seeds & deliver them to brother Brown & he might divide them with him, according to what was right. He took them & went his way for the vally in the first company.

After this we made arrangements for Eliza to go with brother Shepherd P. Hutchings<sup>42</sup> to the vally, who agreed to take her find her provisions & see that she got to Uncle when they got to the vally for her services on the way. & if brother Brown was not in a situation to take her with him until we came on next season, he would & do a good part by her. I wrote a word of instructions to her, how that she should do what was right to be subject to the councils of those who was authorized to council, & to hear all & examine all questions impartially & take the best course she could in every thing, to be chaste, live virtuously, because knowledge followed virtue. And at the close of this I give her a promise of blessings upon the conditions of her faithfulness & virtue, with a prayer for her success & blessings on the way etc. **July 2<sup>nd</sup> 1849** And on Monday they all started (the company that she went with) for the crossing of the river.<sup>43</sup>

After arrangements was made for Eliza to go to the vally, & before she went Elizabeth went with brother W<sup>m</sup> Cizar to the highland grove settlement to work for him 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 cts per week. Mr Cizar seemed to think 50 cts was sufficient. I therefore thought & proposed that she should go & try a few weeks & thus both parties could go into future arrangements with more certainty.

She returned in a short time & circumstances was such at home that we thought it best for her not return to work for brother Cizar.

Now I after along time say from the fore part of July last until this latter part of **November (1849)** have not wrote any thing of my journal of life. I will now endeavor to write a few items in a brief manner, for a while. Since my former last date we enjoyed good health & all appeared to go on reasonable well, but after a spell our family was attacked with disease & we all or nearly so had to share a portion in our own bodies but some of us very lightly.

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40 Another history says, 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.

41 James Brown who married Eunice Reasor, sister of Sarah.

42 Shepard Pierce Hutchings

43 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 **January 1, 1850** in Salt Lake City, and lived at Springville, Utah.

Our citizens have had generally a sickly season, many chills & fevers have been felt among the inhabitants of Potawatami County but not very fatal only a few death occurred.

The last emigration (viz) the Welch & English brethren that come here last spring suffered the most & principally of them that died, was of them.

Sarah my companion had a severe spell of sick. She was afflicted of chills & violent feavours, but not generally in the common order of that complaint, \_\_\_ chill & fever some times was felt almost at the same time, she also suffered much of dispeptic symptoms, pains in the stomach, back, & bowels her mind in time of fever became very fleetz, & at first some singular communications was made at such times by her, particularly in singing. She one night sang in the plainest terms & finest stile of poetry, in compleit rime the grate designs and order of God from first to last, shewing how he ever dealt with his people, (by direct communication) & how he now was doing the same. How \_\_\_ that died before the christian eary, was not perfect without the saints of that day, & that the dead that died, from that time, or from the falling away untill the preasant could not be perfect, shewing the baptism for the dead in beautifull terms, & that her Mother & Father was coming in the reserection, that her Mother had accpted the administration, & her Father was coming, & that she would see them in Glory, ... & many things that we could not retaine, she sung of great things to be in the thousand years reign, the bondage of Saton, the liberty of the Saints, their rising from the dead, tutching their reign. Kings & Priests. Of Satons liberty, of the battle bewen the Saints & God, & how the saints would prevaile through the power of God, the reserection of the dead small & great. The glorys to which they would go, & some respecting the difrence of Glory, & of a kingdom of Darkness. \_\_\_

She several times after that sung in time of her fever & delarium ourous things but not just like the one above recorded. & in a litty while it seamed to change in a good degree, the spirit that seamed to take the lead of her mind at these times began to accuse the heads & authority of this church of much evil \_\_\_<sup>44</sup> And would not wit nor hear a word from me, during the whole night. It appeared to her that I approved of the spirit that inflewnced her untill brother John Rease came in & spake a word respecting it. But I realy feel that Sarah was honest & spake as she was moved by a spirit, but as to what spirit inflenised her I was not assured. I was confident that truth was manifesred in the first poctical manefestation, but it seamed that after that there was a diference & the longer & oftener it was manefested the more inconcistancy was discoverabl, untill brother Rease & myself called it<sup>45</sup> in question, it thearefore moved her against us & spake many hard things against us, & of the priesthood respecting its power & \_\_\_ or the power & authority rested in us, that we had no more power in these things then any body elce, the spirit that was in her told us that if we had the power & faith that we professed to have we could, by our hands on her or any body elce whither she or they had faith or not & heal theare diseases any how & many things that is not expediant to wright heare. I thearefore say that she was extremly sick & neare unto death at times, she was tormented by chills & fevers both some times

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44 Pages of doctrine can be viewed in the scanned history on C D.

45 Speaking of the adversary spirit, in Sarah.



at the same time, it went on for some time she was administered to by the Elders at different times with good following, but at length I could see skerey any benefit or change by the laying on of hands & anointing of the Elders. I theare fore recommended her to be baptized, which she finally concented too, & when she did she requested that brother Coulston the Presedent of our branch & brother Tidwell should come & adminster baptism which was done, she was baptized for the remision of her sins & her health both at the one immersion, after which she mended & appeared to be for a few days in a fare way to get well, but soon took a change for the worse & became sicker then she was before, we eusd all the means in our hands, but as to me sending \_\_\_\_<sup>46</sup>

\_\_\_\_ For some time after she joined the church she was quiet in mind, & notwithstanding the many times her anxietys & agetations, after a space of time she gained power over her dispeption symtoms insomutch that she suffered but little of it when we first came to this country, but from about this time her mind became so opressed & grieved first respecting the difrent rumers of the spiritual wife cistem, & tything which apeared to her to be for the support of these that had the spiretuals & them too which she looked at as living in audultery hordom. It so bore upon her mind that she found no peace heare & desired to return back & so determed untill I give her \_\_\_\_<sup>47</sup>

\_\_\_\_ yet it was so \_\_\_\_ on it seased upon her & she had the hardist spell & longest that I ever knew her to have during which, she desired to live & often called for the elders of the church to administer to her & finally to be baptised both for the remision of her sins & health. She was the second time baptized & good followed it, she desired me to hold to her by faith & praiys, for she did not want to die yet but wanted to live to go to the vally, & again see Eliza but if she did die she wanted me to still hold to her. Many things of course occured & not to be recorded in this book I have only wrote a few things heare, & will now proceed. Notwithstanding as I have shewed that she at sundry times was blessed by the administration of the Elders, \_\_\_\_<sup>48</sup>

A Letter to the Browns in Indiana— My old acquaintances, kneighbours & once was friends, I at this time have taken my pen in hand to wright a few lions to you by way of request, by my mutch esteamed & beloved brother James Brown who is now in the vally of the Salt Lake. I on the **16<sup>th</sup> day of December** received a letter from him & a request in it to wright to you & let you know wheare he was. He wrights that they was all well when he wrote. Oct 3<sup>rd</sup> last but had to mourn the loss of there young son John T. Brown, he died the 20<sup>th</sup> of Sept last of hooping cough, his age was 2 years 3 month & 18 days he states that he sent Robert his son to assist the last emegrants with a waggon & team, & he had then been gon over 5 weeks. This morning (said he) the Mountains are white with snow.

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46 Next page is missing.

47 This paragraph from a loose page, may not be in the correct order.

48 Next page is missing.

He<sup>49</sup> informes us that he was then on the 2<sup>nd</sup> farm that he had made in the Vally, & about 10 or 11 miles from the Citty, & 2 sabbaths previous to his wrighting him & Eunice was to the citty at meeting & to his surprise his name was called as one to go some 200 miles south with his family to establish a new settlement in the Sand Pitch vally, which call was made by the first Presedency of the church which he was making preperations to respond to & expected in about one weak to start with that C<sup>o</sup>, he said that he sold corn & oats at \$1.00 per bu. & his farm for \$175.00 in hand to elder C. Rich who purchased to the amount of \$225.00, he suposed that in all he would have some over \$300.00 if the sales when sold. He said that he thought that he would to have had a good crop, but he lacked watter for aragation, he did not wright many perticulors, but referd us to the epistal & news from the vally & Presidency of the church theare, as that would give us sufficient information on that head. From what he wrote he is yet strong in mormonism as it is called, & rejoices in it too, & would go to cary it out to the end of the Earth. \_\_\_\_\_<sup>50</sup>

I will<sup>51</sup> now proced to give you som information of this country about Council Bluffs & the vally etc. in as short a manner as I can for the want of room, this is a ritche fertile land, it produces well corn, wheat oats, & as fore as it has been tryed verry good for rye, first rate for buckwheat & potatoes, but this last season they have been indured mutch by the ro\_\_ in the ground, I believe that it is herd to find a contry that will produce better turnups then this also for cabage, beens & in short it is good for almost all kinds of gardening & farming in the western contrys, with an almost everlasting perari range which makes it exelent for raising stock, so in short it is about first rate for farming & raising stock, but it is a cold country the winters are verry heard, but not subject to so many sudent & sever changes as in your country. Last winter was extriemly cold but it was cold all the while, & snow on the ground from about the first of December untill spring when a general thaw occured, the summer was verry wet, this fall & winter so fare was not so cold but reather more changable I tho\_\_\_ last. We could the most of the time work out tolerable comfortable. I will let this sufise on this head and turn to give you some sketches from the vally, but first as I forgot it in its place, I informe you that we have had considerable sickness in our family this fall nearly all of us had a spell of chills & fevers, & some have been verry sevear, but thank God we are all yet alive & about well of them & enjoy a reasonable degree of health.

Dorothy<sup>52</sup> our oldest daughter the wife of W<sup>m</sup> T. Carell is at this time very bad off with sore throught, or the palet of her mouth down which ocasions her mutch paine, but she is on the mend, mutch sickness was in this country, the far past, & some yet— but not so mutch as was, yet theare is some but mostly of the new comers, from foren countrys, from England Wailes etc. but only a few death, & them mostly of the foreners.

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49 A Letter to the Browns in Indiana.

50 Pages of doctrine can be viewed in the scanned history on C D.

51 A Letter to the Browns in Indiana.

52 A Letter to the Browns in Indiana.

We<sup>53</sup> have just recieved the Male from the vally, & a general Epistal from the church theare, or the first presedency, the information is good, it informs us that last winter was hard, & about the midle of April the snow began to disperse although some was to be seen on the Mountains all the season, then the wether was veARIABLE untill the 23<sup>rd</sup> of May<sup>54</sup> when a seveare snow storm ocured, & the following day a sevear frost, since then the weather was generally mild with slight frosts evry month & almost evry weak, till some time in the fore part of Oct<sup>55</sup> when two or three sevear frosts put an end to vegetation generally they have a good suply of the nesecerys of life both for themselves & those that are coming on theare from the states. It also states that they have put in large crops of wheat for the coming season, they think they will have enough to suply all that will come theare next season.

They<sup>56</sup> have mad up a large amount of mony & sent in heare, to remove the poor saints to the vally, the honest in heart who are willing to work for their living, & cultivate the soil, or other wise for the good of the people are invited to come on theare, if they can only git precure enough to git there, they are establishing manufactrys theare as fast as they can, & laying out towns & cittys, new settlements, & spreading abraud, preparing for the coming of thousands of familys. The Appostals all that was in the vally, have been sent to the nations of the earth, with many of the elders also. They want the brethern, master workmen in cotton & wool to come on with there machinerys & hands to work thare for they want sutch factorys theare, mutch publick work is going on theare considering there circumstancz.

It<sup>57</sup> further states that some companys, both of the saints & from the states have been indured some by the Snake Indians north west of the vally, this was ocasioned by a band of men going on to early this season to the gold mines from the states who shot some of there squaws, & robed them of their horses etc. This was wicked in them, & caused the Indians to be troublsome & bent on retaleation. Further it says that the saints who was coming from the west, met many of the emegrants going west this side the Siera Nevada Mountains, & from the low condition of there the shersety of grass the lateness of the season the grate amount of old snow on the Mountains, the prospect of new, they thought it probebel that many would not be able to cross, they thearefore threw out mutch of their provisions & clothings & other articles to make their loads as light as posable, this will if they do not git through make there ciation deplorable.

They<sup>58</sup> in the vally are opning a new road through the mountains from the Weber to the vally, which they think will be done by the time the next emegration comes on, this will make the distance mutch shorter & better the health in the vally is good, & but seldom that

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53 A Letter to the Browns in Indiana.

54 He is talking about the year before so this would be May 23<sup>rd</sup> 1849.

55 He is talking about Oct 1849.

56 A Letter to the Browns in Indiana.

57 A Letter to the Browns in Indiana.

58 A Letter to the Browns in Indiana.

a death occurs etc these is but a few of the many items in the epistel & that in as short a way as I could give them to convey the ideas contained in it. This epistel is directed to the saints in all the world, it may be thearefore published in the newspapers generally if so you may git to see it, & that will tell you the whol story.

I have<sup>59</sup> also the Minuts of the general conferance held at the vally commencing the 6<sup>th</sup> of Oct.<sup>60</sup> last, mutch inter esting business was enacted theare the items I cannot heare enumerate, sufise it say all is well in the vally.\_\_\_\_<sup>61</sup> May God bless you my old kneighbours, with understanding hearts, & willing minds & hands to do the things required of you, for your salvation.  
Geo. Pectol<sup>62</sup>

I have written across my other wrighting informing then how the Mormons lives each in his own house, & has his own, wife raise his own children, & dose his own business etc so fore as they live acording to the order etc.\_\_\_\_

I requested a letter from them, & if they could to give some information of our kinebred in that contry etc. & that if they wanted to send a letter to James\_\_\_\_<sup>63</sup>

Nothing of grate note have transpired since my last date & this **March 3<sup>rd</sup>**, but are all at peace & things are going off about as well as common, I would just say that on last Saturday knight, Sister Whitlock a cusefull & beloved member of our branch (Coincil Point) departed this life mutch lamented and on Sunday brother O Ky\_\_\_\_ visited us & preached to us on a subject verry approbate & instructive & after which, about a they was puting down to dinner Father Alreads<sup>64</sup> house took fire & in a few minutes was in a light flame through out, & they only saved a small portion of theire goods, but we laid too our hands & in a few days put him up a better house & the people in other branches donated liberaly to him sutch as clothing so that he is not mutch the totaly he is out of a house save it be with others even with his son Lafayette.

**March 10<sup>th</sup> 1849** This morning I set down to wight againe concerning the movements of things in my observation I have contracted my clame to W<sup>m</sup> T. Carrell<sup>65</sup> for the sum of \$50.00 to be discharged in the way of out fiting or cash, this contract was made some time ago, – he says that he cannot go to the vally this season, but that he intends going as soon as he can, he says that he will not go untill he can have a plenty to take with him, because he thinks when he gits theare, that if he has not plenty, he must suffer, for the people that

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59 A Letter to the Browns in Indiana.

60 6<sup>th</sup> October 1849.

61 Pages of doctrine can be viewed in the scanned history on C D.

62 This is the end of letter to Browns in Indiana.

63 Pages of doctrine can be viewed in the scanned history on C D.

64 It's most likely he is talking about James Allred born 22 Jan 1784, married to Elizabeth Warren born 6 May 1786 and their son Lafayette Allred born in 1814. (Jerry Lyn Lloyd)

65 William Thomas Carrell his son-in-law.



is there will not accomodate him, but for compensation, & that at the highest rates. Therefore he will not go until he has plenty to do him until he can make a living by his own hands, & be in a measure independant, neither will he take assistance from any person here, to help him there to be replaced there as soon as he is able because he says that he might as well be in hell as to be there until it is paid for there \_\_\_\_ Yet he says he wants to go to the valley, & he intends to go but not until he has a sufficiency of his own to not be dependant on any body there for a living.<sup>66</sup>

Now my feelings are some different, although I would be glad to have a full outfit & plenty of every thing needfull to take along with me, & to help others too, but I would be glad to go even if I was necessitated to receive help of them that are able & replace it as soon as I got able, or could do it after I get there. I feel to go there, because I have confidence in the saints, \_\_\_\_ my desire is to make every thing right as fast as I can. & inasmuch as it would be conferring a favour upon me & my family to help me to the valley \_\_\_\_

I will now make a record of the birth of an other son<sup>67</sup> which was born the **first day of April 1850**. He is small but appears to enjoy as good health as common to infants & he grows and gains strength. We will call his name William. May the God of Israel bless him & 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, & I hope that she will be able to bear with much fortitude the fatigues of the journey to the valley of the great Salt Lake, this Spring.

**April 27<sup>th</sup> 1850** I sold my claim of improvements both in the field belonging to council point, & house & lots etc and agreed to break up the ground ready for planting & to furnish one bushel of potatoes & what corn I have to plant etc all of which I sold for \$60.00 cash & received in hand \$30.00 in gold & silver of the amount & the remainder according to contract. I set too with my might & 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 too every thing seemed to prosper with me & in due time I had a comfortable outfit, & was ready to start with the company the **2<sup>nd</sup> day of June 1850**. I had, when we left the bluffs, a small old wagon, worth about \$25.00 or \$30.00 & an other larger wagon worth, say some, \$60.00. To this wagon I hitched 4 yoke of cows, & to the small one a yoke of steers, this is the amount of wagons & teams I started with, the weight of freight that I had when we left was in the larger wagon some 1900 pounds & in the smaller some 500 pounds, this includes all eatables, clothing, wares, etc.

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66 Dorothy Pectol Carrell had 2 infants born in Pottawatami County, Iowa. Lewiza Jane Carrell born 23 January 1848, in Council Point, died 8 February 1848; and Mary Ann Carrell born 29 November 1848, in Council Point, died 4 December 1848. They stayed there another season with another child George William Carrell born 15 March 1851 in , in Council Point, Iowa.

67 William, born 1 April 1850 in Pottawattamie Co., Iowa.

From<sup>68</sup> the time we was organized the 2<sup>nd</sup> day of June until now December 1852 is written in another book. The first part of that book gives the particulars of our journey from the start throughout & the latter part is an account of events that occurred since we settled in the valley of Sanpeate, City of Manti. \_\_\_\_

I stayed here at Council Point till the **2<sup>nd</sup> day of June 1850** when we started for the G.S.L. valley.

This was an interesting journey, the first that I ever traveled in where there was so many together, as I have already said, we had over one hundred waggon in our train, and they were divided into two grand divisions with a captain over each division, & those divisions were divided into companies of tens, & a captain over each ten, being thus organized we commenced our journey. We were near two days crossing the Missouri river at what was called Plattsburgh, & we then went up the south side of the Platt river, and the **28<sup>th</sup> day of June 1850** we passed Fort Carney.

Having lost of our company 19 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 prayers etc. One was one brother Elijah Averett in an attack of Cholera- when it was supposed he was dying, he was almost instantaneously healed. **Saturday the 29<sup>th</sup>** several new cases of cholera was reported, the same day brother Smith's waggon run over one of his little boys, & crushed it severely, but the blessings of the Almighty, through the laying on of hands etc. he was healed. We stopped at an early hour & our women went to washing our clothing, & here many of the brethren and sisters was rebaptized for their health & the remission of sins. Here I and my family was rebaptized as the others above named. Here George Peter My son was baptized into the church.

**June 25<sup>th</sup>** we passed Ft Laremy, the **29<sup>th</sup>** I was taken of Cholera Morbus, or something like it & by the laying on of hands, & some remedy, I was healed so that by the 31<sup>st</sup> I was well.

Sunday Morning the **30<sup>th</sup> of June**, we generally took out the contents of our waggons & spread them out to the open here & sun shine, & washed or swept out our waggons clean, and when we had done this we were invited together to worship & have instructions, which was interesting & edifying. Monday morning resumed our journey as usual, and was blessed notwithstanding we had some sickness & a few deaths.

\_\_\_\_ might have peace, & a more calm & spirit among us then this evening.

**July 2<sup>nd</sup> 3<sup>rd</sup>** Thursday & Friday,-- We stopped & labored provisions, & recruited our team, etc. from the **4<sup>th</sup>** we went to the Gasconade River. **5<sup>th</sup>** Sunday, here we stayed upon the bank of the river, & spent the morning & evening in family worship, reading & conversing on religious subjects. Here after our morning devotion, W<sup>m</sup> & me went a fishing, but Sarah

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68 This is from the journal that he writes in, found on CD.

objected to us spending the day in this way, she said that we would as well go on in our journey as in a fishing, but we went, but caught nin\_\_ mosure nothing.

\_\_\_ hold evning & morning family worship, in our camp, which was verry acceptable to me, and he attended to it this knight, making an able prayr confessing his reasons to God for believing in the gifts & powers of the Holy Ghost, & the propriety of our journey, praying for our success etc.

**8 Sunday** morning, we neglected family worship, when we began to gether up our team to start one of our oxen was not found, & was not found untill some toime in the day; but as\_\_\_<sup>69</sup>

**August 3<sup>rd</sup>** we crossed the Platte River at Deer Creek, the **4<sup>th</sup>** Sarah was taken with Dierea, [diarrhea] by the **8<sup>th</sup>** was well. \_\_\_ camped near the Saleratus ponds. The **19<sup>th</sup>** gathered up a quntety to take along with us. Passed the Independence Rock, nooned at the Devils Gate, **25<sup>th</sup>** crossed Green River, I caught some Speckled Trout fish. **Au 26<sup>th</sup>** discovered snow on the Mountains west, crossed Blacks fork. **Thursday 29<sup>th</sup>** passed Four Bridger & camp neare by.

**Sept 1<sup>st</sup>** crossed Beare River. The **5<sup>th</sup>** crossd the Weber River. The **6<sup>th</sup>** landed safe & in tolerable health in **Grate Salt Lake City** & encamped on the Eunion Square south west of the warm springs.

Met with Eliza Ann our daughter whom we sent last season through in charge of Shepherd P. Hutchings who had married her, She was delivered of a daughter **Sept. the 7<sup>th</sup> 1850**. And they called its name Mary.

The **10<sup>th</sup> day of Sept** we with a few of our company, **left for Sanpete**, & on the evning of **20<sup>th</sup>** landed in the settlement in tolerable health, heare we again saw our beloved brother, James P. Brown & his wife Eunice, Sarahs sister, & family injoying good health, with joy & gladness I felt to thank God my Heavenly Father, for this grate blessing.

**Sept. 27<sup>th</sup> 1850** we lerned that the Father of an indian child, struck it with a club & thereby mutch disabled it or wounded it which enraged its mother. She snatched up a rifle and shot it, & it expired immediately. I thought this was a rough introduction to our new red kneighbours.

Heare was when we come in the big Utan Chief "Walker" with some near 200 of his Tribe as I was informed. They were a rude savage set of beings, some of them nearly intierly naced, othrs a Bufalow Robe, or some other skin wraped around them, they had the appearance of a misirable, degraded, low, ignorant set of beings:-- They appeared to be governed by unprincipaled impulse of thier veign immagenations. We were only a few, a handfull in their midst, without any thing to defend us with but a few fire armes. No

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69 Next page is missing.

fortifications, & only a few of our brethren had a cabins to shelter themselves in, thus we was to all appearance in the hands of unprincipaled savages, but there was an overruling Providence on our side. Sometimes they appeared almost determed to cut us off, but some how they could not, or did not. I believe that there was nothing but the interposition of Gods blessings toward us that saved us, for which I am thankful to him.

I immediatly went to work & assisted in harvesting the wheat that the brethren had raised. After which I went to the mountains & cut house logs & brought them down & erected an house at the foot of the stone quarry sufficient to render us reasonably comfortable through the winter. I had not a sufficientcy of bread stuff to last us till an other Harvest, I herefour sold two cows to James P. Brown for eight bushels of wheat, this with what I brought with us from the states, & what I could obtain by my labour & otherwise, was enough to take us through tolerable comfortable.

**Feb 9<sup>th</sup> 1851.** M. Hamilton Killed J. M. Vaughan for unvirtuous conduct with, & in his family, in his absence. Said Vaughn was clerk of the Elders Quorum when he was killed. Thursday evening 13<sup>th</sup> I was elected clerk of that Quorum to fill the vacancy by said death. I acted in that place untill the **30<sup>th</sup> day of April 1851.** When I was selected in connection with eleven others to be a high counciler for this stake of Zion.

The Names of the councilers was as follows viz. Artemus Millet, Gardner Snow, Edwin Whiteing, John Lawson, James P. Brown, Joseph S. Allen, George Pectol, Elijah Averett, Jeserel Shoemaker, Welcome Chapman, John Carter, and Freeborn Demill. Those councilors was ordained by two of the twelve Appostals, who in connection with the first Presidency of the church & others had paid us a visit & came into our camp yesterday. They taried with us, had a dance at knight and the next day Thursday **May 1<sup>st</sup> 1851** after noon [the Apostles] left for little South Lake, or Iron county.

I will now state that my family has been rebaptized since we came to the valley.

Heare I will now say that after we came to this vally of Sanpete I had mutch oposition to withstand. Sarah my wife who should be my co-worker, a partner, a friend, a helper, one with my self, was my opposer in the most of my concerns in life, especialy in regard to my religious views, & instructions to my family and \_\_\_\_\_ of the points of doctrine of the church of latter day saints. Sutch as that of Poligemy [polygamy], Pre-existence of man etc. And as to the wife being ameanable to the Husband, was absurd in the extream and as to serving God any better in the vallys of these mountains, then we could in the states, or nations of the earth it is not so, she contend that she could serve God as well & be a baptist, as she could & be a Mormon, and she did better- the people of the sects lived a better religious life then the Mormons did. She also wiced on us turning back to the states to wheare we could do better than we can heare. I contended that we could not, for the gethering was a command of God, & if we did not gather acording to the order of the church, we could be no better than disobediant to the command of God—and as I looked at it, our obeying Gods commands was moore pleasing to him than our disobedience. I



therefore was not going to leave these valleys of these mountains yet, that I would wait until there was a call to return before I went back.

This determination grieved her & 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, that was all that kept her here. As to knowing that Mormonism was true, 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 & declare it himself, & that he never would do.

I have had much opposition in the principals of mormonism from time to time ever since I embraced it, but I have ever felt to persevere in it. I never had the smallest idea of backing out of it nor have I ever doubted for one moment as I know of the validity of it. This was the ground work of all the oppositions.

She<sup>70</sup> was an industrious woman, a woman of economy, careful to have her family well provided for, both in food & clothing & every necessity to make life comfortable, it was her disposition to work to do her family good even when her feelings were in opposition to them.

I can say truly that before we embraced mormonism, I never had her to oppose me so, the opposition was not so much in regard to our temporal concerns as it was in regard to religious matters of faith etc. Let this suffice on this head for the present.

On Sunday the **11<sup>th</sup> of May 1851** she was rebaptized by Orvil S. Cox & so was Eunice my daughter, & confirmed the same day by brothers Charles Shumway & Nelson Higgins etc.

Thursday **June 8<sup>th</sup> 1851**. This day & every first 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 an opportunity to make some remarks by way of instruction to my family which was in substance as follows (viz) "In as much as this day is set apart for fasting & prayer, it is our duty as saints of God to observe it, not only by abstaining from our food, but also our labour, & every evil, it is not so much in abstaining from our food & 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, & it is your duty to do what you are required to do also. I have a place to fill in the Kingdom of God, & when I fill that place correctly, it is all well with me, when you fill your places each of you correctly, all is well with you also.

It is my duty as a man of God, and servant of Christ to stand up to instruct & counsel in righteousness my family, & lead out in the principals of life & salvation, and it is your duty to be taught & led by me, just as it is my duty to be taught & led by those that are over me in the Priest hood. I see no great difference one stands just before me & I stand just before you, I am guided by him that is before me, & you are by me & him that is just

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70 George is writing about Sarah Reesor Pectol, his wife.

before me, is guided by him that is before him etc. Thus we are all subject one to another, as the Apostol 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 in the time thereof. But it is not all the duty that owe to our God & our 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, vocaly & to our secret prayer & from time to time publick prayers, all should be attended to in their time punctually. Now let us attend to these things, let us do our duty, let us walk humbly before our God, that we may be accepted of him. We will try to end in prayer before our heavenly Father.

We knelt down & I prayed according to the above instructions.

After these things I spoke considerable showing the resemblance & likeness of the Former day church & the Latter day church having both Appostols & Prophets, the gifts about the same, the sick was healed antiently & also in these the latter days, Devil was cast out then, & so are they now, then the true saints was hated & persecuted even to death, and so are they now etc. etc.

**September 15<sup>th</sup> 1851** Wm. T. Correll & family arrive all here in this valley & city, no death since we left them in Potawatamin County, Iowa. But one birth (George William Correll.)<sup>71</sup>

**February the 8<sup>th</sup> 1852**, James Solomon Case died of hooping cough, son of Solomon C. Case & Elizabeth his wife, my daughter.

Monday **March 1<sup>st</sup> 1852** I and Sarah my wife received our washings and anointings in the house of the Lord (our endowment) and was sealed the same day for time and all eternity by Heber C. Kimball.

**March 31<sup>st</sup> 1852<sup>72</sup>** Eunice my daughter was married to Robert H Brown, by Presedent Isaac Morley <sup>sen</sup> [sr.], this is the first marage in my famely wheare the partys was to be considered relatives- be-four Marage this was cozens, sisters children. May the heavens smile upon them. May they live to be blessed of God- by doing his will.

Commenced Ploughing for the spring of 1852. In the gardon about the **20<sup>th</sup> day of March**, & for wheat some time about the **first of April** and finished puting in my crop of wheat about the 16<sup>th</sup> of May 1852 amounting to about 23 acrs, for W<sup>m</sup> T. Carrell & me, & oats about the four part of May amount 5 acrs, W<sup>m</sup> & me, potatoes we planted about 22<sup>nd</sup> of

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71 George William Correll son of William Thomas Correll & Dorothy Pectol, born 15 March 1851, in Council Point or Council Bluffs, Pottawattamie County, Iowa.

72 Separate entries from both journals. "March 31<sup>st</sup> 1852 Robert H. Brown & Eunice my daughter was Married by Pres. Isaac Morley."

April & finished the 26<sup>th</sup> in the field. I planted some in the garden a weak or two befour that, about that time we put severalkinds of garden seeds in the ground in the garden inthe city, the whole amount that we have in wheat, oats, potatoes, Beets, parsnups etc. is some about 32 acres, besides city lots, & turnup patch let this suffise on this head.

On the 27<sup>th</sup> day of April 1852 Presedent Brigham Young, Heber C. Kimble some of the twelve Appostals & other authorities & numbers amounting to about 30 waggons or the rise the number of men I know not but some men then the number of waggons. A meeting was called the same evning a \_\_\_ at the school heare wheare we heard from Elder John Taylor & Ezra T. Benson verry interesting instruction. On various heads, the meeting adjourned to meet tomorrow morning at 10:00 the meeting was full & mutch interesting instruction was given. Brother \_\_\_ made some remarks sewing the necisity of our equiping ourselves— finishing our fourt, & making ourselves ready to defend our selves at a moments warning, etc. Then brother H. C. Kimble arose & spoke at some lenght shewing the safty & good consequencys of harkning strictly to the councils & instruction of those that are set over us, shewed that the saints had not don as they was couniled to do thearefour a securge awaited them, & they would feel it, unless they would peedely repent & do as they was told; said that if we as a people would do the will of our Father in heaven, (& it is his will that we harken to the councils of his servants) the earth the elements, seasons & evry thing would be turned for the good of the saints, but if those councils should be rejected, thoise blessings would be with held etc.

Then brother Brigham Young arose, soke counciling the brethren to take good care of there guns, amenition, & all their arms, councilled them not to sell there guns, powder, lead, or any arms, to the Indians, or mexicans, & that a gard be kept up day & knight, at least for a whoile till we could see & understand the movements of things around us— councilled the brethren that had wheat to sell to seell it to those that came from a distance for \$1.53 per bushel, but as a trafic among ourselves let it be at \$2.00 per bushel, recommended the council house to be finished as soon ass conveyent the fourt be builded some 2 feet higher & also that some man purchas the sawmill etc., then had te meeting was interesting troughout I hope will prove a blessing to us all<sup>73</sup>

The last Item that I have recorded in the little book above referd too is that of the celebration of the 4<sup>th</sup> of July 1852— in the Fourt of Manti City, Sanpete County, Eutane<sup>74</sup> Teretory with a word of my hope & desire, & oposition that I have to contend with even the powers of darkness which are at ware with me but I hope by the grace of God to be sustained & finaly be saved in the Kingdom of God. The reasons why I hope this is this, I am determed with all my might to do right to lern principal, to understand duty. I seek to be able to do the same. I seek for wisdom, not the wisdom of this world but that that comes from above, I feel to pray to my Father in Heaven in the name of Jesus Christ for grace to help me in evry time of kneed<sup>75</sup>

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73 Pages of doctrine can be viewed in the scanned history on C D.

74 Utahn or Utah Territory.

75 Pages of doctrine can be viewed in the scanned history on C D.

From<sup>76</sup> the time we was organized the 2<sup>nd</sup> day of June until now **December 1852** is written in another book. The first part of the book gives the particulars of our journey from the start throughout, & the latter part is an account of events that occurred since we settled in the valley of Sanpeate, City of Manti this part of said book does not contain all things that occurred as the former part of my writings. The fact is I wish that there was a more fullness yet I now believe that it is not prophetic to hand down to future generations all the weakness of human nature, but it is right to give a fair representation of things to reillustrate the true character of man, & to show to our future posterity what we have overcome, if some of not, what was the cause of our damnations that our children may learn principal, by our examples & prophetic there by. \_\_\_\_\_

**Sunday 9<sup>th</sup> day of January 1853.** I sit down to write a short a short summary of a discourse I delivered a few evenings ago to my family as regards the utility of confidence for without confidence, what can we believe \_\_\_\_\_. I say because we believe in the bible \_\_\_\_\_ that the bible is a book of truth, therefore we believe what is therein contained \_\_\_\_\_ & it declares that Jesus Christ came in the flesh, therefore we believe it.

We believe that Joseph Smith was a Prophet of God. \_\_\_\_\_<sup>77</sup>

\_\_\_\_\_ I tell you<sup>78</sup> something that you don't know or cannot see into it the time & by searching it out, find it to be just as I Resented it, \_\_\_\_\_ & you from time to time find that I speak the truth invariably, I ask you how you can help having confidence in me; you can not, and inasmuch as you see me from day to day in the discharge of my duty humble & meek & mild, dealing kindly with you & all that I am concerned with there by proving that I am in really your friend. I therefore if you will only look at my work daily work impartially, will compel you to have confidence, strong confidence in me as your friend- & if you see me taking a course straight forward, & at first do not see that it is right \_\_\_\_\_ & you see it truly correct, this also will increase your confidence in me. \_\_\_\_\_ You therefore are under obligation to sustain me & uphold me for the sake of your own good, your own honor, & your own salvation, \_\_\_\_\_ If I am a good man or even a rational man, and you sustain me as your head, husband & Father how can I move against you? I never can, if you honor me, you will be honored by me, if you sustain me, I assuredly will sustain you, if you acknowledge me as your head I must acknowledge you as my family- my wife, & my children \_\_\_\_\_<sup>79</sup>

**July the 18<sup>th</sup> 1853** Sarah my wife & me started with a company for Salt Lake City. The names in our company are as follows- brother Isaac Morley the President of our branch, Joseph S. Allen, L. Bunce, Amecy Merriam, Isaac Behenen, W<sup>m</sup>. Sweat & James Nelson. We all left Manti city Monday morning & got to G. S. L. city Saturday about a little before noon all well as to health. We stayed in the City until Tuesday morning **July 26<sup>th</sup>** and left for home.

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76 This is from the journal that he writes in, found on CD.

77 Pages of doctrine can be viewed in the scanned history on C D.

78 Here George is talking to Sarah for the most part .

79 George is counseling Sarah on the family unit, see CD for details.



I took 2 barrells of tare<sup>80</sup> to sell, which I endeavored to do to the Emegrants passing throug to Californey Gold mines, but made but few sales & finaly left the most of my tare with individuals to sell for me. I left one barrel with, brother M. H. Peck to sell for me, he advanced me \$10.00 cash & I left a part of another barrel with brothers Allen & Br. Molener & they advanced me \$5.00 each. Monday befour we left the citty I heard for the first that Walker the head Chief of the Eutan Indians had declared ware against us. We done our business as fare as we could, new goods not yet arived, & started for home Tuesday morning. & Wednesday morning the 27<sup>th</sup> on dry creek Eutan Vallys we lerned that one of our men was killed at Hobble Creek by the Indians, supposed to be Aropene, & an other of his tribe, heare I began to think that caution was kneedfull, we heare got in company with Rease Thomas & brother Demill & Portial & agreed to go home together, we went to Provo Citty, not a just together nor a grate way apart. I went on to Hobble Creek, & left the two waggons above named at Provo. Here we found the report respecting the man killed to be varaly trew, & Wednesday evening alittle after dark an other man was shot but not killed, while on guard, & all gethered that is the women & children about the center of the place & here we all stayed. I harvested for bro. Mendenhall until about noon **Friday July 29<sup>th</sup> 1853** when the two waggons above named & three more came up & we left there & went on to Poteteneet<sup>81</sup> Settlement & heare we came up with some more of the brethren bound for Nephi at Salt Creek, we left theare Saturday morning & got to Nephi that evning & stayed theare untill Monday morning. Heare we left my waggon & team & some other goods & got into the horse waggon with a few articlcs & left 3 waggons for Sanpete Vally, two for Manti and one for Allreds settlement. We all passd through the sault Creek kanion & nearly all to sanpete creek together, heare we divided the waggon for Allreds let us & went on to the settlement & we went on for Manti, & reched home just before sunset a while. And found the people generaly moving into the fourt. We also immediately loaded our beding & what we could into a waggon & went into the fourt, the same knight.

An order was given that all the log houses in the citty should be fourthwith removed & set into fourt form. In complyance theare with, I commenced Tuesday morning with my might to move my house to the place designed in the new fourt for it. & continued my labour untill I got it so that I got my famely into it & then as I could made evry improvement in my power untill this day **Sunday August 21<sup>st</sup> 1853**. I have not work but a small part of my time laterly at my house yesterday I fastened on the ruff & put on some dirt. The High council met last evning some after 4:00 P. M. to try and appeal case from the Bishops court tothe High Council. This trial was conducted in a good spirit & was sebttd I believe to the satisfaction of the partys.

It was ordered by the hiest Authoretys of our Teretory that we should do, all that we do out in companys; we as a people thearefour went together at whatso ever we atemped to do, & as our harvist come on we went out by companys and done it. At first we was caklled out under miletary order the weak ending **August 20<sup>th</sup> 1853** under captains appointed for that purpose securing the ripest grain, keeping a strict account of all graine cut, for whom, & by

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80 Another history says this was flour.

81 Now called Payson.

whom, so that a correct settlement might finally be made, & all receive a reward for his labours- a cording to what was done etc.

But at the commencement of the following week **Aug- 22<sup>nd</sup>** it was ordered that individuals should organize themselves into companies not less than ten men to a company & cut their grain in whatever way they chose either by hiring, changing of work, or in whatever way they chose to have their grain cut. Companies were formed with organized, mostly say ten or twelve men and as a company, & went to the ripest grain & cut it first, then to the next & so on, keeping a strict account of all labour done by whom & for whom so that at the close of harvest a settlement be made & every man rewarded according to his work shall be.\_\_\_\_.<sup>82</sup>

In **July 1853**, the Euton<sup>83</sup> Indians commenced hostilities against us & killed quite a number of our brethren & caused us considerable trouble & hindered us much in our work which caused us to move all our log houses from our lots & rebuild them in four order, & compelled us to get our fire wood. Harvest our wheat, travel etc. in companies & have a guard out continually day & night, and to have a strong guard with our cattle and horses while they was on the range.

Shortly after the war was commenced, the Indians (Eutans) rushed upon the herd belonging to what was then called Little Denmark on Cannell creek<sup>84</sup> & drove it nearly in to away to the Mountains & killed & 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, & we as a people assisted them to harvest their wheat, which because of its backwardness was cut short for the want of water. The saw mill at Pleasant creek<sup>85</sup> with considerable lumber was burned down and the saw mill belonging to this place was also burned down & the grist mill considerably injured. The losses were amounted to many thousands of dollars.

Five Indians were shot in our city, because of their pretended friendship, & at the same time at every opportunity were stealing our property and conveying it away & concealing it. They were considered our enemies though pretended to be our friends, this led to our people to stop them from their further depredations, by killing them.

**Oct 1854** The people of Manti resumed their work on the building of the fourth wall<sup>86</sup> surrounding nine blocks of the city survey the Temple block. The center block. This fourth wall was partly built before this time each man having his portion laid off for himself to do—but according to the suggestion of President B. Young - the portion that was not done

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82 Much more is written about the harvest, the fort, the Indian difficulties. See the CD version of his journal.

83 Ute Indians, he calls them Utahns.

84 Canal Creek was later called Spring City.

85 Pleasant Creek was later called Mt. Pleasant.

86 Called the Manti Big Fort, made of stone walls, around a nine block area.

should be completed, by the people working in Mass. The whole was organized in three companys, & each company worked two days in each weak., the work was soon done eight feet high & part 12 feet high & the three gates nearly compleated, but not quite.

These things are not just in their proper place<sup>87</sup> acording to the order of this book, but I, since I, wrote a short acount of the Utan indian troubles from my former journals I discovered those Items last named not witten, which I want to be in this book, which I now have written.

**Jan 9 1855** Mary Jain has been yery sick for some 7 weaks, but now on the amend & hope soon to see her well, for it is her desire to live and do the work that she come heare to do, & I believe she will yet live & compleat the work. She was married to Daniel B. Funk.

