

3

MOUNTAIN MEADOWS AND THE APPROACHING FEDERAL ARMY

[page 115]

MEMORIAL TO CONGRESS.

Thursday, January 1, 1857—To day I went to the 16th Ward meeting, with Eliza Brown and Antoinette Kesler, daughter of Bp. Kesler.

January 3, 1857—Went to High Priests meeting. The Twelve said we must not use the cudgel so much—pour in the oil and the wine.¹

January 4, 1857—Snowed last night 1½ feet deep.

Monday, January 5, 1857—Met in joint session to day, Pres^s Kimball announced that last night he and Br. Brigham ordained and set apart Daniel H. Wells to fill Br. J. M. Grant's place.

He said—As the Lord liveth, that man will go under who will not labor with his hands, he will go under.”

A Memorial to Congress, praying that no more wicked men be sent here as officers, and expressing a firm determination on the subject, was read by James Ferguson, Chief Clerk of the House. It is one of the most spirited remonstrances ever penned;

.....
1 A cudgel is a club used as a weapon.

it was produced by inspiration of the Holy Spirit. I felt gloriously, and as if I could willingly lay down my life, if necessary, for my brethren and for the gospel, and to sustain the declarations of the memorial, which is almost another declaration of independence. It was signed by all the members and officers of the Legislature, for which privilege I felt most thankful. Br. Brigham Said—Boys, we must stick together, or we will sink together.” Br. Heber Said—What we have done, we have got to stand up to, do you know it.”

Brigham said—“This Memorial was got up in Committee of the Whole on the state of the nation.” (a voice—“of the Territory”)

Brigham—“No, of the nation, and if any body inquires by what authority this special committee was instituted, you may tell him it was “by the authority of the Great Jehovah and the Continental Congress” I have done that that must be sustained, if it takes my life blood to do it, and I am glad to do it.

[page 116]

ARRIVAL OF SUSAN J. SHERMAN

January 5, 1857—Br. G. A. Smith said, “If we dont all hang together now, we will hang, separately.”

Many other speeches of like nature were made by the leading members, and heartily concurred in by all. Truly “the Spirit of God like a fire is burning.”

I signed my name with my gold pen (made by Josephi, of Cincinnati) in a large plain hand, thus

“James Henry Martineau”

so there may be no mistaking my identity.

Tuesday, January 6, 1857—Brigham said to day—“If we live our religion, we shall retain our lands, and the gentile world can have no power over us—they have forfeited all their rights.”

To day I attended the Legislative Dinner, in the Globe restaurant.

January 7, 1857—Spent the evening with Eliza Brown.

January 10, 1857—Went to High Priests meeting.

January 11, 1857—Went to meeting, and heard Br. Kimball preach.

January 12, 1857—To day Br. Cannon took my likeness—ambrotype.²

January 13, 1857—I dreamed to night that the church is going to another location, and after taking from our houses what we could, we destroyed the rest. Br. Brigham said—Laws made by the children of men do not affect their salvation.

Thursday, January 15, 1857—This evening Susan J. Sherman arrived from Santaquin, having been three days traveling, through the snow, which is about two feet deep. She had a bad cold, caused by breaking the ice of Provo river and getting her foot and leg wet. I was glad to see her.

In the evening I had a talk with her upon the subject of marriage with me, and frankly told her my circumstances in life, and my feelings and principles relative to Mormonism.

.....
2 There are numerous Cannons in Church history. At this writing none were connected with this context. An ambrotype is a photograph of the time. It was a glass negative that looks like a positive.

[page 117]

SHE AGREES TO MARRY ME. MARRIED.

January 15, 1857—We sat for a while in Aunt Julia’s bed room, by the fire, until Aunt Julia wished to retire. We then sat in the dining room for some time, talking over matter. I was very sorry for her. She seemed almost alone in the world—her father and mother dead, and living first with one and then another of her relations. I felt as if I could take her to my heart and shield her from the cold world.

I told her that it would be well for us to pray to the Lord, that our minds might be guided aright: that if it is right for us to be united, that our hearts and feelings may be turned to each other; if not right, that our feelings may be turned away from each other. She said it would be best, too, she thought. She also said she had done so from the time of receiving my letter, to know for a surety if it would be for the best. I had also done the same, and now felt it was right for us to be united. She then promised to be my wife. I wished to kiss her, but thought best to wait until we are married and have a right to do so. I feel that I have done as near right in this proceeding as I know how, from the first, and therefore hope that the blessings of God may be with us.

Sunday, January 18, 1857—To day Susan Julia Sherman and I were married by Pres^t Heber C. Kimball, according to the order of the priesthood, about 2 o’clock P.M. Joseph B. Nobles, T. D. Brown and Geo. D. Grant were witnesses, and D. Mackintosh clerk.³ The snow was almost three feet deep. When Br. Kimball took the paper on which was written our names, he read Susan’s name and said—Are you the daughter of Lyman R. Sherman!⁴

.....
3 George D. Grant was a leader of the October 7, 1856, rescue party that went to assist the James G. Willie company (Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* [New York: Macmillan, 1992], 2:571).

