

Phineas Wolcott Cook

A Legacy of Faith

2022 Edition

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Published by the Phineas Wolcott Cook Family Organization
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Preface to 2022 Edition of Phineas Wolcott Cook Journal

Newell Cook McMillan, grandson of Henry Howland Cook, told of events in 1929 after Johanna Cook died and her home in Afton was sold. Papers and notebooks were burned, one of which was recognized by her son Moses as the Journal of his father Phineas W. Cook, and was pulled from the pile before it burned. Newell later spearheaded the project to preserve and print that journal for posterity. In 1961 Maude Cook Kilburn, Eva Covey Madsen and Joan Kilburn devoted themselves to an excellent transcription of the journal.

Newell's knowledge of the event was recorded by longtime Family Organization President LaMar Day, who followed through and made sure the rescued journal was donated to the Church History Library in Salt Lake City. The original Phineas Wolcott Cook Journal, published by the Cook Family Organization in "The Life and Times of Phineas Wolcott Cook," is our legacy from the efforts of very devoted people who value family history.

In 1975, the Cook Family Organization determined this diary should be printed again for the benefit of many descendants who had not had the opportunity of obtaining the first edition. The Board of Directors concluded a brief history should be written to cover the period after the journal ended in 1857 until the time of his death on July 24, 1900 at Afton, Wyoming. Newell C. McMillan oversaw the publication.

In 2010 an additional journal written by Phineas W. Cook was discovered in the Church of Jesus Christ of Latter Day Saints' Church History Library, mixed with ward records of the Goshen Ward in Utah Valley. His letters written after 1870 were identified and transcribed by Bryson C. Cook. The necessity of adding that additional material to the existing journal, and the desire to modernize the spelling, punctuation and grammar of the first journal made it necessary to revisit the text written by Phineas Wolcott Cook.

Under the direction of the Phineas Wolcott Cook Family Organization, Janet Porter, Yvonne Peterson, Catherine Rasband, and Marcia Marshall worked to correct mistakes and misspellings in the original journal and the Goshen Journal. The book was compiled and completed by Janet Porter, organized and formatted by Yvonne Peterson. Pictures and citations have been added along with explanations of difficult passages. We are confident it will be much easier to read, and that the original text, meaning and intent has been well preserved.

For those wishing to read the original documents, images of the original journal of Phineas W. Cook in its entirety, the Goshen journal, including his Lone Tree business accounts, his letters and account book and his handwritten Family Record of births and deaths can be viewed online at cookfamily.org.

As Newel Cook McMillan said in the first publication, "May we all appreciate this diary for its great value— the insight into the lives of our ancestors and how they lived. In this way we learn to know them and love them."

Family Timeline

Phineas Wolcott Cook


- 1819 – Phineas W. Cook born 28 August 1819 at Goshen, Litchfield County, CT
- 1837 – Moved to Kalamazoo County, Michigan, Summer 1837
- 1840 – Married Ann Eliza Howland 1 Jan. 1840, Gull Prairie, Kalamazoo Michigan
- 1845 – September 1845, Baptized into the Church of Jesus Christ of Latter-day Saints
- 1846 – May 4, 1846 they began the journey to Winter Quarters, Nebraska
- 1848 – Pioneer to Utah in Brigham Young's 2nd company, arrived, Sept. 1848
- 1850 – Sent by Brigham Young to Manti, August 1850
- 1853 – Returned to Salt Lake City May 1853 to work on Public Works, Beehive House, Lion House, Tithing House. He was appointed the first Salt Lake City Water Master.
- 1853 – Married Amanda Savage and Catherine McCleve, 18 December 1853
- 1856 – Moved his family to Payson June 23, 1856
- 1857 – His wife Catherine McCleve divorced Phineas and later married David Dudley Russell.
- 1857 – Discovered and gained permission to settle Goshen. Phineas became Bishop of the Goshen Ward.
- 1860 – Released as Bishop and moved west of Utah Lake to the Lone Tree Ranch
- 1862 – Called by Brigham Young to move to Camp Floyd
- 1863 – Called by the church, he moved his family to Bear Lake, arriving at Paris, Idaho on 7 December 1863. There he built three mills at Swan Creek and started Garden City.
- 1869 – Third wife Catherine McCleve died 19 Dec. 1869 at Spanish Fork, Utah
- 1878 – Married Johanna Christina Paulson 13 Sept. 1878
- 1882 – In response to polygamy legislation, he divided his property with his first two wives and moved Johanna's young family first to Sanpete County, and finally to Logan.
- 1888 – In the summer of 1888, after persecution and continued threats of imprisonment, he took Johanna's family to Ham's Fork, in Uinta County Wyoming, where they lived in a tent. It proved too cold to make a permanent home, and they went back to Logan.
- 1888 – Returning from Ham's Fork, he was arrested for co-habitation. His trial was August 30, 1888 at which he was fined \$1,000, Johanna \$200. He was imprisoned for a short time.
- 1889 – In mid-October he moved Johanna's family to Star Valley, Wyoming, hoping to make his living as a cattle rancher. But he lost all his cattle the first snow-bound winter in Afton.
- 1896 – First wife Ann Eliza Howland died on 17 May 1896 at Garden City, Utah
- 1900 – Phineas W. Cook died 24 July 1900 at Afton, Lincoln County Wyoming
- 1915 – Second wife Amanda Polly Savage died on 15 July 1915 at Garden City, Utah
- 1929 – Fourth wife Johanna Christina Paulson died 13 February 1929 in Salt Lake City, Utah