In **1856 & 7** There was a few items that I would like to see on this record, but I cannot give them accratly with the dates, but they are of Miner Importance. I thearefoure will pass over the time annotet — except a few words in regard to what was called the Reffermation. This was set forward by the leeders of the church of Jesus Christ of Latter-day Saints. They form 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 inasmutch as theare was some, Yes Many, that did not live acording to the word of the Lord. It was urged by the Servants of God to come forward with humileation, & honesty of heart and make a confesion of all their sins, & inasmutch as any man or woman have done wrong to their kneighbour in any way that they should go & confess to them the same, and make restitution to the satisfaction of them that they have wronged, & when a clean sweep was made, all wrongs was wrighted, and a full determination to do wright for the future, then sutch persons should have the privilidge of being baptized for the remision of their sins.

But a person refusing to comply with the requirment should not hold a place in this church, many came forward & confessed their wrongs, & restored to those that they had wronged to their Satisfaction. And all that did so confess & make all things right was baptized for the remission of their sins & the Holy Ghost was poured out upon. Many others became excited & run to some extreams appearantly, supposing that the Holy Ghost operated upon the human mind as a whirl wind upon a sand- hill. Not realizing that its voice was calm & sereane, bringing light & intelegence with it guiding the understanding unto correct principals- deliberately showing things that are past, things that are present, & things that are yet to come.

The Reffermation was good, the design was for the \_\_\_re saints, but the minds of all was enlightend; both saints & sinners to see something of how God would put an end to sin & transgression, and he would promote the righteous, & raise them upon high; In fact the spirit set fourth the principals of Judgement so plainly that most evry body could see the ground on which the stood. So with the principals of wright and wrong set fourth that him

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87 This has been rearranged in chronological order to the best of our ability.

that did right, but would do that which was wrong should but would have to say amen to their own condemnation.

In my family except James was baptized... This thing moore I will heare relate, befoure this reformation above of I consecrated all my property to the Church of Jesus Christ of Latterday Saints.

**February 16<sup>th</sup> 1858.** Being previously called in connection with James Richey, the second counselor of Pres. Welcome Chapman & Henry B. Stevens – we having our business matters so aranged that we this Morning about 10:00 started for Washington County on the Riovirgin River to try to raise cotton for Sanpete C<sup>o</sup> under the supervision of Brother Joseph Horne. We landed at their camp called Heberville, nine miles below Washington the evning of the 28<sup>th</sup> of February. We presented our letter of recommendation & was recived as co-workers together with them, the morning of the 1<sup>st</sup> of March, & commenced operating with them-our first work was building a dam to raise the watter to aregate our farme. We got conciderable labour done by the brethren of Washington on labour tithing-got watter out on our fields **third day of March 1858.**



## THE COTTON MISSION

George Pectol was called to serve in the Cotton Mission in 1858, he served three years and returned to Manti. After Sarah's death in 1861, he returned to Washington County. What was this "Cotton Mission?" The following answers that question. Taken from other histories this shows a representation of Southern Utah in the later 1850's.

When the Mormons entered the Salt Lake Valley, Brigham Young recognized the need of the pioneers for clothing as well as food. He resolved that the Latter-day Saints should be economically independent, and experiments in growing cotton in the Salt Lake Valley were implemented.

They sent out a number of parties from Parowan and Cedar City in the early 1850's. Exploration confirmed that the Santa Clara and Virgin river basins, located 300 miles south of Salt Lake City at a lower altitude, was suitable for producing specialized agricultural products. There was potential to grow cotton, grapes, figs, flax, hemp, rice, sugar cane, tobacco, almonds, olive oil, and such other useful semitropical products.

By this time they had established Parowan, New Harmony, Pine Valley, Toquerville, and Santa Clara. The mission of those sent to Santa Clara had been to befriend the Indians. This had to be done before they could plant cotton. However, at Santa Clara three quarts of old cotton seed were obtained, planted, harvested, and ginned. They then carded the cotton, spun, and woven into thirty yards of cloth. They sent a sample to Brigham Young.

Following the Utah Indian War of 1857-58 Brigham Young's drive for self-sufficiency was strengthened. Indian troubles had forced many colonists to neglect their crops; they had abandoned some homes and farms in the smaller settlements, there was a need to fortify the communities.

Many early settlers originally came from the southern states. They came to the "Cotton Mission" to grow cotton, but they also brought with them a phrase for the area that has become widely adopted. They called the area "Utah's Dixie." Men were chosen for their skills and capital equipment. The first calls included: ten families on March 3, 1857; they called twenty-eight families at April 1857 conference.

The end of the Civil War then caused the price of cotton to drop. The less hardy settlers pulled up their stakes and left. They deepened the ruts in that trail as many fled to other settlements. By June 1861 only twenty families remained in Washington. Late that year, the community received quite a number of new settlers, most of them from Sanpete County. Their spirits rose. One historian said, "Just to have a few fresh arrivals to share their miseries must have made the burden lighter."

In October 1861, they called 309 families to go south immediately to settle representing a variety of occupations. Thirty families of Swiss immigrants joined them in 1861, who settled the "Big Bend" (Santa Clara) region. Their mission was to raise grapes and fruit to supply to the cotton producers families.

In 1862 the calling of 200 additional families strengthened them. These people were chosen to balance out the economic structure of the community. The center of the community became St. George. All told, they called nearly 800 families, representing about 3,000 persons, to Dixie in the early 1860s. They called 300 additional families, upwards of 1,000 persons, in the late 1860s and 1870s.

From "Pioneers to Dixie" we see these Pectol families and the dates they settled: PECTOL, George coming to Heberville in January 1858, SEARCY, Sarah, in 1861. BROWN, Robert H. and PECTOL, Eunice in St. George in 1861. BROWN, Robert H. and TUTTLE, Elizabeth Ann in St. George in 1861. BROWN, Newman and PECTOL, Jemima Bell in St. George in 1862. BROWN, Newman and TAYLOR, Lora Ann in St. George in 1862. PECTOL, James and BLAZZARD, Mariam in Washington by 1868. PECTOL, George Peter, and PETERSON, Annine C. in Washington by 1869.

As cotton growers they were successful, but they quickly found that to survive they had to grow their own food and "make do." In the southern region's cruel environment, the settlers turned more toward eking out an existence for their individual families, and less to the communal cotton production. Throughout the nineteenth century life in Utah's Dixie was challenging, and many settlers gave up and moved elsewhere.

Colonizers who settled in the eastern half of the Cotton Mission along the banks of the upper Virgin River found daily living particularly difficult, specifically, the early settlers of Virgin City, Grafton, Rockville. They encountered many problems as they struggled with nature. Most of the early colonists were converts from the South and were familiar with cotton but were not familiar with irrigation. They had to cope with the alkali in the sandy soil. They had an unending battle with the Virgin River. Their dams, built on quicksand bottoms, were washed out yearly, sometimes several times. One year a drought, grasshoppers and worms consumed their crops. They had night watches to protect their crops from hungry animals.

Many were beset with chills and fever and were unaware that they had contracted malaria from the mosquitoes that bred in the seeping springs and along the streams' edges. This robbed them of much productive energy.

Most of the early ginning was on a home basis. One-tenth was sent to Salt Lake as tithing, and some was shipped east by freight. They freighted some to California one year. Brigham Young objected and arranged for the purchase of much of it.

Brigham Young then had machinery imported. Factories for processing cotton and wool were set up in Salt Lake City, Springville, and Parowan. When it was determined that the Cotton Mission had a deteriorating economy and needed support, Young had the equipment operating in Salt Lake City dismantled and shipped south in 1866. They built the cotton factory in Washington because of its adequate water supply and its central location for the cotton growers. The colonists to contribute their labor and materials to help build the factory, they called more missionaries.

"The Virgin River Un-tamed." Springdale, Duncan's Retreat, and Shunesburg quickly learned that the Virgin was generally untamable. They needed water, yet it often betrayed them with angry tantrums that left their dams, ditches, and crops in chaos. The farmlands in these small villages lay in very narrow strips along either side of the Virgin River and its tributaries and were highly susceptible to erosion from flooding. Families inhabited "tiny plots of soil" and struggled to farm small garden spots called "dinner baskets." In the end, half the upper basin communities lost the battle with the river and became ghost towns.

Many families arrived along the Virgin River and camped, while they waited for a draw of land. In 1861 tremendous rains began to drench the area. The Virgin River and its tributaries all ran high floods that obliterated the first colonizing attempt at Grafton and swept away much of the land at Virgin City and Rockville. Houses, furniture, clothing, and other property from the river settlements floated down the river.

One Duncan's Retreat resident described their difficulties: "At the present time, 1866, there is not more than one half the bottom land left that was here when we, came, but they have told us to hold our positions as long as possible."

When floods came and destroyed the dams twice in 1857, twice more in 1858, three times in 1859. At least once each year until the building of Washington Fields Dam in 1891 that tamed the unruly Rio Virgin - they were always willing to rebuild. They did. After a few years of such trying times many original pioneers left or were called to go to other locations. They laughingly said it, "The ones who remained were too poor to leave."

Shortage of food for the pioneers and their animals was severe. The animals had to travel long distances to get something to eat, which required herders, and the energy exerted by the animals were great. They did not solve forage for the animals until quantities of alfalfa, known to the pioneers as they planted and harvested "lucern." Doing all of this type of work by hand was difficult and time consuming. Fencing was also a problem. The early crops suffered because of the lack of it. They allowed the animals to roam freely which made it difficult to protect the growing crops. Rock, cedar posts, and willows were used to build fences.

St. George is the largest of all the towns founded during the LDS Church's Cotton Mission of 1861. Located in the southwest section of Utah at an elevation of 2,880 feet above sea level, St. George has an average annual temperature of 59.9, with summer temperatures well into the 100's. The average maximums winter temperature around 55. The average annual rainfall is 8.30 inches, and the normal growing season is 196 days. All these factors made the area a suitable location for the early settlement.

Earlier Native American inhabitants of the St. George's area included the Virgin River Anasazi, who left evidence of their presence in the rock art and archaeological sites that remain. The first recorded Euro-Americans to visit the area was the Dominguez - Escalante Party in 1776; fur trappers followed them, including Jedediah Smith, and still later by government survey parties.

Toquerville, is located in a wide valley flanking Ash Creek and at the base of a mountain capped with black lava rock. With an elevation of 3,394 feet, it has a climate conducive to the growth of pomegranates, figs, peaches, and grapes. Pure, cold water pulses from springs a mile above town to furnish an ample supply of culinary and irrigation water. It is an oasis in the desert.

In early June 1854 eight members of the Southern Indian Mission, led by Rufus C. Allen, left Harmony to visit "Toquer," chief of the Paiute Indian band on lower Ash Creek. Their primary objectives were to learn the natives' language and convert part of the tribe to Mormonism. In response to Toquer's friendly reception, the missionaries promised to return, live among the Indians, and teach them how to farm the white man's way.

The Cotton Mission was not the only phase of Utah's calculated drive toward diversification and territorial self-sufficiency. They established three other colonies with a similar purpose. The town of Mantua, in Box Elder County, was founded to stimulate the production of flax. They appointed twelve Danish families to settle in what they originally called Flaxville, to produce thread for use in making summer clothing, household linen, and sacks for grain.

Similarly, the town of Minersville, in Beaver County, was founded for working a nearby lead, zinc, and silver deposit. They produced many tons of lead bullion, used in making bullets and paint for the public works.

The town of Coalville, in Summit County, was also founded as part of a church mission to mine coal. Soon after the discovery of this coal in 1859, they were transporting it to Salt Lake City. They called several dozen persons to the region in the spring of 1860. They built improved roads to connect with Salt Lake City. They discovered new mines. These mines were important because of the increasing scarcity of timber in the Salt Lake Valley.

Another important colonization effort was the movement in 1877. They called some of the residents of Sanpete County to go across the eastern Sanpete mountains. Castle Valley in Emery County, along the Price River in Carbon County, were settled by these Sanpete families. The Fremont River and Rabbit Valley in Wayne County, and remote areas in Nevada, were settled by Sanpeters and the greater Pectol families.<sup>1</sup>

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1 Utah History To Go-Virgin River: [historytogo.utah.gov/](http://historytogo.utah.gov/)  
Pioneers to Dixie: [www.lofthouse.com/USA/Utah/washington/pioneers](http://www.lofthouse.com/USA/Utah/washington/pioneers)  
Utah History Encyclopedia: [www.media.utah.edu/UHE/c/COTTONMISSION.html](http://www.media.utah.edu/UHE/c/COTTONMISSION.html)



THE ROLL CALL OF FAMILIES AND INDIVIDUALS WHO ARRIVED ON  
NOVEMBER 19-22, 1849, AT THE SITE OF MANTI, PROVINCIAL STATE OF DESERET

from Albert Antrei's book "High, Dry, and Offside"

*Allen, Joseph*, with Lucy Morley Allen (children: Lucy, Isaac, Mary, Caroline)  
*Allred, James T. S.* w/ Eliza Manwaring Allred (Ellen Aurelia (born Manti in January 1850)  
*Baker, John*  
*Behunin, Isaac* w/Almira Taylor Behunin (Andrew, Almira, Marcia, Nancy)  
*Billings, Titus* w/Diantha Morley Billings (Alfred Nelson, George Pierce, Diantha, Eunice)  
*Bradley, George Washington* w/ Elizabeth Kroll Bradley (Abriah, Jerome, Louisa, George W. , Melinda, Moroni)  
*Brown, James P.* w/Eunice Reasor Brown (Newman, Robert, Sarah Jane, Mary Ann)  
*Butterfield, Jacob*  
*Cable, John*  
*Carter, John*  
*Case, Isaac* w/wife's name unknown (Solomon)  
*Chase, John Darwin* w/Almira Higgins Chase (Clarissa Almira)  
*Clark, Riley G.*  
*Cox, Orvil S.* w/Alvira Mills Cox (Adelia, Alma B., Orvil M.)  
*Dodge, Augustus*  
*Dodge, Seth*  
*Elmer, Edsel*  
*Elmer, John*  
*Everett, Edwin*  
*Fox, Jesse W.*  
*Fugate, Harrison*  
*Funk, Daniel B.* w/Maria De Mill Funk (Ezra, William)  
*Gustin, Amos*  
*Hambleton, M.D.* w/Chelnicia Smith Hambleton (Chelnicia, Jerusha L., Lucy Ann)  
*Hart, John*  
*Higgins, Nelson* w/Nancy Marybah Higgins (Nelson W., Joseph H.)  
*Hulett, Sylvester*  
*Huntington, Dimick B.* w/Fanny Allen Huntington (Clark A., Lot E. )  
*Klingensmith, Philip*  
*Lawson, James*  
*Lowry, Sr., John* w/Mary Wilcox Lowry (James H., John, Jr., Abner, Mary, Susan L., George M.)  
*Mendenhall, William* w/Sarah Loveall Mendenhall (Mary Frances, Thomas Loveall, (Abraham, Richard Loveall, John, Sarah Maria, Hannah Natilda) several of the Mendenhall children were born after 1849.  
*Morley, Sr., Isaac* w/ Lucy Gunn Morley (died Omaha 1848) (Philena, Edith Ann, Calista, Arathusa, Cordelia, Theresa, Isaac, Jr.)  
w/Hannah Blaxley Finch Merriam (Amasa, Merriam, Joseph, Lamont, Simeon Thomas)  
w/Leonora Snow Morley  
*Parshall, W.P.*  
*Petty, Albert* w/Catherine Petty (William George, Sarah Geraldine, Heber C., Catherine Elizabeth, Joseph Henry)  
*Potter, Gardner*  
*Potter, William* w/Sarah Ann Whitney Potter (William, George, Elijah)

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*Richey, William B.* w/Margaret Adair Richey (William, James)  
*Shomaker, Jezrael* w/Nancy Golden Shomaker (Theophilus, Sally, Jerusha, Ezra)  
*Shumway, Charles* w/Julia Ann Hooker Shumway (Andrew P., Mary)  
*Smith, Albert* w/ Esther Dutcher Smith (Candace, Joseph, Esther)  
*Smith, Azariah* w/Camilla Augusta Taylor Smith  
*Smith, W.R.*  
*Taft, Seth* w/Harriey Ogden Taft (two daughters)  
*Taylor, Cyrenus Henry* w/Emily Smith Taylor (Almon Cyrenus, born March 1850, the first boy born in Manti)  
*Tubbs, William*  
*Ward, Barney* w/unknown Indian wife  
*Washburn, Abraham* w/ Tames Washburn (Mary Ann, Emma, Jane) w/Flora Clarinda (Huetta, Alameda (first girl born in Manti)  
*Warner, John E.*  
*Wilcox, Sylvester* w/his mother, Sarah Seely Wilcox, age 69; It is believed that Mrs. Sidwell erroneously listed Sarah with the list following the name of John Lowry, whose mother-in-law she was, and with whom she crossed the continent.  
*Yale, Gad*

A SECOND FULL WAGON-TRAIN SEEMS TO HAVE FOLLOWED IN 1850. OF THESE, ONLY THE NAMES OF THE MEN ARE KNOWN.

James Allred, Elijah Averett, Archibald Buchanan, John Buchanan, John Beal, Joseph Black, William Black ("Black Bill"), William Black ("Red Bill"), William Carroll, James Case, Welcome Chapman, Wilson Chapman, J.A. Chestney, Phineas B. Cook, Elias De Mill, Oliver De Mille, Elisha Edwards, S.R. Gifford, R.W. Glenn, Levi W. Hancock, William Holden, John Hudson, Allen Huntington, Dan Jones, J.B. Kempton, John Lawson, John Lewis, Thomas Lewis, William Luke, Lorenzo Marble, Widow Marble or Marle, Artemus Millett, William Mills, James Nelson, J.W. Patrick, John Patten, Jr., George Peacock, George Pectol, Andrew Siler (or Silver), James C. Sly, William Swett, Stephen Taylor, Thomas Thorpe, William Thorpe, Dr. J.M. Vaughn (unmentioned by Mrs. Sidwell in her list, but known to have come to Manti with John Hudson), Allen Wilkinson.

Daniel and Amanda Henrie arrived in January 1850, having been snowbound in Salt Creek Canyon in December 1849 with a supply train.

was done by electing its officers. Captain Higgins proceeded to Temple block and raised a liberty pole, then returned to the foot of Temple hill, amid the deafening roar of artillery which was commanded by Captain Titus Billings; also, the hurrahs were re-echoed back from the mountains and deep defiles, answering 'Amen and Amen.'"—Historian

February 24, 1851. "Isaac Morley, with his counselors Edwin Whiting and Titus Billings and a number of men, surveyed the ground or lot for the courthouse, in block 103 near the stone quarry."  
—Taken from Deseret News

## ORIGIN OF NAME "MANTI"

Regarding the name given to the town, one of the old settlers writes:

"Manti was located by Isaac Morley and others under the direction of President Brigham Young. The settlers decided that Isaac Morley, generally known as 'Father Morley,' should have the honor of naming the town. Of course, it is well known that Manti is a Book of Mormon name, as will be seen by referring to the 26th chapter of the Book of Alma, and as Father Morley was very much interested in reading a little of the Book of Mormon every day, about the time Manti was settled, the idea struck him to suggest 'Manti' as the name of the town. As the other settlers were well pleased with the idea, that name was adopted." At this time, the writer said, he was a member of Father Morley's family, worked with him every day, ate at the same table, slept in the same House. (Utah Gen. and Hist. Mag. Vol. II, p. 83.)

"Manti was the name of a Nephite military officer of the early days of the judges. Ancient Manti City 'was the chief city of the land of Manti and was situated near the head waters of the Sidon, and was the most southern city of importance in that region.'" (Dee, of B. of M.)

Tuesday, September 25, 1838—Historical Record, p. 601. "The camp passed through Huntsville, Randolph County, Missouri, which had been appointed as one of the stakes of Zion, and which the Prophet Joseph Smith said was the ancient site of the City of Manti."

Survey made about 1st of May, 1851, by Jesse W. Fox, Territorial Surveyor who accompanied President Young's party to Manti, which left Salt Lake City April 22, "to visit in southern settlements to explore the Sevier valley."—Church Chronology.

*Minutes of the City Council for Manti*  
November 13<sup>th</sup> 1851

*The City Council for the City of Manti at Mayor Sanborn's residence. Present Aldermen Joseph H. Brown, Thomas W. Cook & David S. Co. Councilors, John D. Chase, Edwin Whiting, Abraham Washburn, George P. Billings, Charles W. Cook, Saml. H. Apple, Truman Brown & John Young. Prayer by Charles W. Cook.*

*The names of the Council were called when it was necessary to know that there was a vacancy in the alderman and also a vacancy in the Council. James P. Brown was chosen to fill the vacancy occasioned by Alderman Washburn's resignation and Truman W. Cook to fill the vacancy occasioned by Councilor Apple's resignation.*

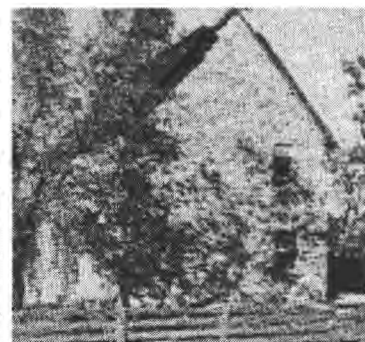
*The Aldermen & Councilors were then chosen by a ballot after the usual form by Mayor Sanborn.*

*There being no further business before the Society Mayor Sanborn moved to adjourn the Council until the 30<sup>th</sup> inst. to meet at 8 o'clock P.M. Prayer by Wm. H. Young and Leg. Councilor Mayor — George P. Cook & Co. adjourn.*

MINUTES OF FIRST CITY COUNCIL MEETING



PECTOL HOME, 1851



John Patton Home Early 50s

## LITTLE FORT — 1852

The Little Fort, (or Stone Fort) was built on the northwest quarter of Block 64, Plat A, Manti City Survey (Tithing Office quarter block). The work began on the 27th day of May and was finished on the 28th day of June, 1852. Seventy-six men did the work in a total of 781 man days, 123 team days and 85 days of work by boys. There were 26 working days elapsed from time of commencement of the fort until it was finished. After it was completed, houses were built inside and the people moved in. The cabins were built close together with the backs close to the fort walls to leave as much room as possible in the center. The houses were built of adobe and some of logs.

From the *Deseret News*, June 27, 1852: "Manti is at least blessed with a strong fort. It has a gate on the west side in the center of the wall, and round bastions at the northwest and southeast corners. The wall is twelve feet high and two feet thick and is set upon a foundation of stone three feet wide. Sylvester Hulet is the keeper."

## LOG FORT — 1853

It was decided to construct a log fort and those who had cabins were asked to move them next to the stone fort.

There were also built four post or guardhouses. One of these guardhouses was located on the Sannel Ware lot, being on the northwest quarter of Block 63. It was two rods square with a gate in the center on the west side. Round bastions or guard towers were built on the northwest and southeast corners. Another one was built on the Peacock block across the street from where the court house now stands. The other two were probably on the south and east of these points so as to watch from each side of the fort.

## THE BIG FORT — 1854

The Big Fort was built in the summer of 1854. In its construction each man was to give a specified number of day's work each week. It was built mostly of rock, though part of it was built in the old Spanish style, by making a frame of wood and filling this with mud, and some of it was built of large adobes. It was twelve feet high, three feet wide at the bottom, and two feet wide at the top.

## FORT AROUND TABERNACLE BLOCK 1866

A fort was built around the Tabernacle Block in 1866, being block 56. In 1867 and '68 a fence was built through the center of the block running east and west, so one part could be used for corralling stock. The cows were driven there at night and the gates closed. Each morning the herders would take them to the pasture. Fifteen armed men were engaged to herd and guard the cattle while in the pasture.—By Fannie K. Anderson

During the month of June, 1855, the *Deseret News* ran an interesting advertisement:

"The subscriber begs leave to inform the citizens of Utah that the United States mail coach for passengers and parcels, will leave Hawkins Hotel in Great Salt Lake City every Thursday at 6:00 a.m., and arrive at Manti every Saturday at 6:00 p.m. Will leave Manti every Monday at 6:00 a.m., and will arrive at Great Salt Lake City every Wednesday at 6: p.m. Passengers or parcels to Union, Draperville, Lehi, American Fork, Pleasant Grove, Springville, Payson, Nephi, Fort Ephraim and Manti, will be carried on reasonable terms.—John Daily."—Levi Edgar Young Book.



anti Big  
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# Fort Area

Block 66

Block 65

Block 64

D B Funk	Bishop Lorry  John Buchanan	W F Cox	Sawmill Co.	Small Stone Port	D B Funk
S H Marble		O S Cox	N. Higgins	G. Yale	Warren Snow
L D Bunch		S Hulet	A. Millet		H Olson
D. Henin		J Showker	Davidson		H. Dinason
Geo Petty		E Whiting	H. P. Fuzate		C. Munk
W.A. Petty			A.E. Dodge		A. Washborn
H Gifford			W. L. Marble		
H Gifford			John Patten		W. Chapman
A Petty					A. W. Geo P.
A Petty			O Demill Co.		T. Billings
				J. Fores	
				H Hall	

Block 55

Block 56

Block 57

John Beal	S. Mackey	TRIPLE BLOCK	C.R. Taylor	G. Mill Co.
S. H. Marble	Wilkinson		M.D Hamilton	
S. H. Marble	James Richey		C. G. Edwards	P. Sorenson
			M. Wood	A. Poulson
S. Forbush			N. Higgins	H. Larsen
I. Clifford	Has Patten		A. Tuttle	Ole Minster
P. Sorenson			V. Chapman	
T. Jensen	K. Brown		W. Wood	
C. Rasmussen	J.P. Brown		Hamblton	
H.J. Christensen			Jas Warham	
Jens Jensen	E. Richardson		W. S. Beach	S C Case

Block 46

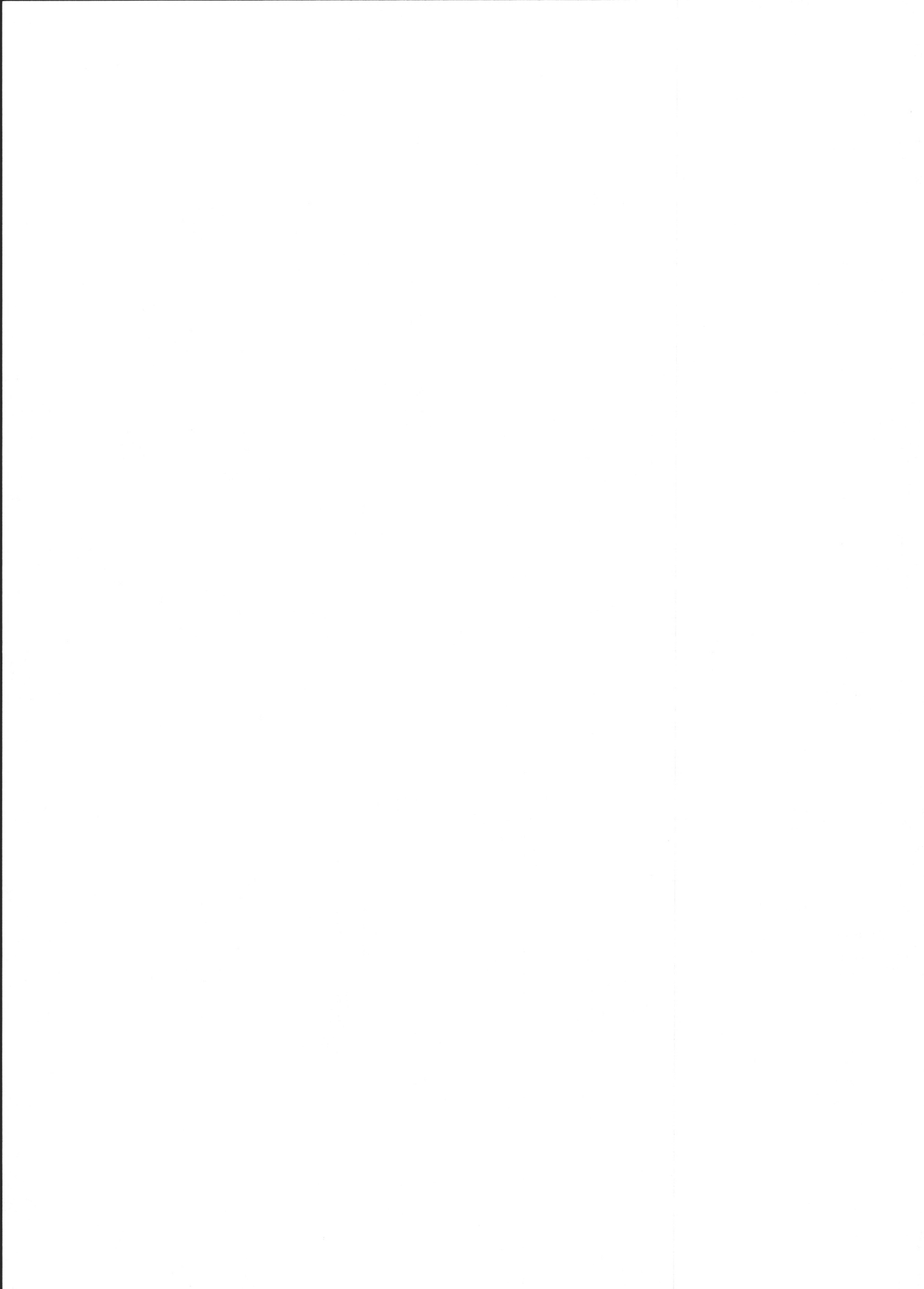
Block 45

Block 44

J.A. Hansen	A Sacharan	J. Vorhes	R. C. Johnson	W P Dogaard	W. P. Jensen
P. E. Lawson	H C Christensen	H. Luke	E. Edwards	Cook	
S. Olsen		W. Luke	J. Tuttle	P. Kofod	
C. Nielson				P. Marker	
	J C Johnson	A. Millet	E. Vorhes	P.C Nielsen	
Geo Pectol	R. Rasmussen		D V Bennett	Mariam & Co.	
O Peterson	P Jensen		Marble	A. Poulson	D. B. Funk
Hannibal	W. Christensen	E. Ludvirsen	Gardner Snow	H Christensen	& Demill
Terkelsen				H. Johnson	John Eager
C. Nelson	Kjar			Benson	J Herring
S. Hill	Albert Smith			W. Anderson	Carroll Pectol
	C. Luke			G.H. Rasmussen	
				A. Nielsen	

100

4-NORTH



16-16- PAGE 226 CONTD.  
 THERESA MORLEY 23 OHIO  
 AMASA 17 OHIO  
 SIMEON 1 DESERET

17-17- PAGE 226  
 WILLIAM BLACK 23 ILL  
 EMMA JANE 18 NY  
 HANNAH 64 MAINE  
 HARRIET 26 NY

18-18- PAGE 226  
 JAMES RICHEY 29 ALA.  
 LUCINDA 20 ALA  
 JAMES M. 3. DESERET  
 LIVANIA 8/12 DESERET

19-19- PAGE 226  
 CHARLES SHUMWAY 42 MASS  
 CARPENTER  
 LOISA 26 NY  
 ANDREW 18 MASS  
 MARY 15 MASS  
 CHARLES D. 2 DESERET  
 WILSON 3/12 DESERET  
 PETER WINNARD 17 ILL  
 JOHN SHUMWAY 8 ILL.

20-20- PAGE 226  
 JEZREEL SHOMAKER 54 KY.  
 NANCY 43 KY  
 SARAH 20 KY  
 MARIAN 15 ILL MALE  
 ZEPHA 12 ILL  
 JERUSHA 10 ILL  
 EZRA 8 ILL  
 LORY ANN 2 DESERET  
 LAKY 3/12 DESERET

21-21- PAGE 227  
 GEORGE BRADLEY 38 NY  
 A COOPER  
 BETSEY 39 NY  
 AMANDA 21 NY  
 JEROME 20 NY  
 ABIAH 17 NY  
 LOISA 15 NY  
 GEORGE H 11 NY  
 MELINDY 9 NY  
 MARAIN 3 DESERET  
 AMOS 1 DESERET

22-22- PAGE 227  
 DANIEL HENRIE 25 OHIO  
 A MILLWRIGHT \$1200  
 AMANDA 22 NY  
 JOHN HART 18 CANADA  
 CONTINUED:

22-22- PAGE 227 CONTD.  
 WASHINGTON JONES 22 ILL  
 EDWARD FOX 18 NY  
 MARY HENRIE 3/12 DESERET

23-23- PAGE 227  
 WILLIAM PATTEN 32 NY  
 SARAH ANN 32 NY  
 GEORGE W. 9 MICH.  
 GARDNER G 7 ILL  
 ELIJAH J 5 IND. TER.  
 SARAH ANN 2 DESERET

24-24- PAGE 227  
 R. WILSON GLENN 37 N. CAR.  
 MERCHANT

25-25- PAGE 227  
 ELIJAH EVRETT 40 TENN.  
 A STONE MASON  
 CHERRIZODE 38 KY.  
 A TAILORESS -FEMALE  
 HELEN M 20 ILL  
 ELIZA 5 ILL  
 REBECCA 1 IOWA.

26-26- PAGE 227  
 JEROME B. KEMPTON 30 NY  
 A STONE CUTTER  
 ROSETTA 16 NY  
 AMMANI 3 DESERET

27-27- PAGE 227  
 JAMES CASE 56 CONN.  
 A FARMER  
 ALICE D. 52 ENGLAND  
 SOLOMON C 26 OHIO  
 A CARPENTER  
 SAMUEL KERSHAW 22 ENGLAND  
 A WEAVER  
 ROBERT 20 ENGLAND  
 SOPHIA 16 ENG.  
 EMILY 13 ENGLAND.

28-28- PAGE 228  
 STEPHEN TAYLOR 56 NY  
 A CARPENTER  
 LORY ANN 14 NY  
 JOSEPH 7 NY  
 GERALD A. 6 NY

29-29- PAGE 228  
 DAN JONES 38 N. WALES  
 ESTATE \$1075  
 ELIZABETH 38 S. WALES  
 THOMAS D. 18 S. WALES  
 CONTINUED:

29-29- PAGE 228 CONTD.  
 JOHN L. JONES 16 S. WALES  
 ELIZA 14 S. WALES  
 CANAAN 11 S. WALES  
 SARAH 8 S WALES  
 LEWIS 6 S WALES  
 DAVID 5 S WALES  
 CLODIA 2 S WALES  
 RUTH 6/12 DESERET  
 JANE JONES 32 N. WALES  
 REECE THOMAS 33 S. WALES  
 MARY 19 S WALES  
 SARAH DAVIS 24 S WALES  
 OWEN OWENS 14 N. WALES

30-30- PAGE 228  
 GAD YALE 50 CONN.

31-31- PAGE 228  
 GEORGE PECTOL 44 TENN.  
 SARAH 41 KY  
 ELIZABETH 18 INDIANA  
 EUNICE 17 INDIANA  
 MARY JANE 15 INDIANA  
 JEMIMA 12 INDIANA  
 GEORGE P. 9 INDIANA  
 JAMES 4 MISSOURI  
 WILLIAM 1 IOWA.

32-32 PAGE 228  
 JOHN E. WARNER 34 MASS.  
 A JOINER  
 EUNICE 20 OHIO

33-33- PAGE 228  
 FREEBORN DEMILL 56 NY  
 EMMA 46 VERMONT  
 OLIVER 21 NY  
 ADELIA 18 Mo.  
 ELIAS 13 Mo.  
 LAVINA 7 ILL.

34-34- PAGE 229  
 DANIEL B. FUNK 30 PENN.  
 A BRUSH MAKER  
 MARRIA 31 NY  
 WILLIAM D. 6 ILL  
 EZRA K 4 ILLINOIS  
 DANIEL B 2 DESERET  
 FLORIA 8 DESERET.

35- 35 PAGE 229  
 TITUS BILLINGS 57 MASS.  
 DIANTHA 50 MASS  
 SAMUEL 39 OHIO (PAINTER)  
 CONTINUED:

land in enlightening their minds.

Turning to the minutes of the first meeting held by the City Council, held November 22, 1851, we find the first ordinance passed provided for the punishment of profanity. The second provided for the planting of trees that would "adorn and beautify the city." The third provided for public support of a school. Another one passed at the same meeting pertained to sanitation and the protection of water courses from pollution.

Such were the thoughts and ideals of this people—a love in their hearts for the degraded Indian, clean, reverent speech, clean surroundings and a public support of education—all essentials for a kingdom of God.

On the third of February, 1852, Legislative Acts provided for the organization of twelve counties in Utah, and among them was Sanpete. On the fifth of February George Peacock was appointed by Governor Brigham Young to be Judge of Sanpete County, and on March 30th the County Court of Sanpete County held its first session in Manti with the following persons as members: George Peacock, Judge; Gardner Snow, Phineas W. Cook, and James Ritchey, Selectmen; Nelson Higgins, sheriff; John Lowry Jr., assessor and collector; George Pectol, secretary and treasurer; Cyrenus H. Taylor, clerk.

**These Our Fathers, A Centennial History of Sanpete County, 1849 to 1947;**  
page 21.



### Militia Enrollment, 1850-53.

Nelson Higgins, Major, commanding.  
 John D. Chase, Adjutant.  
 George Snow, Drum Major.

Geo. P. Billings	R. W. Glenn
Saml. K. Gifford	Albert Petty
Alfred N. Billings	George Petty
Welcome Chapman	A. E. Dodge
Cyrenus H. Taylor	Daniel B. Funk
Moses Gifford	James Richey
Albert Smith	J. H. Wilcox
John Beal	Sylvester Hulet
William Swett	J. B. Kempton
Abraham Washburn	J. A. Chestney
John Lawson	Gad Yale
James P. Brown	Robert Brown
William Parahall	Newman Brown
P. B. Cook	Isaac Behunin
Jezreel Shomaker	Gardner Snow

A. P. Shunway	Allen Wilkinson
A. L. Siler	Elijah Averett
George Pectol	Abner Lowry
Lorenzo Marble	Charles Shunway
Daniel Henrie	Titus Billings
J. Hart	Isaac Morley
J. S. Allen	John Lowry, Sr.
George Peacock	S. H. Marble
W. T. Carroll	Thomas Lewis
W. W. Potter	Oliver DeMill
Edwin Whiting	John Lewis
Freeborn DeMill	Daniel Washburn
Thomas Thorpe	William Black
William Holden	Elias DeMill
James Case	William V. Black
Sol C. Case	Joseph Black
Artemas Millet	James Nelson
William Mille	Stephen Taylor
Dan Jones	Levi W. Hancock
Orville S. Cox	Azariah Smith
William Luke	John E. Warner
James C. Sly	Fiddler Hansen.
John Lowry, Jr.	78 men.

These names were obtained from various sources and from the memories of the old surviving veterans; though every man in the settlement was a minute man, and bore his part of guard duty, and was subject to any necessary call for defence by the commanding officer.

At an election held March 5<sup>th</sup> 1855 in Maute City

The following officers were elected, for City Council  
& Nelson Higgins, Judge & John Egan Clerk of Election

- Albert Petty, Mayor  
 John Patton 1<sup>st</sup> Alderman  
 George Snow 2<sup>d</sup> do.  
 James Richey 3<sup>d</sup> do.  
 Thomas Dentill 4<sup>th</sup> do.  
 Paulance Kofod 1<sup>st</sup> Councilor  
 Paul H. Gifford 2<sup>d</sup> do.  
 George Pectol 3<sup>d</sup> do.  
 John P. Squires 4<sup>th</sup> do.  
 Augustus E. Dodge 5<sup>th</sup> do.  
 David V. Bennett 6<sup>th</sup> do.  
 Archibald Buchanan 7<sup>th</sup> do.  
 John Lawson 8<sup>th</sup> do.  
 Oliver Demill 9<sup>th</sup> do.  
 James W. Hanson 4<sup>th</sup> 73<sup>rd</sup> man

Maute March 12<sup>th</sup> 1855. City Council met according to previous appointment, opened by prayer by Albi Petty, Mayor, when the Councilors, viz: - Paulance Kofod, Paul H. Gifford, George Pectol, John P. Squires, Augustus E. Dodge, David V. Bennett, Archibald Buchanan, John Lawson & Oliver demills were duly sworn into office by the Mayor. on motion by J. Richey it was carried unanimous that John Egan be City Recorder. after which a few remarks were made by the Mayor who also read the City Charter for Maute City, and by permission Geo Peacock also said all business must be done by ordinance, and that there should be regular meetings appointed by ordinance also said that all ordinances should be posted up in three public places with the Records certificate attached therunto. on motion by Geo. Snow it was carried that Mayor Petty, Alderman Richey & Councilor Pectol, be a committee to draft ordinances, and present them to the Council on motion the Council adjourned until Thursday next March 18<sup>th</sup> 1855. at 1 o'clock P.M. closed by prayer by John Patton  
 John Egan City Recorder

There were four or five others of this first company, but it is hardly possible to identify them at this late date. They made their camp on the south side and near the quarry hill, on which the Temple now stands. Some of these men returned north for supplies, but most of them with their families wintered here.

Hon. John Lowry says: "Before we fairly got out of our wagons, Apostle Parley P. Pratt came to our camp; he was in command of the party going south to the Rio

Vi <sup>Viggen</sup> He needed more men, and Madison Hambleton, John Lowry, Jr., Gardner Potter, Sylvester Hulet and Edward Everett volunteered, and went on with him over to

Little Salt Lake Valley, and the main camp stopped where Parowan is now located. These five Manti men—three of them, Hambleton, Lowry and Potter, crossed the mountains on snow-shoes and did not reach home until February, and the other two, Hulet and <sup>Everett</sup> Potter, did not get home until April following."

This little colony was augmented the next season (1850) by the addition of the following settlers: George Peacock, Edwin Whiting, Elisha Edwards, Daniel Henrie, Elijah Averett, John Buchanan, Phineas Cook, Widow Marble and children, Archibald W. Buchanan, Henry Marble, George P. Billings, William V. Black,\*\* George Pectol, William Carroll, William Mills, Artemae Millet and others whose names are not now positively known, followed by others later on in the season, among whom were J. W. Patrick, R. W. Glenn, — Tubbs, Dr. J. M. Vaughn, etc. This list is believed to be as correct as it is possible to obtain it at this late date.