4 Lyman Royal Sherman was called to be an Apostle but passed away before his ordination (Leonard J. Arrington, *Brigham Young: American Moses* [Urbana: Univ. of Illinois Press, 1986], 69; Ludlow, *Encyclopedia of Mormonism*, 4:1645).

[page 118]

START FOR PAROWAN WITH E. DOLTEN.

January 18, 1857—“Now I look at you, I see you have his eyes exactly—and his hair. He was a good man—Joseph’s right hand man. He was a most beautiful singer, especially in singing in tongues—the finest I ever saw. He died a martyr to the Gospel, and will receive a Martyr’s crown.”

I was much rejoiced to hear Br. Kimball say this, for it shows to me that a truly good man will never be forgotten, in time, nor in eternity.

My stay this winter has been full of interest, joy and stirring incident. I have spent many pleasant evenings at the house of Ezra T. Benson,⁵ who is now in England. Mrs. P. S. Benson⁶ reminds me very much of my mother, in her appearance and manners. I have enjoyed myself much in the society of her eldest daughter, Emma, who is just budding into womanhood, though she still wears a girl’s dress. We have sung and played the melodeon⁷ together, and held arguments on grammar. Mrs. Benson had seven or eight boarders—Br. Dame. P. Maughan,⁸ Isaac Bullock,⁹ Rob^t S. Kelton and others, who almost every evening would get up some kind of argument or other.

Aunt Julia has treated me very kindly all winter, for which may the Lord bless her.

January 19, 1857—This morning we start for home in Ed^d Dolten’s wagon.¹⁰ The weather is cold and snow deep. We traveled 18 miles to Draperville, and stopped at the house of a Br. Smith, in company with a large number of others, who are returning home. The

.....
5 Ezra T. Benson (1811–69) was an Apostle at this writing.
6 P. S. Benson is likely Phoebe Benson, the wife of Richard Benson, who served in the Iron Mission.
7 The melodeon was a small organ that used bellows and metal reeds.
8 This could be Peter Maughan, who was a bishop and stake president in Cache Valley.
9 Isaac Bullock was sent by Brigham Young in 1853 to colonize Fort Supply, which was twelve miles south of Fort Bridger, Wyoming (Juanita Brooks, *The Mountain Meadows Massacre* [Norman: Univ. of Oklahoma Press, 1991], 145n).
10 This is likely Edward Dalton, a second lieutenant in the Utah Territorial Militia, Company C, Parowan (Morris A. Shirts and Kathryn H. Shirts, *A Trial Furnace: Southern Utah’s Iron Mission* [Provo, UT: Brigham Young Univ. Press, 1991], 493).

floor was covered with beds, Susan and I having an old pole bedstead to lie on.¹¹ We had an uproarious evening, laughing and singing songs, much to the scandal of Br. Smith, whose face is as long as a mule’s and solemn as an owl.

[page 119]

JOURNEY HOME.

January 20, 1857—Traveled to Provo, and stopped with Joseph Clark.¹²

January 21, 1857—Arrived at Santaquin, and stopped with Uncle B. F. Johnson, who blessed us both, and said we should have a prosperous journey home.

Uncle Benjamin and his wives were glad that I had married Susan, though they thought it strange she had consented, for she had had much better offers in a financial point of view, and from some high in the priesthood. When she first got my letter she made fun of it:—but she afterwards told me it was the first letter from a man she ever received that made her respect the writer. Mine, she said, was plain, straight forward, and to the point, without any great (and unlikely) promises of what things I would do for her, as some would write.

January 22, 1857—Drove to Nephi, and stopped at the house of Br. W^m Cazier, Patriarch. (Note. Wrong, it was with John Cazier.)

[written in margin]
Susan was Blessed by W. Cazier.

January 23, 1857—Started in good time, but after toiling along for about four miles, had to turn back again. The snow as about 1½ feet deep, with a hard crust on top hard enough to bear up a man most of the time. We went to Br. Bryant’s to stop this time, who treated us very kindly. Made a sled this afternoon to put the wagon on, and got all ready for tomorrow.

.....
11 A pole bedstead consisted of corded strips of bark strung between two poles and a tick filled with dry grass, cotton, feathers, or hair.
12 Joseph Clark (1828–95) was a member of the Mormon Battalion and would later be convicted of polygamy and serve time in the penitentiary (Norma Baldwin Ricketts, ed., *Arizona’s Honeymoon Trail and Mormon Wagon Roads* [Mesa, AZ: Cox, 2001], 21).