Life and History of Phineas W. Cook

My desires are to know my own life and I therefore attempt to pen down such incidents as shall come to my recollection. For when I think of the inexperienced rising generation and the acts and the joys and sorrows of human life I feel stimulated for the good of my posterity that they may learn by the things which I have passed through perhaps to be able to increase in knowledge and wisdom, and profit by the admonitions which I shall give in the course of my history. My object is to lay before my children such things as shall do them good, and shall endeavor to ~~impart~~ ^{impart} as much good instruction as I can.

I was born the 28th day of August in the ^{year} 1819 in the town of Goshen Litchfield County state of Connecticut the good old spot ^{on} which my eyes first beheld the light of the sun and where I spent the days of my childhood was situated on a beautiful plain sloping to the west a distance of about $\frac{1}{4}$ of a mile to a swamp of timber and south nearly on a level from $\frac{1}{4}$ to $\frac{1}{2}$ a mile tapering and sloping gradually to the south ^{for nearly one mile} until it lost itself in the midst of hills and ravines, on the east ~~side~~ ^{the} ~~land~~ ^{land} gently rises a distance of about 80 to 100 rods to the ~~land~~ Summit thence descending suddenly to a swift running stream where many a day of pleasure has been spent in angling for trout and cutting the long and slender ^{sticks} ~~sticks~~ which had grown the ^{year} before and rubbing the bark and making whistles which in time of spring when the leaves were just verging from the bud ^{seem to} would make all nature rejoice to echo the sound, Also many a long night I have passed in company with my father and brother looking for eels which run in the still places in the night but in the day time they lie still in the mud. This manner in which this was done I shall say more about hereafter.

To the north ~~of the~~ of the place a little distance is a ~~small~~ small stream which drains the ^{spring} from the east under the hill which is generally dry in summer, on the north bank of which stood the venerable mansion of my grandfather to the north of this joining the house was an apple orchard in the street stood 3 or four large English

Cherry trees which bore excellent fruit. the cherries grow
 in clusters of from 3 to 7 in a cluster they grow about $\frac{3}{8}$
 of an inch in diameter - the stems about 1 inch in length
 at the head of this little stream which I speak of
 grew an immense quantity of sweet flag under which
 the soil is composed of blue clay, directly north
 of this on the dry ground stood the old barn and
 cow house. directly west of the house in which I was born
 between it and the swamp first came the long meadow
 on the opposite side of the road in which stood the barn
 and 2 cow houses on the south in this form  this meadow
 was about 20 or 30 rods wide and about 150 rods long.
 producing a most excellent quantity of grass and a great deal
 of it principally hard grass and red clover. the north end
 of the meadow was wet and the grass was wide blade or cut
 grass such as generally grows on such ground. directly west
 of the meadow was the maple trees or sugar-works
 a most delightful place in summer. it consisted of from
 250 to 300 trees mostly tall and straight and some very large
 they were so near together that they formed almost an entire
 shade with no small shrubbery to annoy those who wished
 to pass through. this cluster of trees was about 10 to 15 rods
 wide and about 100 rods long all Rock or hard maple -
 this was a good place it was not only pleasant in summer
 but it afforded all the sugar the family kneaded and also
 molasses which was made after the bees began to swell for
 honey directly west of this just in its edge and a little south
 of west from the house and barn was a large oval flat rock
 about 12 rods in circumference and this may be a mark by
 which the place may be found for it will not decay.
 a number of cracks are in the rock which my mother's father
 used to tell me were made when Jesus was crucified
 this place was situated about $\frac{1}{2}$ a mile south of the town line
 joining Cornwall and about the same distance west to Warren
 The house where grandfather lived was the birth place of
 my father - Grandfather's name was Daniel Cook & grand
 mother's name was Elizabeth Porter - since I never saw but
 I just remember ~~my~~ of seeing grand mother - it was when
 I was very small. Grandfather died when he was 49 years

this little stream runs across the north end of the big meadow - runs east by 1 mile and empties into the soft - among stream east of the hill
 runs about $\frac{1}{2}$ a mile north and over the hills north by 1 mile and empties into the soft - among stream east of the hill