Best known by these presents, that I George Peetol of Monte City, in  
 County of San Pete and Territory of Utah, for and in consideration of the  
 and will which I have to the Church of Jesus Christ of Latter Day  
 into, give and convey unto Brigham Young, Trustee in Trust for  
 and Church, his Successors in Office, and assigns, all my claim to, and  
 ownership of the following described property to wit; - Lots four (4)  
 five (5), six (6), and seven (7), Block one hundred and seven (107)  
 in the Monte City Survey, containing two and a half (2 1/2) acres, Value  
 one hundred (100) dollars. Lots one (1) and eight (8), Block one hundred  
 and eight (108), in the Monte City Survey, containing one and a quarter  
 (1 1/4) acres. Value fifty (50) dollars. Lot five (5), Block thirty, in the  
 Monte Big Field Survey, containing fifteen (15) acres. Value thirty  
 Dollars (\$30) Total. \$180.00

Lot three (3) Block thirty (30), in the Monte Big Field  
 Survey, containing fifteen (15) acres. Value thirty (30) dollars, Lot  
 eight (8) Block eleven (11) in the Monte Big Field Survey  
 containing fifteen (15) acres. Value thirty (30) dollars. Total \$60.00

Lot lot in the Monte Big Field, containing two and a half rods front  
 by thirteen (13) rods back including house and outhouse value one hundred and  
 fifty (150) dollars 150.00

Household furniture, including bedding, value one hundred and twenty five (125) dollars  
 and set of cross bars to do value (\$30), Farming utensils, value (\$50), and Wagon, value (\$50) Total 95.00

and horse value (\$75) Two cows value (\$60), and two year old heifer, value (\$35), Total 160.00  
 and Yearling, value (\$12) Two calves, value (\$18), Two pigs, value (\$20) Coopering stock (\$10) 70.00

Total Value Eight Hundred and Forty Dollars \$840.00

herewith all the rights, privileges, and appurtenances, thereto belonging or appertaining  
 in and to the same, and agreed that, am the lawful claimant and owner of said property, and will warrant  
 and defend the same, unto the said Trustee in Trust, his Successors in Office, and assigns, against  
 the claims of my heirs, assigns, or any person whomsoever

Witnesses  
 Wm. J. Canell  
 and P. Brown  
 and P. Brown

George Peetol.

County of Utah }  
 County of San Pete, John Egan - Notary Public of San Pete County, Utah Territory, certify that the  
 of the above transfer, personally known to me, appeared this eighteenth day of November A.D. 1855  
 acknowledged that he of his own choice, executed the foregoing transfer  
 John Egan Notary Public



PECK	Harrison Gray Otis		19 Nov 1811	Rehoboth,Brstl,MA	1862	St. George
PECK	(Harrison Gray Otis)	ANGIER, Margaret R.	23 Dec 1819	Pantucket,W. MA	1862	St. George
PECTOL	George		17 Dec 1805	Sullivan Co TX	Jan 1858	Heberville
PECTOL	(George)	SEARCY, Sarah	15 Mar 1815	N. Carolina	Jan 1858	Heberville
PECTOL	George Peter		25 Aug 1841	Clark Co IN	by 1869	Washington
PECTOL	(George Peter)	PETERSON, Annine C.	17 Jul 1850	Copenhagen DEN	by 1869	Washington
PECTOL	James		17 Nov 1846	Jackson Co MO	by 1868	Washington
PECTOL	(James)	BLAZZARD, Mariam	23 Dec 1849	Winter Qtrs IA	by 1868	Washington
PECTOL	John		abt 1847	Nebraska	by 1870	Washington
PEEL	Richard		abt 1787	Virginia	by 1870	Harmony
PEEL	Thomas		abt 1829	Illinois	by 1870	Harmony
PEEL	(Thomas)	, Mary	abt 1834	Tennessee	by 1870	Harmony
PENCE	George		abt 1815	England	by 1870	Washington
PENCE	(George)	, Sarah	abt 1813	England	by 1870	Washington
PENCE	Richard		abt 1846	South Africa	by 1870	Washington
PENCE	(Richard)	, Martha	abt 1848	Georgia	by 1870	Washington
PENDLETON	Benjamin Franklin		13 Mar 1818	Canisteo,Steuben,NY	1861	St. George

BRINGHURST	(William)	DILWORTH, Ann	12 Feb 1820	Westchester, C.PA	1862	St.
BRINKERHOFF	James		22 May 1816	Sempronius, C, NY	1862	St.
BRINKERHOFF	(James)	HAWK, Rebecca	18 Aug 1835	Park, IN	1864	St.
BRINKERHOFF	(James)	HENDERSON, Eliza J.	29 Apr 1831	Jacksonville, M.IL	1862	St.
BRINKERHOFF	(James)	SNIDER, Sally Ann	22 Oct 1815	Sempronius C, NY	1862	St.
BROOKS	George, Sr.		6 Mar 1845	PointOfAyre, WAL	1862	St.
BROOKS	(George, Sr.)	BRANCH, Emily C.	10 Nov 1855	Salt Lake, S.L. UT	1862	St.
BROOKS	(George, Sr.)	TUFTS, Flora Angeline	[1846]	Farmington ME	1862	St.
BROWN	Lorenzo		2 Feb 1823	Pomfret, Chtg. NY	3 Dec 1862	St.
BROWN	(Lorenzo)	CROSBY, Frances	31 Oct 1817	Yarmouth, N.S. CAN	3 Dec 1862	St.
BROWN	(Lorenzo)	, Ella	[1849]	Utah	Pre 1870	St.
BROWN	Newman		18 Jul 1830	Greenville, F, IN	1862	St.
BROWN	(Newman)	PECTOL, Jemina Bell	31 Mar 1839	Clark Co, IN	1862	St.
BROWN	(Newman)	TAYLOR, Lora Ann	10 Dec 1836	Elba, Genese, NY	1862	St.
BROWN	Robert H.		11 May 1832	Greenville, Floyd, IN	1861	St.
BROWN	(Robert H.)	PECTOL, Eunice	22 Sep 1834	Greenville, Clark, IN	1861	St.
BROWN	(Robert H.)	TUTTLE, Elizabeth Ann	3 Nov 1843	Lima Adams, IL	1861	St.
BROWN	William				1862	St.

Hi Relative!

That day is fast approaching when we will have the opportunity of meeting together at the George Pectol-Sarah Reezer family reunion. So circle the day Saturday, June 29th and *about 1963* don't forget it.

The place is the Main Bowery of the Murray Park in Murray, Utah. Let's all try to be there by 10 o'clock a.m..

We'll have games and races for the kids, plus horse shoes etc. for the adults. (If you have any game equipment bring it along) Also, various rides and swimming will be available at the park.

Plan to bring your own lunch and we will eat together at 12 o'clock. There will be watermelon for all!

Our program and business meeting will be at 2:00 p.m.. We expect each family unit to have a part for the program.

Please bring your histories etc. for the historians; also, any Genealogical information that might be of interest.

Hoping to see you all there we remain respectively yours.

Pres. Randle Swenson  
V.P. Russell Rodgers  
V.P. Ted Dennison  
Sec. Rene Jensen.

If you want



you will



to the

American Fork

Rotary Park

at 9:00 A.M.

on

June 18<sup>th</sup>

1966

Bring your own glove for Softball or

play Volleyball



Prizes will be given to winners of the

Childrens

Races

Bring your own Lunch

Business Meeting and

Program at 11:00



George

Sarah

and

Family





# HISTORY OF DOROTHY PECTOL CARRELL

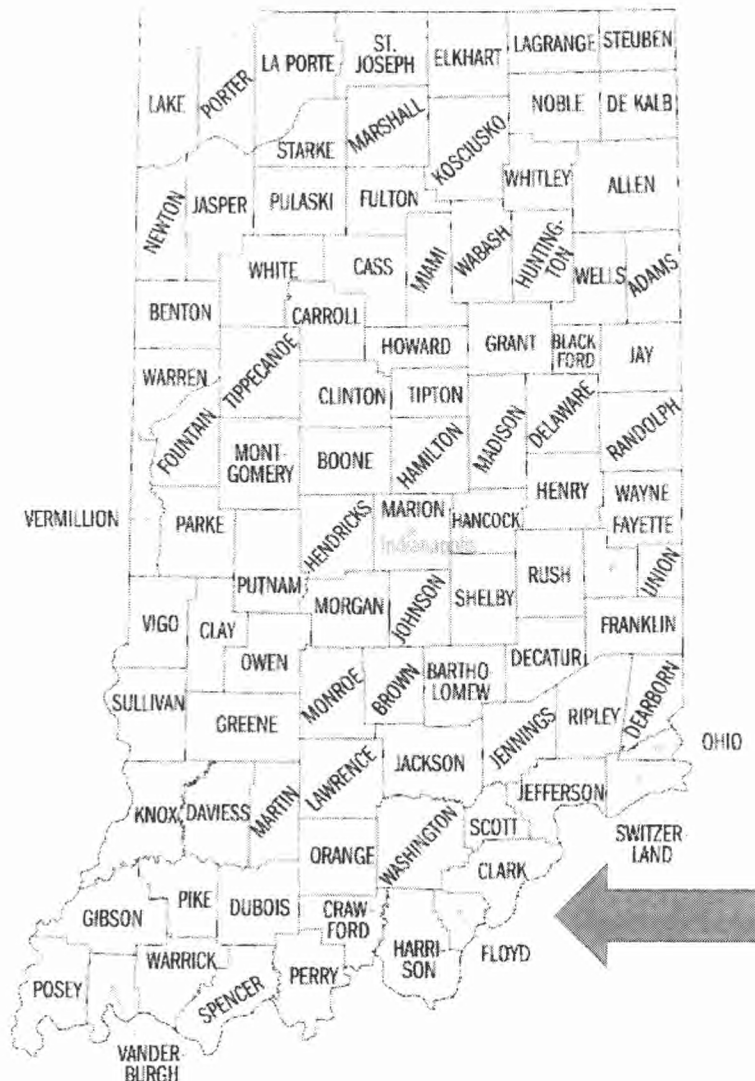
by Lorinda L. Mann

Dorothy Pectol was the oldest child of George Pectol and Sarah Reasor. She was born 8 Oct 1829 in Greenville, Floyd County, Indiana.

One can only speculate what Dorothy's life was like. She lived during a time of hardship and movement in the early United States. She was the oldest child which usually means a lot of responsibility. At the time of her birth, Indiana was still being settled. Her father was a religious man and her maternal grandfather was a Baptist minister. Dorothy's family was a group of Germans that migrated to the Ohio valley of Indiana between 1820 and 1830. The first settlers of this valley came from Kentucky, Tennessee, North Carolina and Virginia. She lived in Indiana until she was twelve or thirteen years old. The blue arrow points to where Floyd County, Indiana is located on the map. Dorothy's grandfather had lived in Clark and Harrison Counties as well as Floyd County, Indiana. This is on the border with Kentucky where the Reasor family migrated from to Indiana.

[Map from [quickfacts.census.gov/qfd/maps/Indiana\\_map.html](http://quickfacts.census.gov/qfd/maps/Indiana_map.html)]

## MAP OF INDIANA



The mode of travel for this area was either waterway like the Mississippi River or wagon. She probably traveled with her family down the Mississippi River to Madison County, Missouri. This followed the migration pattern at that time period. Dorothy's father would run a general store in Madison County and from stories, it also was said that he directed the choir in the church he attended.

Dorothy Pectol was married at the age of fourteen years to William Thomas Carrell, ten years her senior.

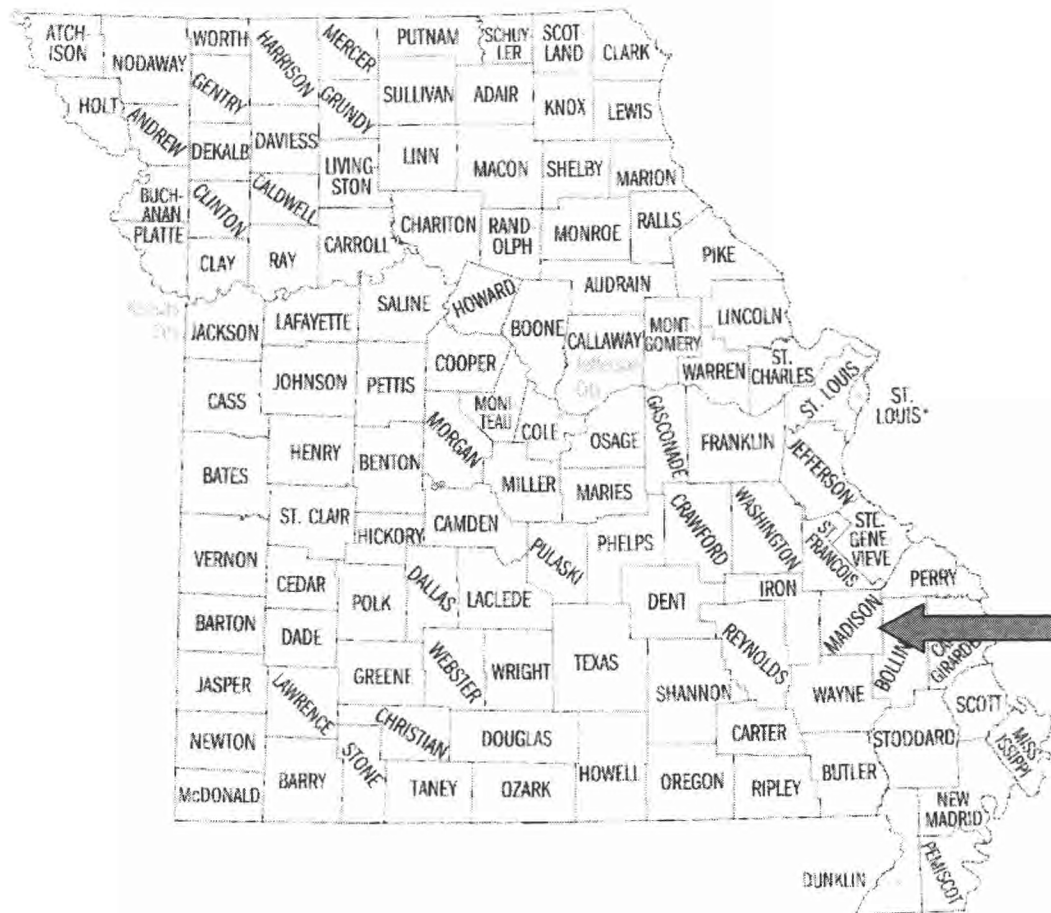
Wm. C. Pollard  
Madison County Mo.  
W. C. Pollard the Minister  
Pollard an authorized Minister of the Methodist  
Episcopal Church, did on the fifteenth day  
of January, eighteen hundred & forty-three  
solemnize the rites of matrimony between  
William Carrol & Dartha Pecktol, daughter  
of George Pecktol, of said County.  
Given under my hand

### MARRIAGE LICENSE

State of Missouri; Madison County

Be it known that I \_\_\_\_\_ Pollard an authorized Minister of the Methodist Episcopal Church, did on the fifteenth day of January, eighteen hundred & forty-three Solemnize the rites of matrimony between William Carrol & Dartha Pecktol, daughter of George Pecktol of said County; Given under my hand.

This young family probably traveled with Dorothy's father George Pectol to Jackson County, Missouri as he stated in his journal. At the time Dorothy's father, George Pectol, described coming to Nauvoo by boat up the Mississippi to hear more about the Mormon Church, Dorothy had been married for three years and had one child, Sarah Jane Carrell. [The red arrow below points to Madison County, Missouri where William Thomas Carrell and Dorothy Pectol were married and where their first child was born; the blue arrow points to Jackson County, Missouri where the Pectols moved.]



## MAP OF MISSOURI

[Map from [quickfacts.census.gov/qfd/maps/Missouri\\_map.html](http://quickfacts.census.gov/qfd/maps/Missouri_map.html)]

This young family probably traveled with Dorothy's father George Pectol to Jackson County, Missouri as he stated in his journal. From Missouri, the Pectol and Carrell families traveled to meet with the Mormon pioneers in Council Bluffs, Iowa. George Pectol stated in his journal of William T. Carrell and his daughter Dorothy:

*I will now remark that William T. Carrell, a native of Tennessee, latterly of Knox Co. Indiana and my oldest daughter Dorothy, were married by a Methodist Preacher on the 15 Jan 1843. When we left Madison Co., he and his family started along with us but had not yet been baptized into the church, but as we went on our journey being camped on the bank of the river, on the night of the \_\_\_ of \_\_\_ 1846 [church record states William was baptized 12 Jan 1847.] 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 determination I baptized him and confirmed him, not long after this I ordained him an Elder in the Church of Jesus Christ of Latter-day Saints. He went on with us, stoped with us; we lived and worked most of the time together till I started to the valley of the mountains. We were bless in our labors and increased in property. When I left Council Point, he didn't think that he had sufficient outfit to go along, he therefore resolved to stay another year and he was greatly blessed in doing so, he came the next*

*season with a comfortable outfit, he came to this valley [Sanpete] and settled in Manti by my side and he went to work on the same principals that we did in the states in connection with the other, not in joint go-partnership, but assisted one another in our labors and when either of us had need of assistance and the other could supply it was done.*

Church records say that Dorothy Pectol Carrell was baptized 12 Jun 1849. It was either in route to Council Bluffs or after she got there. [Early Church Information states that Dorothy was baptized {re-baptized} 6 Sep 1851 in Salt Lake City, Utah by her uncle James Polly Brown, {Record #18082, pg.40} and confirmed the same day by A. H. Raleigh.]

Dorothy Pectol Carrell and her husband William stayed in Council Bluffs, Iowa because she was with child. Dorothy had two children born in 1848 that both died a short time later. They were Lewiza Jane, born 23 Jan 1848 and died 8 Feb 1848; and Mary Ann born 29 Nov 1848 and died 4 Dec 1848 at Council Point, Iowa. Both children were born and died during the winter. The conditions were extreme for a child to survive. Dorothy was expecting her fourth child, George William who was born on 15 Mar 1851 in Council Bluffs, Iowa.

During this same time period, a federal census of the United States was taken. William and Dorothy Carrell were living in district #21 in Pottawattamie County, Iowa. They were listed as family #509.  
W. T. Carroll; age 30; male; occupation, laborer; born in Tennessee.  
Dorothy Carroll; age 21; female; born in Indiana  
Sarah Carroll; age 5; female; born in Missouri

According to George Pectol's journal the Carrell family arrived in Salt Lake in good condition. The family traveled to Manti to live near Dorothy's parents. According to George Pectol, William Carrell continued to work with him in Manti.

While living in Manti, William Thomas Carrell and his wife Dorothy Pectol received a patriarchal blessing in Manti under the hands of Isaac Morley. William received his on 29 Aug 1852 [Patriarchal Blessings, V 14, pg 137, #179] and Dorothy received hers on 29 Aug 1852. [Patriarchal Blessings, V 14, pg 130, #180] Also, William Thomas Carrell was ordained to the office of Seventy by W. S. Snow on 16 Aug 1857, a member of the first quorum. [Early Church Information, pg 275]

William and Dorothy's next two children were born in Manti, Utah. They were James Thomas born 24 Oct 1853 and John Franklin born 13 Apr 1856.

In Dorothy Pectol Carrell's obituary it is said that the Carrell family moved to Washington County, Utah. They probably went with George Pectol to help raise cotton. This must have been between the birth of their child John Franklin and Dorothy Ann Carrell who was born 18 Feb 1859 in Fairfield, Utah. The army needed help in building Camp Floyd and maybe William was drawn to the area for work.

Fairfield, Utah was an area scouted out by Amos Fielding, who noted several springs in the valley producing rather pleasant meadowland. Initially, a few homes and a stone fort were built in 1856-67.

It was at this location immediately south of the growing town of Fairfield that Colonel Johnston decided to establish his fort named Camp Floyd to honor Secretary of War Floyd. This decision was both a boon and a bane to the local Mormons. Many workmen were immediately required in construction of the fort; the great majority came from the Saints. More than one and a half million 4 by 8 inch adobe bricks made from local soil built the fort walls which stretched 1600 by 3000 feet along the ground and most of the barracks and other buildings. Stone from the nearby Oquirrh Mountains was quarried for buildings and later for a wall around the cemetery. Lumber for some frame buildings and all roofing came from the



Church mills such as those located at Silver Fork in Big Cottonwood Canyon. The gates of the fort opened into the little town of Fairfield.

As with almost every military camp in history, this place attracted hundreds of various camp followers who set up business in Fairfield in order to relieve the soldier of his money. Within months the quiet Mormon town came to resemble a typical wild, free-living mining town, with twelve saloons and gambling halls, prostitutes and gunslingers. Shootings were as commonplace as in Frisco or Corinne. The combined population of the fort and the town exceeded 7000 in 1859-60, and was the third largest city in Utah behind Salt Lake City and Provo.

Due to the hostilities in the southern United States, Col. St George Cooke, who had succeeded General Johnston, began to cut back on men and supplies. This proved to be a windfall for the local people, as equipment, animals, wagons, clothing and supplies which had cost about \$4 million to buy sold for barely \$100,000. In less than two months the soldiers razed the fort, tearing all the adobe walls and buildings down and destroyed the frame buildings and property that hadn't been sold. Almost all the population vanished and only the original settlers were left at the end of 1861. [*History of Fairfield, Utah*, pg 31-32]

In the 1860 Federal Census of the United States for Utah, William Thomas Carrel and Dorothy are living in Fairfield, Utah. [Post Office Camp Floyd, County of Cedar, pg 436] The following were listed:

William Carl; age 42; occupation laborer; estate worth \$400; born in Tennessee

Dorothy Carl; age 30; born in Indiana

Sarah J. Carl; age 15; born in Missouri

Geo. W. Carl; age 9; born in Iowa

James T. Carl; age 5; born in Utah Territory

John Carl; age 4; born in Utah Territory

Dorothy A. Carl; age 1; born in Utah Territory

In addition to Dorothy Ann Carrell, the last four children born to William and Dorothy were born in Fairfield, Utah. They were Henry Ellis who was born 25 May 1861 and died 10 Jun of the same year. Their next child Elizabeth Jemima was born 26 Aug 1862 and died 7 Apr 1869 in Fairfield. Eliza Maria born 18 Sep 1865 and Rosannah born 25 Sep 1869 were the last two. Their son James Thomas died in Fairfield near the age of eleven on 31 Jul 1864. Dorothy had already lost two children in Iowa and she lost three more in Fairfield. The conditions were hard to bear children on the western frontier. It must have been emotionally hard for her.

In the 1870 Federal Census of Utah, the Carrell family is still living in Fairfield, Utah County, Utah. On page 1055 it lists the following:

Dorothy Carl; age 41; female; white; occupation, keeping house; born in Indiana

John Carl; age 12; male; white; at home; born in Utah; attending school

Dorothy Carl; age 11; female; white; at home; born in Utah; attending school

Eliza Carl; age 5; female; white; at home; born in Utah; attending school

Rosannah Carl; age 9/12; white; at home; born in Utah

William Thomas Carrell is not listed in the 1870 census. We do not know what he is doing at this time. He may have been working with the Indians or had been mining. The Carrell family is still living in Fairfield in 1876 when their daughter Dorothy Ann Carrell marries Deseret Narrent Hickman in Fairfield, Utah. This was probably the longest the family had stayed in one place.

In the 1880 Federal Census of Utah William and Dorothy Carrell are living in Star Precinct, Beaver County, Utah. William probably moved to this area because it was booming with mining. [FHL Film 1255335, pg 421, ED 106] The 1880 census listed the following:

W. T. Carrell; age 60; white; head of household; occupation, teamster; born in Tennessee; father born in Ireland; mother born in Scotland

Dorothy Carrell; age 50; white; wife; Keeping House; born in Indiana; father born in Tennessee; mother born in Kentucky

Eliza M. Carrell; age 14; white; daughter; born in Utah; father born in Tennessee; mother born in Indiana

Rosanna Carrell; age 10; white; daughter; born in Utah; father born in Tennessee; mother born in Indiana

William Carrell probably moved to this area because it was booming with mining. His occupation was listed as teamster. He freighted ore for the miners as his son-in-law Deseret Hickman did the following year when he moved to the same area.

The family moved from Beaver County, Utah to Caineville, Wayne, Utah in 1886. Here William Thomas Carrell donated a large piece of ground to Caineville to be used as a cemetery. [He was the first to be buried in this cemetery.]



William Thomas Carrell and Dorothy Pectol Carrell sitting in the middle of the Carrell family in Caineville. Picture was taken before 1896 when William Thomas Carrell died.

**William Thomas Carrell** and **Dorothy Pectol Carrell**, taken in Caineville. These pictures have been mistakenly used as pictures of Dorothy's parents George Pectol and Sarah Reasor. The picture was taken before 1892.



Below are two pictures of **Dorothy Pectol Carrell**.



*Dorothy Pectol Carrell*





To the left **Dorothy Pectol Carrell**. The two young girls in the picture on the left are unknown. They could be grand daughters.

Dorothy Pectol Carrell was mentioned in her granddaughter, Dorothy Hickman Pectol's journal kept in 1909 in Caineville, Utah. Following are pages with entries:

*Pg 29--Word came today Grandma Carrell was not very well but Ma [Dorothy Carrell Hickman] could not go on account of the condition of her boys.*

*Pg 30; 6 January--Went on down to Grandmas stayed there until 5:30. Found Grandma better.*

*Pg 53; 26 February--Went up and stayed nearly all day with Grandma Carrell.*

*Pg 60; 22 March--Went up and seen Grandma Carrell.*

*Pg 79--All are well, spent the day with Grandma and would my carpet warp.*

*Pg 81--Ma [Dorothy Carrell Hickman] went home this morning taking Grandma with her.*

*Pg 96--Ma & Myrtle [Myrtle Hickman Dearing] brought Grandma home some time the last part of this month or middle. My first drying of corn came on while they were here so their help came in very acceptable.*

*Pg 112--Grandma went down to live with Uncle George Carrell yesterday. [Dorothy Pectol Carrell must have lived for a short period of time with each of her children so they could take care of her.]*

The picture below on the left is the George William Carrell family. Front: **George William Carrell holding John sitting next to his wife Agnes Curfew Carrell**; Back: **William Richard, George Thomas and Agnes Romania**  
The picture below to the right is the John Franklin Carrell family. From left are **Olive Foy Carrell, Dorothy Lucinda, John Franklin Carrell holding Rosanna and John William**





Pictured below are **Eliza Maria Carrell Curfew, John Hamilton Curfew, Rosanna Carrell Foy and William Erastus Foy.**



Pictured to left **Deseret N. and Dorothy A. Carrell Hickman Family**

From left: Berley Ann, Dorothy A. Carrell Hickman holding George Narrent, William, Deseret N. Hickman holding Sarah Meacham, and Dorothy Delilah. [George Narrent and Sarah Meacham died.]



Pictured to left is **David E. Miller and Sarah Jane Carrell Miller**



### CARRELL AND PECTOL FAMILY

From left to right: First row Florence Pectol, Elenor Pectol, Alta Carrell, George Curfew, Ulric Carrell, Fred Carrell, Hewe Carrell & Jim Curfew  
 Second row: Aunt Liza (with Verl on lap), Agnes Carrell, Great Grandmother **Dorothy Pectol Carrell**, Olive Louisa Carrell (with Novella on lap), Annina Conradina Pectol, Jane Carrell, Dorothy Hickman Pectol (with Fontella Pectol on lap)  
 Third row: Bee Curfew, Basil Beal, Alice Curfew, Mabel Curfew, Minnie Carrell, Olive Curfew, Mrs. Beal  
 Fourth row: Robert Brown (blind man), John William Carrell, Uncle William Wallace Pectol, John Franklin Carrell, George Carrell, and George Peter Pectol [Could the Robert Brown be the husband of Eunice Pectol.]

**CAINESVILLE.**

**Mrs. Carrell, Aged Pioneer, Passes Away**

(Special Correspondence)



**MRS. DOROTHY P. CARRELL.**

Mrs. Dorothy P. Carrell, the oldest resident of this place and an honored pioneer, died July 17. On Oct. 8 next she would have been 90 years old. With her husband William T. Carrell, she embraced the gospel in the early rise of the Church and crossed the plains in 1851. They first settled in Salt Lake City, but responded to a call to help settle Sanpete valley. From there they removed to Washington county and thence to Wayne county where Mr. Carrell died a number of years ago. Surviving her are two sons and four daughters, all of whom are much respected.






Dorothy Pectol Carrell died 17 Jul 1917 in Cainesville, Utah. Listed in the Deseret News:

#### CAINESVILLE.

**Mrs. Carrell, Aged Pioneer, Passes Away**  
 (Special Correspondence)

Cainesville, Aug. 18—Mrs. Dorothy P. Carrell, the oldest resident of this place and an honored pioneer, died July 17. On Oct. 8 next she would have been 90 years old. With her husband William T. Carrell, she embraced the gospel in the early rise of the Church and crossed the plains in 1851. They first settled in Salt Lake City, but responded to a call to help settle Sanpete valley. From there they removed to Washington county and thence to Wayne county where Mr. Carrell died a number of years ago. Surviving her are two sons and four daughters, all of whom are much respected.

# Family Group Record

<b>Husband William Thomas CARRELL</b>				
Born	18 Sep 1819	Place , of East Tennessee		
Died	5 Apr 1892	Place Caineville, Wayne, Utah		
Buried	7 Apr 1892	Place Caineville, Wayne, Utah		
Married	15 Jan 1843	Place , Madison , Missouri		
Husband's father	Thomas CARRELL			
Husband's mother	Nephania HODGE OR HUDSEN			
<b>Wife Dorothy PECTOL</b>				
Born	8 Oct 1829	Place Greenville, Floyd, Indiana		
Died	27 Jul 1917	Place Caineville, Wayne, Utah		
Buried		Place Caineville, Wayne, Utah		
Wife's father	George PECTOL			
Wife's mother	Sarah REASOR			
<b>Children</b> List each child in order of birth.				
1	<b>F Sarah Jane CARRELL</b>			
	Born	27 Jun 1845	Place St. Francis, Madison, Missouri	
	Died	8 Sep 1916	Place Butte, , Montana	
	Spouse	David Ethridge MILLER		
	Married	27 Apr 1860	Place	
2	<b>F Lewiza Jane CARRELL</b>			
	Born	23 Jan 1848	Place Council Point, Pottawattamie, Iowa	
	Died	8 Feb 1848	Place Council Point, Pottawattamie, Iowa	
3	<b>F Mary Ann CARRELL</b>			
	Born	29 Nov 1848	Place Council Point, Pottawattamie, Iowa	
	Died	4 Dec 1848	Place Council Point, Pottawattamie, Iowa	
4	<b>M George William CARRELL</b>			
	Born	15 Mar 1851	Place Council Bluffs, Pottawattamie, Iowa	
	Died	12 Jan 1939	Place Duchesne, Duchesne, Utah	
	Buried	14 Jan 1939	Place Duchesne, Duchesne, Utah	
	Spouse	Agnes Elizabeth CURFEW		
	Married	19 Jan 1878	Place Beaver, Beaver, Utah	
5	<b>M James Thomas CARRELL</b>			
	Born	24 Oct 1853	Place Manti, Sanpete, Utah	
	Died	31 Jul 1864	Place Fairfield, Utah, Utah	
6	<b>M John Franklin CARRELL</b>			
	Born	13 Apr 1856	Place Manti, Sanpete, Utah	
	Died	13 Oct 1932	Place Upalco, Duchesne, Utah	
	Buried	16 Oct 1932	Place Upalco, Duchesne, Utah	
	Spouse	Olive Louisa FOY		
	Married	10 Feb 1878	Place Horse Shoe Bend, Beaver, Utah	

# Family Group Record

P

**Husband William Thomas CARRELL**

**Wife Dorothy PECTOL**

**Children** List each child in order of birth.

**7 F Dorothy Ann CARRELL**

Born	18 Feb 1859	Place	Fairfield, Utah, Utah
Died	12 Feb 1922	Place	Torrey, Wayne, Utah
Buried	15 Feb 1922	Place	Milford, Beaver, Utah
Spouse	Deseret Narrent HICKMAN		
Married	15 May 1876	Place	Fairfield, Utah, Utah



**8 M Henry Ellis CARRELL**

Born	25 May 1861	Place	Fairfield, Utah, Utah
Died	10 Jun 1861	Place	Fairfield, Utah, Utah

**9 F Elizabeth Jemima CARRELL**

Born	26 Aug 1862	Place	Fairfield, Utah, Utah
Died	7 Apr 1869	Place	Fairfield, Utah, Utah

**10 F Eliza Maria CARRELL**

Born	18 Sep 1865	Place	Fairfield, Utah, Utah
Died	27 Oct 1933	Place	Caineville, Wayne, Utah
Buried	30 Oct 1933	Place	Caineville, Wayne, Utah
Spouse	John Hamilton CURFEW		
Married	1 Jan 1882	Place	Milford, Beaver, Utah



**11 F Rosannah CARRELL**

Born	25 Sep 1869	Place	Fairfield Utah, Utah
Died	16 Nov 1957	Place	Vernal, Uintah, Utah
Buried	20 Nov 1957	Place	Duchesne, Duchesne, Utah
Spouse	William Erastus FOY		
Married	7 Jan 1887	Place	Caineville, Wayne, Utah





## Solomon Cowles & Elizabeth Pectol Case

Pioneers of 1847 and 1850



Solomon Cowles Case was the third and only surviving child, of James Case and Hannah Wiard. He was born on September 13, 1825, in Austinburg, Ashtabula County, Ohio. The Church of Jesus Christ of Latter-day Saints was active in their area, and on April 29, 1839, Hannah was baptized a member. James was baptized later on July 20, 1846, when they were living in Nauvoo, Hancock County, Illinois.

Persecution continued to follow the Saints and in February 1846 they were again forced to leave their homes and begin their trek west across Iowa, searching for a new home. The Case family left Nauvoo with the other members of the Church, crossed Iowa and arrived at Winter Quarters, Nebraska. James left Winter Quarters with President Brigham Young's first company and Hannah remained with their son, Solomon. Brigham Young's company arrived in the Salt Lake Valley July 21-24, 1847. Solomon married Emily Richey just seven days before their wagon train was to leave. The three of them Hannah, Solomon and Emily, left Winter Quarters on June 17, 1847, in the Thomas Thurston Company. They joined James in the Salt Lake Valley on October 4, 1847.

They spent that first hard winter in the area now known as "Pioneer Park," remaining in the Salt Lake Valley until the spring of 1850, when they moved south to Manti, Sanpete County. Solomon must have been divorced from Emily by this time, as she married Levi Ward Hancock on February 24, 1849, in Salt Lake City.

Elizabeth Pectol was born April 9, 1831, in Greenville, Clark County, Indiana to George Pectol and Sarah Reasor. The family moved to Madison County in southeast Missouri about 1841. It was here that they received a copy of the Book of Mormon and became interested in Mormonism. In the spring of 1846, they traveled to Nauvoo, Illinois to learn more about the gospel. George was baptized in the Mississippi River on March 29 and Sarah was baptized on March 30. After they were baptized, George and Sarah returned to their home in Madison County on March 31. The Pectol family moved from Madison County and headed west across Iowa to join the Saints in Kanesville. George and Sarah started for Utah with the Aaron Johnson Company, arriving in the Salt Lake Valley on September 6, 1850.

Four days after arriving in Utah they left with a few other families for Manti, Sanpete County, arriving there September 20, 1850. Solomon married Elisabeth Pectol on September 6, 1851, in Manti. James Solomon was born in 1852 and died in 1853. Solomon Hiram was born in

1854 and died in 1870.

Early in July 1853, the settlement was attacked by the Eutaw Indians. The pioneers had to disassemble their log cabins and rebuild them into a fort. The Indians burned down Solomon's saw mill.

Solomon married into a plural marriage with Sarah Sampson Goff on December 4, 1855. Sarah Sampson was born on December 10, 1834, in Clay County, Missouri. After leaving Clay County, the Sampson family settled at Shoal Creek about four miles from the Haun's Mill and were there at the time of the great massacre. Nineteen men were murdered, as well as one boy. The Missourians raped the women and left many people wounded. For weeks to come, they threatened any Mormon they saw with the same treatment and bragged in their towns of their accomplishments of mowing down the Mormons.

There is no record yet found of the Sampson family's trip west. Arriving at the old Eighth Ward Square in Salt Lake City, they were either assigned or chose to go to Provo. While in Provo, Sarah met James Goff, who had become a widower at the death of his wife, Mary Elizabeth Kimbrough. She died ten days after the birth of her tenth child on Christmas Day 1851. Sarah and James Goff were married in the Endowment House, Salt Lake City, Utah, on April 12, 1852. Taking on such big responsibilities at such a tender age might have proved too much for Sarah. On July 22, 1852, this sealing was canceled by President Brigham Young. Sarah's first son, Thomas Franklin Goff, was born on January 15, 1853.

Five more children were born to Elizabeth and three more were born to Sarah while the Case family lived in Manti. Elizabeth's children were: George, born and died in 1856; Hannah Elizabeth, born 1858; Frederick Aaron, born 1860; Jemimah Angeline, born 1862 and died in 1863; and Peter Albert, born 1864. Sarah's children were: Solomon Henry, born 1857; William Wallace, born 1859; and James Alonzo, born 1861.

Whether it was the beautiful description of Glenwood, Sevier County, or the fact that Sarah's parents were living there, the family moved to Glenwood. When they arrived, the people were living in dugouts for the most part but were gradually building log cabins from the timber that was so available.

While living in Glenwood, two more children were born to Elizabeth and three more children were born to Sarah. Elizabeth's additional children were: Joseph, born 1866; and John Franklin, born 1873 and died 1886. Sarah's additional children were: Isaac Alma, born 1863; Olive Alvira, born 1865; and Martha Ann, born 1868.

The Indians were becoming a great menace to the settlers. Looking at it through the eyes of the Indians, one can see their problem. Their hunting ground was being occupied by settlers, and as more and more towns grew up, they had more and more concern for their well-being.

At first the settlers tried to live at peace as President Brigham Young had counseled; but when the settlers were being killed they had to take a stand. Men were marshaled into duty and the longest Indian war of the territory ensued.

"At daybreak, on July 26, 1865, Merrit Staley, a blacksmith at Glenwood, went out after coal to start a fire in his shop. As he raised up with a basket of coal he was fired upon by Indians who lay concealed under the creek bank;... At first shot, Solomon Case, who lived just across the road, cried out, 'Indians!' He got his gun from above the door and opened the door to look out when Thomas Goff, his stepson, fourteen years old, went outside in time to see Staley fall, as he supposed, into the cellar and also to see his wife run down to Allens. An Indian called out, 'Sol Case. Shoot him.' Then a volley from the Indians on the hill was fired at the Goff boy, bullets

hitting all around him. The boy ran back into the house [and] opened the back, or west, door which had no hinges, but was held in place with pegs. [He] laid it down on the floor, ran out and down to main street where he met some men who saw an Indian on the hill squat down and shoot at someone. Mrs. Case (Sarah Sampson Case) was in bed with a baby girl two days old. The nurse (Mrs. Charlotte Beal) picked up the baby and ran down through a patch of corn. Mrs. Case said to her husband, 'If you don't take me to town I will get up and run.' Mr. Case wrapped a quilt around her and with the corners over his shoulders carried her on his back down to the main part of town..."

Solomon, Elizabeth and Sarah moved to Springville, Utah County during the war. Two more children were born there to Sarah: Venona Jane Case, born 1871; and Sarah Ellen Case, born on July 20, 1874.

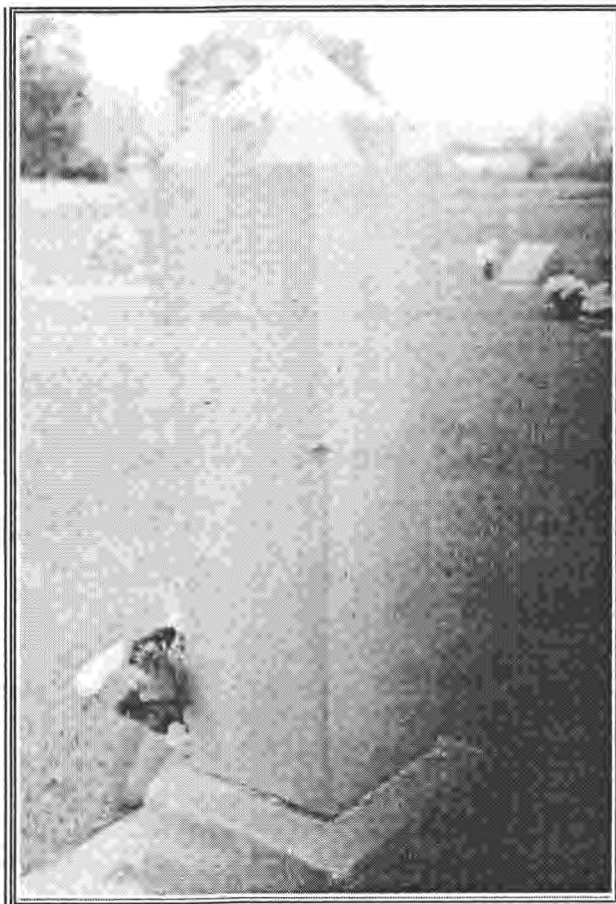
Solomon Case died four months before her birth on died on March 7, 1874, in Springville. He had fathered 17 children.

Sarah Case evidently moved back to Glenwood as she was listed in the Glenwood Ward as moving to Burrville. She was listed in Burrville in the 1880 census with children Henry, James, Olive, and Ella (Ellen).

Sarah went to the Manti temple on September 6, 1889, and was sealed to her parents, Isaac and Martha Hendrix Sampson. Also that day, she had four of her deceased children, Solomon Henry, William Wallace, Isaac Alma, and Martha Ann sealed to her and her deceased husband.

Elizabeth Case must have stayed in Springville, as she died there on May 17, 1896.

Sarah's nephew Benjamin F. Sampson remembered Sarah marrying Benjamin Hancock, moving to Idaho, and dying there. No exact date or town is known. The 1900 census in Blackfoot, Idaho listed Benjamin Hancock with son Benjamin Matthew (of Burrville, Utah). There was no wife listed for Benjamin Hancock, Senior. One would conclude that Sarah had died by then. All cemeteries in and around Blackfoot in Bingham County have been searched to no avail.



## ELIZABETH PECTOL CASE LOWE



BIRTHDATE: 9 Apr 1831  
Greenville, Clark, Indiana  
DEATH: 7 May 1896  
Springville, Utah, Utah  
PARENTS: George Pectol  
Sarah Reasor Pectol  
PIONEER: 26 Aug 1850  
SPOUSE: Solomon Cowles Case  
MARRIED: 6 Sep 1851  
Springville, Utah, Utah  
DEATH: 7 Mar 1874

### CHILDREN:

James Solomon, 25 Sep 1852 (died 6 months)  
Solomon Hiram, 6 Feb 1854 (died age 16)  
George, 4 Jul 1856 (Infant)  
Hannah Elizabeth, 9 Jan 1856  
Frederick Aaron, 3 Sep 1860  
Jeminah Angeline, 14 Dec 1862  
Peter Albert, 23 Jan 1864  
Joseph, 25 Dec 1866  
John Franklin, 25 Jul 1873

SPOUSE: Richard Alvin Lowe  
MARRIED: 1880  
Springville, Utah, Utah  
DEATH: 26 Dec 1899

In 1846, when Elizabeth was fifteen years old, her parents moved to Nauvoo where her family joined the LDS Church. They moved to Council Bluffs, Iowa, then to Nauvoo, Illinois where they met much persecution. They started for Salt Lake Valley June 2, 1850 with an ox cart team. She walked across the plains and they arrived on August 26, 1850. Four days later, they left for Manti.

Elizabeth met Solomon in Manti and they were married in Springville on September 6, 1851. During her early marriage, the Black Hawk War was on. The family had to gather at the fort for protection. The Indians burned the saw and grist mills that Elizabeth and Solomon owned. They also had a herd of sheep killed and some driven away. Elizabeth nursed her son, Fred through a severe attack of Typhoid Fever that left him blind in one eye. A short time after this, her husband died on March 7, 1874. Elizabeth was left with five children in very stringent circumstances.



# Family Group Record

<b>Husband Solomon Cowels CASE</b>		
Born	13 Sep 1825	Place Austinburg, Ashtabula, Ohio
Died	7 Mar 1874	Place Springville, Utah, Utah
Buried		Place Springville, Utah, Utah
Married	6 Sep 1851	Place Springville, Utah, Utah
Husband's father	James CASE	
Husband's mother	Hannah WIARD	
<b>Wife Elizabeth PECTOR</b>		
Born	9 Apr 1831	Place Greenville, Clark, Indiana
Died	17 May 1896	Place Springville, Utah, Utah
Buried		Place Springville, Utah, Utah
Wife's father	George PECTOR	
Wife's mother	Sarah REASOR	
<b>Children</b> List each child in order of birth.		
<b>1 M James Solomon CASE</b>		
Born	25 Sep 1852	Place Manti, Sanpete, Utah
Died	13 Mar 1853	Place Manti, Sanpete, Utah
<b>2 M Solomon Hiram CASE</b>		
Born	6 Feb 1854	Place Manti, Sanpete, Utah
Died	15 Mar 1870	Place
<b>3 M George CASE</b>		
Born	4 Jul 1856	Place Manti, Sanpete, Utah
Died	4 Jul 1856	Place Manti, Sanpete, Utah
<b>4 F Hannah Elizabeth CASE</b>		
Born	9 Jan 1858	Place Manti, Sanpete, Utah
Died	22 Nov 1946	Place Spanish Fork, Utah, Utah
Buried		Place Spanish Fork, Utah, Utah
Spouse	Uri Electus STEWART	
Married	7 Sep 1874	Place Spanish Fork, Utah, Utah
<b>5 M Frederick Aaron CASE</b>		
Born	3 Sep 1860	Place Manti, Sanpete, Utah
Died	24 Dec 1945	Place Mt. Emmons, Duchesne, Utah
Buried	27 Dec 1945	Place Mt. Emmons, Duchesne, Utah
Spouse	Mary Ann HUMBLE	
Married	2 Mar 1884	Place Spanish Fork, Utah, Utah
<b>6 F Angeline Jemimah CASE</b>		
Born	14 Dec 1862	Place Manti, Sanpete, Utah
Died	Mar 1863	Place Manti, Sanpete, Utah
<b>7 M Peter Albert CASE</b>		
Born	23 Jan 1864	Place Manti, Sanpete, Utah
Died	1942	Place
Spouse	Martha Matilda DAVIS	
Married		Place
<b>8 M Joseph CASE</b>		
Born	25 Dec 1866	Place Glenwood, Sevier, Utah
Died	3 May 1941	Place Burley, Cassia, Idaho
Buried	5 May 1941	Place Burley, Cassia, Idaho
Spouse	Martha Jennett LEWIS	
Married	4 Feb 1890	Place Provo, Utah, Utah
<b>9 M John Franklin CASE</b>		
Born	25 Jul 1873	Place Glenwood, Sevier, Utah
Died	Apr 1886	Place

## THE HISTORY ELIZA ANN PECTOL HUTCHINGS

This history was compiled from “*The History of Shepherd Pierce Hutchings*” written by Eliza Ann Pectol Hutchings, the “*History of Eliza Ann Pectol Hutchings*” by Eliza M Avery and information copied from “*The Trunk of the Tree: It’s Roots and Branches*” compiled by Verlean Davis Brewster. The base of the story came from Shepherd Pierce Hutchings’ history by Eliza Ann. *History of Eliza Ann Pectol Hutchings* by Eliza M. Avery, a daughter, is inserted in brackets. *The Trunk of the Tree: It’s Roots and Branches*, compiled by Verlean Davis Brewster is in parenthesis. *The information for The Trunk of the Tree: It’s Roots and Branches* was found on the following website:

<http://euler.me.berkeley.edu/~kmonson/FamHist/Durney/SPH.html>

Insomuch as there was a space of time, my husband Shepherd Pierce Hutchings did not write his history, I, Eliza Ann Pectol Hutchings, his second wife, do write as follows:

When he sold his place in Nauvoo he moved down the river thirty miles to Morley settlement, where he left his family when he went on his mission, it being surrounded with the mob, as soon as they heard of the death of Joseph they released the missionaries. He came home and moved to Nauvoo. He was to the conference August 1, 1844, when Brigham Young was chosen for the President. Sidney Rigdon claimed it was his place because he was Joseph’s counselor, but while Brigham was speaking he was transformed. He looked like Brother Joseph, also had his voice. My husband had told me many, many times that he knew that Brigham was the right man to lead the Church of Jesus Christ of Latter-day Saints, for he was seen and heard and knew for himself.

Shepherd Pierce Hutchings

During the year of 1846, he had his endowments. Also the same year, he, with others, formed themselves in a company of one-hundred, with Charles B. Rich for their leader and Moses Clawsen for head wagon maker and my husband for his assistant. They were making wagons for the company to fit themselves for the trip to the west. They had worked for some time getting out timber when through the carelessness of a man that tended the fire, it was most of it burnt. He then went for himself and in forty-six he left Nauvoo with Saints for the Rocky Mountains.

He went to Winter Quarters, thinking of going with the pioneers in forty-seven, but he not having sufficient amount of provisions, could not go, so he went back to Missouri. There he worked making and mending wagons until the year forty-nine, when again he started for Salt Lake Valley getting to Counsel Bluff in June.

He went to Counsel Point, a short way to visit his first wife’s mother and father. This was my first acquaintance with him. He wanted me to go with



him to help with the work, so on the first or fourth day of July we started crossing the Missouri River. On the fourth day of July, we joined Captain Richards Company crossing the plains. Shepherd being a wagon maker had to mend all the wagons that broke down besides standing guard every few nights, then drive a wagon and three yoke of cattle all day. It made it very hard for him. His outfit was one big wagon, two yoke of oxen, one yoke of cows, one wagon and one horse.

[Eliza Ann (Pectol) Hutchings, daughter of George Pectol and Sarah Reasor Pectol, was born November 18, 1832, in Floyd County, Indiana. She was the third child of a family of nine. In 1842, her parents with their family, left Indiana and moved to Madison County, Missouri, where her father owned and ran a store. It was here they became interested in the teachings of the LDS



Church and were soon baptized. When it became known that they had joined the Mormons, persecution began, and in 1847 or 48, they moved to Jackson County, Missouri, and then on to Council Bluffs, Iowa.

At this time the LDS people were immigrating to Utah as fast as they could prepare to leave. In the summer of 1849, my mother, A girl of seventeen years had a chance to go to Utah with a family of saints as a hired girl, her parents preparing to come a little later on, consented to her going. She left her family on July 1<sup>st</sup>, 1849, and three days later on the 4<sup>th</sup> of July, they joined Captain Richard's Company of fifty and started on their journey. Brother Farnem was captain of their ten. In crossing the plains, they had many difficulties. It was often very hard to find good camping places, where they could have wood, water and feed for their animals. The camp would stop on Sundays to rest and hold religious services. They also stopped one day each week to cook, wash, etc. It was a long and tiresome journey traveling with ox teams over all kinds of roads and crossing streams without bridges and through all kinds of weather.

They encountered some very hard storms on the way. The night they camped on big mountain, there came a terrible snow storm. When they arose in the morning, it was snowing so hard they decided to break camp and start on their journey at once fearing the heavy fall of snow would delay their progress. It fell so fast that before they had gone but a short distance, it was two feet deep. They traveled on, however, and finally passed the region of the storm. Later, they learned the snow had fallen five feet on the mountain where they had camped the night before. Then they

realized how fortunate they had been and were thankful they had left camp early that morning even though they had gone without their breakfast.]<sup>1</sup>

Well, the camp rolled on, crossing streams, rocks and sand, all kinds of roads. We stopped one day in every week to wash and also on every Sunday to rest and hold meetings. There were some very hard storms on the road. We camped by a little stream called Deer Creek. It was early to camp, but there was good feed, water and wood, which we hardly ever found all three at once. After the camp was all arranged he took his gun and went about a mile and a half or two miles when 15 or 20 large white wolves came out of the brush and surrounded him. He shot one. It did not scare them. They merely turned their heads and looked at him tumbling into the brush. Then he jumped, swinging his hat and gun at the same time and hollered with all his might, then he turned and walked off, looking back at him until they got into the brush. Then he went for camp looking over his shoulders also. He was glad to get away from his unwelcome visitors.

He got Brother Decarter Thompson to go back with him, thinking to kill some of them, but they had eaten the one he had killed and were gone, so he did not get revenge that he wanted, so returned to camp.

**To left: Eliza Ann Pectol Hutchings**  
**Below: Shepherd Pierce Hutchings**



When we got on the big mountain we had a big snow storm. When we got up in the morning it was snowing very fast. We hitched up and started, did not stop for breakfast. Before we had traveled very far, the snow was two feet deep. Pretty soon we passed the cloud and we were alright. We learned after that the snow was 5 feet deep where we had camped. But hurrying, we passed the deep snow.

We rolled into Salt Lake City on the evening of the 29<sup>th</sup> of October. He went the next day and found a house in the fort with two rooms that he rented for the winter. That same fall he bought a city lot in the 19<sup>th</sup> ward.

On New Year's Day, in the year fifty, he and his wife, Lucinda and myself went to President Young's office, and he and I were married, Brigham Young performing the ceremony.

(In the summer of 1852, I Eliza Ann Pectol Hutchings, received my endowments in the Council House in Salt Lake City which had been set apart for that purpose.)<sup>2</sup>

[After traveling almost four months, they reached Salt Lake City, the evening on October 29<sup>th</sup>, 1840. Mother and father were in the same company, so they became acquainted. In January, 1850, they were married by President Brigham Young. The following spring, father built an adobe house on his lot in the 19<sup>th</sup> ward of Salt Lake City, where they lived until the spring of

<sup>1</sup> Avery, Eliza M, February 1941

<sup>2</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster



1855. Then father was called by President Young with some others, to go to Carson Valley, Nevada.

He left Salt Lake on May 14<sup>th</sup>, 1855, and mother was moved to Manti, Sanpete County, to be near her parents who lived there. At this time mother had three children and her fourth was born the following October.

Although mail was very slow traveling in those days, mother would receive letters from father at intervals during the summer. In a letter she received from him in September, he sent her a small gold coin, a 25 cent piece, which she valued very much and which she kept as long as she lived, leaving it to her youngest daughter, Naoma.]<sup>3</sup>

A notation from the journal of Shepherd Pierce Hutchings:

“Feb. 1, 1856 at one o’clock p.m. I started on my way to Salt Lake City on horse back to see President Young to learn of him if my family and I were to go to Carson Valley this coming spring. Previous to my going I called my family together in solemn prayers. I asked the Lord to protect them and preserve them from every evil power and from sickness, sorrow and distress that his parental care might be over them, and that the angels of mercy might be near them continually, until I shall be returned unto their bosoms again. Also, O Lord, have mercy on me thy servant, Thou knowest I desire Thy will, and now Father who art in Heaven, as I am about to see Thy servant Brigham Young, may Thy spirit be upon him, and may he counsel according to Thy will concerning me, Thy servant, and the glory and honor be given to the Father, Son and Holy Ghost, Amen.”

(Planning to take his wife and family back to Carson Valley the following spring, they sold their home in Manti and went to Salt Lake. They were unable to sell some property to provide necessary equipment to take the trip, So President Young told them not to worry about it—just wait until the way opened for them.)<sup>4</sup>

While trying to arrange a way to get to Carson Valley, he had his wife and family in a house at Cherry settlement when Shepherd became very ill and in much pain. This lasted almost a week. When he recovered he wrote in his journal:

“I feel to thank the Lord for His healing power upon me, that I am able to use the pen, and that I am rescued from the pangs of pain and torment. My wife, Eliza Ann, has been exceedingly good to me in all respects, since she has been my wife and companion. I feel made joyful in the blessings of the Lord and that we may live together on earth in peace and happiness, and also throughout eternity to come. My neighbors also have been kind blessings be upon them, and so may the Lord do to all His good sons and daughters forever. Amen.”

Father returned home to Manti on November 18<sup>th</sup>, 1855, expecting to take the family and return to Carson Valley for the next spring. Accordingly they made arrangements to sell their home and prepare themselves for their journey. They left Manti April 17<sup>th</sup>, 1856, and went to Salt Lake

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<sup>3</sup> Avery, Eliza M, February 1941

<sup>4</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

City, where father planned on selling some property he had there to help provide the necessary equipment to make the trip. On arriving there, he was unable to dispose of it and after trying for some time to make other arrangements without success, President Young told him not to worry, but wait a while until the way was opened and all would be right. They rented a house at Cherry Settlement and later bought a house and lot at Centerville. During that summer of 1856, the people were having a very hard time because the grasshoppers had destroyed nearly all the crops for the past two years. At one time that summer, mother's family went without bread for three weeks. They couldn't get flour at any price. Their food consisted mostly of greens, some dried squash, and beans and dried corn. They lived this way until harvest after which they had plenty to live on as father was a carpenter and mechanic and had plenty of work.]<sup>5</sup>

That winter he did the work on the house of Patriarch John Smith. In the spring he built an adobe house in the fort, which he tore down and built a home on the lot which he had bought. He sold his two yoke of oxen for some farm land. He gave his big wagon for \$20.00 donation on the Seventies Hall in Salt Lake City.



**Eliza Ann Pectol, daughter Naomi  
and Shepherd P. Hutchings**

In the summer he and the family went and were baptized, which the council advised, as the saints came to the valley that summer and fall. He and Brother Thompson building a thrashing machine getting almost done, when as they were turning the wheel, he was pushing on the sprocket, when the cogs caught his hand breaking three of his fingers in three places each. This was towards the last of Sept. in the year fifty. In the next year, he built another house and shop and worked at all kinds of work in wood. He repaired wagons and carriages also made cupboards, tables, stands and many other articles until the year fifty-five.

On the twenty-seventh day of March, he gave his wife Lucinda, a bill of divorce and at April conference; he was called to go on a mission. Sunday, April 22, he went to the Seventies Hall and was set apart and had a missionary blessing. He started on his mission on May the 14<sup>th</sup>.

When we got to Centerville we rented a house which he bought after a while. WE had only been there 2 or 3 days when Shepherd took sick and remained that way for some time. This summer we had a hard time, for two years before the grasshoppers had eaten everything, making it hard to get anything to live on. We went without bread for three weeks. We could not get flour for love nor money. Our living was mostly green with a small portion of dried corn, dried beans and dried squash. Then Shepherd worked in the harvest field and soon had plenty.

<sup>5</sup> Avery, Eliza M, February 1941

That same fall Brother Joseph Fisher took a contract to build a mill for John Taylor, then President of the twelve apostles. Fisher took the contract providing they would get Shepherd. They worked until the next summer, which was 1857, when the soldiers were on their way to Salt Lake. Then the men were all called to arms to organize according to law, with ammunition and provisions to last them. They immediately fitted themselves with what they needed and organized as directed by those over them. My husband was captain of ten. They camped on the public square for some time expecting any minute to be called to Echo Canyon. Then Elder Taylor came and wanted them to go back to do some more work on the mill as it had been left in a bad shape. If there should come a hard wind, it would be in danger of blowing over. My husband told him he wouldn't go back without a release from President Young and Colonel Merrill. Then Brother Taylor got the release and they went back to work, but the brethren did not have to fight. Lot Smith and his men were enough for the soldiers.

[They lived at Centerville until 1857, when Johnston's army was on their way to Salt Lake. The saints were advised to move south until this trouble was settled. In July, most of the people moved back to their homes, but my parents decided to sell their home at Centerville and locate at Springville, Utah. They bought a home there and got along fairly well for a few years. Father's health became very poor, and continued so for about seven years. During this time, he was unable to work very much for the support of his family so a large share of the responsibility rested on mother. She got a loom and started weaving. She made cloth for her own families clothes and some for other people. She also made brooms and baskets to sell, tallow candles, braided straw, and made hats for common use. She taught the older children to help her as much as they were able and in this way she kept her family living.]<sup>6</sup>



**Springville home of Shepherd and Eliza Ann Hutchings**

In the spring of '58 the people were all called to move to the south. We, with the rest of the Saints, left our homes and moved south. We stopped at Springville. The people stopped at different places. Then President Young sent word to the soldiers that they could come through the city and go to Camp Floyd. In July the Saints, most of them, moved back to their homes, but we didn't go back. After a while, we sold our home for a trifle and bought a place in Springville.

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<sup>6</sup> Avery, Eliza M, February 1941

In fifty-nine or sixty, the soldiers began to take some of the brethren and put them in prison. So most of those in authority went away to a place called Kolob and they wanted my husband to carry mail. Every three or four days he would go up to Kolob before daylight, in the morning, and so it went for a long time, until my husband was worn clear out and his health began to fail.

In June 1861, "Shepherd married two more wives, Mary Cope and Sarah Ann Williamson.

Yet through the fatigue and exposure of Kolob, his health continued poor and he was not able to do much work.

We soon began to need things so I told Shepherd if he could get me a loom, I would go to weaving as I had learned when I was a girl. He worked a little each day until he made the loom, then I took to weaving and taught the other two women to weave and we managed to get along until Shepherd got well again, which was seven years, but I can tell you that we had a hard time. I know what it is to hear my children cry for bread, as flour was 25-30 dollars a hundred. It was sixty-one or two, and in five and six, we began to be more comfortable. The year of 1876 we homesteaded a hundred and sixty acres of land between Springville and Spanish Fork. In the year 1877, November 29<sup>th</sup>, on father's birthday, we moved on the land where we have lived ever since.

Eliza Ann's words:

"I can say we had a hard time getting a living. I know what it is to hear my children cry for bread. It was heart rending, but that is all past and gone. The Bible tells that we must be tried in all things, either here or hereafter. I am glad that this trial is past and gone. Our trials in this life are for our good and learning. The Lord says, "How do you know but what your greatest trials are your greatest blessings?" Then let us bear the trials of this life with patience, and great will be our reward in heaven."<sup>7</sup>

[Times were hard for everybody. Grasshoppers were taking so many of the crops that flour became scarce and the price very high. At one time, flour was \$25.00 a hundred. At times it was impossible for mother to get flour enough for her family to have all the bread they needed. Such were the hardships that many of the early settlers of Utah passed through.]<sup>8</sup>

(Flour became very scarce. They had a large family, and often went without flour. It was during these hardships that a peculiar incident happened.

In those days they made salt rising bread. Eliza Ann would make a sponge and stir the rising in, and then cover the sponge with a layer of flour and when it was light, mix it into a stiff dough. Then she would put it in pans to rise and bake. On this day she had prepared the rising, made the sponge and covered it with flour, and set it outside in the sun to rise.

She then went about her work. While doing so she noticed through the window a man approaching the house coming toward the door. She didn't recognize him as anyone she knew,

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<sup>7</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

<sup>8</sup> Avery, Eliza M, February 1941



but thought it was some caller. When she didn't hear him knock she went to the door and to her surprise, there was no one near. It seemed strange to her, so she made an investigation. They weren't living in the city but just at the edge of town on a small plot of ground. The house was back in from the road and there were no close neighbors, so one had to go a long distance to get out of sight. Eliza Ann thought this was very mysterious.

### Shepherd Pierce Hutchings



When she went to mix her bread she found the flour cracked apart to form strange looking characters. She then called Shepherd, who looked it over carefully. It looked like some kind of ancient character, and was very plain and distinct. Shepherd said he felt they had been visited by one of the three Nephites, and the message must mean that they would never want for bread again. From that time on, they always had all the bread they needed.)<sup>9</sup>

[The Indians on the war path were also a great worry to all the settlers. At one time, my oldest brother with some other young men went in the canyon for wood. They were chased by some Indians and one of the young men was killed, but my brother reached home in safety.

Father's health was now on the improve and so he was able to do light work and as he grew stronger and more able, mother's load was lightened and they began to live much better and soon became more comfortable.

In 1876, father homesteaded 160 acres of land about three miles out from Springville, In the fall of 1877, when mother's youngest child, a daughter, was about eight months old, they moved onto this land which was in the state of nature and it meant a lot of hard work to clear the sage brush from it. Father's health was much better now and he and my brothers soon opened up the farm and in a few years' mother and family were made comfortable and became quite well to do.]<sup>10</sup>

[In 1876, father homesteaded 160 acres of land about three miles out from Springville, In the fall of 1877, when mother's youngest child, a daughter, was about eight months old, they moved onto this land which was in the state of nature and it meant a lot of hard work to clear the sage brush from it. Father's health was much better now and he and my brothers soon opened up the farm and in a few years' mother and family were made comfortable and became quite well to do.

Her family married as they grew to man and womanhood. Some lived close around her, while others located at a distance.]<sup>11</sup>

<sup>9</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

<sup>10</sup> Avery, Eliza M, February 1941

<sup>11</sup> Ibid



Shepherd Pierce and Eliza Ann Pectol Hutchings Family

Back row, left to right: **Minerva, Carlos Lake, Sarah Jane, Steven, Lodema, and Silas.**

Second row: **Mary, Shepherd Pierce, Eliza Ann [Pectol] and Arlittie**

First row: **Amelia and Naomi**

Eliza Ann Pectol Hutchings:

“On my birthday 18 Nov 1888, our son Asa died. He was a good faithful Latter-day Saint leaving a wife and one child, a son, named Asa Earl, who died March 1890.”<sup>12</sup>

[In the fall of 1888, mother was called to mourn the loss of a son, who was 22 years of age. He left a wife and one child. January of 1894, her youngest son was called on a mission to the Samoan Islands]<sup>13</sup>.

In February, 1895, my husband and myself went to the temple and had our second anointing and also done some work for the dead. In that same spring his health began to fail and kept growing worse until July 23. He passed to the great beyond, to join his parents and children and the Prophet, whom he dearly loved.

[Six months later, sorrow again came to her home, when in July 1895; father died leaving mother with one son and her two youngest daughters unmarried. Then in January of 1896, the oldest of the daughters at home, died with typhoid pneumonia. One year later, in January of 1897, mother rejoiced at the return of her missionary son who had been gone for three years. He married soon after his return and in 1903, the youngest daughter married which left mother very lonely indeed.

A notation from Eliza Ann Pectol Hutchings:

“Thus I have parted with husband and children, and likewise grandchildren, and great grandchildren. Up to this date 16 Jan 1909 I am the mother of fifteen children, nine of whom are living yet, all of them married and have homes and families of their own. I am grandmother of

<sup>12</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

<sup>13</sup> Avery, Eliza M, February 1941

eighty-two children and great grandmother of seventy children and great grandmother of seventy children. I am still on earth in my seventy-seventh year. My health is poor, though how long I will be permitted to live on earth I know not. My desire is that I may live until I have done some temple work for the living and for the dead, and until the destined time of the Lord my God shall see best to call me home.”

“May God bless all my posterity with his Holy Spirit and keep them in their path of duties, and that he will keep them on and on down to the latest generation. I wish to bear my testimony to all, that I know the Gospel of Jesus Christ of Latter-day Saints is true, and that Joseph Smith was a prophet of the most high God; that we had an existence before we came upon this earth. I believe that if we keep the commandments of God we shall go on and on to perfection through time and eternity. May God bless all my sons and daughters is my desire.”<sup>12</sup>

The youngest son took over the old home and mother lived in part of the house until her death. She was stricken with creeping paralysis on October 22, 1911. She died October 25, 1911, at the age of 78 years, 11 months, and 7 days. She was the mother of 15 children, nine of whom survived her. At her death, she was grandmother of 85 children and great grandmother of 99 children, posterity of 200 souls including herself. She was buried in the Evergreen Cemetery at Springville, Utah County, Utah.]<sup>13</sup>

I, Eliza Ann Pectol was born November 18, 1832, in Greenville Township, Floyd County, Indiana, the daughter of George Pectol and Sarah Reasor. I was baptized in the LDS Church in 1848 and come to Utah and in 1849, was married to Shepherd Pierce Hutchings on January 1, 1850. Today I am 78 years old. I have 15 children and 84 grandchildren and 80 great-grandchildren.

Stephen, the son of Shepherd and Eliza Ann described his parents:

“Father was of light complexion, light brown hair, and blue gray eyes. He was six feet tall, well and evenly built, and weighed at middle age, two hundred pounds. He was of stern disposition and had good control of his children. He was honest and upright and taught his children the same. He was of English descent.”

“Mother was of light complexion. She had light blue eyes, and light brown hair. She was five feet two inches high and weighed one hundred fifty or sixty pounds. She was of even temperament and full of love, patience and long suffering. She would always say, ‘Speak all the good you can about everyone, and keep the bad to yourself.’”<sup>14</sup>

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<sup>12</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

<sup>13</sup> Avery, Eliza M, February 1941

<sup>14</sup> Copied from *The Trunk of the Tree: It's Roots and Branches*, compiled by Verlean Davis Brewster

February 11, 1854, when she was seventeen years old. President Young sent them to Slaterville to help settle the country. They lived there for eleven years.

Later, they moved to Bingham's Fort which is now called Five Points north of Ogden. Mary Eliza was a very independent and industrious woman.

In 1885, her husband died of typhoid fever and left her with six children still at home. She owned farm land which she rented on shares. She sewed beautifully and made LDS burial clothes for an Ogden mortician for years. She was a natural nurse, understanding the value of herbs. She served as a midwife, Sunday School teacher, Primary President, counselor in the Relief Society, and a temple worker. She died at the age of sixty-eight and was buried in Ogden.

### ELIZA ANN PECTOL HUTCHINGS



BIRTHDATE: 18 Nov 1832  
Greenville, Floyd Co., Indiana  
DEATH: 25 Oct 1911  
Springville, Utah Co., Utah  
PARENTS: George Pectol  
Sarah Reasor  
PIONEER: 29 Oct 1849  
Wagon Train  
SPOUSE: Shepherd P. Hutchings  
MARRIED: 1 Jan 1850  
Salt Lake City, Salt Lake, Utah  
DEATH SP: 23 Jul 1895  
Springville, Utah Co., Utah

#### CHILDREN:

Mary Ellen, 8 Sep 1850  
Carlos Lake, 29 Jan 1852  
Arletta, 1 Mar 1853  
Georggina, 11 Jan 1855 (died as an infant)  
Hyrum, 7 Oct 1855 (died as an infant)  
Jerusia, 18 Sep 1856 (died as an infant)  
Shepherd, 19 Aug 1857 (died as an infant)  
Sarah Jane, 24 Jul 1858  
Lodema, 31 Dec 1860  
Stephen, 30 Apr 1863  
Asa, 21 Mar 1866  
Silas 16 Nov 1868  
Eliza Minerva, 8 Feb 1871  
Amelia May, 7 May 1874  
Naoma, 18 Mar 1877  
Mari, 15 Dec 1881 (died as an infant)

Eliza Ann Pectol was born in Indiana in 1832, the daughter of George and Sarah Pectol, the third child of the family of nine. She was baptized into the Church of Jesus Christ of Latter-day Saints in 1848. The LDS people were emigrating to Utah as fast as they could prepare to leave.

In the Summer of 1849, when seventeen, Eliza had a chance to go to Utah with a family of Saints as a hired girl, so her parents preparing to come later, consented to her going.

She left her family, July 4, 1849, with the Richard's company and started her journey. It was Eliza's job to take care of one team of a horse and an oxen which she drove during the day hitched to a wagon. This was pay for the freight of her trunk and her passage to Utah.

They had difficulties crossing the Plains and it was a tiresome journey traveling over all kinds of roads, crossing streams without bridges, and through all kinds of weather. The night they camped on Big Mountain, there came a terrible snow storm. In the morning it was snowing so hard they decided to break camp and start on their way at once fearing the snow would delay their progress. Before they left, it had snowed two feet deep. They later learned the snow had fallen five feet deep on the mountain. They were thankful they had left early before their breakfast. After four months, they reached the Salt Lake Valley on October 29, 1849.

Eliza and Shepherd were in the same company so they became well acquainted. On January 1, 1850, Shepherd and his first wife, went with Eliza to President Brigham Young's office, and here Eliza Ann and Shepherd were married. They lived in an adobe house in Salt Lake City and in the spring of 1855 they went to Carson Valley, Nevada.

Eliza moved to Manti, to be near her parents. She had three children and her fourth was born the following October. Mail was very slow, but Eliza would receive letters during the summer from Shepherd. He sent her a small gold coin, a twenty-five cent piece, which she valued and kept as long as she lived.

Shepherd returned to Manti on November 18, 1855, expecting to take his family back to Nevada the next spring. Instead, they left Manti in April, 1856, for Salt Lake City expecting to sell their property there. Being unable to do so, they waited. They lived in Centerville. During the grasshopper problems, they went without bread for three weeks and could not buy flour at any price. They ate mostly greens, dried corn, dried beans and squash.

The family moved south with the Johnston's Army scare and settled in Springville, bought a home and got along fairly well. Ill health plagued Shepherd and soon he was unable to work. He built a loom for her so she knew how to weave. She made cloth for her family's clothes and to sell. She made brooms, baskets, candles, hats and rugs. The older children helped as much as they could. They moved south of Springville in 1877, cleared the land, and had a farm. Her children married, and some lived close by.

In July, 1895, Shepherd died leaving Eliza with one son and her two youngest daughters unmarried.

Eliza lived a good life. At all times she tried to live the true gospel. Although she lived alone for years, she never once forgot to ask the blessing on the food and to kneel by her bed each night to pray and give thanks.

Her youngest son eventually took over the old home and Eliza lived in part of the house until her death. She was

stricken with creeping paralysis in 1911, and died three days later, October 25, 1911, one month short of being seventy-nine years old. She was the mother of fifteen children, nine of whom survived her.



# Family Group Record

**Husband Shepherd Pierce HUTCHINGS**

Born	29 Nov 1818	Place	Norwalk, Huron, Ohio
Died	23 Jul 1895	Place	Springville, Utah, Utah
Buried	28 Oct 1895	Place	Evergreen Cemetery, Springville, Utah, Utah
Married	1 Jan 1850	Place	Salt Lake City, Salt Lake, Utah
Husband's father			
Husband's mother			

**Wife Eliza Ann PECTOL**

Born	18 Nov 1832	Place	Greenville, Floyd, Indiana
Died	25 Oct 1911	Place	Springville, Utah, Utah
Buried	29 Oct 1911	Place	Evergreen Cemetery, Springville, Utah, Utah
Wife's father		George PECTOL	
Wife's mother		Sarah REASOR	

**Children** List each child in order of birth.

**1 F Mari HUTCHINGS**

Born	15 Dec 1841	Place	Nauvoo, Hancock, Illinois
Died	26 Aug 1842	Place	

**2 F Mary Ellen HUTCHINGS**

Born	8 Sep 1850	Place	Salt Lake, Salt Lake, Utah
Died	13 Apr 1931	Place	Victor, Teton, Idaho
Buried	15 Apr 1931	Place	Victor, Teton, Idaho
Spouse		Henry CARLESON	
Married		Place	

**3 M Carlos Lake HUTCHINGS**

Born	29 Jan 1852	Place	Salt Lake City, Salt Lake, Utah
Died	1 Nov 1936	Place	Springville, Utah, Utah
Buried	3 Nov 1936	Place	Evergreen Cemetery, Springville, Utah, Utah

**4 F Arletta HUTCHINGS**

Born	1 Mar 1853	Place	Salt Lake City, Salt Lake, Utah
Died	6 Sep 1917	Place	Ririe, Jefferson, Idaho
Buried	7 Sep 1917	Place	Rigby Pioneer Cemetery, Rigby, Jefferson, Idaho
Spouse		William KING	
Married		Place	

**5 F Georgina HUTCHINGS**

Born	11 Jan 1855	Place	Salt Lake City, Utah, Utah
Died	11 Jan 1855	Place	

**6 M Hyrum HUTCHINGS**

Born	7 Oct 1855	Place	Manti, Sanpete, Utah
Died	10 Oct 1855	Place	

**7 F Jerushia HUTCHINGS**

Born	18 Sep 1856	Place	Centerville, Davis, Utah
Died	18 Sep 1856	Place	

**8 M Shepherd HUTCHINGS**

Born	19 Aug 1857	Place	Centerville, Davis, Utah
Died	19 Aug 1857	Place	

**9 F Sarah Jane HUTCHINGS**

Born	24 Jul 1858	Place	Springville, Utah, Utah
Died	9 Apr 1921	Place	Springville, Utah, Utah
Buried		Place	Evergreen Cemetery, Springville, Utah, Utah

**10 F Lodema HUTCHINGS**

Born	31 Dec 1860	Place	Springville, Utah, Utah
Died	22 Oct 1918	Place	Camp Funston, Riley, Kansas
Buried	25 Oct 1918	Place	Archer, Madison, Idaho
Spouse		David CHANEY	
Married		Place	

# Family Group Record

<b>Husband</b> <b>Shepherd Pierce HUTCHINGS</b>		
<b>Wife</b> <b>Eliza Ann PECTOL</b>		
<b>Children</b> List each child in order of birth.		
11	M	<b>Stephen HUTCHINGS</b> <span style="float: right;">Place</span>
	Born	30 Apr 1863 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	12 Jul 1948 <span style="float: right;">Place Idaho Falls, Bonneville, Idaho</span>
	Buried	15 Jul 1948 <span style="float: right;">Place Evergreen Cemetery, Springville, Utah, Utah</span>
12	M	<b>Asa HUTCHINGS</b>
	Born	21 Mar 1866 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	18 Nov 1888 <span style="float: right;">Place</span>
	Buried	<span style="float: right;">Place Springville, Utah, Utah</span>
13	M	<b>Silas HUTCHINGS</b>
	Born	16 Nov 1868 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	10 Mar 1943 <span style="float: right;">Place Springville, Utah, Utah</span>
	Buried	12 Mar 1943 <span style="float: right;">Place Evergreen Cemetery, Springville, Utah, Utah</span>
14	F	<b>Eliza Minerva HUTCHINGS</b>
	Born	9 Feb 1871 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	17 Sep 1952 <span style="float: right;">Place Blackfoot, Bingham, Idaho</span>
	Buried	20 Sep 1952 <span style="float: right;">Place Victor, Teton, Idaho</span>
15	F	<b>Amelia May HUTCHINGS</b>
	Born	7 Feb 1874 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	16 Jan 1896 <span style="float: right;">Place</span>
	Spouse	<b>Will KING</b>
	Married	<span style="float: right;">Place</span>
16	F	<b>Eliza Minerva HUTCHINGS</b>
	Born	7 May 1874 <span style="float: right;">Place Springville, Utah, Utah</span>
	Spouse	<b>Thomas Edward CHENEY</b>
	Married	<span style="float: right;">Place</span>
17	F	<b>Naoma HUTCHINGS</b>
	Born	18 Mar 1877 <span style="float: right;">Place Springville, Utah, Utah</span>
	Died	1 May 1947 <span style="float: right;">Place Blackfoot, Bingham, Idaho</span>
	Buried	6 May 1947 <span style="float: right;">Place Groveland Cemetery, Groveland, Bingham, Idaho</span>
	Spouse	<b>John KEEL</b>
	Married	

# Eunice Pectol Brown

Eunice Pectol was born 27 September 1834 Clark County, Indiana, the daughter of George Pectol and Sarah Reasor. At 18 years old she crossed the plains with her parents, in 1850. Her father had 2 wagons, pulled by ox teams, and quite a bit of other livestock. It is likely that Eunice carried much responsibility, as she helped care for the animals, her 3 younger sisters, and 3 young brothers. Eunice youngest brother was just 5 months old when they arrived in Manti, 20<sup>th</sup> September 1850.

Eunice Pectol married Robert H. Brown, 13 March 1852. They were parents of 9 children, 4 died as children.

Robert married as second wife in plural marriage, Elizabeth Ann Tuttle, on 16 April 1861.

## *James Polly Brown Family*



Headstone of  
Neuman Brown



James Polly Brown  
22 Apr. 1803

Eunice Reasor  
4 Mar. 1808



Robert H. Brown

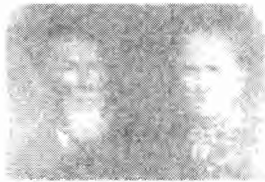


Spouses of Neuman Brown  
Sarah Gerline Petty (no picture)  
Lora Ann Taylor (far left)  
Jemima Pectol (right)

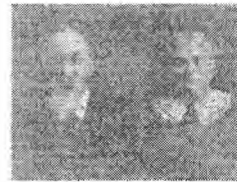
Spouses of Robert H. Brown  
Eunice Pectol (left)  
Elizabeth Ann Tuttle (right)



Sarah Jane Brown  
John Lowery Jr.



Mary Ann Brown  
Arennuld Walker Overton Buchanan



Eunice Ann Brown  
Peter M. Mink

Other Children of James and Eunice Brown: William Ferguson Brown (d. 14 Feb. 1845); Frederick Reasor Brown (d. 22 May 1843); John Taylor Brown (d. 16 Mar. 1877)  
Photos scanned from the Book "Michael Reasor and Anna Herbert: Descendants" Compiled by Eunice Ann Cox, 1958

## ROBERT H. BROWN HISTORY

Taken from the book "Michael Reazor and Anna Herbert Descendants" Compiled by Eunice Ann Cox Herbert.

Robert H. Brown, son of James (Polly) Brown and Eunice Reazor, was born 11 May, 1832, Greenville, Floyd, Ind. died 14 Mar. 1877, at Orderville, Kane, Utah. When about 14 years of age, with his fathers family, left Indiana and went to Nauvoo, Ill. as they had become members of the L.D.S. Church and wanted to be with the Saints. When they were driven out of Nauvoo by the mob early in 1846, they started west and, at Council Bluffs, Iowa, the government asked for volunteers to fight in the Mexican War. His father enlisted and was permitted to take his family along. Members of the Battalion who were ill, along with the families, wintered in Pueblo Colo. In May 1847, as war was over, they left Pueblo and arrived in Salt Lake City, Utah, 29 July 1847, then on to Manti, Sanpete, Utah, 22 Nov. 1849, and lived there for a number of years. He assisted in protecting the settlers from the indians. He married 31 Mar. 1852 Eunice Pectol, born 27 Sep. 1834, Clark Co. Indiana, died 25 Aug. 1913 at Mt. Carmel, buried in Orderville, Utah, daughter of George Pectol and Sarah Reazor. She came with her parents by ox team to Utah, arriving in Manti 6 Sep. 1850. Robert, like his brother, Neuman, obeyed the principle of plural marriage as taught by their church, and 16 Apr. 1861, took for his second wife, Elizabeth Ann Tuttle, born 3 Nov. 1843, died 3 Oct. 1894, Huntington, Utah, daughter of Azariah Tuttle and Ann Mabbott.