Original Phineas W. Cook Journal, p. 2

June 18 1840
I feel more like weeping than anything else, I don't
sit up at night, I have been but up and
down the Quakers would let me to die that
and they were better than me to be so I might
not at all times think that the what is said at
meetings is all by the spirit of God I was once
cursed by one held a authority in that
and the place where I was afterwards there
was quite a number baptize I am very
weak here I had enough in me but I felt
overcome with the Kingdom I believe was
between that we lived in this Kingdom
I up of Brighton and believed he was called
to lead this people He that said he never
had wished himself out of this Kingdom, I had
to hear the to speak their feelings I am willing to
come up to every good law I am perfectly willing to
my prayers that there are angels minister
me in that I am I am willing to be appro-
ated the independence principle of independence
if his opinion was taken on any subject he felt
to give it but if the to differ with him he
was willing to be subject I have got up here
with a free will I was a presiding to hear
the report men of the to be seen before he
speaks and any of the to be seen before he
notion

Church History Library, General minutes, Goshen Ward, Santaquin-Tintic Stake
Hardcopy/Manuscript, LR 3259 11, Part 7 Page 49, side 1

Contents

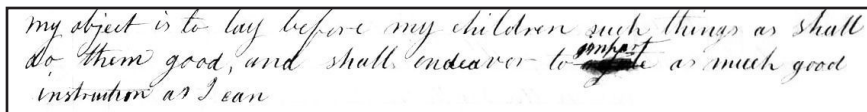
Early years in Goshen, Connecticut	1
1837 - 1839, Michigan	17
1840 - 1844, Michigan	29
1844 - 1845, Michigan	41
December 1845 - October 1846, Michigan to Nebraska	49
October 1846 - May 1848, Winter Quarters	61
1848 June - September, Journey to Utah	71
September 1848 - August 1850, Salt Lake City	77
August 1850 - May 1853, Manti, Utah	83
May 1853 - June 1855, Salt Lake City	95
January to June 1856, Salt Lake City	111
June 1856 - April 1857, Payson, Utah	125
April to June 1857, Discovery and Permission to Settle Goshen	137
June - December 1857, Goshen	147
January - March 1858, A Bishop for Goshen	159
March - October 1858, Goshen	169
January - July 1859, Goshen	177
July - December 1859, A New Town for Goshen	193
1860 -1863, Goshen to Camp Floyd	203
1863 -1865, Called to Bear Lake	211
1865 - 1869, Swan Creek	225
1870 - 1874, Swan Creek	239
1874 - 1879, Swan Creek	253
1880 - 1882, Swan Creek	265
1882 - 1885, Logan	283
1886 - 1889, Logan	301
1889 - 1893, Afton	311
1894 - 1897, Afton	323
1898 - 1900, The Final Years	333
Appendix: Biographies of the Children of Phineas W. Cook	343

Phineas Wolcott Cook

A Legacy of Faith

Early years in Goshen, Connecticut¹

My desires are to know my own life and I therefore attempt to pen down such incidents as shall come to my recollection, for when I think of the inexperienced rising generation and the acts and the joys and the sorrows of human life I feel stimulated for the good of my posterity that they may learn by these things which I have passed through perhaps to be able to increase in knowledge and wisdom, and profit by the admonitions which I shall give in the course of my history. *My object is to lay before my children such things as shall do them good, and shall endeavor to impart as much good instruction as I can.*



my object is to lay before my children such things as shall do them good, and shall endeavor to ~~impart~~ [impart] as much good instruction as I can

Original Phineas W. Cook Journal page 1 (Image 54)

I was born the 28th day of August in the year 1819 in the town of Goshen, Litchfield County, state of Connecticut.