ROBERT H. BROWN

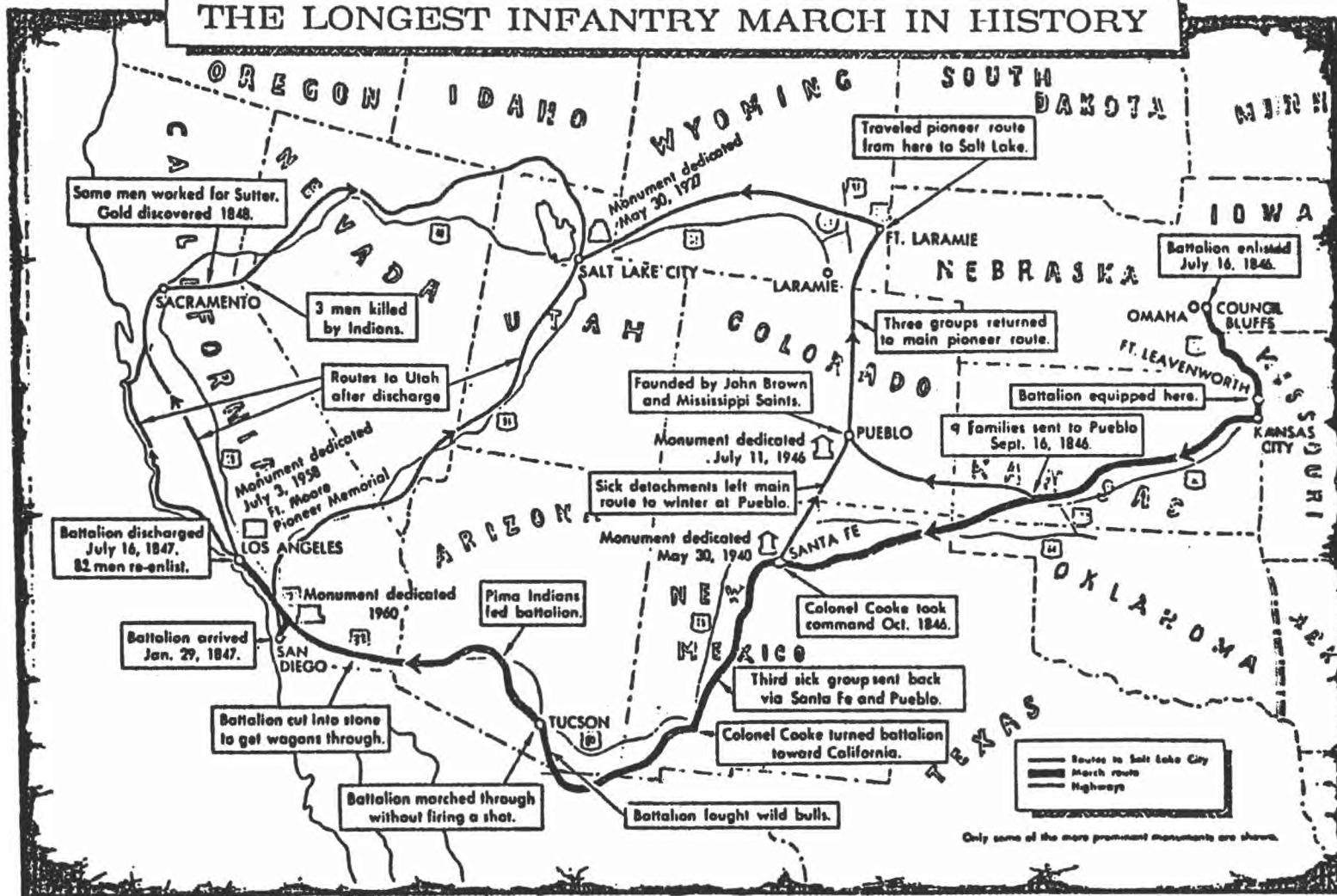
In 1861, they, along with other families, were called to settle Utah's "Dixie." They lived first at St. George, then Springdale and Rockville, all in Washington Co. In Springdale, Robert was postmaster for six years, he was a minute man during the Indian troubles.

In 1872, he was called to help settle Long Valley, in Kane Co. Utah, a place from which early settlers had been driven out by the Indians, arriving at Mt. Carmel in Feb. In 1874, he and families joined what was known as the United Order in which they had all things in common. In 1875, they moved 3 miles further up the valley to a place called Orderville. Robert was one of the first board of directors, being secretary and one of the appraiser all properties that came in and went out of the Order, until his death. He was a man of good judgement not hasty in speech but when he said a thing he meant it; very sociable and kind; black hair, blue eyes; 5 foot 8 inches in height, weight 160 lbs. His wife, Eunice, was a small woman, hard worker, active, thrifty, kind, free hearted and quite a business woman. While living in the United Order, she had charge of the womens department, spinning, weaving, cooking, for a number of years.

The Mormon Battalion was formed in July 1846, Robert H. Brown was born 11 May 1832, he would have been 14 years old.



# THE LONGEST INFANTRY MARCH IN HISTORY



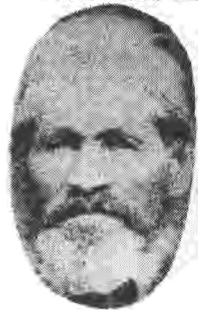
COME HEAR THE STORY OF THIS FAMOUS MARCH

In San Diego's Old Town, 2510 Juan Street

9 to 9 daily---including Sundays and holidays

## THE FIRST COMPANY TO REACH MANTI

"By principles of love, mercy and justice was the foundation of this city laid. Isaac Morley and some of those associated with him were tried men, men who had been through those heavy persecutions of the Mormon people in Missouri and Illinois; they had had experiences that tried men's souls, hence they had broad, extended views of liberty and justice. Being thus endowed, they were eminently fitted to be pioneers and leaders to build and succor a colony in the wilderness, and to win if possible the esteem and friendship of the Indians."  
—Farnsworth History.



Charles Shumway



Mary L. Peacock



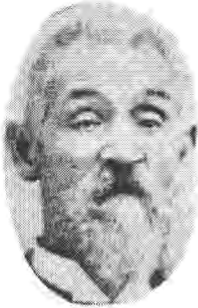
Isaac Morley



Emice R. Brown



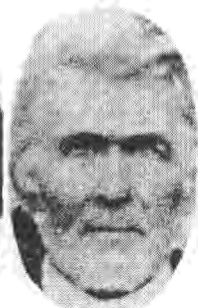
John Lowry, Sr.



Wm. B. Ricey



Robert H. Brown



Abraham Washburn



John Lowry, Jr.



Wm. George Pettey



Wm. George Potter



Orville S. Cox



Edwin Whiting



Azariah Smith



James P. Brown



Dimmick B. Huntington



John D. Chase



Harrison F. Fugate



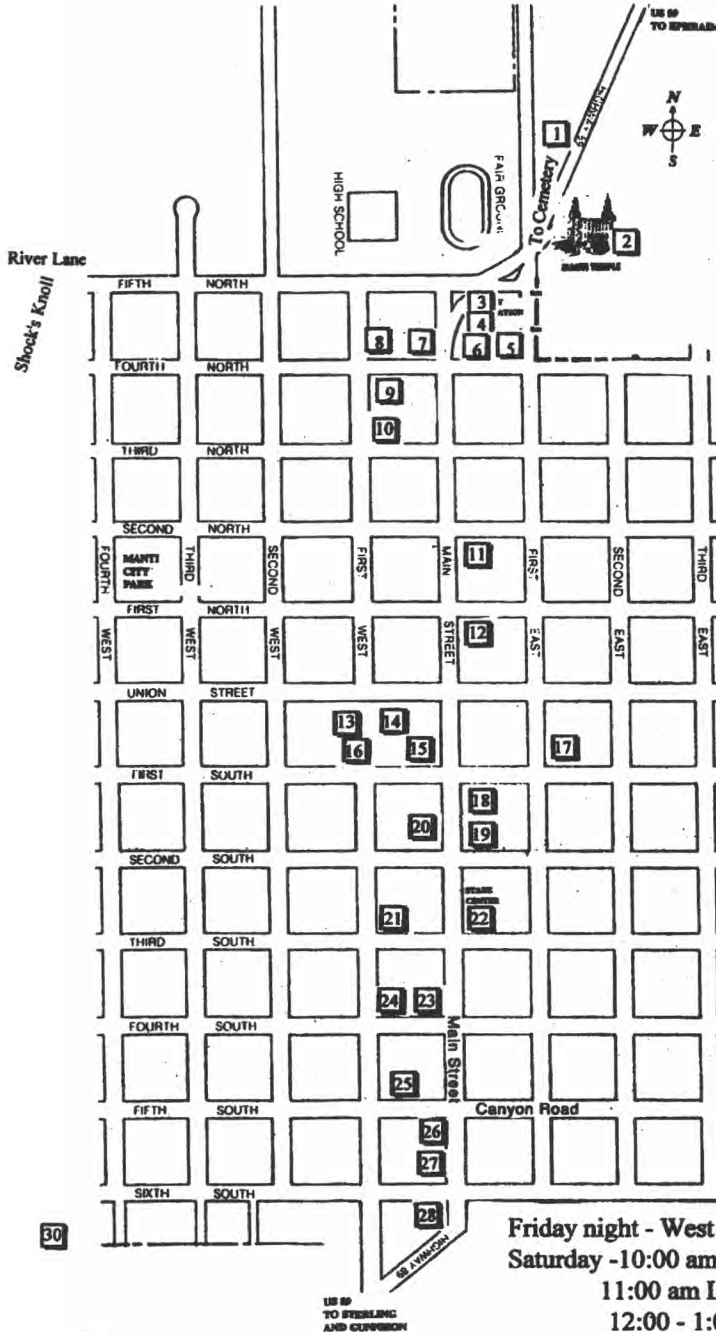
Jereel Shomaker



Gardner G. Potter

For complete list see page 31

# Map Manti, Utah



- 1 Pioneer Monument
- 2 Manti Temple
- 3 Mortal Moroni Statue
- 4 Name Plaques
- 5 Oville/Susan B. Cox home
- 6 History House (Melissa Brown Losee Home)
- 7 Manti House Inn *Tour Inside*
- 8 Pectol House
- 9 1st School House
- 10 Patten House
- 11 Sanpete County Courthouse
- 12 Tithing Office (Little Fort Site)
- 13 Brown Home
- 14 Site of 1894 School
- 15 Tabernacle (1879)
- 16 1894 Bell Tower
- 17 Sarah Jane B. Lowry
- 18 1st Brown Home Site
- 19 Presbyterian Church (1878)
- 20 Beehive Store
- 21 Site of 1st Schoolhouse
- 22 Manti Stake Center
- 23 May Munk Arch Livingston
- 24 Minerva Munk Davenport Home
- 25 Will Munk Home
- 26 Eunice Ann Brown/Peter Munk
- 27 Clara Munk/L.R. Anderson
- 28 John/Rancy Lowry Home
- 29 Lowry/Sarah Jane Grist Mill 1852
- 30 Peter Munk

Friday night - West entrance to Tabernacle  
 Saturday - 10:00 am Cemetery (flags on family graves)  
 11:00 am Laying Wreath on Pioneer Monument.  
 12:00 - 1:00 pm Pioneer Dinner \$5.00 Adults  
 1:30 or 2:00 pm Brown Program to honor  
 James Polly Brown and Eunice Reasor

and all original pioneers to Manti, November 19-22, 1849

James Polly Brown and Eunice Reasor Reunion October 21 and 22, 1994

Be it known to all these Present and future that Robert Brown of Manti City, in the County of San Pete and Territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter Day Saints, give and convey unto Brigham Young, Trustee in Trust for said Church, his successors in office, and assigns, all my claims, and ownerships of the following described property to wit;

Lot Eight (8) Block thirty five (35) in the Manti Big Field containing fifteen acres \$30, also west half of Lot three (3) Block sixteen in the Manti Big Field Tract containing five acres \$10, also lots six (6) and seven (7) Block one hundred and eight, each containing five eighths  $\frac{5}{8}$  of an acre \$20. Total Value \$82.00

Part Lot twenty four (24) feet front, beginning two hundred and six paces half (108  $\frac{1}{2}$ ) feet south of the North East corner of Block fifty five, as numbered in the Manti City plot with Fort wall Value 30.00

Two Cows of Cattle \$80, one Cow and calf \$35, one horse \$10, Total Value 175.00  
 and Wagon \$25, one house in the Manti City Stone Fort \$40 - 65.00  
 Household Furniture - 140.00

Total Value four hundred and seventy two dollars Total \$472.00

together with all the rights, privileges and appurtenances, thereto belonging or appertaining; I also covenant and agree, that I am the lawful claimant and owner of said property, and will warrant and forever defend the same, unto the said Trustee in Trust, his successors in office, and assigns, against the claims of my heirs, assigns or any person whomsoever.

Robert Brown

Witnesses  
 John Wagon  
 Warren Snow

Territory of Utah }  
 County of San Pete } I George Peacock Judge of the probate Court in and for San Pete County Utah Ter. Certify that the signer of the above transfer personally known to me, appeared this twenty first day of May A.D. 1855, and acknowledged, that he of his own choice, executed the foregoing transfer

George Peacock



# Family Group Record

<b>Husband Robert H BROWN</b>		
Born	11 May 1832	Place Greenville, Floyd County, Indiana
Died	14 Mar 1877	Place Orderville, Kane County, Utah
Buried	Mar 1877	Place Orderville, Kane County, Utah
Married	13 Mar 1852	Place manti, Sanpete, Utah
Husband's father James Polly BROWN		
Husband's mother Eunice REASOR		
<b>Wife Eunice PECTOL</b>		
Born	22 Sep 1834	Place Greenville, Clark, Indiana
Died	25 Aug 1913	Place Mt. Carmel, Kane County, Utah
Buried	Aug 1913	Place Orderville, Kane County, Utah
Wife's father George PECTOL		
Wife's mother Sarah REASOR		
<b>Children</b> List each child in order of birth.		
<b>1 F Eunice Sarah BROWN</b>		
Born	21 Feb 1854	Place Manti, Sanpete, Utah
Died	26 Jul 1855	Place Mt Carmel, Kane, Utah
Buried		Place Manti, Sanpete, Utah
<b>2 F Louisa BROWN</b>		
Born	13 Jun 1856	Place Manti, Sanpete, Utah
Died	23 Mar 1914	Place Orderville, Kane, Utah
Buried	25 Mar 1914	Place Orderville, Kane, Utah
Spouse Thomas HEALEY		
Married	8 Dec 1880 (D)	Place St George, Washington, Utah
<b>3 F Mary Ann BROWN</b>		
Born	26 Mar 1858	Place Manti, Sanpete, Utah
Died	10 Sep 1859	Place Manti, Sanpete, Utah
Buried		Place Manti, Sanpete, Utah
<b>4 F Melissa Jane BROWN</b>		
Born	14 Nov 1859	Place manti, Sanpete, Utah
Died	28 Feb 1940	Place Springville, Utah, Utah
Buried	2 Mar 1940	Place Provo, Utah, Utah
<b>5 F Susan BROWN</b>		
Born	18 Apr 1862	Place St. George, Washington, Utah
Died	3 Dec 1936	Place Manti, Sanpete, Utah
Buried	6 Dec 1936	Place Manti, Sanpete, Utah
Spouse Delaun Mills COX		
Married	8 Aug 1877	Place St George, Washington, Utah
<b>6 M Robert H BROWN</b>		
Born	17 Mar 1865	Place Springdale, Washington, Utah
Died	14 Mar 1877	Place Orderville, Kane, Utah
<b>7 M George BROWN</b>		
Born	30 Nov 1866	Place Rockville, Washington, Utah
Died	9 Jul 1912	Place
<b>8 F Rosina BROWN</b>		
Born	17 Jun 1868	Place Springdale, Washington, Utah
Died	27 Nov 1945	Place Mt. Carmel, Kane, Utah
Buried	30 Nov 1945	Place Orderville, Kane, Utah
Spouse Joseph Parley ALLRED		
Married	13 Jun 1888	Place St George, Washington, Utah
<b>9 M William Henry BROWN</b>		
Born	22 Aug 1873	Place Mt. Carmel, Kane, Utah
Died	7 Mar 1875	Place Mt Carmel, Kane, Utah

## Mary Jane Pectol Funk

**Mary Jane Pectol** was born, 24 March 1836, in Greenville, Clark County, Indiana. She was the daughter of George Pectol<sup>1</sup> and Sarah Reasor<sup>2</sup>. They immigrated to Utah, when Mary Jane was 14 years old, and arrived in Manti on 20<sup>th</sup> September 1850.

Mary Jane's parents George Pectol and Sarah Reasor lived in Floyd County, Indiana, and Greenville, Clark County, Indiana, and then moved to Madison County, Missouri. There George owned and ran a general merchandise store. He secured a Book of Mormon, (most likely) from Sarah's sister, Eunice Reasor Brown<sup>3</sup>, and her husband James Polly Brown. James and Eunice had joined the Church in Missouri, they were moving to Nauvoo. While in route they stopped to visit Sarah and George and became interested in Mormonism, they made a trip to Nauvoo, Illinois in March 1846, to hear the gospel. George and Sarah were baptized into the Church of Jesus Christ of Latter Day Saints in Nauvoo, in the Mississippi River.

When it became known that they were Mormons persecution began, so the Pectol's decided to leave Madison County, and moved to Jackson County, Missouri, where they meet with more persecution. Soon they followed the Saints, moving on to Council Bluffs, Iowa. Mary Jane and three of her sisters were baptized on January 14, 1849, in Council Point.

The family came west in the Daniel H. Wells Company. This was no easy journey and they endured many trials and hardships. They arrived in Salt Lake City September 6, 1850. However, they did not enjoy the comforts of this city as their destination was Manti, in Sanpete County. They continued right on into Manti, reaching the San Pitch Valley on September 20, 1850.



**Mary Jane Pectol Funk**

The first winter in Manti, they lived in a dugout<sup>4</sup>. According to an engraving on the fireplace in the Pectol house,<sup>5</sup> they completed their home in May, 1851.

George Pectol's diary tells this story about his daughter, Mary Jane, "January 9, 1855 Mary Jane has been very sick for seven weeks but now on the amends and I hope soon

<sup>1</sup> George Pectol born 17 Dec 1805, died 28 Sept 1869.

<sup>2</sup> Sarah Reasor born 8 Apr 1810, died 7 Jan 1861.

<sup>3</sup> Eunice Reasor born 22 Sept 22 1834, died 25 Aug 1913.

<sup>4</sup> In November 1999 on the 150<sup>th</sup> Anniversary of the settlement of Manti, a dugout replication was dedicated in the same area as the original dugout homes were constructed. At this dedication it was reported that as many new settlers came to Manti, these dugouts were used to house the families until homes could be built. One speaker called these shelters, "The original Manti Motels."

<sup>5</sup> 100 W. 400 N. Manti.

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."

On occasion Mary Jane worked for Daniel Buckley Funk and his wife Mariah, as a hired girl. Brigham Young asked Daniel to take a second wife in polygamy. He talked to Mariah about it, and said he didn't know any single women, as he had been too busy scouting and helping with guard duty, and dealing with Indian problems, to pay any attention to the women. It was Mariah who suggested Mary Jane's name, as she knew this young woman, and enjoyed her company.

Daniel Buckley Funk and Mary Jane Pectol were married on 13 October 1856, in Manti, she being just 20 years old, and Daniel age 36. They were sealed in the Endowment house later, on 3 June 1865. As the second wife, she was contented and never complained of her life.

Mary Jane had 8 children, 7 of these children lived to raise children of their own. Daniel built homes for Mary Jane's family in Manti and at Funk's Lake. Mary Jane and Daniels Children were Arlisha Jane Funk<sup>6</sup>, who married Abner Lowry; Sarah Irene Funk<sup>7</sup>, she died at three weeks old; Silva Funk<sup>8</sup>, who married Christian Parley Henningson; Jesse Funk<sup>9</sup>, who married Temena Nielsen; George Alfred Funk<sup>10</sup>, who married Amelia Hokensen; Eva (or Emma) Geneva Funk<sup>11</sup>, who married Gardner Asa Beal; Andrew Funk<sup>12</sup>, who married Nora Georginna Mills, and Franklin Funk<sup>13</sup> who married Mirtie Elvira Mills."



Daniel Buckley Funk

Mary Jane's mother Sarah Reasor Pectol, died 7 January 1861 in Manti at the age of 50, and is buried in the Manti cemetery.<sup>14</sup> At this time Mary Jane had 1 small daughter Arlisha Jane, she had a daughter Sarah Irene who died as an infant. It must have been a blow to her, to now loose her mother at a time when she needed that support in her life. George Pectol was called by Brigham Young to grow cotton in Washington County, Utah, so he left Manti, too. He died there in Washington, 28 September 1861. Many of Mary Jane's

<sup>6</sup> Arlisha Jane Funk, born 27 Sep 1857, died 11 Oct 1936.

<sup>7</sup> Sarah Irene Funk, born 14 Aug 1859, died 9 Sep 1859.

<sup>8</sup> Silva Funk, born 16 Jan 1862, died 4 Jan 1938.

<sup>9</sup> Jesse Funk, born 22 Jan 1864, died 4 Jan 1940.

<sup>10</sup> George Alfred Funk, born 23 Jun 1866, died 1 Dec 1935.

<sup>11</sup> Eva Geneva Funk, born 20 Jul 1869, died 5 May 1928.

<sup>12</sup> Andrew Funk, born 18 Mar 1873, died 4 Jan 1928.

<sup>13</sup> Franklin Funk, born 21 Sep 1876, died 2 Dec 1952.

<sup>14</sup> George made the headstone that marked his wife's grave. This headstone was later placed in the Patton House, DUP museum, and a new stone was put at the Manti Cemetery.

During the Black Hawk war, Mary Jane would take her babies and go to the fort for protection while her husband was out fighting Indians. She would go and help young mothers, staying days at a time when their babies were born.



Lithograph of a Hand painting  
"Eagle Park, Funk's Lake, Manti."

Daniel being a man of foresight, had long realized the need of recreation for the isolated hard working people of this region. A little valley was in the hills six miles southeast of Manti. It had been the winter home and carry grounds of Chief Arropine and his tribe of the Sanpitch Indians. Daniel had in his mind a picture of a pleasure resort built around a body of water.

Arta Larsen Otten<sup>15</sup> says, "Chief Arropine and Grandfather Funk were good friends, Grandfather Funk came from Manti to Sterling to inspect the area and gave Chief Arropine crocks of buttermilk for the land." Another account says that Chief

Arropine was given \$75 for the land. Arta said, "I don't know anything about \$75 being exchanged.... Arropine's wives and ancestors, were buried in the hills directly east of the southeast end of the lake. They considered their graves sacred."

Other family members say, "Daniel<sup>16</sup> Buckley Funk gave Chief Arropine three ponies for the land. In the early 1870's construction began, Grandfather Funk, and his boys, built a dike or levee for the lake, by scraping the ground, with a team of horses."

Daniel's sons, son-in-laws, and family all helped make the resort a success. The Indians, said it was impossible for Daniel to make the water go up hill. "Water no go up hill," they said, "Dan Funk big man, but no can do."<sup>17</sup> But he paid no attention to their scoffs, or the doubts of his own people. In 1873, Daniel succeeded in diverting water into Arropine



During the winter months, large chunks would be cut on Funk's Lake and hauled to store in sawdust for summer use, primarily to make ice cream and cold drinks.

<sup>15</sup> "Pioneer Pathways" Daughters of the Utah Pioneers; page 134. Arta Larsen Otten, resided at the lake for many years.

<sup>16</sup> "Palisade... Alias Funks Lake" by Steven Dee Jensen and Kent Bean; school project at Ephraim Jr. High; 7<sup>th</sup> grade; 1982. Interview of Raymond Jensen father of Steven: ...As a child, I remember gathering arrow heads from around the lake, that were made by the Indians when they used the area for a camp ground.

<sup>17</sup> Great Grandson of Daniel & Mariah, Merritt Ephraim Bradley, told this story to his grandchildren many times. Merritt would say, "Hum! White man thinks him make water run up-hill."



Valley. Now the "big moment," for the Indians had arrived. They were filled with misgivings and expected to laugh at the "White man trying to make water run uphill," as it appeared to them, but the water turned in from Six Mile Canyon Creek, ran and found its level.

LaRee Harmon Fleck, who has made many stories with picture drawings, said, "Daniel B. Funk called his park "Eagle Park." Now it is a state park and renamed Palisade Park. To me and many others, it will always be Funk's Lake."

Daniel sold his homes in Manti and moved his two families to "The Lake." A temporary home had been made in the side of the hill to the west, there soon followed two others on the crest, where the view of the whole countryside was magnificent.

Mary Jane's help was in abundance at the resort. She kept her hands busy, too, she made trousers out of buckskin and sold them to earn a little money. She was very good to her neighbors, sewing and making shoes for their babies. To make her cloth go farther she would corded her own wool and spin her own cloth, take raveling from the factory to sew the cloth.

From her daughter, Silva Funk Henningson Beal's history<sup>18</sup> we gain this perspective of Mary Jane: Her mother was the second polygamy wife of a very prominent man. He was very successful in many of his ventures, one of which was the establishment of Funk's Lake resort now known as Palisade Park.

Daniel and his family turned the sunny slopes around the lake into fertile fields and gardens, raising all kinds of vegetables and melons successfully. He had grape vines and orchards along the lake. He also raised sugar cane from which he manufactured a fine grade of molasses. LaVerne Funk Larson says she well remembered these luscious products.

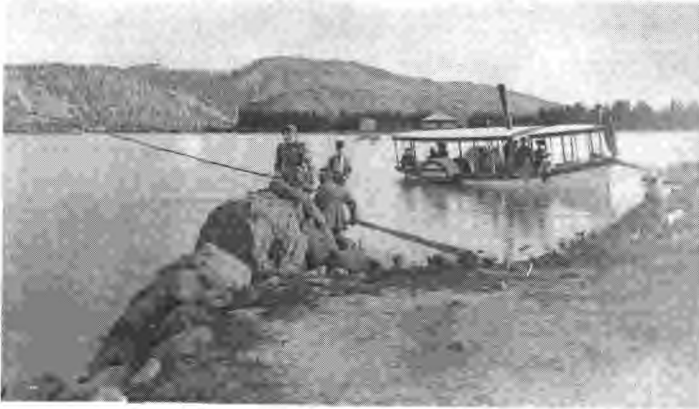
Daniel then stocked the lake with fish; a short time after the lake was formed native trout showed up in it. They came down the ditch from Six Mile creek and they were a great attraction which the owner guarded well. The visitors were allowed to find the trout, but not to catch them. He sent back



Steam boat or paddlewheeler that Daniel Buckley Funk used on Funk's Lake. Plank has inscription "Funk's Lake Manti," on side of paddlewheel inscription says "Eagle."

Daniel had called the park "Eagle Park," but everyone called it Funk's Lake. It is thought that Daniel is the one in the white hat, just behind the steam pipe.

<sup>18</sup> From the history Silva Funk, by Lois Henningson Johnson.



One of the steamboats on Funk's Lake.

east for German carp which he planted in the lake. When the German carp became numerous, he began shipping them to Salt Lake City packed alive in green lucerne and ice.

Daniel built several row boats for the crowds to rent . Later when row boats no longer filled the demands for a means to get on the lake, he built a fine steam boat for the pleasure of excursionists. A willow bowery was made for gatherings, and dancing

pavilions were built on the broad levee, and still later another a short distance out on the water. A sand beach in a secluded spot was provided, with lockers and bathing suits, so bathing and swimming were enjoyed.

During the winter Daniel harvested and stored ice from the lake. He was the first to manufacture ice cream and sell it during the summer time, he sold it at the sum of 5 cents for a heaping plateful, which was a rare treat at that time. A booth was near the pavilion where refreshments were served, with ice cold soft drinks.

A dugout home was made in the side of the hill to the west, and used until a home could be built on the crest of the hill. In 1876 Mary Jane moved to a log house on the hill south of Funk's Lake. By 1880 a home<sup>19</sup> was built for her by the dike and tree nursery. With the help of computers we are able to see the home that was probably Mary Jane's, and most likely the ice house was to the left of the home. The nursery would be the landscape on the edge of the lake. Daniel also ran a farm below the dam, with the help of his children.



Right: Mary Jane's home on the south side of the Lake.

Silva told her grandchildren that they would go after school, in the winter, around the lake on the way home from school and empty the traps her father had set. These animals were sold for fur and the money went into a family fund to help with the family's support. Silva

<sup>19</sup> Mary Jane's second home was on the south side of the Lake. The Donald Ottosen house is not Mary Jane's home, but it is right next to the existing home. In the record of the land, dated 1950 and 1959, on the Appraisal card it lists out buildings: Kind of building, old house as storage; floor cone; walls cone; roof W S. Kind of building, coop; floor cone; walls blk; roof clay; size 29 x 133. One of these out building may have been the remenants of Mary Jane's home.

said she never wore shoes in the summertime because they couldn't afford them. She said they felt very lucky to have shoes to wear in the winter to protect their feet from the cold.

Their life was not all work and hardship. During the long winter nights, the young people would gather round the family table and play games. Silva liked to play card games. She said that her father didn't like them to play cards as it was an evil pastime. They surely must have had a good time living at the famous Funk's Lake resort.

The women <sup>20</sup> of the 1800's were very industrious and worked extremely hard. Most of the families had a few sheep which were used for both wool and meat. Wool shorn from sheep each spring was carefully washed, pulled apart to fluff it up, carded by placing it in an instrument specially made for combing the fibers of wool. It was spun into yarn on a spinning wheel, then dyed into many pleasing colors by dipping it into teas made from berries, brush, nuts, goldenrod, and other growing things in the vicinity. It was then knit or woven into cloth and used for most of their clothing.

Straw ticks filled with fresh, sweet smelling straw at threshing time were often used on beds in place of mattresses. Each morning the straw was vigorously stirred and fluffed up and the covers replaced over it. A few people used feather beds in place of a straw tick, but they were warmer in summer and not so comfortable. Silva Funk Beal<sup>21</sup> had both a straw tick and a feather bed.

Nothing was ever thrown away. When clothing became too old to be the parts were saved for future patching, or torn into inch wide strips, depending on the thickness of the cloth. These strips were sewn together, wound into balls and either braided, crocheted, or woven on special built carpet loom, into beautiful rugs. Sometimes the cloth, was dyed certain colors. If left undyed it was called hit and miss.

For carpet, the strips were woven into pieces about eighteen inches wide and sewn together by hand. A room sized carpet in early days was stretched over a layer of straw, and swept daily. Usually twice a year was taken up, hung on the clothes line and beaten gently with a stick. Any real dirty spots were sponged with soap suds, rinsed returned to fresh layer of straw. These carpets lasted indefinitely.

Beef and venison were made into jerky by cutting it into narrow strips. It was dipped in boiling water and dried, or smoked. Sausage was made by grinding pork or beef, adding seasoning, smoking and drying it. The casings were made from previously cleaned pig intestines, what fun it was to stuff it into the long paper-thin casings and stick them with a darning needle to let the air escape so that each would be firmly filled. The sausage could be sliced thin and served as cold cuts without further cooking. Jerky was eaten as between meal snacks or, when it was real dry, it made a supper gravy by pounding it into pulp. Hams cured in salt and smoked was often sliced and eaten raw. It kept good when buried in a binful of wheat.

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<sup>20</sup> Taken from the History of Emery Town we see Tasks of the Early Pioneer Woman.

<sup>21</sup> From the history Silva Funk, by Lois Henningson Johnson.

There was nothing better for making tender, flaky pie crust, than fat from pork. It was carefully rendered, strained through a cheese cloth and stored in earthen crocks. When kept in a good cellar or other cool place it lasted indefinitely. These crusts were filled with delicious fruits, squash, custards, or cream filling. Dried fruits were used for fillings as well as fresh fruit.

On November 20, 1888 while on the road between Manti and the lake resort while taking a load of lumber to the resort to be used in making further improvements, Daniel Buckley Funk's life was cut short by a heart attack. While coming home he met two of his grandsons on horses going to Manti. He stopped and talked and laughed with them. He picked up the reigns and flipped them over the horses and said, "I must be going." He sank back on the seat, his life cut short by a heart attack, he died at the age of sixty-seven (67).



Arlisha Jane Funk Lowry and  
Mary Jane Pectol Funk

Mary Jane's daughter Arlisha Jane Funk Lowry, of Sterling, wrote, "Mother had poor health an we didn't have much. Like many others (she) endured the hardships of early days in Utah. She made gloves out of buck skins and sold them. She made shoes for her own children. She spun and wove cloth for her family as well as for others. She moved to Funks Lake to live in about 1876. There she lived until her death, which occurred 18 October 1908."



Mary Jane Pectol Funk, her son  
Franklin (Frank) Funk and his son  
Uray Funk

Her youngest daughter, Eva Geneva, said it was true that Mary Jane was usually in bed, either pregnant or with an ailment. She was always a fragile, delicate little woman. Daniel would go to Mariah's house and get some of Mariah's freshly baked bread, and newly made butter, and take some to Mary Jane's family. Mariah did not complain, but accepted the situation.

Mary Jane was an invalid for the last 10 years of her life. She lived with her oldest daughter, Arlisha Jane Funk Lowry, for seven years. She died at age 72, on October 17, 1908.



Be it known by these presents, that I Daniel W. Fennell of the City of Mantie, in the County of San Pete, and Territory of Utah, for and in consideration of the good will which I have to the Church of Jesus Christ of Latter Day Saints, give and convey unto Brigham Young, Trustee in Trust for said Church, his Successor in office, and assigns, all my claims to, and ownership of the following described property, to wit:—

Twenty acres of Farming Land in the first South Big Field Block 4 lot 4	\$ 50.00
Five acres (farming land) in the Mantie Big Field Block 9 lot 16	25.00
One City lot of Mantie City Survey Block 75 lot 3	25.00
One City lot of Mantie City Survey Block 75 lot 4	25.00
Eighty one feet of land on north side of lot 5 Block 66 Mantie City Survey lot 100.00	
Thirty eight and a half feet in lot six (6) Block 64 within Fort wall	100.00
Undivided half of two rods front in lot 7 Block 44 including mill improvements and enclosed inside the Fort wall in Mantie City	250.00
one span of horses Value \$25, two Cows Value \$70, two Calves Value \$15	385.00
Eleven Sheep Value \$55, one Plough Value \$2	Total 67.00
one Chain \$6, Mechanical Tools \$75.00, one wagon \$40	Total 117.00
Household Furniture Value	250.00
one rifle Value \$25, one brace of Pistols Value \$16	41.00
Total Value one thousand three hundred and eighty dollars	Total \$1385.00

Together with all the rights, privileges, and appurtenances, thereto belonging or appertaining; I also covenant and agree, that I am the lawful claimant and owner of said property, and will warrant and forever defend the same, unto the said Trustee in Trust, his Successor in office, and assigns, against the claims of my heirs, assigns, or any person whomsoever.

Witness

Daniel W. Fennell

Geo. P. Billings  
Shepherd P. Huntington  
Isaac Herring

Secretary of Utah }  
County of San Pete }

I John Edgar Notary Public of San Pete County Utah Territory, certify that the signer of the above Transfer, personally known to me, appeared this thirteenth day of January A.D. 1856, and acknowledged, that he of his own choice executed the foregoing transfer.

John Edgar N. P.

# FAMILY PORTRAIT

**Husband's Name** Daniel Buckley Funk  
**Born** 22 February 1820 Place Lancaster, Montgomery, Penn.  
**Married** 15 October 1856 Place  
**Died** 30 November 1888 Place Manti, Sanpete, Utah  
**Father** Abraham Funk  
**Mother** Susannah Stoner

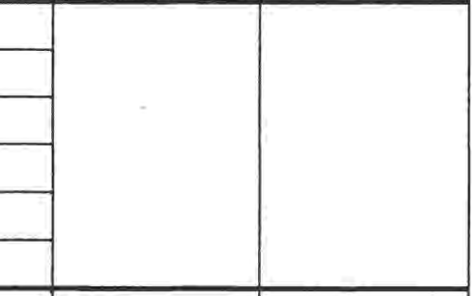
**Wife's Name** Mary Jane Pectol  
**Born** 24 May 1826 Place Indiana  
**Died** 18 October 1908 Place Manti, Sanpete, Utah  
**Father** George Pectol  
**Mother** Sarah Reasor



**Child 1** Arlisha Jane Funk  
**Born** 27 September 1857 Place Manti, Sanpete, Utah  
**Married** 10 November 1879 Place Salt Lake City, Salt Lake, Utah  
**Died** 10 October 1936 Place Salt Lake City, Salt Lake, Utah  
**Spouse** Abner Lowry Jr.  
**Born** 14 April 1855 Place Manti, Sanpete, Utah



**Child 2** Sarah Funk  
**Born** 14 August 1859 Place Manti, Sanpete, Utah  
**Married** Place  
**Died** 9 September 1859 Place  
**Spouse**  
**Born** Place



**Child 3** Silvia Funk  
**Born** 16 January 1862 Place Manti, Sanpete, Utah  
**Married** 1 January 1883 Place  
**Died** January 1938 Place Emery, Utah  
**Spouse** Christian Henningson  
**Born** Place



**Child 4** Jesse Funk  
**Born** 18 January 1864 Place Manti, Sanpete, Utah  
**Married** 16 October 1888 Place Sterling, Sanpete, Utah  
**Died** 4 January 1940 Place  
**Spouse** Tzmena Nielson  
**Born** Place



Child 5 George Alfred Funk  
Born 23 June 1866 Place Manti, Sanpete, Utah  
Married 14 November 1887 Place  
Died 1 December 1935 Place  
Spouse Amelia Hokensen  
Born Place



Child 6 Eva Geneva Funk  
Born 20 July 1869 Place Manti, Sanpete, Utah  
Married 16 October 1888 Place Sterling, Sanpete, Utah  
Died 5 May 1928 Place  
Spouse Gardner Asa Beal  
Born Place



Child 7 Andrew Funk  
Born 18 March 1875 Place Manti, Sanpete, Utah  
Married 2 February 1897 Place Sterling, Sanpete, Utah  
Died 4 January 1937 Place  
Spouse Nora Georgiana Mills  
Born Place



Child 8 Frank Funk  
Born 21 September 1876 Place Manti, Sanpete, Utah  
Married 12 September 1900 Place  
Died Place  
Spouse Mirtie Elvira Mills  
Born Place



Child 9  
Born Place  
Married Place  
Died Place  
Spouse  
Born Place

Child 10  
Born Place  
Married Place  
Died Place  
Spouse  
Born Place

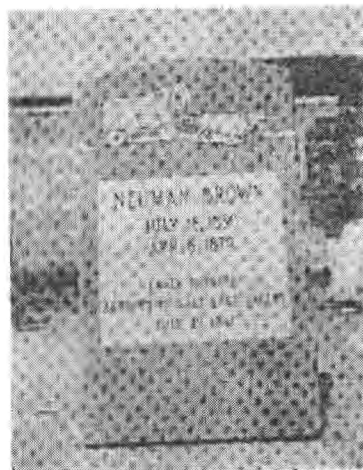
## Jemima Pectol Brown

Jemima Bell Pectol was born 31 March 1839 in Clark County, Indiana, the 6<sup>th</sup> child (6<sup>th</sup> daughter) of George Pectol and Sarah Reasor. In 1851 the family came across the plains and settled in the San pitch Valley, Jemima, age 12, walked most of the way herding the live stock, and helping with the daily chores. Jemima and her sisters helped their father clear ground and plant crops in Manti. The soil is quite rocky there and there must have been lots of hard labor in cultivating the ground. She and her sisters did much of the planting, irrigating, and caring for the crops.

Neuman Brown was born 18 July 1830, in Greenville, Floyd County, Indiana. He was the son of James Polly Brown and Eunice Reasor. The family lived in the Greenville vicinity, where his father farmed. In 1843 his family joined the Church of Jesus Christ of Latter day Saints, and they moved near Nauvoo at the time of Joseph Smith's death, they then on to Iowa with the Saints. Neuman and his family followed his father in the Mormon Battalion The Mormon Battalion was formed in July 1846, Newman was would have been 16 years old.

They came to Manti, Sanpete where he once again met his cousin Jemima. They were married May 1857, she became his 3<sup>rd</sup> wife, although his first wife had died. In the early 1860's, she went with Neuman, and other members of her family to Washington County, Utah. She lived in Rockville and Hurricane most of her adult life. As did other pioneer women she must have endured much hardship and many trials. She was a good sized woman and called a pretty lady. Jemima died 2 February 1927, in Hurricane, Washington County, Utah.

Jemima and Neuman were the parents of 5 children, only Sarah Jane lived to maturity. Their children were: Sarah Jane born 2 September 1860; George Frederick born 28 September 1863, died age 10; Eunice Lora born 21 March 1865 died as an infant; Jemima born 10 Sept 1867 died as an infant; Jacob born 25 November 1869 died as an infant. Neuman died 6 April 1879 near Lee's Ferry, Arizona and is buried there. After Neuman's death Jemima married John Beal.



Marker placed at the grave of Neuman Brown at Lee's Ferry, September, 1948.



## JEMIMA BELL PECTOL BROWN

(My Great-Grandmother )

Written by Leila Petty Shipp  
Sego Lilly Camp  
Daughters of Utah Pioneers  
June 1990

Jemima Bell Pectol Brown was born 31 March 1839 in Clark County, Indiana. She was the daughter of George Pectol and Sarah Reasor. Her parents had heard the true, restored Gospel of Jesus Christ, hearkened to the call of the Master, and were baptized in the Mississippi River.

Jemima Bell walked across the plains with the handcart company. For many years her grandchildren treasured the small, brass bucket her family used to milk the cow as they made their long pioneer trek westward.

She married Neuman Brown in May 1857. He was born 18 July 1830 at Greenville, Floyd Co., Indiana, the son of James (Polly) Brown and Eunice Reasor. He came with his parents to Salt Lake City, Utah in 1847 and settled in Manti in 1849. In 1851 he married Sarah Gerline Petty, daughter of Albert and Catherine Petty. She was born 11 March 1833 and died 21 April 1852 at Manti, Utah, after giving birth to their only child. In June 1852 he married Lora Ann Taylor, daughter of Steven Taylor and Martha Turner. Jemima was Neuman Brown's third wife. They had four children, but only Sarah Jane lived to maturity. She was born 2 September 1860 at Manti, Utah.

Jemima endured many hardships. She spun the yarn and wove the first cloth that was made in Washington Co., Utah. Though she had very little schooling, she did much reading, her favorite book being the Bible.

They, with others, went to Utah's "Dixie" in Washington Co. in the early 1860's, where they lived in a number of places. In Shunesburg, they farmed but had much trouble with the floods of the Virgin River.

Her husband, Neuman Brown, died 6 April 1879 near Lee's Ferry, Arizona, and is buried there.

Jemima later married John Beal and lived in Shunesburg, Utah. She loved children. One time her grandson, Charles Petty, asked her to tend his two young daughters, Rachel and Norma, for a week, which she did. When the week was over, to the surprise of all, the little girls didn't want to go home, they had had such a good time. *They wanted to stay with Leiland's Brown.*

After Brother Beal died, Jemima went and lived with her only living child, ~~Grandma~~ Sarah Jane Petty. I remember her living there. She was the one who knit my stockings! They were black, knee-length, with two rows of red at the top with red dots between the red rows. I had two pairs. That's all we needed, because we went barefoot all summer in Hurricane.

She died at Grandma's house on 2 February 1927 at Hurricane, Utah. She was a kind, caring, good Latter-day Saint, and everybody loved her.

\*\*\*\*\*

FATHER ISAAC MORLEY'S ADVICE IS PASSED ON

One of Sam Brown's sons lost considerable money in a disastrous financial transaction. Sam's quiet advice, learned from his father, Neuman, reflected that of Isaac Morley, leader of the Manti settlement:

If you look long enough you will find something good will come out of any experience!

\*\*\*\*\*

AN HONEST MAN

Neuman Brown's impeccable honesty in dealing with his fellowmen was evident even in his dying breath. He has been using something that belonged to another man.

"Horse -- back --," he whispered.

\*\*\*\*\*

Neuman Brown, son of James Polly and Eunice Reasor Brown, was born in Indiana, July 18, 1830. He died April 6, 1879, near Lee's Ferry, Arizona, when he and his family were on their way to Arizona to make their home. ...Neuman as a lad of 17, came with his parents to Salt Lake City, Utah, arriving July 29, 1847. He married Sarah Gerline Petty in Manti, 1851. She died after giving birth to their only child. He married Lora Ann Taylor. They went to Utah's Dixie in 1861....Neuman was of a kind and gentle nature. He was a handsome man with dark brown, wavy hair.... In accordance with one of the principles of the LDS Church, that of plural marriage, practiced for a number of years under the direction of the prophet, he married Jemima Belle Pectol, daughter of George and Sarah Reasor Pectol.

A POIGNANT LOVE STORY

Neuman Brown married Sarah Gerline Petty, daughter of Albert and Catherine Petty, in 1851, at Manti. Isaac Morley, leader of the Branch, pronounced the ceremony. Gerline was 18 and her husband 21. Each was the oldest living child and the first in their respective families to marry. When conditions permitted them to move beyond the protection of the forts they evidently resided in a home at 305 West 500 North and/or 375 West 500 North.

However their romance likely began as the Manti pioneers were migrating from Salt Lake. There must have been special moments together amid the difficult circumstances which surrounded the establishment of the new settlement.

During the following spring, when Gerline was soon to become a mother, a gloom of sadness was thrown over their happiness as Gerline remarked to her husband that it had been made known to her that "when the baby is born, I shall die."

"I know it is true," she continued, "and I wish you would get father and brother George to make a headstone for my grave and let me see it."

Her earnestness and sincerity convinced her husband that the premonition was true, and accordingly he complied with her wish. Had not the beloved prophet, Joseph Smith, whom they had known in Nauvoo, felt a premonition of his death? And yet through faith, healing and mighty miracles could be manifest. Still to yield to God's will...

On April 11, 1852, a daughter was born. The baby was blessed and given the name of Catherine Brown, in honor of Gerline's mother.

Ten days later the youthful mother passed away at the age of nineteen years, one month and ten days. She was buried among the pines in the Manti Cemetery. In due time Neuman honored Gerline's request and married her friend, Lora Ann Taylor.

--Adapted from The Albert Petty Family  
By Charles B. Petty



OLD SOUTH WARD CHURCH, Manti, Utah

1746  
"Glory to God in the highest, and on earth peace, good will toward men."

St. Luke 2:14

L. Glen Anderson

DeVon Anderson

Gerald Alder

*Bishopric*

Vernon Kunz, Ward Clerk

Erastus Peterson, Ass't. Ward Clerk

To be known by these Presents that Newman Brown of  
 Manti City, in the County of San Pete, and Territory of Utah, for  
 and in consideration of the good will which I have to the  
 Church of Jesus Christ of Latter Day Saints, give and convey  
 unto Brigham Young Trustee in Trust for said Church his  
 successor in office, and assigns, all my claim to, and ownership  
 of the following described property to wit: - Lot three (3) Block  
 twenty (20) in the Manti City Field Survey containing five acres.  
 Value \$13.00

Lots three (3) and four (4), Block ninety three (93), and Lots four  
 (4) and five (5) in Block Eighty Eight (88), containing Eighty four  
 and a half (84 1/2) square rods each, of the Manti City Survey, Value \$5.00  
 also thirty five and a half (35 1/2) feet front, by twelve and  
 a half (12 1/2) rods back, with improvements, on Block fifty  
 five (55) included in the Manti City City Plot Value 107.00

Household Furniture, Value \$75, one yoke of Cattle Value \$10, Total 85.00  
 Two cows Value \$50, one heifer Value \$15, two steers Value \$27, Total 92.00  
 one wagon Value \$50, Farming Tools Value \$15, Total 75.00  
 Total amount five hundred and ten dollars \$510.00

together with all the rights, privileges, and appurtenances therunto  
 belonging, or appertaining: I also covenant and agree that I  
 am the lawful claimant and owner of said property and  
 will warrant and forever defend the same unto the said Trustee  
 in Trust, his successors in office and assigns, against the  
 claims of any heirs, assigns, or any person whatsoever.

Witnesses  
 Newman Brown  
 James W. Brown  
 Isaac Herring  
 George Peetol

Territory of Utah

County of San Pete I John Egan Notary Public  
 of San Pete County Utah Territory certify that the  
 signer of the above Transfer, personally known to me,  
 appeared this fifth day of March A. D. 1858, and acknowl-  
 edged that he of his own choice, executed the foregoing  
 transfer.

John Egan N.P.



FAMILY RECORD.

DEATHS.

DEATHS.

William F Brown Deed  
February 14<sup>th</sup> 1845

Fredrick Greer Brown Deed  
November 22<sup>nd</sup> 1847

John J Brown Deed  
Sept 20<sup>th</sup> 1849

Sarah J Brown Deed  
Apr 22<sup>nd</sup> 1852

Mary Anne Brown Deed Dec 28<sup>th</sup> 1856  
Died from suppur. of the lungs

Yunice Brown My Wife Deed  
July 18<sup>th</sup> 1858 12 o'clock 15 min of morning  
9 or 10 months of affliction  
Age 50 years 4 months & 14 days

Elizabeth Brown Deed Apr 11<sup>th</sup>  
Age 3 years 2 months  
Died from suppur. of the lungs

Mary Anne Brown Deed Feb  
Died from suppur. of the lungs  
2 years old

James P Brown  
Deed Nov the 6<sup>th</sup> 1871  
Rockville Kane Co Md

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My Wife left Martha Miller Sept Me Jan 6, 1865

### FAMILY RECORD.

#### MARRIAGES.

Edwin Knapp and  
America Vetherton  
Was Married in Shelby  
Co. Kentucky Nov 20<sup>th</sup> 1842

Was P Brown & Eunice Leach  
By Brigham Young in San Pete valley  
Aug 6<sup>th</sup> 1850 At Cannonville  
Tanner's heart in San Pete valley  
7<sup>th</sup> Aug 1850 Brigham & Walker &  
Brother Whitney & Brother Simsek  
& Brother Linsford Jewell & Lode  
off a city in San Pete valley  
Was P Brown appointed (senior)  
& ordained an High councillor  
By Brother Woodruff & Brother Lewis  
(at 30<sup>th</sup> 1851) Ordained by  
Belly

Nathan Brown & Sarah Cudde  
Married 8<sup>th</sup> May 1851 By Isaac Morley

Robert Brown and Eunice  
Pestol Married March  
the 31 1853 By Isaac Morley

J. P. Brown & Rebecca Hanson  
Sealed by Brig. Young  
May 6<sup>th</sup> 1855 Marti City

J. P. Brown & Martha Miller  
Married Nov 1858

#### MARRIAGES.

James P. Brown & Martha Miller  
Was sealed Nov 15<sup>th</sup> 1858  
Martha Ann Miller born Sept  
22<sup>nd</sup> 1834  
Sarah Jane Brown married  
Dec 25<sup>th</sup> 1858

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Church of Jesus Christ of Latter

# FAMILY RECORD.

BIRTHS.

BIRTHS.

Edwin Knapp was born  
in Tomkins Co New York  
28<sup>th</sup> December 1816

America Tally Nettleton  
was born in Shelby Co  
Kentucky Feb 9<sup>th</sup> 1838  
(1803)

James P Brown Born April 25<sup>th</sup> 1809

Junice Brown Born March 4<sup>th</sup> 1827  
Junice my wife came in 1827  
Married April 19<sup>th</sup> 1827

William T Brown Born Jan 19<sup>th</sup> 1828

Frederick Preston Brown Born  
Nov 22<sup>nd</sup> 1829

William Brown Born July 18<sup>th</sup> 1830

Robert Brown Born May 11<sup>th</sup> 1832

Sarah Jane Brown Born Oct 27<sup>th</sup> 1834

Mary Ann Brown Born Oct 2<sup>nd</sup> 1841

John T Brown Born June 2<sup>nd</sup> 1847

Junice Brown Born March 13<sup>th</sup> 1851

Junice was Bled by Isaac Morley  
March 21<sup>st</sup> 1851

born 1851 Bought

A Boy of William Ferguson at

25 Dollars perhaps 9 or 10

years old He call him

Alma

Junice Brown born 27<sup>th</sup> 1834

Junice Brown (1851)

Margaret Ann Brown<sup>1860</sup>

Born Jan Friday 27<sup>th</sup>

Half After Eight Evening

& was Bled March 1860

By Jas P Brown &

Walter Cox & Eliza Edward

Elizabeth Brown Born

Feb 12<sup>th</sup> 1862, Taught of

J. G. Margaret Brown

J. G. George Desmett, J

Em Maria Brown born March

5, 1867

Herri Brown born 1868

Born 25<sup>th</sup> Nov 1869

Dec 27<sup>th</sup> May 1870

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are reserved by the Historical Department, The  
Church of Jesus Christ of Latter-day Saints.

Anna Brown Born 21<sup>st</sup>

1858



# Family Group Record

<b>Husband Newman BROWN</b>		
Born	18 Jul 1830	Place Greenville, Floyd, Indiana
Died	6 Apr 1879	Place Near Lee's Ferry, Coconino, Arizona
Buried	Apr 1879	Place Lonely Dell, Lee's Ferry, Coconino, Arizona
Married	14 May 1857	Place Manti, Sanpete, Utah
Husband's father	James Polly BROWN	
Husband's mother	Eunice REASOR	
<b>Wife Jemima Bell PECTOL</b>		
Born	31 Mar 1839	Place , Clark, Indiana
Died	2 Feb 1927	Place Hurricane, Washington, Utah
Buried		Place Hurricane, Washington, Utah
Wife's father	George PECTOL	
Wife's mother	Sarah REASOR	
<b>Children</b> List each child in order of birth.		
1	<b>F Sarah Jane BROWN</b>	
	Born	2 Sep 1860 Place Manti, Sanpete, Utah
	Died	15 Dec 1942 Place Hurricane, Washington, Utah
	Buried	18 Dec 1942 Place Hurricane, Washington, Utah
	Spouse	Frank Haggerty PETTY
	Married	Place
2	<b>M George Fredrick BROWN</b>	
	Born	28 Sep 1863 Place Dameron Valley, Washington, Utah
	Died	3 Aug 1873 Place Rockville, Washington, Utah
3	<b>F Eunice Lora BROWN</b>	
	Born	21 Mar 1865 Place Springdale, Kane, Utah
	Died	1 May 1865 Place Rockville, Washington, Utah
4	<b>F Jemima BROWN</b>	
	Born	10 Sep 1867 Place Springdale, Kane, Utah
	Died	23 Oct 1867 Place Rockville, Washington, Utah
5	<b>M Jacob BROWN</b>	
	Born	25 Nov 1869 Place Springdale, Kane, Utah
	Died	27 Jan 1870 Place Rockville, Washington, Utah



## HISTORY OF GEORGE PETER PECTOL

This history is basically from a history put together by George Peter's sons Ephraim P. Pectol and Frederick Christian Pectol. Additions have been made from census records and other sources to add to the history.

### GEORGE PETER PECTOL & ANNA CONRADINA PETERSON



George Peter Pectol was the seventh and last child of George Pectol and Sarah Reazor to be born in Indiana on 25 Aug 1841. He was a very small child when his parents moved from Floyd County, Indiana to Madison County, Missouri. Persecution caused the Pectol family to move by wagon from Missouri to Council Bluffs, Iowa when George Peter was only eight years old. George Peter traveled with his family possibly in a company of unorganized wagons led by

Daniel H. Wells. They arrived in Salt Lake City 6 Sep 1850. Between the 6<sup>th</sup> and 10<sup>th</sup> of September 1850, the Pectol family left Salt Lake City for Manti arriving 20 Sep 1850.

**Ephraim P. Pectol:**

*I am not familiar with the childhood life of my father or incidents pertaining to any specific phase of his early life. Knowing of pioneer life I suppose it ran parallel to all other pioneer children. In reading my grandfather's record [George Pectol] I know father had a wonderfully devoted mother whose family was everything to her. She cared for and loved her children with all the material and spiritual wealth she possessed. His father was a God-fearing man and his religion seems to have been the one thing that meant most to him in his life, along with his family. He counseled deep testimony in the hearts of all their children for that is what they left their home, friends, relatives and earthly sustenance to come to Utah for. It was hard for Grandmother Sarah to believe in the law of polygamy, which law I can say grandfather did not live under. He respected her wish. She tried hard and did walk in the path of righteousness holding her little family together although it was hard for her at times to submit to some of the hardships she had to endure, along with leaving all of her relatives whom she dearly loved. However, with the steady guiding hand of Grandfather George and her determination, their children were good upright, honest hard working people who were respected and their posterity can be proud of their heritage.*

[The 1850 Federal Census of the United States for Utah Territory, pg 14, finds the Pectol family in Sanpete County, Utah.

George Pectol; age 44; occupation farmer; estate \$100; born in Tennessee

Sarah Pectol; age 41; born in Tennessee

Elizabeth Pectol; age 18; born in Indiana

Eunice Pectol; age 17; born in Indiana

Mary Jane Pectol; age 15; born in Indiana

Jemima Pectol; age 12; born in Indiana

**George P. Pectol;** age 9; born in Indiana

James Pectol; age 4; born in Missouri

William Pectol; age 1; born in Iowa

A Statehood Census Index was taken of Utah in 1856. On page 786 the Pectol family is listed living in Sanpete County, Utah.]

The Pectol family moved from Manti to Washington County, after 1856 when Brigham Young sent a call to help raise cotton. The family moved to Heberville, Washington County, Utah and remained there on the church farm under direction of Joseph Horn for a period of about three years. The family returned to Manti.

[The 1860 Federal Census of the United States for Utah Territory, pg 654, lists the Pectol family living in Manti, Sanpete County, Utah Territory.

George Pectol; age 55; occupation farmer; real estate \$400; personal estate \$450; born in Tennessee

Sarah Pectol; age 50; born in Kentucky

George Pectol; age 17; born in Missouri; occupation laborer; attending school

James Pectol; age 13; born in Missouri; attending school

William Pectol; age 10; born in Missouri; attending school

Above George, age 17, was born in Indiana and William, age 10, was born in Iowa.]

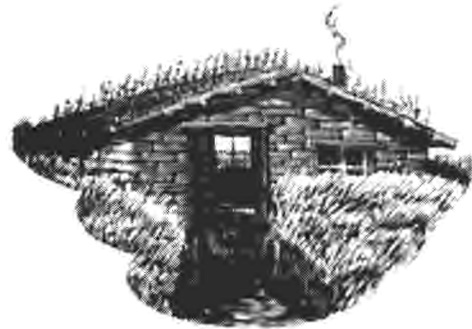
George Peter's mother, Sarah died in Manti on 7 Jan 1861. Before Sarah died, she asked George Peter to take care of his younger brother William. The following year the Pectol family returned to Washington County by call of President Brigham Young in what was know as the Big Move and settled in the town of Washington, six or seven miles from St. George, Utah. On 12 Mar 1861 George Pectol married Mrs. Sarah Blazzard Miller, mother of his daughter-in-law. This proved to be "a very incompetent stepmother' and broke up the family. George Peter, James and William, the three youngest, were the only ones left at home. These three boys left their home as children hand in hand; the three left without a bed or change of clothes.[This was a touching incident to by George Peter Pectol.]

The following told by Ephraim P. Pectol:

After leaving home, the three boys went to the home of Robert H. Brown, brother-in-law who married Eunice and stayed one week when they had to leave because they could not pay for their food and live otherwise. George Peter said the following to Ephraim P. Pectol:

My brothers James and William returned to my father's home after council with the Bishop. I went to live with Solomon C. Case who married my sister Elizabeth. I was disturbed at the turn of events especially in the case of William because of the death bed of my mother she took my hand and asked me to take care of William. He of course was the baby, and was rather sickly. After living with my sister for about a month, I left for Glenwood, Sevier County, Utah [1863] to assist Robert Glenn, Isaac Sampson and a number of men who were called to survey the town of Glenwood. This occupied at least two days after which we surveyed and staked out the land for fields, lots of 10 acres each. Lots were cast for city lots as also the fields. Some families received 20 acres, some 10 acres each. This took several days. Some compensation was received for this service, not in cash but in land. I received a city lot of 10 acres. An amusing incident happened concerning Surveyor Glenn. He said, "Do you see that rabbit," indicating its movement with his finger. "There is where the ditch will run to water this land." This is where the ditch is to this day.

Immediately after this I began building a house or 'shanty' on my city lot. With my other work this occupied about three months. I hauled scrub pine logs for this purpose with a small team of horses purchase while I was working with the town survey. My brother-in-law, Solomon Case and family moved from Manti and lived in this house for about two years when I traded it and the lot for another lot on which I made a dugout where Solomon moved. After this I worked for William Shorts two seasons and bought a small adobe house and the city lot on which it stood paying him for it with my share of the crop raised. During these months of preparing and scheming to gather something around me for security, my thoughts were of Will, as we called him, for I wanted, as soon as possible, to be able to have him with me in order to carry out my mothers dying request. Purchase of this house built by a mason, took place shortly after my marriage to Annina Conradina Peterson on 14 Sep 1865. She was a fourteen year old lovely little Danish girl who was my very ideal of womanhood born 17 Jul 1850 in Copenhagen, Denmark.





She was the daughter of Jens [James] Kanute Peterson. [Big Peterson] and Helene Kristena Wyne Hansen, who had moved to Glenwood two years previous. When we were married I was 24 years old.

I had previously enlisted in the Warren Snows Company to make a trip to Rabbit Valley to subdue a band of Indian marauders. Before going, it was thought best to get married. Accordingly we secured the services of Bishop James Warham and were married in the home of my wife's parents. [The whole town turned out and celebration lasted far into the wee hours of the morning.]

General Warren Snow on hearing the next morning of this event released me from this expedition saying he did not want to take me from my wife for three years. The company went forward without me. A messenger, perhaps Joseph West, brought word that General Snow and Orson Taylor were wounded, about three days after. I was detailed with others to bring them in, but my father-in-law prevented me by going himself in my stead.

The battle in which Snow and Taylor were wounded took place near the old site of the town of Thurber at the narrows where the Fremont River breaks through between the Boulder and Thousand Lake Mountains. The wounded came in on the date we gave our wedding supper, September 18<sup>th</sup> and General Snow and all of his company partook of the wedding feast and drank of the wedding beer. We remained with my wife's parents a few days before moving ourselves.

Warren Snow had been gone home but a few days when a band of Indians made a raid on Glenwood. In this raid Merrit Stanley was shot but later recovered. Wyley Allred and Dr. Speed attended to him.

The following men took part in driving the Indians away: James Warham, Seth Warham, William Shorts, Peter C. Peterson, Solomon Case, Joseph Wall, Henry Hendrickson, Frank Wall, Tom Goff, Isaac Allen, James K. Peterson, R. W. Glenn, Charley Shorts, Sam Shorts, Peter Oldroyd, Wyley Allred, Dr. Speed, Niels Nielson, Isaac Pierce, Edward Payne, George Powell, Andrew Helper, George P. Pectol, Fiddler Anderson, Archie W. Buchanan, Archie Buck Buchanan, Peter Nordfors, Thomas Bell, John Bell, James Killpack, William Sampson, J. K. Polk, Sampson, Abram Shaw, Bill Lawrenson, John Olsen and his father, Isaac Herrin, Joseph Herrin, Jim Killian, Gourd Potter, Andy Killian [there has been considerable space left for additional names from the original record.]. Possibly there were more but I do not remember their names. In this fight an Indian raised his head above a rock, I shot at him. The bullet penetrated his jaw as we learned afterwards. Sometime later I had cause to come face to face with this same Indian who recognized me, but did me no harm. In this same encounter as I was leading Merrit Staley's horse away after one had been killed, a volley of shots was directed at me, the bullets falling all around me. I turned the horse loose; a gun was handed to me with the above results. Merrit Staley was wounded and taken to my house where he was cared for. The Indians were of the Black Hawk band.

The Black Hawk War in Sanpete and Sevier Counties was caused by, or the first depredation done in this, was the killing of Peter Ludvickson or Ludricksen in the spring of 1865. Artemus Millet, Captain Seth Warham, Joseph Herring, Guard Potter, Jim Killian, Andy Killian, Elias Pearson, Curris or Currus Hill, and myself, all of Glenwood, were detailed to see if the Indians had gone through to Grass Valley and to intercept them if possible. We went to the head of Grass



Valley, Joseph Herring and myself walked the entire distance across the valley to learn if possible the trail of the savages, if any. We found it impossible on account of the snow for them to have gone this way, as it was at least 5 feet deep and no tracks were seen. We camped on what is known as 'Mahogany Ridge' for the night without a fire. That was one of the bitterest nights I ever experienced. We returned to Glenwood the next day.

Going back to the time Merrit Staley was shot I would like to record an amusing incident at that time. The Indians rounded the cattle and were driving them off north of Glenwood by way of Indian Creek. James [Jens] K. Peterson, my father-in-law tried to intercept the drive but failed coming in behind the drive. At this moment an Indian took aim to shoot at him. In a dare devil mood, he turned up spitting the seat of his pants toward the Indian. The Indian fired and then in turn turned up patting his seat while Mr. Peterson fired at him. This was exchanged several times.

Charley Shorts and I were sent as messengers to Salina. We started, accompanied by ten men to the Black Knowl. We went on and crossed the river at Siguard, then known as Neversweet, and before reaching the Dry Wash we saw at least 20 Indians in the cedars west and another bunch at the Rocky Ford who would have hemmed us in but we turned and made our way back to Glenwood. A number of men from Richfield and Glenwood finally carried the express to Salina.

Not long after this event Jorgen Smith's daughter was killed on the dugway between Glenwood and Richfield. I was one of the first to give them assistance. A man and woman with the Smith girl was going to Glenwood to the store, at this point the Indians rushed them killing the girl and the ox team. The other two were killed also. This happened 21 Mar 1867.

Shortly after this the entire population of Glenwood, except one man, Artemus Millet, moved for protection, to Richfield where they remained for the summer. Mr. Millet would not leave his property for the Indians. He was not bothered nor did the Indians bother Glenwood while he was there alone.

Sometime during this summer the Indians attacked Monroe driving off the 'Monroe Herd.' Fourteen boys, The Glenwood ten and four from Richfield and Monroe, were sent to bring back the cattle if possible. Big Peter from Monroe and Albert Lewis and Marin York, and perhaps a Nielsen from Monroe made the full company. We found the cattle abandoned, but pressed on toward Marysvale for fear that this settlement was at that time under attack. This was undertaken after night. About 2 a.m. we passed the cattle. Fifteen minutes later and almost at the gate of the fort the Indians opened fire on us. I was riding by the side of Albert Lewis and on our way he told me of his call to the endowment house for marriage, but had not gone. He was in a mood of depression and low spirits saying to me that he would never go back. He was killed by my side at the first volley almost instantly. Marin York was wounded. Feeling sure that Albert was killed my thought was to secure his gun which was over the saddle horn. Foolishly I gave chase following him to the river crossing before it dawned on me to capture the horse too, which I could have done several times before I did. Thus I rode three times past the danger One apparently taking my life in my own hands.

On reaching the fort, I was determined to see again my friend Albert Lewis, thinking he could have been only stunned. I asked for volunteers to go with me, but General Potter was the only one to step out, doing so with an oath and a promise to go. However, we dressed the wounds of

Marin York and also washed and examined Big Peters for wounds as he was sure he had been shot but did not know where. No wounds were found.

The two of us then left to see Albert Lewis. A few minutes out we were overtaken by Captain Pearson who said he would court marshal us if we went on, so we turned back to the fort. When morning came a wagon was sent to bring in his body. I was one of the three or four to do this. His body was taken care of. We then followed the Indians who were driving the cattle over the mountain towards Grass Valley. At the head of the canyon we were but ten minutes behind them. A council was called when it was decided we were too few to attack so we returned to Richfield with dead and wounded. Marin York died shortly after from his wound, but was married on his death bed to Emma Nielsen of Richfield. During the remainder of the summer we stayed in Richfield keeping guard over the settlement, but no Indians showed up.

In the fall we returned to Glenwood, gathered what volunteer grain that grew during the summer, dried it by a fire and whipped it over a door for threshing. In this way we gathered two loads of wheat and hauled it to Manti and had it ground into flour.

There were no Indian disturbances during that winter and on 15 Apr 1867 we again deserted the town moving to Manti. It seemed the Indians were determined we were not to remain in Glenwood for any length of time or at all for that matter, but our determination was as great as theirs. However, rather than have any more of our number killed or taken captive, we did vacate the town until a later date. We camped at Willow Bend, now Aurora, Utah. Here our first child George James was born in a wagon while the camp slept, 15 Apr 1867. What an experience for my sweet young wife who had so courageously and faithfully stayed by my side during the above harrowing experiences that we had encountered with the Indians. It was joy when we were together for I was not home with her very much during her first pregnancy. Her parents were wonderful to help us through these experiences. The next morning a child was born to Mr. and Mrs. James Williams. The next day April 17<sup>th</sup> we went as far as Gunnison and the next we arrived in Manti. We stayed in Warren Snow's house that night. We then went to Albert Smith's house and lived there during the summer. He gave us a small piece of ground on which we raised garden truck. During the summer we built a house for father Peterson, my wife's parents and then we moved in with them in the fall.

It was here in this year that I enlisted in Daniel Henries Company for protection against Indians. I took my turn standing guard during the summer and it was during this summer that Mr. Fouts and Mr. Vance were killed on 'Twelve Mile Creek' east from Gunnison. I was one of the parties sent to bring them in. This apparently was the last of the trouble with the Indians in this section of the country and was the end of the Black Hawk War. I served from 1865 to 1857 in this war. Peace Treaty was signed in Grove between Burrville and Koosharem. [DUP Wayne County History] [A Black Hawk War veteran marker has been placed on George Peter Pectol's grave at Teasdale, Wayne County, Utah by American Legion post in recognition of his service.]

I secured about two acres of land east of Manti, and five acres in the fields north of town. Just prior to this I went to our Bishop Andrew J. Moffet to rent a few bushels of wheat for planting and for four. This he refused me and said he had no authority. I then asked for potatoes of which he had plenty. The wheat and potatoes were tithing. He had purchased the potatoes for himself and was feeding them to his calves. I became angry and told him I would not pay tithing again to him. This I should not have done, but my word was kept for he died shortly after on the street in

some fit. His family had about all left him. Bishop Moffit mad his own coffin, and one day Warren Snow called in his shop and seeing it hanging over head asked him why he had made it so far in advance. He replied, "I want everything dry and light so I can go thru' Hell a-flying so I won't have to stop and see you."

In the spring of 1868 I left Manti with my family and returned to Dixie, by way of Fillmore. I do not remember whether the team we used was mine or my brother Jim's [James], but my father met us at the foot of Black Ridge near Ash Creek, with an ox team. Two days later we arrived in Washington. Ten or twelve days were spent on the trip. My father and his wife had separated so we moved in with father. His wife occupied the old home on an adjoining lot. My brother Jim had married Mariam Blazzard, a daughter of father's second wife. They had three children, Effie May, James and Roy. Effie May died at age of 2 years. Shortly after we moved there James, my brother, died of pneumonia. Mariam later married a man by the name of Steers. My brother William was at home with my father.

The next summer 26 Jul 1869, my father walked from Washington to Toquerville and back, a distance of about 70 miles. On his return home he drank water from a 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 Sep. 1869 and is buried in Washington, Utah. His wife came and assisted in his illness. As stated before by request of my mother, after father's death Will lived with us. We stayed in Washington that winter where I worked at my cooper trade.

Sarah Christina our second child was born In Washington, Wahington County on 22 Jan 1869.

Incidents that strengthened my faith: Father Boggs took sick. Brigham Young was there. He said, "Do you want to go to meeting?" Boggs said, "Yes, if I could." "You may if you want to." I was instructed to get a stick from a p[each tree for a cane. Boggs got out of bed and walked to meeting. He was made well. George Ross was healed by my administration. I was called to administer to him. I called for Henry Herriman. He told me not to wait for him as I was needed. I found George Ross very ill and suffering out of his head. I administered to him. When Herriman arrived George was well and talking.

From Ephraim Portman Pectol's history:

*Shortly after the town of Glenwood was surveyed about 1863, families began to sift in and formed this settlement. Many of the first settlers have already been mentioned in this narrative. By the time 1854 rolled around we find the George Peter Pectol family had established its individual rights as one of the very first families of Glenwood through the marriage of these two young people, George and Annina. The story of their hardships, deprivations, their fight for existence, their faith in their Heavenly Father, proved their tie of marriage and devotion to each other. He was the first school teacher in Glenwood, second assistant in the first Sunday School organized in Glenwood 14 May 1871. He was road supervisor and justice of peace or constable in Glenwood. The little adobe house which was their home, with some additions, is still standing and occupied. I remember, as a child, seeing father working on this house, one room where I was born—he molded adobe, sun dried, mixed the mortar, [mud], did the mason work and completed the home for occupation in three months besides earning a living for his family. I remember him shaving leaves from cane preparing stalks for crushing, the juice of which was made into molasses. He handled cow hides and worked in the leather tannery. I was just a small*



*child, but I also remember everyone wore homemade shoes, overalls, jumpers, hats, etc. These things and pioneer incidents seal themselves in my mind at that time.*

We moved to Springdale, Cane County. A short time later, Will come to us on horse back. While in Springdale, our twins Francis and Franklin were born, but died a few minutes after birth 15 Oct 1870.

[In the 1870 United States Federal Census of the United States for Utah Territory on pg 451. The George P. Pectol family was living in Rochville, Kane, Utah.

George Pectol; age 28; male; occupation, cooper; real estate, \$75; personal estate, \$200; born in Indiana

Annie Pectol; age 20; female; keeping house; born in Denmark

George Pectol; age 3, male; born in Utah

Sarah Pectol; age 1; female; born in Utah]

[At this point the journal of George Peter Pectol as told to his son Ephraim Portman Pectol, his son, ends. George Peter died and his son Port wrote no more in the ledger. The death of Ephraim Portman a few years later ended it to this point. Upon request to finish the history, Frederick Christian Pectol, George Peter Pectol's oldest living son helped to complete the history. The history will continue to run in first person. Starting with 1870, the following is Frederick Christian Pectol's narrative. {At the time this was written, 1960, Frederick C. was 89 years old living in American Fork, Utah.}]

We moved from Springdale to Glenwood, Sevier County in the fall of 1871 where we made our home in an adobe house in the northwest part of town. There on 2 Dec 1871, my second son Frederick Christian was born. In the spring of 1872 we drew by lot 10 acres of land and began farming at the same time working laying adobes, plastering etc. I continued with this trade until the United Order was established in 1874. I turned my property into the order and began work December 1<sup>st</sup>. My first assignment was on the railroad where I worked 48 ¾ days at the rate of \$1.50 per day. While in the United Order my work was varied. Working on houses for different people, in the fields plowing, harrowing, leveling, planting, hoeing, mostly irrigating and harvesting grain. We did our cutting grain with the old time cradle. We would race cradling to see which could cut the most in a day. I have cradled as much as 5 acres in a day.

On the 17<sup>th</sup> of April 1873 Lovina Loretta was born at Glenwood, Utah. She died 24<sup>th</sup> day of September 1874. Another boy, Ephraim Portman Pectol was born 16 May 1875. This was our 7<sup>th</sup> child in the ten years of our married life.

In June 1876 a saw mill was built after which I spent most of my time running it. I also taught school part of the time in the winter season. I was interested in dramatics and took part in most of the plays that were put on. As I was handy with carpenter tools, I helped build stages and prepare scenery. Roads had to be built into the mountains for timber; a dairy was established in Grass Valley; fencing had to be done so I was detailed to help with much of this work. I presume I have helped build half the houses in Glenwood up to this time doing a lot of laying up of adobe as well as plastering. I continued working in the United Order until 1878 or 1879 when it began to break up. [I kept a day book for the month of April, 1877. It stated the days I ran the saw mill, irrigated, and worked at the dairy. I kept other day books for following months that stated where I spent my money and what I earned.]



William Wallace, a son, was born 3 Dec 1877 at Glenwood, Sevier County, Utah.

The family left Glenwood for Grass Valley at Spring Creek in the spring of 1879. After planting was over, worked a road in the canyon and got out some poles. Children born here at Spring Creek and Cover Flat were: Dorothy Ameilia, born 18 Sep 1879; Effie May, born 26 Aug 1882, died 23 Apr 1884; Joseph Archie born 24 Mar 1884; died 16 Aug, 1896; Tillman Ray born 25 Oct 1887, died 5 Feb 1888. Effie May and Tillman Ray were buried at Clover Flat, Grass Valley. Effie or Effa, as it has some times been spelled, was drowned in Spring Creek.

[The 1880 United States Federal Census of Utah Territory on pg. 545 A {FHL 1255336} finds the Pectol family living in Greenwich, Piute County.

George P. Pectol; age 38; male; occupation, farmer; born in Indiana; father born in Ohio; mother born in Pennsylvania {Father was really born in Tennessee and mother was born in Kentucky.}

Annina Pectol; age 19; wife; female; born in Denmark; father born in Denmark; mother born in Denmark

George P. Pectol; age 13; son; male; at home; born in Utah; father born in Indiana; mother born in Denmark

Christina Pectol; age 11; daughter; female; at home; born in Utah; the same as above

Christian Pectol; age 9; son; male; at home; born in Utah; the same as above

Portman Pectol; age 5; son; male; born in Utah; the same as above

Dorotha Pectol; age 9/12; daughter; female; born in Utah; same as above

Joseph Peterson; age 21; brother-in-law; male; laborer; born in Utah]

On 2 Apr 1880 J. E. Peterson [Annina's brother] arrived here with his effects. He built a house for me and moved into the one that I had built. My brother William Pectol and Joseph Peterson farmed with me this year. I continued farming and improved during 1881. In the spring of 1882 we move dour effects down on the main creek. I settled on a quarter section of school land. [In each township there are three sections set aside for school purposes. If sold, rented, leased or otherwise all proceeds go to the schools for their purposes; Section 2, 16 and 32 are set aside for this purpose.] I farmed 6 acres of land for Neal Johnson. We raised 189 bushels oats and 54 bushels wheat on his land and 242 bushels wheat and 95 bushels oats on my own land. The total was 571 bushels. In the spring of 1883 I and the boys grubbed about 14 acres of land and put it into wheat and oats. We raised 260 bushel oats and 50 bushel wheat on my land, and 230 bushel wheat on Neals Johnson's land. The total number of bushels raised, 542 during the summer of 1883. We hauled the timber and put up about 200 rods of fence on my own land in March 1885. I bought forty acres of land from Neals Johnson for which I gave \$1.25 per acre and I also let him have about 50 or 60 acres of my school land. We cleared about 10 acres of the land I bought of Neals Johnson on the 5<sup>th</sup> of March 1884 2h3n the ice and snow began disappearing. We finished putting in our grain on the 10<sup>th</sup> of April 1884. We raised 582 bushels of wheat and oats all together during the summer of 1884. My boys and I put up about 100 rods of fence for ourselves. In 1885 my boys and I put in about 35 or 36 acres of grain on our own land, and about 8 acres on Allen Forshees. We raised 1,134 bushels grain during this summer. During this summer there was trouble over the water and in the fall of 1885 there was a law suit about the same between Neals Johnson, James E. Peterson and George Brindley defendant and James Foreshee, Bayrd Smith and Rubin Jolley, Plaintiff in which the defendants lost \$150.00 damages and about \$175.00 cost also effecting all the farmers in the district.

In 1887 I went to Caineville and bought 20 acres of land from George W. Carrell and 5 acres off William T. Carrell [my sister's husband] for which I paid \$80.00. I raised about 30 gallons molasses some corn and about 5 tons of Lucerne hay and a little garden stuff this summer at Caineville. I will say that my oldest son George James Pectol and Gertrude Clark [of Koosharem] were married the 10<sup>th</sup> day of May 1888.

Frederick C. Pectol and Ephraim P. Pectol wrote the following:

Spring Creek is a small stream running down from the west mountain past what we called big Black Knoll. Father built a one room log house about one mile southeast of the Black Knoll before he moved the family there. That summer was mostly spent in getting out timber for building

Corrals and stables and a lean-to on the house when not clearing land or tending the small crops we had planted in the spring. We would go down in the bottoms, cut the native grass with a scythe, rake it together with a hand rake and haul it home two miles for the stock during the winter. We only stayed on Spring Creek two summers. It was found there was not sufficient water to insure enough crop for our sustenance, but during the winter of 1881 much suffering and loss was sustained by the livestock in that section as well as elsewhere. The snow fell so deep that cattle could find nothing to eat; even the sage brush was covered and so cold that many cattle froze to death. This was known and called thereafter the 'Hard Winter.'

When the water was taken from us we had to leave Clover Flat. That is the reason I went to Caineville and decided to move there. We were happy in Clover Flat those years. Although we had but little of this world's goods we didn't worry much about it. When we left for Caineville, Wayne County about ninety miles east of Grass Valley, we had to sell all our cattle but one spotted cow. We wintered in Grass Valley in 1887. We were five days on our journey to Caineville. The country over which we traveled was beautiful in most parts but the roads were especially bad from Torrey on the east, exceedingly rough. Often mother would have to hold to the wagon or bows over which the cover was stretched, and many times she and the children would get down and walk over some very bad places. It was through Fruita, a beautiful little vale almost surrounded by ledges, over roads that were rough to Pleasant Creek. In the spring of 1888 on the 19<sup>th</sup> day of May we arrived with most of our effects in Caineville. That summer we rented a farm from John and George Burr. During this summer of 1888 we got out a set of house logs, but did not use them for that purpose. The next spring 1889 we bought the farm and improvements on the place we had rented, then I let George James have the house and farm we bough from the Carrells. In the summer of 1890 we commenced grubbing and improving, sewing Lucern and we raised about 150 gallons of molasses, some corn and 42 bushels of wheat. In 1891 we continued improving building corrals, stables and also bought one set of house logs from Enoch Larson. We paid a cow and \$10.00 cash.

Our first year in Caineville saw another baby born to us. This child was named Jesse LeRoy born 5 Apr 1889.

In 1892 we continued to improve and enlarge our holdings. The Caineville ward of the LDS church was organized under the direction of William H. Seegmiller who was President of the Sevier Stake. Walter E. Hanks was set apart as Bishop with George B. Rust as first councilor and myself as second. I held this position until I moved to Teasdale in 1910. This position afforded me a lot of pleasant work and much satisfaction in knowing that I was engaged in the Lord's

work. I will say that during my whole life since joining the church 14 Jan 1850, I have been active in the church where I have lived. My ordination was by Apostle Francis M. Lyman.

While living in Caineville I was appointed secretary and did service for a number of years. There were numerous floods to which the river was subject during the later part of July, August and September. A dam in the river wouldn't say any longer than from one flood to the next. The canal would often be washed away in place near the river. We herded our stock and grazed them along the river where there grew abundant wild cane and other forage which the cattle would eat as hay was a scarce source of food. This stream from Caineville to the Colorado River is known as the Dirty Devil, a mighty good name for the water in it was dirty and one would think when there was a flood in it that the devil surely was in it the way it tore the banks and washed some of the land away with crops and fruit trees. Our canals would fill up with sand until we were compelled devise what we called sand gates several of them down the ditch for about a half mile. These were placed several feet below the bottom of the ditch and when the hole and ditch above them were full of sand the water master would turn the whole stream out until the sand was washed back into the river. This saved much hard work. We had to scheme plot or plan for our existence. We built a comfortable home and we lived happily. The pleasant memories lasted until 1909 when a disastrous flood came washing much of our crops and fields down the Dirty Devil River [Fremont River], washed out the dam and much of the canal. Repairs were too great and many of the old settlers abandoned the town under the advice of the Wayne Stake Presidency. Some moved to a large farm at Teasdale which the church bought from James Mansfield and divided it up among the people who had lost their homes and sold it to them for cost.

It is with many regrets and many fond remembrances that we leave our homes in Caineville. We had happiness and sadness. Our son Joseph Archie was accidentally shot and killed while playing with one of his cousins on 16 Aug 1896. Leaving Caineville in 1910, we started our life in Teasdale after having lived in Grover one or two years.

It was during this time that mother's health had not been too good and is failing more rapidly. Asthma is the main trouble. She is a wonderful wife and mother. We built a four room home on the lot we bough in Teasdale. William is living with as he did in Caineville and Glenwood. I tried to run the farm and with the help of my son Christian did a fairly good job. I find myself not able to do hard work any more. I do the riding jobs.

[In the 1900 United States Federal Census of Utah George Peter Pectol was living in Caineville, Wayne County, Utah. In the 1910 Federal Census George Peter Pectol was living in Grover, Wayne County, Utah. (Pg 170 A.)]

In the year 1918 my good wife Annina died. It was one of the hardest trials in my life. She was buried in the Teasdale Cemetery. After she died my daughter Dorothy and family came to live with me. She lived with me for two years when she married Heber Petty.

I took a great pride in my team of horses Kit and Bess. When I was unable to do other work I took them on the mower and cut the hay or marked off the grain. With implements I can ride, I can still do a little. I get a lot of pleasure from seeing plants grow. I discontinued farming and rented my farm to Chris.

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After Dorothy left I lived with Chris or Port. They were all very good to me as well as taking Will in and providing a home for him. Having been active in the Black Hawk War, the government granted me a small pension of \$24.00 a month. With it and the rent from the farm I am able to increase my savings a little for the children.

[The 1920 United States Federal Census of Utah lists George Peter Pectol in Moab, Grand County, Utah, (pg 10A ED 80) with his daughter Sarah and her husband Joseph H. Bankhead. George P. Pectol; age 78 years; occupation, none; born in Indiana]

George Peter died 14 Jan 1929 in Teasdale, Wayne County, Utah. He is mentioned in the **LATTER-DY SAINT BIOGRPHICAL ENCYCLOPEDIA**. Pg. 483:

*PECTOL, George Peter, second counselor in the Bishopric of the Caineville Ward (Wayne Stake). Wayne County, Utah, was born Aug 25 1841, in Clark County, Indiana, the son of George Pectol and Sarah Reeser. He immigrated with his parents to Utah in 1850 and was baptized in the Platte River June 29, 1850, by Elijah Everett, while crossing the plains. He located with his parents in Manti and in 1861 became one of the first settlers of St. George where he stayed one year. Prior to this he, together with his father, were called to Dixie to raise cotton, and spent three years on the Heberville farm. After residing in southern Utah, he settled in Glenwood, Sevier County, where he served as a Military man during the Black Hawk war in 1865-1867. He also joined the United Order at Glenwood and remained with the same until the organization broke up. At Glenwood he also acted as assistant superintendent of the Sunday school from its infancy for nine years, and as first counselor in the presidency of an Elders' quorum about five years about 1886 he settled in Caineville, removing to Grover in 1910 and settled in Teasdale in 1912. He was ordained a Deacon in 1855 and a Teacher in 1858, by*



*Robert D. COVINGTON; was ordained an Elder about 1862, by Gustave E. Dodge, and Ordained a High Priest in 1893 by Francis M. Lyman and set apart as second counselor to Bishop Walter I. Hanks of the Caineville Ward. He Held this position until 1910 when the Caineville Ward was disorganized. Prior to this he had been presiding Elder at Caineville for two years. In a secular way Bro. Pectol acted as justice of the peace at Caineville, constable at Glenwood, road supervisor, etc. Otherwise he is a farmer, stock raiser and merchant by avocation. In 1865 (sep 14th) he married Annina C. Peterson (daughter of Jens K. Peterson and Helenec. wyn), who was born July 17, 1850, in Copenhagen, Denmark, and died Dec. 3, 1918, at Teasdale, after bearing her husband thirteen children namely, George J., Sarah C., Franklin, Francis, Frederick C., Lovina L., Epraim P., William W., Dorthea a., Effie M., Joseph A., Tilman R. and Jessie L.*

# Family Group Record

<b>Husband George Peter PECTOL</b>		
Born	25 Aug 1841	Place Clark, Indiana
Chr.	15 Apr 1859	Place
Died	14 Jan 1929	Place Teasdale, Wayne, Utah
Buried	17 Jan 1929	Place Teasdale, Wayne, Utah
Married	14 Sep 1865	Place Glenwood, Sevier, Utah
Husband's father	George PECTOL	
Husband's mother	Sarah REASOR	
<b>Wife Annina Conradina PETERSON</b>		
Born	17 Jul 1850	Place Copenhagen, Cop, Denmark
Died	3 Dec 1918	Place Teasdale, Wayne, Utah
Buried	6 Dec 1918	Place Teasdale, Wayne, Utah
Wife's father		
Wife's mother		
<b>Children</b> List each child in order of birth.		
<b>1 M George James PECTOL</b>		
Born	15 Apr 1867	Place Willow Bend Sevier, Utah
Died	1 Oct 1916	Place
Spouse	Ema Gertrude CLARK	
Married	10 May 1888	Place
<b>2 F Sarah Christina PECTOL</b>		
Born	22 Jan 1869	Place Washington, Washington, Utah
Chr.	14 Mar 1869	Place
Died	8 Nov 1936	Place Moab, Grand, Utah
Buried	10 Nov 1936	Place Moab, Grand, Utah
Spouse	Jospeh Huntsman BANKHEAD	
Married	16 Mar 1892	Place Manti, Sevier, Utah
<b>3 M Franklin PECTOL Twin</b>		
Born	15 Oct 1870	Place Springdale, Kane, Utah
Died	15 Oct 1870	Place
<b>4 F Francis PECTOL (twin)</b>		
Born	15 Oct 1870	Place Springdale, Kane, Utah
Died	15 Oct 1870	Place
<b>5 M Frederick Christian PECTOL</b>		
Born	2 Dec 1871	Place Glenwood, Sevier, Utah
Died	8 Dec 1964	Place Ogden, Weber, Utah
Buried	12 Dec 1964	Place American Fork, Utah, Utah
Spouse	Dorothy Lucinda CARRELL	
Married	16 Jun 1897	Place Glenwood, Sevier, Utah
<b>6 F Lovina Loretta PECTOL</b>		
Born	17 Apr 1873	Place Glenwood, Sevier, Utah
Died	24 Sep 1874	Place
<b>7 M Ephraim Portman PECTOL</b>		
Born	16 May 1875	Place Glenwood, Sevier, Utah
Died	8 Oct 1947	Place Elsinore, Sevier, Utah
Buried	12 Oct 1947	Place Torrey, Wayne, Utah
Spouse	Dorothy Delilah HICKMAN	
Married	21 Jun 1899	Place Manti, Sanpete, Utah
<b>8 M William Wallace PECTOL</b>		
Born	31 Dec 1877	Place Glenwood, Sevier, Utah
Died	8 Oct 1878	Place
<b>9 F Dorothy Amelia PECTOL</b>		
Born	18 Sep 1879	Place Cloverflat, Piute, Utah
Died	16 Mar 1930	Place Salem, Utah, Utah
Buried		Place Upalco, Dchn, Utah

# Family Group Record

<b>Husband</b> <b>George Peter PECTOL</b>	
<b>Wife</b> <b>Annina Conradina PETERSON</b>	
<b>Children</b> List each child in order of birth.	
9	<b>F</b> <b>Dorothy Amelia PECTOL</b>
	Spouse <b>John William CARRELL</b>
	Married <b>13 Apr 1898</b> Place <b>Manti, Sanpete, Utah</b>
10	<b>F</b> <b>Effie May PECTOL</b>
	Born <b>25 Aug 1882</b> Place <b>Clover Flat, Spring Creek, Piute, Utah</b>
	Died <b>23 Apr 1884</b> Place <b>Lea, Wayne, Utah</b>
11	<b>M</b> <b>Joseph Archie PECTOL</b>
	Born <b>24 Mar 1884</b> Place <b>Clover Flat, Spring Creek, Piute, Utah</b>
	Died <b>16 Aug 1896</b> Place <b>Cainesville, Wayne, Utah</b>
12	<b>M</b> <b>Tilman Ray PECTOL</b>
	Born <b>25 Oct 1887</b> Place <b>Clover Flat, Spring Creek, Piute, Utah</b>
	Died <b>5 Feb 1888</b> Place
13	<b>M</b> <b>Jesse LeRoy PECTOL</b>
	Born <b>5 Apr 1889</b> Place <b>Caineville, Wayne, Utah</b>
	Died <b>7 May 1962</b> Place <b>Blue Lake, Humboldt, Colorado</b>
	Buried <b>11 May 1962</b> Place <b>Eureka, Humboldt, Colorado</b>
	Spouse <b>Minnie Alvereta CARRELL</b>
	Married <b>28 Sep 1911</b> Place

# BRIEF SUMMERY OF THE LIFE OF JAMES PECTOL

By Beulah Pectol

So far as I know, there has been no written history of James Pectol. I will therefore write what facts about his life that I have been able to glean from the diary of his father, George Pectol, which has many pages missing, and from all other sources and facts that are available to me.

From George Pectol's diary we learn that he was given a Book of Mormon and after reading it half way through, was convinced that it was true. He decided to go from Madison County, Missouri to Nauvoo, Illinois where he had heard that the Mormons were. He wanted to hear and see for himself. He took his wife, Sarah, with him. They were both baptized while they were there. George was baptized the 29 of March 1846 & Sarah was baptized the next day. This was after many of the Saints had been driven out of Nauvoo.

When they returned home they were badly treated by their friends and neighbors, so they left Madison, County and joined the Saints in Jackson County, Missouri. He mentions that they left in 1846, but does not give a full date. He does not mention how long it took them to get to Jackson, County Missouri.

My reason for mentioning these dates is because some members of the family have James as being born 25 Nov 1846 in Madison County, Missouri. George Pectol had a page in the back of his diary that gave the names and places of the birth of all his children. He had James as being born 25 Nov. 1846, in Jackson County, Missouri. Someone had written over the top of his 6 a 7, which could be right, as they stayed in Jackson County until 1850. They left there when James was 3 or 4 years old.

Golda Busk copied the first hand-written part of George Pectol's diary, which ends 23 March 1858. She makes the statement that she would supply a very brief conclusion to George's life from material she gleaned from the life stories of her father and grand-father as follows:

"It appears that George left his family in Manti to fulfill a mission call to work at the Church Experiment Station in St. George in 1858 raising cotton. On 7 January 1861 his wife died, leaving him with their three youngest boys, William age 11, James age 14, and George Peter age 20."

If James was 14 in 1861, that would agree with the 1847 year of his birth. It is my understanding that George had completed his mission, and had returned home to Manti before his wife's death. Just two months after his wife died, 1 March 1861, he married a widow with 6 children, Sarah Scercey Blazzard, in Sanpete County, Utah. He took her and her 6 children, along with his three boys to Washington, Utah where they made their home. In the book, "Red Hills of November" by Carl Larsen, they are mentioned as being a part of a group of Scandinavian Saints who were called by Brigham Young to come to the Dixie Mission. In the same book he mentions George as being a tombstone cutter. In the Washington Ward Tithing Ledger for 1869, he was given credit for tithing for working on Fort Pierce.



Not very long after they came to Washington, George and his wife separated and they maintained separate homes. James and William lived with their sister, Eunice Brown for a while, but soon moved back with their father. George Peter moved back to Glenwood, Ut.

On the 17 of November 1867, James married his step-sister, Mariam Blazzard. at St. George, Utah. Little else is known about them. There is an entry in the Red Hills of November, about James. which says that James Pectol was associated with Andrew Sorensen who was one of the prominent cattlemen of Southern Utah. They owned an interest in the Parashont range on the Arizona Strip and at the Danish Ranch at the base of the Pine Valley Mountain, until James's death in 1877. James & Mariam owned at least two different homes in Washington that I have seen the deeds to. One was on 1<sup>st</sup> West and the other was the Historical home of Robert Covington, who was the 1<sup>st</sup> Bishop of Washington Ward.

James and Mariam Blazzard Pectol were the parents of four children:  
Sarah Eliza Pectol, born 2 December 1868 in Washington, Utah and died 28 January 1871 at the same place.

James Andrew Pectol, born 25 February 1871 in Washington, Utah. He married Lena Gubler, 31 August 1897 in St. George, Utah. He died 23 March 1942 in St. George, Utah. They had 9 children.

Thomas Pectol born 29 June 1873 in Washington, Utah and died, 11 January 1876.

William Elroy Pectol, born 12 October 1876 in Washington, Utah. He married Nellie Adeline Jolley, 11 July 1899 in Washington, Utah. He died 23 December 1957 in Washington, Utah. They had 11 children.

William Elroy Pectol is the father of my husband, Willard Dwight Pectol. Willard is the 10<sup>th</sup> child born to Roy & Nellie Pectol. He is the only surviving member of their family.

James Pectol died 30 April 1877 in Washington, Utah at age 30. It is unknown what was the cause of his untimely death. We have never even seen a picture of him.

Even though the St. George Temple was opened the same year that James died, Mariam did not choose to be sealed to him. Two years later she married Elijah M. Steers as, his 5<sup>th</sup> polygamous wife. She had her four children sealed to Elijah.

# Family Group Record

<b>Husband James PECTOL</b>		
Born	17 Nov 1846	Place , Madison, Missouri
Died	30 Apr 1877	Place Washington, Washington, Utah
Buried	1 May 1877	Place Washington, Washington, Utah
Married	1867	Place
Husband's father	George PECTOL	
Husband's mother	Sarah REASOR	

<b>Wife Mariam BLAZZARD</b>		
Born	23 Dec 1849	Place Winter Quarters, Indian Territory, Pottawattamie, Iowa
Died	26 Jan 1920	Place Blackfoot, Bingham, Idaho
Buried	Jan 1920	Place Moreland, Bingham, Idaho
Wife's father		
Wife's mother	Sarah (Ms Blazzard) STACEY	

**Children** List each child in order of birth.

1	F	<b>Sarah Eliza PECTOL</b>	
	Born	12 Dec 1868	Place Washington, Washington, Utah
	Died	28 Jan 1871	Place

2	M	<b>James Andrew PECTOL</b>	
	Born	15 Feb 1872	Place Washington, Utah
	Died	23 Mar 1942	Place St. George, Washington, Utah
	Buried	25 Mar 1942	Place St. George, Washington, Utah
	Spouse	Lena Margaret GUBLER	
	Married	31 Aug 1898	Place St. George, Washington, Utah

3	M	<b>Thomas PECTOL</b>	
	Born	29 Jun 1873	Place Washington, Washington, Utah
	Died	11 Jan 1876	Place , Washington, Utah
	Buried		Place Washington Cem., Washington, Washington, Utah

4	M	<b>James Andrew PECTOL</b>	
	Born	5 Jan 1874	Place Washington, Washington, Utah
	Spouse	Lena Margaret GUBLER	
	Married		Place

5	M	<b>William Elroy PECTOL</b>	
	Born	12 Oct 1876	Place Washington, Washington, Utah
	Died	23 Dec 1957	Place Washington, Washington, Utah
	Buried	26 Dec 1957	Place Washington, Washington, Utah
	Spouse	Nellie Adeline JOLLEY	
	Married	11 Jul 1899	Place St George, Washington, Utah

## WILLIAM PECTOL HISTORY

William Pectol was born 1 Apr 1850 in Pottawattamie County, Iowa, the last of George and Sarah Reasor Pectol's children. He was born in Council Bluffs area where the pioneers prepared to continue west to Salt Lake City William's older brother George Peter had promised their mother, before she died, that he would take care of his younger brother. After their father George Pectol married a second time, the brothers had a hard time living with their step mother. Most of William's life was spent near or with his brother George Peter. Following is an entry from "An Enduring Legacy, The Year 1883" Daughters of Utah Pioneers.



### WILLIAM PECTOL

Although settlements in the lower part of Wayne County were small—an average of fifteen to twenty-five families—life was by no means dull or tiresome. Everyone was awake, alert, ready for, and interested in anything that promised fun or excitement. As a child I never recall when some "doin's" were not in the making or going on. We lived across the way from the combined schoolhouse, church and recreational hall and therefore got the benefit of it all.

One memory I'll always retain is that of Bill Pectol, my little dwarf uncle, going by to light the house with the small kerosene lamps, ring the bell and in the winter build fires in the big-bellied cast-iron stove. Dressed in his skimpy, round-tailed grey and white-checked suit, pant legs tight and coming almost to his funny soot-blackened shoe tops, he looked like an elf or dwarf stepped out from a story book. And I remember he walked with a sort of hitch, due to "them doggone corns." His height was four feet then; his weight, one hundred more or less, mostly less. He had bushy overhanging eyebrows, greenish brown eyes, a flat nose, high cheek bones, and if he ever had a full set of teeth I fail to remember them. But withal he was loved by the whole community.

This was Uncle Billy, janitor, floor manager, mail courier, newspaper, unequaled teamster on the horsepower thresher. A very important character and best of all, he arrived on April first. What a trick for fate to play? But how it helped for fun, celebrating his birthday was a ritual for the neighborhood folks.

He was always on time with his duties. "Prompt" was the Caineville slogan in general—Uncle Billy in particular. We would always depend on the first bell one-half hour before time to "take up." Exactly on the dot came the last bell, which was the signal for quietness, for be it church, dance or party, it was always opening with prayer. Everyone obeyed Uncle Billy at the dances, as he was backed up by the people, and that meant the bishop, Walter E. Hanks, who was a runner-up with Brigham Young when it came to organizing, colonizing and leadership.

William Pectol died the same year as his brother George Peter. William always followed his brother including in death in 1929.

**WILLIAM (UNCLE BILLIE) PECTOL**





# Pedigree Chart

**1 George PECTOL**

B: 17 Dec 1805  
 P: ,Sullivan,Tennessee  
 M: 2 Nov 1828  
 P: Greenville,Floyd,Indiana  
 D: 28 Sep 1869  
 P: Washington,Washington,Utah

**Sarah REASOR**

(Spouse of no. 1)

**3 Elizabeth LIDICK**

B: 3 Aug 1780  
 P: St John's Church,AC,Virginia  
 D: 1845  
 P: Floyd County,Indiana

**4 Frederick PECTOL**

B: Abt 1757  
 P: of,,Germany  
 M:  
 P:  
 D:  
 P:

**5 Catharina**

B: Abt 1760  
 P: of,,Germany  
 D:  
 P:

**6 Johann Georg LEIDICH**

B: Abt 1730  
 P: of,,Augusta,Virginia  
 M: Abt 1750  
 P: prob,,Shenandoah,Virginia  
 D:  
 P:

**7 Anna Maria BECK**

B: Abt 1759  
 P: of,,Shenandoah,Virginia  
 D:  
 P:

**8 George Henry PECTOL**

B:  
 P: of Frederick & Berkeley, Virginia  
 M:  
 P:  
 D:  
 P:

9

B:  
 P:  
 D:  
 P:

10

B:  
 P:  
 M:  
 P:  
 D:  
 P:

11

B:  
 P:  
 D:  
 P:

12

B:  
 P:  
 M:  
 P:  
 D:  
 P:

13

B:  
 P:  
 D:  
 P:

**14 Stephan BECK**

B: Bef 1734  
 P: prob,,,Germany  
 M: 5 Feb 1755  
 P: Lancaster,Lancaster County,Pennsylvania  
 D:  
 P:

**15 Anna Catharina STOFFEL**

B: Bef 1737  
 P: of,,Lancaster,Pennsylvania  
 D:  
 P:

Prepared by <b>Alan E. &amp; Lorinda L. Mann</b> 1905 West 4700 South #328 Taylorsville, UT 84118	
Telephone	Date prepared <b>12 Sep 2004</b>

# Family Group Record

<b>Husband George PECTOL</b>		
Born	17 Dec 1805	Place , Sullivan, Tennessee
Died	28 Sep 1869	Place Washington, Washington, Utah
Buried	Sep 1869	Place Washington, Washington, Utah
Married	2 Nov 1828	Place Greenville, Floyd, Indiana
Husband's father	Peter PECTOL	
Husband's mother	Elizabeth LIDICK	
<b>Wife Sarah REASOR</b>		
Born	8 Apr 1810	Place West Shellyville, Shelby, Kentucky
Died	7 Jan 1861	Place Manti, Sanpete, Utah
Buried	Jan 1861	Place Manti, Sanpete, Utah
Wife's father	Frederick REASOR	
Wife's mother	Sarah KESTER	
<b>Children</b> List each child in order of birth.		
1	<b>F Dorothy PECTOL</b>	
Born	8 Oct 1829	Place Greenville, Floyd, Indiana
Died	27 Jul 1917	Place Caineville, Wayne, Utah
Buried		Place Caineville, Wayne, Utah
Spouse	William Thomas CARRELL	
Married	15 Jan 1843	Place , Madison Co. Missouri
2	<b>F Elizabeth PECTOL</b>	
Born	9 Apr 1831	Place Greenville, Clark, Indiana
Died	17 May 1896	Place Springville, Utah, Utah
Buried		Place Springville, Utah, Utah
Spouse	Solomon Cowels CASE	
Married	6 Sep 1851	Place Springville, Utah, Utah
3	<b>F Eliza Ann PECTOL</b>	
Born	18 Nov 1832	Place Greenville, Floyd, Indiana
Died	25 Oct 1911	Place Springville, Utah, Utah
Buried	29 Oct 1911	Place Evergreen Cemete, Springville, Utah, Utah
Spouse	Shepherd Pierce HUTCHINGS	
Married	1 Jan 1850	Place Salt Lake City, Salt Lake, Utah
4	<b>F Eunice PECTOL</b>	
Born	22 Sep 1834	Place Greenville, Clark, Indiana
Died	25 Aug 1913	Place Mt. Carmel, Kane County, Utah
Buried	Aug 1913	Place Orderville, Kane County, Utah
Spouse	Robert H BROWN	
Married	13 Mar 1852	Place manti, Sanpete, Utah
5	<b>F Mary Jane PECTOL</b>	
Born	24 Mar 1836	Place Greenville, Clark, Indiana
Died	17 Oct 1908	Place Sterling, Sanpete, Utah
Buried	22 Oct 1908	Place
Spouse	Daniel Buckley FUNK	
Married	15 Oct 1856	Place Sterling, Sanpete, Utah
6	<b>F Jemima Bell PECTOL</b>	
Born	31 Mar 1839	Place , Clark, Indiana
Died	2 Feb 1927	Place Hurricane, Washington, Utah
Buried		Place Hurricane, Washington, Utah
Spouse	Newman BROWN	
Married	14 May 1857	Place Manti, Sanpete, Utah

# Family Group Record

**Husband**    **George PECTOL**

**Wife**        **Sarah REASOR**

**Children**    List each child in order of birth.

<b>7</b>	<b>M</b>	<b>George Peter PECTOL</b>		
		Born        25 Aug 1841	Place    , Clark, Indiana	
		Chr.        15 Apr 1859	Place	
		Died        14 Jan 1929	Place    Teasdale, Wayne, Utah	
		Buried      17 Jan 1929	Place    Teasdale, Wayne, Utah	
		Spouse	Annina Conradina PETERSON	
		Married    14 Sep 1865	Place    Glenwood, Sevier, Utah	
<b>8</b>	<b>M</b>	<b>James PECTOL</b>		
		Born        17 Nov 1846	Place    , Madison, Missouri	
		Died        30 Apr 1877	Place    Washington, Washington, Utah	
		Buried      1 May 1877	Place    Washington, Washington, Utah	
		Spouse	Mariam BLAZZARD	
		Married    1867	Place	
<b>9</b>	<b>M</b>	<b>William PECTOL</b>		
		Born        1 Apr 1850	Place    , Pottawattamie, Iowa	
		Died        1 Oct 1929	Place	

# Family Group Record

<b>Husband Peter PECTOL</b>		
Born	Abt 1770	Place Maryland or Virginia
Died	6 Sep 1846	Place Clark or Floyd County, Indiana
Married		Place
Husband's father	Frederick PECTOL	
Husband's mother	Catharina	
<b>Wife Elizabeth LIDICK</b>		
Born	3 Aug 1780	Place St John's Church, Augusta County, Virginia
Died	1845	Place Floyd County, Indiana
Wife's father	Johann Georg LEIDICH	
Wife's mother	Anna Maria BECK	
<b>Children</b> List each child in order of birth.		
<b>1 M George PECTOL</b>		
Born	17 Dec 1805	Place , Sullivan, Tennessee
Died	28 Sep 1869	Place Washington, Washington, Utah
Buried	Sep 1869	Place Washington, Washington, Utah
Spouse	Sarah REASOR	
Married	2 Nov 1828	Place Greenville, Floyd, Indiana
<b>2 F Mary PECTOL</b>		
Born	26 Apr 1807	Place , Sullivan, Tennessee
Died	3 May 1883	Place St Genevieve County, Missouri
Spouse	William Morgan SMITH	
Married	13 Jul 1828	Place , Floyd, Indiana
<b>3 M Frederick PECTOL</b>		
Born	1809	Place , Sullivan, Tennessee
Spouse	Elizabeth COLLINS	
Married	15 Mar 1834	Place Breckinridge, Kentucky
<b>4 M Isaac PECTOL</b>		
Born	1811	Place , Sullivan, Tennessee
Died	Bef 1845	Place Floyd County, Indiana
Spouse	Cynthia Ann REASOR	
Married	19 Feb 1835	Place , Floyd, Indiana
<b>5 F Margaret PECTOL</b>		
Born	1813	Place , Sullivan, Tennessee
Died	Bef 1870	Place
Spouse	Rezin Davis FOWLER	
Married	6 Sep 1834	Place , Floyd, Indiana
<b>6 M Robert Henry PECTOL</b>		
Born	1815	Place , Sullivan, Tennessee
Spouse	Margaret JOHNSON	
Married	14 Feb 1837	Place , Floyd, Indiana
<b>7 M Richard PECTOL</b>		
Born	Abt 1817	Place , Sullivan, Tennessee
Died		Place Infant
<b>8 F Elizabeth PECTOL</b>		
Born	2 Sep 1820	Place , Sullivan, Tennessee
Died	12 Feb 1877	Place Spencer County, Indiana
Buried		Place Mt Zion Cemetery, Spencer County, Indiana
Spouse	John WHITE	
Married	14 Oct 1838	Place , Clark, Indiana



## TIMELINE FOR PETER PECTOL

- 1786 --- Botetourt, Virginia, voted in the first election in the area.  
1800 --- Washington County, Virginia Served in 70th Reg.  
1803 --- Washington County, Virginia Served in the 2nd Battalion under Talbert.  
27 Jul 1805 --- Sullivan County, Tennessee Land Record -- Witness to Frederick Pectol [brother] on Reedy Creek.  
17 Feb 1807 --- Sullivan County, Tennessee Land Record -- Bought land from James Cain for \$134.  
16 May 1808 --- Sullivan County, Tennessee Land Record -- Witnessed land record to James Jett & John Farr.  
20 May 1811 --- Sullivan County, Tennessee Land Record -- Bought land from George Lydicker on Fall Creek.  
1820 --- Harrison County, Indiana -- Listed in 1820 Federal Census  
1830 --- Floyd County, Indiana -- Listed in 1830 Federal Census  
1835 --- Floyd County, Indiana -- Appointed guardian to Robert Shaw's children.  
3 Jul 1837 --- Floyd County, Indiana Land Record -- Sell 100 acres for \$1000.  
27 Feb 1839 -- Floyd County, Indiana Land Record -- Sell a parcel of land to Joseph Bowens.  
1840 --- Floyd County, Indiana -- Listed in 1840 Federal Census

A Seed-Bed of the Republic by Robert Douthat Stoner [975.583 H2s]  
Peter Pickett [Pectol] is listed in a study of the pioneers in the southern valley of Virginia. [His father Frederick Pightal is also listed.]

The Militia of Washington County, Virginia, Militia Men 1798-1835 [975.5725 M2c, pg 131]

The militia system, the concept of a militarily armed and trained citizenry, existed in Virginia for over 250 years. During this period all free, white males, except millers, ministers and a few other persons were required to be enrolled for most of their adult lives in the militia company in the bounds of which they resided, and were required to provide themselves with a serviceable gun and other accouterments.

Peter Pectol is listed with the 70th Regiment in 1800; Talbert's Company, 2nd Battalion, 1803.

Deed of Warranty [film 972706, pg 824]  
John Pitcher to Frederick Pectole [Peter's brother]  
27 Jul 1805  
Witnessed by Peter Pectol  
Registered 8 Jul 1807

Deed of Warranty [film 972706, Vol. 5, pg 18]  
James Kane to Peter Pectol  
17 Feb 1807  
Consideration: A valuable consideration  
Amount of: 134 acres  
Location: Sullivan County, Tennessee. Lying on waters of Fall Creek, crossing wagonroad, corner of George Lydicks. [Peter's brother-in-law]  
Witnessed: John Jennings, George Roller  
Acknowledged by James Kain  
Registered : 7 Jul 1807

Deed of Warranty [film 972707, pg 140]  
Peter Pectol to George Lydicher [brother-in-law]  
Consideration: \$480.00  
Amount of Land: 134 acres  
Location: Sullivan County, Tennessee  
Description: A tract of land on the waters of Fall Creek, on a conditional line of John McDonald and James Anderson.  
Wit: John Jennings, George Roller  
Acknowledged by Peter Pectol, Sullivan County, Tennessee, May, 1811.  
Test: Mattw. Rhea, C.S.C.

1820 Federal Census of Harrison County, Indiana [Ancestry.com, image 76, pg 650]  
Peter Pectol; 2 males under ten; 2 males between 10-16; 1 male 46 and over  
2 females under ten; 1 female between 10-16; 1 female between 26 and 46; Industry was agriculture.

1830 Federal Census of Floyd County, Indiana [Ancestry.com, image 642, pg 346]  
Peter Pectol; 1 male between 10-15; 1 male between 15-20; 1 male between 20-30; 1 male between 50-60  
1 female between 5-10; 1 female between 10-15; 1 female between 40-50

Probate Records, Floyd County, Indiana [Book A 1830-1837, pg 71-105; FHL film 50421]  
Peter Pectol was appointed guardian of DUNCAN EDDLETON SHAW age 13 years on 6 Jun 1835 ROBERT ANDERSON SHAW age 12 years on 4 Feb 1835 minor heirs of ROBERT SHAW, deceased.

Floyd County, Indiana Deeds [Book 1, pg 221]  
3 Jul 1837  
Peter Pectol and his wife Elizabeth of the county of Floyd sell for the sum of \$1,000, one hundred acres of the n.w. 1/4 of section 15 township 2 range 5.  
Signed Peter Pectol  
Elizabeth made her mark

Floyd County, Indiana Deeds [Book 32, pg 177]  
27 Feb 1839  
Peter Pectol and Elizabeth his wife this 27 Feb 1839 of Washington county sell to Joseph Bowens of Clark Co. for the sum of \$205 a parcel of land lying and being in Clarks grant in Clarks Co. and being part of #70 in Clarks grant in Clarks Co. beginning at the Smith corner of the for said number and east to #69 in said grant running thence with the original line dividing #52270 in the said grant north 48 degrees, 14 1/2 degrees then 14 1/2 poles to a stake in the original line of dividing containing one acre of land.  
Signed Peter Pectol  
Elizabeth made her mark

# Family Group Record

<b>Husband Frederick PECTOL</b>		
Born	Abt 1757	Place of , Germany
Married		Place
Husband's father	George Henry PECTOL	
Husband's mother		
<b>Wife Catharina</b>		
Born	Abt 1760	Place of , Germany
Wife's father		
Wife's mother		
<b>Children</b> List each child in order of birth.		
<b>1 F Barbara PECTOL</b>		
Born	1774	Place of, Washington, Virginia
Died	14 Dec 1849	Place Nr Pikeville, Bledsoe, Tennessee
Buried		Place Lone Cedar Cemetery, Waldens Ridge, Bledsoe, Tennessee
Spouse	Charles T. THURMAN	
Married	29 Jul 1790	Place Washington County, Virginia
<b>2 F Catherine PEIGHTOL</b>		
Born		Place of, Botetourt, Virginia
Spouse	Jacob HANES	
Married	14 Jan 1790	Place Botetourt, Virginia
<b>3 F Mary (Polly) PECTOL</b>		
Born	Abt 1776	Place of, Washington, Virginia
Died	1827	Place , Rhea, Tennessee
Buried		Place Family Cemetery Plantation, Rhea, Tennessee
Spouse	John SHOON	
Married	3 Apr 1794	Place Washington County, Virginia
<b>4 M Henry PECTOL</b>		
Died	Bef 26 Feb 1836	Place , Sullivan, Tennessee
Spouse	Polly	
Married		Place
<b>5 M Peter PECTOL</b>		
Born	Abt 1770	Place Maryland or Virginia
Died	6 Sep 1846	Place Clark or Floyd County, Indiana
Spouse	Elizabeth LIDICK	
Married		Place
<b>6 M John PECTOL</b>		
Born	Abt 1778	Place of, Washington, Virginia
Spouse	Hannah COLE	
Married	29 Mar 1805	Place Washington, Virginia
<b>7 M Frederick PECTOL</b>		
Born	23 May 1780	Place , Maryland
Died	23 Jun 1861	Place , Sullivan, Tennessee
Spouse	Elizabeth MAGGART	
Married	15 Feb 1807	Place , Sullivan, Tennessee
<b>8 F Elizabeth (Betsy) PECTOL</b>		
Born	30 Jun 1785	Place , , Virginia
Died	30 Jun 1846	Place , Montgomery, Virginia
Spouse	Nathan WORLEY	
Married	14 Dec 1806	Place , Montgomery, Virginia
<b>9 F Margaret PECTOL</b>		
Born	5 Nov 1785	Place of, Washington, Virginia
Died	31 Aug 1856	Place
Spouse	Thomas VAUGHN	
Married	26 Nov 1809	Place Washington, Virginia

## FREDERICK PECTOL

Frederick Pectol (Pechtal, Pectal, Pecktal, Peightol, Pechtol, Picktal and other name variations starting with a B) would be listed as a Palatinate because that is a word that describes either an area in Germany or describes the German people who came to the colonies during the early eighteenth through the early nineteenth century. Frederick's father, George Henry Pectol rented land in Frederick County, Virginia, that later became part of Berkeley County, from Lord Fairfax who owned Virginia during the early eighteenth century. In a later land record, Frederick was listed as heir by law to George Henry. Frederick with his wife Catherine signed their names as Frederick and Catherine Bagtol. In the document, the name was listed as Pechtol. Frederick Pectol moved from Berkeley County, Virginia to Botetourt County following the migration of many Palatines of that time period. He was either a member of the Lutheran or Reformed Church.

1778-1782 --- Berkeley, Virginia -- Land Record

1780-1784 -- *A Seed-bed of the Republic* by Robert Douthat Stoner [975.583 H2s, pg 143]

People furnishing materials or service in war report for Revolutionary War: Frederick Pightal is listed.

1782 -- *Revolutionary Records of Botetourt County, Virginia*

"At a meeting of the field officers this thirty first of August, 1782, for the county of Botetourt, for the purpose of carrying into \_\_\_\_ this state's quota of Troops to serve the United States Army for the Term of three years or during the War present:

Frederick Brightold served under Captain May in the 53rd District.

1784-1786 -- *Botetourt County, Virginia, Its Men, 1780-1786* by Charles Burton [975.5 A1 #70]

Frederick Pectol served in the 40th Company under James Robinson in 1784.

He served in the 37th Company under Mills during 1785-1786.

1785 -- *Botetourt County, Virginia, 1785 Enumeration* by Charles T. Burton [9975.5 ]

Frederick Pecktil is enumerated in Botetourt County in 1785 having a household of ten. [He probably had eight children living at home.] He didn't own a horse or a house. He was renting his land.

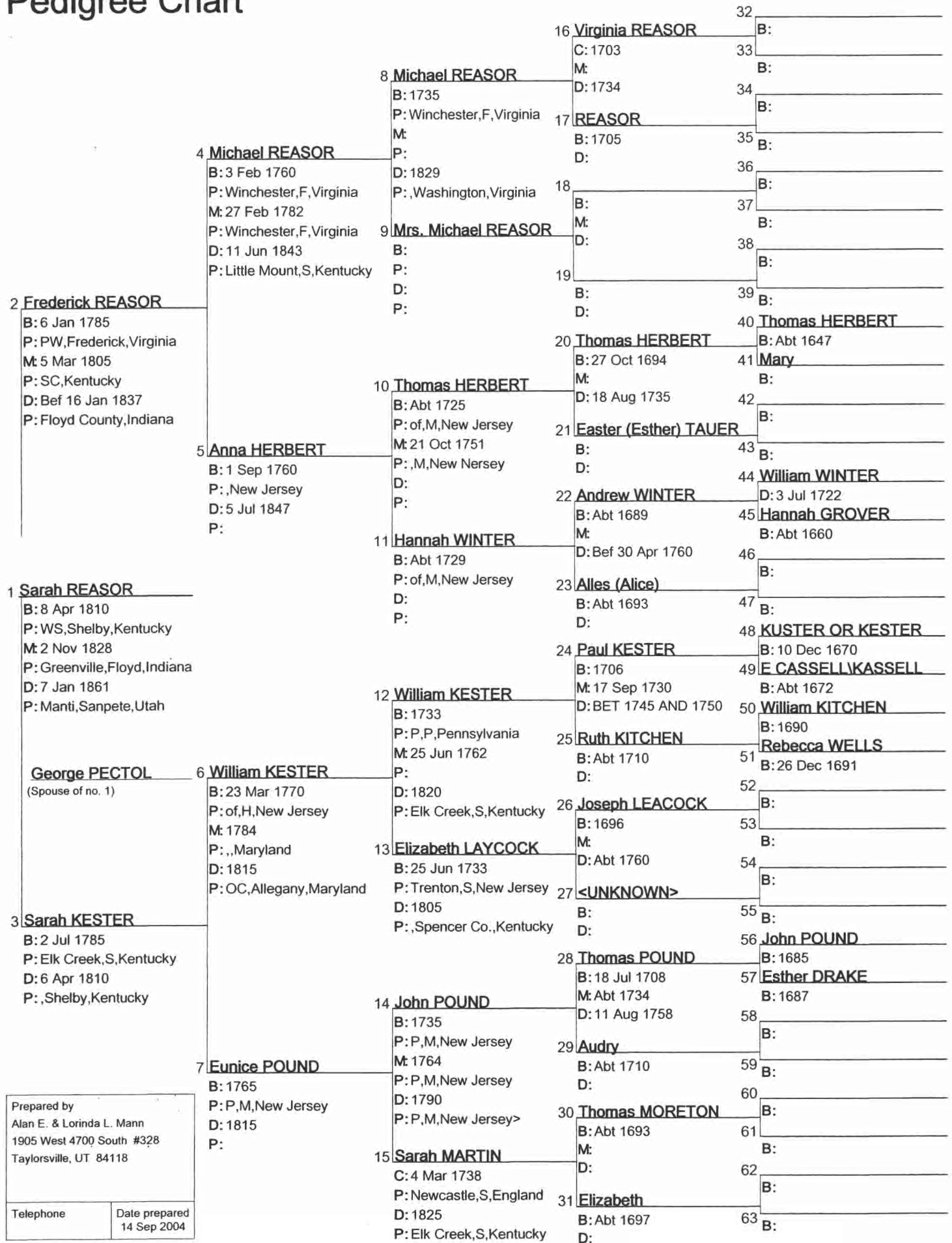
14 Dec 1806 -- Listed as parent of Elizabeth Pectol in marriage record in Montgomery County, Virginia.



# Family Group Record

<b>Husband</b> <b>Johann Georg LEIDICH</b>		
Born	Abt 1730	Place of . . Augusta, Virginia
Married	Abt 1750	Place prob. . Shenandoah, Virginia
Husband's father		
Husband's mother		
<b>Wife</b> <b>Anna Maria BECK</b>		
Born	Abt 1759	Place of . . Shenandoah, Virginia
Wife's father        Stephan BECK		
Wife's mother        Anna Catharina STOFFEL		
<b>Children</b> List each child in order of birth.		
<b>1 F Catharina LIDICK</b>		
Born	Abt 1779	Place . . Shenandoah, Virginia
Spouse                John HEDERICK		
Married	24 Nov 1800	Place . . Augusta, Virginia
<b>2 F Elizabeth LIDICK</b>		
Born	3 Aug 1780	Place St John's Church, Augusta County, Virginia
Died	1845	Place Floyd County, Indiana
Spouse                Peter PECTOL		
Married		Place
<b>3 M Johann Georg LIDICK (LIDIKAY)</b>		
Born	30 Sep 1783	Place St John's Church, Augusta County, Virginia
Died	11 Apr 1835	Place . . Floyd, Indiana
Spouse                Sarah YENOWINE		
Married	Abt 1807	Place Sullivan County, Tennessee
<b>4 F Anna Maria LIDICK</b>		
Born	14 Feb 1786	Place St John's Church, Augusta County, Virginia
<b>5 F Anna Susana LIDICK</b>		
Born	22 Oct 1788	Place St John's Church, Augusta County, Virginia
<b>6 M Johannes LEIDICK</b>		
Born	5 Apr 1795	Place . . Augusta, Virginia

# Pedigree Chart



Prepared by  
 Alan E. & Lorinda L. Mann  
 1905 West 4700 South #328  
 Taylorsville, UT 84118

Telephone: \_\_\_\_\_ Date prepared: 14 Sep 2004

# Family Group Record

<b>Husband Frederick REASOR</b>		
Born	6 Jan 1785	Place prob Winchester, Frederick, Virginia
Died	Bef 16 Jan 1837	Place Floyd County, Indiana
Married	5 Mar 1805	Place Shelby County, Kentucky
Husband's father	Michael REASOR	
Husband's mother	Anna HERBERT	

<b>Wife Sarah KESTER</b>		
Born	2 Jul 1785	Place Elk Creek, Spencer, Kentucky
Died	6 Apr 1810	Place , Shelby, Kentucky
Wife's father	William KESTER	
Wife's mother	Eunice POUND	

**Children** List each child in order of birth.

1	F	<b>Eunice REASOR</b>	
	Born	4 Mar 1808	Place West Shellyville, Shelby, Kentucky
	Died	7 Jan 1861	Place Manti, Sanpete, Utah
	Spouse	James Polly BROWN	
	Married	18 Apr 1826	Place Floyd County, Indiana
2	F	<b>Sarah REASOR</b>	
	Born	8 Apr 1810	Place West Shellyville, Shelby, Kentucky
	Died	7 Jan 1861	Place Manti, Sanpete, Utah
	Buried	Jan 1861	Place Manti, Sanpete, Utah
	Spouse	George PECTOL	
	Married	2 Nov 1828	Place Greenville, Floyd, Indiana

## The Early history of the Reasor family

**Sarah Reasor Pectol**<sup>1</sup> was born 8 April 1810 in West Shellyville, Shelby, Kentucky. Her parents were Frederick Reasor, born 6 January 1785, in Winchester, Frederick, Virginia, and Sarah Kester born 2 July 1785, in Elk Creek, Spencer County, Kentucky. This is a summary of her ancestry.

**Frederick Reasor**<sup>2</sup> was the father of Sarah Reasor Pectol. Frederick was the 2<sup>nd</sup> son in a family of 11 children. His father was Michael Reasor, his mother Anna Herbert. He was born 6 January 1785, in Winchester, Frederick County, Virginia. He came with his parents to Little Mount, Spencer County, Kentucky in 1797.

He married **Sarah Kester**<sup>3</sup>, 5 March 1805, in Spencer County, Kentucky the certificate was filed 7 March 1805. Sarah Kester was born 2 July 1785 in Maryland, the daughter of William Kester and Eunice Pound. She was the eldest of 11 children they resided in Shelby County, Kentucky. They were the parents of Eunice and Sarah; she died in 1810, after giving birth to her 2<sup>nd</sup> daughter, Sarah Reasor (Pectol).

George married a 2<sup>nd</sup> time to Dorothy Smith, daughter of Reuben and Dorothy Smith, on 28 August 1810. Reuben Smith was a Baptist Minister. Dorothy raised Sarah and Eunice as her own, and had 8 more children.

In Kentucky, Frederick was given a license to preach which reads as follows: "Shelby County, the Baptist Church at Little Mount, holding to the Doctrine of election, Final Perseverance of the Saints, Etc... To All Whom It May Concern, Know Ye: That our beloved brother, Frederick Reasor, is a member in full fellowship with us and has full liberty to exercise his preaching gift where and when God, in his providence, may direct him. Done by order of the Church at her September meeting 1820" Thomas Martin C.L.M.C.

Endorsed on back "Bro. Frederick Reasor's License." A few years later, we find him in Floyd County, Indiana still following his profession, as he is spoken of as a "hard-shelled" Baptist Minister. He performed the marriage ceremony for a number of his children and relatives, including Sarah Reasor and George Pectol. He must have been well fixed financially, judging from the contents of his will. A Will shows he died in Floyd County, Indiana. The Will was recorded, "before 16 January 1837," and it was probated in 1838. The Will was produced in court<sup>4</sup> by Smith Reasor, a son, it reads as

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<sup>1</sup> Sarah Reasor Pectol born 8 April 1810, West Shellyville, Shelby County, Kentucky; died 7 January 1861, Manti, Sanpete County, Utah, 50 years old.

<sup>2</sup> "Michael Reasor and Anna Herbert Descendants" Compiled by Eunice Ann Cox Herbert; 1968. Related Families of Brown, Pectol, Galloway, Scott, Razor, and McCutcheon. This book gives the genealogy of the Reasors, and their descendants.

<sup>3</sup> Sarah Kester born 2 July 1785, in Elk Creek, Spencer County, Kentucky; died after the birth of her 2<sup>nd</sup> daughter in 1810, in Shelby County, Kentucky.

<sup>4</sup> Will recorded 16 January 1837, in Deed Book K; p. 315; probated 1838; Order Book of date 1838-1846. Michael Reasor and Anna Herbert Descendants, Compiled by Eunice Ann Cox Herbert; page 394.



follows: "This, the last will and testament of Frederick Reasor, known to be in the enjoyment of good health—son, Wm. Reasor, to have and enjoy amount I have given him and one horse and bridle; my daughter Eunice Brown, to have and enjoy \$123; my daughter Sarah Pectol, to have and enjoy \$90; my daughter Sinthiann, (Cynthia Ann) to have and enjoy \$100; my daughter Eliza Ann to have and enjoy \$100; my daughter Mary Ann to have and enjoy \$100; my daughters, Elizabeth T., Amy M. and Ruth C, each \$100 in property when they become of age. Residue of my estate to go to my wife, Dorothy, so long as she remains my widow. When she ceases to be my widow, the property is to be sold and divided as the law directs, giving to each daughter \$400, including what they already have." Signed and sealed in the presence of Reuben C. Smith and Morgan Smith. Frederick Reasor.

**Michael Reasor (Jr.)**<sup>5</sup> was the father of Fredrick Reasor, and the grandfather of Sarah Reasor Pectol. He was born February 3, 1760, in Winchester, Virginia, (the son of Michael Sr.)

As a young man he volunteered his services in the U.S. Army. He enlisted as fifer May 1, 1777, under Col. Kennedy in the company commanded by Capt. Gilkason, in George Washington's Army. He was discharged and went back to Winchester, Virginia.

"Michael Reasor and his brother Frederick had a ship fitted out and sailed to Germany, where they obtained a cargo of one half million dollars worth of leather goods for the Revolutionary army. Upon their return voyage a violent storm arose, the ship and cargo were lost at sea. The Reasor brothers and their sailors were rescued by a Scotch vessel and taken to Philadelphia, Penn., where they landed without a dollar."<sup>6</sup> The brother's ship and its cargo were abandoned to the waves of the ocean.

Michael Reasor (Jr.) re-enlisted in the Revolutionary war under George Washington at Winchester, Virginia, in April 1781, in Captain William Frost's Virginia Company. He was present when Cornwallis surrendered his sword to George Washington,<sup>7</sup> under General Muchlenburg and Gen. DeMarcus, now known as Gen. LaFayette. He was discharged from his volunteer services, the second time in 1781.

Soon after Michael (Jr.) was discharged he met and married Anna Herbert<sup>8</sup> an English Lady of Virginia. They were married 27 February 1782. They resided in Winchester, Virginia until 1797. They were the parents of 11 children. They left Virginia with their seven children and moved to Little Mount, Spencer County, Kentucky where four more children were born.

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<sup>5</sup> "A History of the Michael Reasor & Allied Families," by Judge, F. Hiner Dale, Guymon, Oklahoma; 1941.

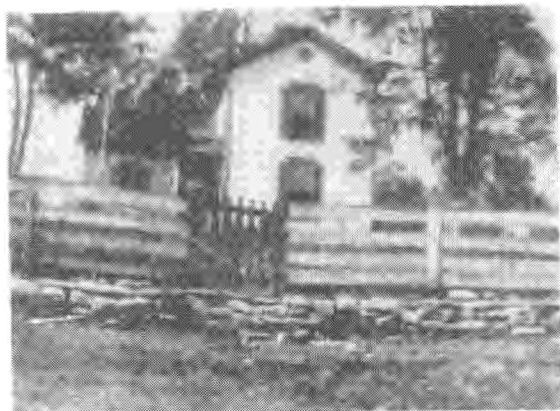
<sup>6</sup> An incident in the life of Michael and his Brother Frederick taken from the old Family Bible of Reuben Reasor and copied by his grand niece. Cammie Holt Hammond

<sup>7</sup> According to the Pension record of Michael Reasor he was born 3 February 1760 Winchester, Virginia.

<sup>8</sup> Anna Herbert born 1 September 1760, in New Jersey; died 5 July 1847, in Little Mount, Spencer County, Kentucky.

By reason of Michael's services in the Revolutionary War he received a pension, and for his services was given a warrant for Fifty acres of land in Virginia. He was granted a pension of sixty dollars per year. His pension was discontinued on March 4, 1843 for the reason that he had acquired land to such an extent that under the law a pension could no longer be paid on his application S. 16514 dated Sept. 10, 1832, which became effective as of March 4, 1831. His pension certificate was numbered 6580.

All of his male descendants are eligible for membership in that patriotic society known as the "Sons of the American Revolution" and all his female descendants are eligible for membership in the "Daughters of the American Revolution."



The home of Michael Reasor and his wife, Anna Herbert Reasor, at Little Mount, Kentucky, where they resided until death.



The Cemetery in Little Mount, Kentucky

Michael Reasor died 11 July 1843. His wife Anna died 5 July 1847 both are buried side by side in Little Mount Cemetery. Their home still stands (19 at Little Mount, Kentucky).

Michael Reasor estate<sup>9</sup> gives a settlement of his property, with receipts from the heirs. The heirs who signed receipts are as follows. James Brown, Eunice Brown, George Pectol, Sarah Pectol, Sinthy Ann (Cynthia) Pectol, Wm. Budd, Eliza Budd, Smith Reasor, William Reasor, Elizabeth Cronk, Mary Ann Lewis, Ann Moore and Ruth Willis all heirs of Frederick Reasor, John Galloway, Hannah Galloway, Daniel Reasor, Frederick Razor, Elizabeth Razor, Wm. H. Reasor, John Scott. Anna Scott, Harmon Scott Margaret Scott, Samuel McCutcheon, Sarah McCutcheon. In the settlement of the estate, William H. Reasor (Dr.) received \$82.50, for medical services rendered his father and his father's family. There was no Will and the estate was closed in 1848, by Josiah Reasor, a son Administrator.

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<sup>9</sup> In will Book B., page 449 at Taylorsville, Kentucky is given the settlement of the Michael Reasor estate with receipts from the heirs.

Through the efforts of Eva Reasor Douglas<sup>10</sup> the Quartermaster's Corps Memorial Division of the U.S. Army placed a beautiful marker at Little Mount Cemetery, Spencer County, Kentucky, in memory of Michael Reasor our Revolutionary War Patriot on the 200<sup>th</sup> anniversary of his birth. This is a picture of the Cemetery and headstone, where Michael Reasor was buried. His wife Anna Herbert's headstone was not found.



**Michael Reasor (Sr.)**<sup>11</sup> We glean from searching the Virginia records that on 3 October 1765 gave his age as 30 years and upward which would give his birth about 1735. He said he lived in Winchester, Frederick County, Virginia. He is listed in W. A. Crozier's Virginia Soldiers of Colonial Wars as being in Dunmore's War.

Michael was of an adventurous nature and served in Dunmore's war in 1774. He volunteered his services in the U.S. Army, and served in the Revolutionary War.<sup>12</sup> For his service in this war, Michael Reasor, Sr. received a warrant for fifty acres of land in Virginia. Michael Reasor, Sr., lived at Winchester, Frederick County, Virginia. From there he moved to Augusta County, thence to Washington County, where he took up 112 acres of land on O'Possum Creek. On April 29, 1777, Michael Reasor, Sr., was appointed administer of the estate of John Sex in Washington County, Virginia.

Family and official records tell little of the life of Michael Reasor Sr., only two sons are mentioned, Michael and Frederick. Michael Reasor (Sr.) lived with George Reasor at time of his death. Michael Reasor was 94 years old when he died, about 1824, in Washington Co., Virginia.<sup>13</sup>

**Virginia Reasor**<sup>14</sup> was the father of Michael Reasor Sr. His ancestry is still in question. Family researchers are working on proving his line.

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<sup>10</sup> , p. 478 in 1960

<sup>11</sup> Michael Reasor born in 1735, Winchester, Frederick County, Virginia; died in 1829 inn Washington County, Virginia.

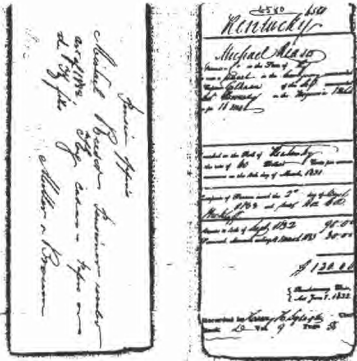
<sup>12</sup> Lord Dunmore, born in Scotland in 1732, had come to the colonies and had been named Governor of New York in 1770. In 1774, he was made Governor of Virginia and in 1774, he led a campaign against the Ohio Indians. This campaign is known in history as Dunmore's War.

<sup>13</sup> Parts of this history were taken from the family Bible in the William E. Redman home, Bartlesville, Oklahoma.

<sup>14</sup> Virginia Reasor, born about 1715, probably in Virginia.

Michael Reasor

The following is a declaration for Michael Reasor, born 3 February 1760 in Winchester, Virginia, a Revolutionary War veteran.



---

State of Kentucky

Spencer County

On this Tenth day of September in the Year of our Lord One Thousand Eight Hundred and Thirty Two, personally appeared in open court before John Horton, Thomas Delmonico, Stilwell Heady, Thomas Barker, George Collins, Jessie Cruino, Humphrey May, James H. Brown, William Burnett and Zachariah Terrell, who comprise the County Court of Spencer County, now sitting, Michael Reasor a resident of the State of Kentucky and in the County of Spencer, was age Seventy Two Years on the 3<sup>rd</sup> day of February 1832, who being first duly sworn according to law, doth On his Oath make the following Declaration in Order to obtain the benefit of the Act of Congress passed June 7<sup>th</sup> 1832.

The aforesaid Michael Reasor states that he entered the service of the United States under the following named officers and served as herein after stated. He states that he entered the service under Colonel Kenedy who lives in Winchester in the State of Virginia, that he was attached to Captain Gilkason's company whose Lieutenant's name was Godlow Herschellbury a Dutch name, and the name of the Ensign (was) Jenkins. He acted as the Fifer to said Gilkason's Company. He states that he entered the service about the first of May in the year 1777 to the best of his recollection. He states that he quit the service in the early part of the year 1779. The precise time he does not recollect. He obtained a discharge at the time he quit the service but has long since lost it which would have shown the precise time. He states that he entered the service again in the year 1781, sometime in the Month of April. The names of the field officers are as follows, General Mullenburgh and General De Marcus as he was then called but now known by the name of General Lafayette. Major Rencher who was Brigader Major and Major Helm. The captain's name was William Frost, Lieutenant's name Lindsey



and Ensign Leaburn, And that he left the service sometime in the first of September. He states that he was not in any actual engagements during his two terms of service. He states that he lived in the town of Winchester, Frederick County in the state of Virginia when he entered the service under Captain Gilkason and Colonel Kenedy who (are) now both residents of the same Town, County and State. He states that he lived in the above named Town, County and State where he entered the service in 1787 under Genl. Mulenburgh, Genl. De Marcus (alias) Layfaette and other officers as above stated. He states that he was a Volunteer in both instances and terms of service, that he was in no Battle actually engaged. He states in the first tour he marched from Winchester to Frederick Town in the State of Maryland, from there to Little York in the State of Pennsylvania, from Little York to Lancaster and from there to Philadelphia at which last named place he was discharged. He states in the second tour he marched from Winchester to Fredericksburgh in Virginia and from there to Richmond in the same state. From there to a place called Stellow Swamp where he joined the Main Army which was commanded by General Mulenburgh and De Marcus (alias) Layfaette, from there he retreated before the Army of Lord Corn Wallace to the waters of the Potomac River where he joined Genl. Wayne's Army. After he joined Wayne's Army, which was in the state of Virginia, he marched for the purpose of coming in actual engagement with Corn Wallace. Corn Wallace retreated and we pursued him below Richmond and was there discharged. He states that he has no documentary Evidence by which he can positively show his Terms of service. He obtained Discharges each time he left the service but has lost them many years since. That he knows of no person whose Testimony he can procure who can testify to his service. He the (applicant) Reasor hereby relinquishes every Claim whatever to a pension or annuity except the present and declares that his name is not on another pension roll of the agency of any state.

Sworn to and subscribed the day and year aforesaid.

Michael Reasor

State of Kentucky

Spencer County

Mr. William Stout and Phillip Taylor, Clergyman residing in the County of Spencer do hereby certify that we are well acquainted with Michael Reasor who has subscribed and sworn to the above declaration that we believe him to be seventy two years of age, that he is reputed and believed in the neighborhood where he resides to have been a soldier of the revolution and that we concur in that opinion.

Sworn and subscribed this day 1 year aforesaid.

O Wm. Stout

Philip W. Taylor

And the Said Courts do hereby declare their opinion of the investigation of the matter and after putting the investigation prescribed by the War Department, that the above named applicant was a revolutionary Soldier and Served his state. And the Court further certifies that it appears to them that William Stout who has signed the preceding certificate is a clergyman resident in the County of Spencer and that Philip W. Taylor

who has also signed the same is a clergyman in the County of Spencer and that their statement is entitled to credit.

I Raphael Lancaster Clerk of the County Court of the County of Spencer in the State of Kentucky do hereby certify that the foregoing contains the original proceedings of the said Court in the matter of the application of Michael Reasor for a pension.

In testimony where of I have here unto set my hand, seal of the County Court Office this 10<sup>th</sup> Day of September 1833. In the 41<sup>st</sup> year of the Commonwealth.

Raphael Lancaster, Clk  
Spencer Cty Cl

1. This statement appears in the pension file but is not signed by the writer: "I would advise him to apply to G. C. Brewer, Esq. Register of the Land Office at Annapolis, Md., who may furnish him with proof of service."

2. Note: In most cases the original spelling, punctuation and grammar have been retained for the integrity of the document. For example many words are capitalized according to the style of the time and/or the writer. Names such as Cornwallis and Lafayette appear to have been spelled phonetically as Corn Wallace and Layfaette. Any punctuation changes were made for clarity. The words in parentheses are inserted for clarity except for (alias) which appears in the original document in reference to Layfaette.

This is possibly Michael Reasor's signature, from the Declaration.

GENERAL SERVICES ADMINISTRATION NATIONAL ARCHIVES AND RECORDS SERVICE		DO NOT WRITE IN THIS SPACE	
ORDER FOR PHOTOCOPIES CONCERNING VETERAN (See reverse for explanation)		158684-1826	
NAME OF VETERAN Michael Reasor		DATE OF BIRTH 5/16/54	
INSTRUCTIONS			
1. FILL OUT THIS FORM AS FULLY AS YOU CAN. You may not have all the information called for by the form, but please use what you have. Use the general reference of the same name. Use your information you are able to give the number will be the standard of a successful search to our records.			
2. Use a separate form for each veteran.			
3. Enclose one dollar, preferably a money order or check payable to GENERAL SERVICES ADMINISTRATION.			
4. Mail completed form with remittance to: General Services Administration National Archives and Records Service The National Archives Building Washington, D. C.			
IDENTIFICATION OF VETERAN			
1. NAME OF VETERAN (Last name first)		2. NAME OF VETERAN (First name last)	
3. DATE OF BIRTH (Month, day, year)		4. SERVICE OR SERVICE NUMBER	
5. SERVICE NUMBER		6. DATE OF DEATH (Month, day, year)	
7. PLACE OF BIRTH		8. PLACE OF DEATH	
9. PLACE OF BIRTH (State)		10. PLACE OF DEATH (State)	
11. PLACE OF BIRTH (Country)		12. PLACE OF DEATH (Country)	
13. PLACE OF BIRTH (City)		14. PLACE OF DEATH (City)	
15. PLACE OF BIRTH (County)		16. PLACE OF DEATH (County)	
17. PLACE OF BIRTH (State and County)		18. PLACE OF DEATH (State and County)	
19. PLACE OF BIRTH (State, County and City)		20. PLACE OF DEATH (State, County and City)	
NOTE - If you checked "Confederate" in Item 7, you need NOT fill in the following items:			
21. SERVICE NUMBER		22. DATE OF DEATH	
23. SERVICE NUMBER		24. DATE OF DEATH	
25. SERVICE NUMBER		26. DATE OF DEATH	
27. SERVICE NUMBER		28. DATE OF DEATH	
29. SERVICE NUMBER		30. DATE OF DEATH	
31. SERVICE NUMBER		32. DATE OF DEATH	
33. SERVICE NUMBER		34. DATE OF DEATH	
35. SERVICE NUMBER		36. DATE OF DEATH	
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95. SERVICE NUMBER		96. DATE OF DEATH	
97. SERVICE NUMBER		98. DATE OF DEATH	
99. SERVICE NUMBER		100. DATE OF DEATH	

State of Kentucky  
Spencer County

The first death of a person in the  
State of Kentucky was the death of  
John Smith, who was killed by  
an Indian in the year 1775. The  
first person who was killed by a  
white man in the State of Kentucky  
was the death of John Smith, who  
was killed by an Indian in the year  
1775. The first person who was  
killed by a white man in the State  
of Kentucky was the death of John  
Smith, who was killed by an Indian  
in the year 1775.

1780. In the month of October in the State of Virginia  
that he was attached to Captains Williams and  
Lynch, who were then serving in the  
Army of the Revolution. He was  
killed by a bullet from the  
enemy in the month of October  
1780. He was killed by a bullet  
from the enemy in the month of  
October 1780. He was killed by  
a bullet from the enemy in the  
month of October 1780. He was  
killed by a bullet from the enemy  
in the month of October 1780.

born of Frederick Street, Kentucky, in the  
State of Virginia, where he entered when he was  
17 years of age. He was then  
sent to the University of  
Virginia, where he was  
educated. He was then  
sent to the University of  
Virginia, where he was  
educated. He was then  
sent to the University of  
Virginia, where he was  
educated.

Lord Lewis Wallace to the matter of the Ostrander  
Case, which was the first case of the  
State of Kentucky, where the  
State of Kentucky was the  
first case of the State of  
Kentucky, where the State of  
Kentucky was the first case  
of the State of Kentucky.

State of Kentucky  
Spencer County  
The undersigned, Michael Pearson,  
of the County of Spencer, State of  
Kentucky, do hereby certify that  
the same is true and correct.

that we believe him to be a loyal  
friend of the Revolution, and  
that he is a person of good  
character and high standing  
in the community.

James and Robert  
of the County of  
Spencer, State of  
Kentucky, do hereby certify  
that the same is true and  
correct.

# Family Group Record

<b>Husband Michael REASOR</b>		
Born	3 Feb 1760	Place Winchester, Frederick, Virginia
Died	11 Jun 1843	Place Little Mount, Spencer, Kentucky
Buried		Place Little Mount Cemetery, Little Mount, Spencer, Kentucky
Married	27 Feb 1782	Place Winchester, Frederick, Virginia
Husband's father	Michael REASOR	
Husband's mother	Mrs. Michael REASOR	
<b>Wife Anna HERBERT</b>		
Born	1 Sep 1760	Place , New Jersey
Died	5 Jul 1847	Place
Wife's father	Thomas HERBERT	
Wife's mother	Hannah WINTER	
<b>Children</b> List each child in order of birth.		
1	<b>M Thomas REASOR</b>	
	Born	27 Dec 1782 Place Winchester, Shenandoah, Virginia
2	<b>M Frederick REASOR</b>	
	Born	6 Jan 1785 Place prob Winchester, Frederick, Virginia
	Died	Bef 16 Jan 1837 Place Floyd County, Indiana
	Spouse	Sarah KESTER
	Married	5 Mar 1805 Place Shelby County, Kentucky
3	<b>F Hannah REASOR</b>	
	Born	26 Jan 1787 Place , Spencer, Kentucky
	Spouse	John GALLOWAY
	Married	27 Apr 1810 Place , Kentucky
4	<b>M Josiah REASOR</b>	
	Born	2 Apr 1789 Place Winchester, Frederick, Virginia
	Died	6 Nov 1868 Place , Spencer, Kentucky
	Buried	Place Elk Creek Cemetery, Spencer, Kentucky
	Spouse	Elizabeth ALLEN
	Married	27 Apr 1810 Place Shelby County, Kentucky
5	<b>M Daniel REASOR</b>	
	Born	15 Jun 1791 Place Winchester, Frederick, Virginia
	Died	6 Sep 1870 Place
	Spouse	Mary Agnes RAZOR
	Married	18 Sep 1811 Place
6	<b>F Elizabeth REASOR</b>	
	Born	29 Sep 1793 Place Winchester, Frederick, Virginia
	Spouse	Frederick RAZOR
	Married	9 Jul 1817 Place , Shelby, Kentucky
7	<b>M William D. REASOR (doctor)</b>	
	Born	10 Feb 1796 Place Winchester, Frederick, Virginia
	Spouse	Elizabeth GATTON
	Married	12 Jun 1827 Place Shelby County, Kentucky
8	<b>F Anna REASOR</b>	
	Born	25 Dec 1797 Place Little Mount, Spencer, Kentucky
	Spouse	John A. SCOTT
	Married	10 Jan 1813 Place , Spencer, Kentucky
9	<b>F Margaret REASOR</b>	
	Born	10 Jun 1800 Place Little Mount, Spencer, Kentucky
	Spouse	Harmon SCOTT
	Married	Place
10	<b>M James Herbert REASOR</b>	
	Born	6 Aug 1803 Place Little Mount, Spencer, Kentucky
	Died	9 Jun 1859 Place Little Mount, Spencer, Kentucky



# Family Group Record

	Husband	Michael REASOR		
	Wife	Anna HERBERT		
	Children	List each child in order of birth.		
10	M	<b>James Herbert REASOR</b>		
		Spouse	Patsy NOWLIN	
		Married	14 May 1828	Place Shelby, Kentucky
11	F	<b>Sarah REASOR</b>		
		Born	14 Nov 1805	Place Little Mount, Spencer, Kentucky
		Spouse	Samuel MCCUTCHEON	
		Married		Place Floyd, Indiana

# Family Group Record

<b>Husband Michael REASOR</b>		
Born	1735	Place Winchester, Fredrick, Virginia
Died	1829	Place Washington, Virginia
Married		Place
Husband's father	Virginia REASOR	
Husband's mother	REASOR	

<b>Wife Mrs. Michael REASOR</b>		
Wife's father		
Wife's mother		

**Children** List each child in order of birth.

<b>1</b>	<b>M</b>	<b>Michael REASOR</b>	
	Born	3 Feb 1760	Place Winchester, Frederick, Virginia
	Died	11 Jun 1843	Place Little Mount, Spencer, Kentucky
	Buried		Place Little Mount Cemetery, Little Mount, Spencer, Kentucky
	Spouse	Anna HERBERT	
	Married	27 Feb 1782	Place Winchester, Frederick, Virginia

<b>2</b>	<b>M</b>	<b>Frederick REASOR</b>	
	Born	Abt 1762	Place Virginia
	Died	Bef 29 Mar 1838	Place Scott, Kentucky
	Spouse	Celia Ann COOPER	
	Married	27 Nov 1787	Place Virginia

# Family Group Record

<b>Husband William KESTER</b>		
Born	23 Mar 1770	Place of, Hunterdon, New Jersey
Died	1815	Place of Cumberland, Allegany, Maryland
Married	1784	Place , Maryland
Husband's father	William KESTER	
Husband's mother	Elizabeth LAYCOCK	
<b>Wife Eunice POUND</b>		
Born	1765	Place Piscataway, Middlesex, New Jersey
Died	1815	Place
Wife's father	John POUND	
Wife's mother	Sarah MARTIN	
<b>Children</b> List each child in order of birth.		
1	F	<b>Sarah KESTER</b>
	Born	2 Jul 1785 Place Elk Creek, Spencer, Kentucky
	Died	6 Apr 1810 Place , Shelby, Kentucky
	Spouse	Frederick REASOR
	Married	5 Mar 1805 Place Shelby County, Kentucky
2	M	<b>John KESTER</b>
	Born	15 Jan 1788 Place Elk Creek, Spencer, Kentucky
	Died	1810 Place
	Spouse	Mary (Polly) STARK
	Married	30 Oct 1810 Place Shelby County, Kentucky
3	M	<b>Nathan KESTER</b>
	Born	2 Feb 1790 Place Elk Creek, Spencer, Kentucky
	Died	8 Nov 1865 Place
	Spouse	Elizabeth SHAW
	Married	2 Sep 1811 Place Shelby County, Kentucky
4	M	<b>William KESTER</b>
	Born	1 Jan 1792 Place Elk Creek, Spencer, Kentucky
	Died	1820 Place
	Spouse	Margaret HILL
	Married	24 Dec 1812 Place , Spencer, Kentucky
5	M	<b>Ephraim P KESTER</b>
	Born	16 Sep 1795 Place Elk Creek, Spencer, Kentucky
	Died	May 1850 Place <, Spencer, Kentucky>
	Spouse	Margaret STARK
	Married	12 Apr 1825 Place Spencer County, Kentucky
6	F	<b>Eunice KESTER</b>
	Born	14 Sep 1797 Place Elk Creek, Spencer, Kentucky
	Died	6 Sep 1864 Place
	Buried	Place Prairie Creek Baptist Cemetery, Vigo, Indiana
	Spouse	Byram TICHENOR
	Married	4 Sep 1815 Place <Elk Creek, Spencer, Kentucky>
7	M	<b>Joseph KESTER</b>
	Born	19 Oct 1799 Place Elk Creek, Spencer, Kentucky
	Died	Aug 1870 Place
	Spouse	Nancy ELLIOT
	Married	26 Nov 1822 Place , Spencer, Kentucky
8	M	<b>Absalom KESTER</b>
	Born	4 Mar 1802 Place Elk Creek, Spencer, Kentucky
	Died	6 Nov 1868 Place
	Spouse	Fannie White HURLEY
	Married	22 Jul 1822 Place , Indiana

# Family Group Record

Husband **William KESTER**

Wife **Eunice POUND**

Children List each child in order of birth.

9	F	<b>Naomi KESTER</b>	
	Born	25 Apr 1804	Place Elk Creek, Spencer, Kentucky
	Died	10 Sep 1836	Place
	Spouse	Jonathon STOUT	
	Married	Abt 1821	Place of Elk Creek, Spencer, Kentucky
10	M	<b>Jonathan KESTER</b>	
	Born	31 Oct 1805	Place Elk Creek, Spencer, Kentucky
	Died	Abt 1860	Place
	Spouse	Mary STOUT	
	Married	20 Jul 1831	Place Spencer, Kentucky
11	F	<b>Elizabeth KESTER</b>	
	Born	11 Mar 1808	Place Elk Creek, Spencer, Kentucky
	Died	1862	Place
	Spouse	Joseph STOUT	
	Married		Place



# Family Group Record

<b>Husband William KESTER</b>		
Born	1733	Place Philadelphia, Philadelphia, Pennsylvania
Died	1820	Place Elk Creek, Spencer, Kentucky
Married	25 Jun 1762	Place
Husband's father	Paul KESTER	
Husband's mother	Ruth KITCHEN	

<b>Wife Elizabeth LAYCOCK</b>		
Born	25 Jun 1733	Place Trenton, Sussex, New Jersey
Died	1805	Place Spencer Co., Kentucky
Wife's father	Joseph LEACOCK	
Wife's mother	Sarah MOORE	

**Children** List each child in order of birth.

<b>1</b>	<b>M</b>	<b>Paul KESTER</b>	
	Born	1760	Place Hunterdon, New Jersey
	Died	1814	Place
	Spouse	Ruhama BONHAM	
	Married		Place

<b>2</b>	<b>F</b>	<b>Elizabeth KESTER</b>	
	Born	24 Jun 1763	Place nr Cumberland, Allegany, Maryland
	Died	1840	Place Prairie Creek, Vigo, Indiana
	Spouse	Edmund LISTON	
	Married	1781	Place New Jersey

<b>3</b>	<b>F</b>	<b>Sarah KESTER</b>	
	Born	24 Jun 1767	Place nr Cumberland, Allegany, Maryland
	Died	2 Feb 1848	Place
	Spouse	Thomas POUND	
	Married	1786	Place

<b>4</b>	<b>M</b>	<b>William KESTER</b>	
	Born	23 Mar 1770	Place of, Hunterdon, New Jersey
	Died	1815	Place of Cumberland, Allegany, Maryland
	Spouse	Eunice POUND	
	Married	1784	Place Maryland

<b>5</b>	<b>M</b>	<b>John KESTER</b>	
	Born	23 Mar 1770	Place nr Cumberland, Allegany, Maryland
	Died	14 Sep 1839	Place
	Spouse	Sarah POUND	
	Married	15 Oct 1791	Place Nelson County, Kentucky

# Family Group Record

<b>Husband Paul KESTER</b>		
Born	1706	Place Germantown, Philadelphia, Pennsylvania
Died	BET 1745 AND 1750	Place Philadelphia, Philadelphia, Pennsylvania
Married	17 Sep 1730	Place Philadelphia, Philadelphia, Pennsylvania
Husband's father	Johannes KUSTER OR KESTER	
Husband's mother	Elizabeth CASSELLKASSELL	
<b>Wife Ruth KITCHEN</b>		
Born	Abt 1710	Place of Pennsylvania
Wife's father	William KITCHEN	
Wife's mother	Rebecca WELLS	
<b>Children</b> List each child in order of birth.		
1 M <b>Samuel KESTER</b>		
Born	Abt 1731	Place Philadelphia, Philadelphia, Pennsylvania
Spouse	Leah VICKERS	
Married	1759	Place Hunterdon, New Jersey
2 M <b>William KESTER</b>		
Born	1733	Place Philadelphia, Philadelphia, Pennsylvania
Died	1820	Place Elk Creek, Spencer, Kentucky
Spouse	Elizabeth LAYCOCK	
Married	25 Jun 1762	Place
3 F <b>Rebecca KESTER</b>		
Born	12 Dec 1738	Place Philadelphia, Philadelphia, Pennsylvania
Died	1792	Place Chesterfield Mm, Burlington, New Jersey
Spouse	Joseph WEBSTER	
Married	1768	Place <Middletown, Delaware, Pennsylvania>
4 M <b>John KESTER</b>		
Born	31 Jul 1744	Place Philadelphia, Philadelphia, Pennsylvania
Died	Jul 1825	Place Fishing Creek, Northumberland, Pennsylvania
Spouse	Hannah WEBSTER	
Married	1766	Place

# Family Group Record

<b>Husband Johannes KUSTER OR KESTER</b>		
Born	10 Dec 1670	Place of Crefold, Rhinel., Prussia
Died	6 Aug 1740	Place Germantown, Philadelphia, Pennsylvania
Married	31 Aug 1692	Place Abington, Pennsylvania
Husband's father	Paul KUSTERS	
Husband's mother	Gertrude STREYPHERS	
<b>Wife Elizabeth CASSELL/KASSELL</b>		
Born	Abt 1672	Place Kriegsheim, Palatinate., Pfalz, Bayern
Wife's father		
Wife's mother		
<b>Children</b> List each child in order of birth.		
<b>1 M John KESTER</b>		
Born	9 Jun 1693	Place of Germantown, Philadelphia, Pennsylvania
Died	Feb 1760	Place
Spouse	Elizabeth HOOD	
Married	25 Nov 1717	Place Philadelphia, Philadelphia, Pennsylvania
<b>2 F Margaret KESTER</b>		
Born	13 Aug 1694	Place Germantown, Philadelphia, Pennsylvania
Spouse	Cornelius DEWEES	
Married	Abt 1715	Place of Bensalem Church, Clarion, Pennsylvania
<b>3 M Rynier KESTER</b>		
Born	26 May 1696	Place Germantown, Philadelphia, Pennsylvania
Spouse	Anne HEWITT	
Married	31 Jan 1718	Place Abington Twp, Philadelphia, Pennsylvania
<b>4 M Hermanus KESTER</b>		
Born	2 Nov 1703	Place Germantown, Philadelphia, Pennsylvania
Died	Aft 11 May 1780	Place
Spouse	Ann LARGE	
Married	Dec 1733	Place Abingdon Twp, Chesterfield, Pennsylvania
<b>5 M Peter KESTER</b>		
Born	1704	Place Germantown, Philadelphia, Pennsylvania
<b>6 M Paul KESTER</b>		
Born	1706	Place Germantown, Philadelphia, Pennsylvania
Died	BET 1745 AND 1750	Place Philadelphia, Philadelphia, Pennsylvania
Spouse	Ruth KITCHEN	
Married	17 Sep 1730	Place Philadelphia, Philadelphia, Pennsylvania

# Family Group Record

<b>Husband</b> <b>Joseph LEACOCK</b>		
Born	1696	Place   Trenton, Sussex, New Jersey
Died	Abt 1760	Place
Married		Place
Husband's father		
Husband's mother		
<b>Wife</b> <b>Sarah MOORE</b>		
Born	Abt 1698	Place   of, , Sussex, New Jersey
Wife's father		
Wife's mother		
<b>Children</b> List each child in order of birth.		
1	M	<b>John LEACOCK</b>
2	M	<b>Nathan LEACOCK</b>
3	M	<b>Joseph LEACOCK</b>
4	F	<b>Sarah LEACOCK</b>
5	F	<b>Elizabeth LAYCOCK</b>
	Born	25 Jun 1733    Place   Trenton, Sussex, New Jersey
	Died	1805    Place   , Spencer Co., Kentucky
	Spouse	William KESTER
	Married	25 Jun 1762    Place
6	M	<b>Henry LEACOCK</b>
7	M	<b>William LEACOCK</b>



# Family Group Record

<b>Husband John POUND</b>			
	Born	1735	Place Piscataway, Middlesex, New Jersey
	Died	1790	Place <Piscataway, Middlesex, New Jersey>
	Married	1764	Place Piscataway, Middlesex, New Jersey
	Husband's father	Thomas POUND	
	Husband's mother	Audry	
<b>Wife Sarah MARTIN</b>			
	Chr.	4 Mar 1738	Place Newcastle, Stafford, England
	Died	1825	Place Elk Creek, Spencer, Kentucky
	Wife's father	Thomas MORETON	
	Wife's mother	Elizabeth	
<b>Children</b> List each child in order of birth.			
1	<b>F Eunice POUND</b>		
	Born	1765	Place Piscataway, Middlesex, New Jersey
	Died	1815	Place
	Spouse	William KESTER	
	Married	1784	Place Maryland
2	<b>M Thomas POUND</b>		
	Born	28 Jul 1767	Place Piscataway, Middlesex, New Jersey
	Died	2 Feb 1848	Place <Piscataway, Middlesex, New Jersey>
	Spouse	Sarah KESTER	
	Married	1786	Place
3	<b>M Joseph POUND</b>		
	Born	23 Nov 1770	Place Piscataway, Middlesex, New Jersey
	Died	2 Apr 1850	Place
	Buried	Place Tremble Cemetery, Northeast Twp, Orange, Indiana	
	Spouse	Elizabeth STORK	
	Married	18 Dec 1792	Place
4	<b>F Sarah POUND</b>		
	Born	4 Oct 1773	Place Piscataway, Middlesex, New Jersey
	Died	14 Oct 1849	Place
	Spouse	John KESTER	
	Married	15 Oct 1791	Place Nelson County, Kentucky
5	<b>F Rebecca POUND</b>		
	Born	1776	Place Piscataway, Middlesex, New Jersey
	Died	1820	Place
	Spouse	James STARK	
	Married		Place
6	<b>F Elizabeth POUND</b>		
	Born	8 Sep 1780	Place Piscataway, Middlesex, New Jersey
	Died	15 Jan 1856	Place
	Spouse	Moses DRAKE	
	Married	11 Sep 1800	Place

# Family Group Record

<b>Husband Thomas POUND</b>		
Born	18 Jul 1708	Place Piscataway, Middlesex, New Jersey
Died	11 Aug 1758	Place
Married	Abt 1734	Place Piscataway, Middlesex, New Jersey
Husband's father	John POUND	
Husband's mother	Esther DRAKE	
<b>Wife Audry</b>		
Born	Abt 1710	Place of Piscataway, Middlesex, New Jersey
Wife's father		
Wife's mother		
<b>Children</b> List each child in order of birth.		
1	<b>M John POUND</b>	
	Born 1735	Place Piscataway, Middlesex, New Jersey
	Died 1790	Place <Piscataway, Middlesex, New Jersey>
	Spouse Rhoda COX	
	Married 1759	Place Piscataway, Middlesex, New Jersey
2	<b>F Mary POUND</b>	
	Born 1737	Place Piscataway, Middlesex, New Jersey
3	<b>F Esther POUND</b>	
	Born 1739	Place Piscataway, Middlesex, New Jersey
4	<b>F Johanna POUND</b>	
	Born 1741	Place Piscataway, Middlesex, New Jersey
5	<b>M Isaac POUND</b>	
	Born 1743	Place Piscataway, Middlesex, New Jersey

# Family Group Record

<b>Husband John POUND</b>		
Born	1685	Place Piscataway, Middlesex, New Jersey
Died	26 Aug 1752	Place
Married	1707	Place
Husband's father	John POUND	
Husband's mother	Winnifred	
<b>Wife Esther DRAKE</b>		
Born	1687	Place Piscataway, Middlesex, New Jersey
Wife's father	George DRAKE	
Wife's mother		
<b>Children</b> List each child in order of birth.		
1	<b>M Thomas POUND</b>	
	Born	18 Jul 1708 Place Piscataway, Middlesex, New Jersey
	Died	11 Aug 1758 Place
	Spouse	Audry
	Married	Abt 1734 Place Piscataway, Middlesex, New Jersey
2	<b>M John POUND</b>	
	Born	Abt 1710 Place Piscataway, Middlesex, New Jersey
3	<b>M Elijah POUND</b>	
	Born	8 Jul 1712 Place Piscataway, Middlesex, New Jersey
	Died	17 Mar 1790 Place
	Spouse	Bathsheba FITZRANDOLPH
	Married	Place
4	<b>M Joseph POUND</b>	
	Born	Abt 1714 Place Piscataway, Middlesex, New Jersey
5	<b>F Rachel POUND</b>	
	Born	1717 Place Piscataway, Middlesex, New Jersey