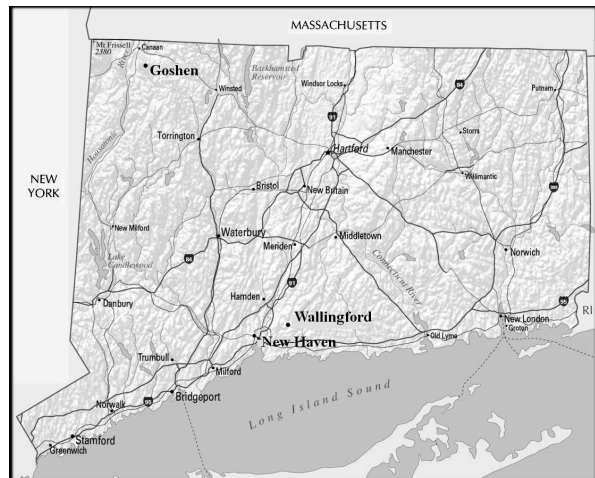
The good old spot on which my eyes first beheld the light of the sun and where I spent the days of my childhood was situated on a beautiful plain sloping to the west a distance of about 1/4 mile to a swamp of timber; then south nearly on a level from 1/4 to 1/2 mile tapering and sloping gradually to the south for nearly one mile until it lost itself in the midst of hills and ravines.

On the east the land gently rises a distance of about 80 to 100 rods to the summit; thence descending suddenly to a swift running stream where many a day of pleasure has been spent in angling for trout. [I remember] cutting the long and slender sprouts which had grown the year before, rubbing the bark and making whistles which, in time of spring when the leaves were just verging from the bud, would seem to make all nature rejoice to echo the sound.

Also, many a long night I have passed in

The Western Lands

The northwestern corner of Connecticut was originally known as "The Western Lands." It was decided that Hartford and Windsor would "hold the land thus granted for the Governor and Company until those times of danger and trouble should be passed, but not as their property." By 1719 it was published that ownership belonged to the Connecticut Assembly. In the past when the Assembly took over a piece of land it was assigned at no cost to a group of settlers who applied to the General Court for it, but that policy was about to change.



Samuel, second son of Henry Cook of England and Salem, moved from Salem, Mass in 1663 to New Haven, CT. He helped settle the town of Wallingford in 1670. His son Joseph bought land in Goshen in 1737. The family lived in Goshen for 5 generations.

1. Spelling and punctuation of the original journal have been modernized to clarify the meaning. Where sentence structure was altered, the added or changed words are in brackets. Information added to the genealogical portions of his journal is also in brackets.

Goshen is Formed From the Western Lands

By October, 1737 there were many who needed land, and an Act was passed ordering the sale and settlement "of all the Townships in the Western Lands" (Connecticut Town Origins p. 32). It was published that land would be sold at the courthouse at New Haven on December 1. Six months later the Court confirmed that the "township sold at New Haven...is hereby named...Goshen." The town was legally organized 28 September, 1838.

There was a flood of requests for land in this new area, so the Assembly divided the town site into 53 shares, three of which would be reserved for public purposes such as schools, and the other 50 sold at auction to the highest bidder. The shares were quickly taken. Within a few weeks, the buyers elected a committee to survey the land and plan highways. Bruce Colin Daniels, in his book The Connecticut Town, p. 30, describes how the town was divided into parcels and prospective settlers drew lots to determine their location. This process was repeated for the other towns in Litchfield County.

Joseph Cook's Deed From the Government:

"The General Assembly at New Haven October 13, 1737 grants settlement of all the townships in the Western lands...the towns in said lands joining to Litchfield.... sold to the highest bidder on the first day of December next at one o'clock in the afternoon, 'till the whole be sold." For £130-0-0, Joseph Cook of Wallingford, New Haven, Connecticut purchased "one right, part of allotment in the township (of Goshen) aforesaid, the same being divided into 53 equal allotments," dated February 3, 1737/1738 (Goshen Land Records, Volume 1, p. 76).

company with my father and brothers bobbing for eels which run in the still places in the night but in the daytime they lie still in the mud. The manner in which this was done I shall say more about hereafter.

To the north of the place a little distance is a small stream which drains the spring from the east under the hill. [The stream] is generally dry in summer, on the north bank of which stood the venerable mansion of my grandfather. To the north of this, joining the house, was an apple orchard.

In the street stood three or four large English Cherry trees which bore excellent fruit. The cherries grow in clusters of from three to seven in a cluster. They grow about 5/8 of an inch in diameter, the stems about one inch in length. At the head of this little stream which I speak of grew an immense quantity of sweet flag under which the soil is composed of blue clay. This little stream ran across the north end of the big meadow and emptied into another just in the edge of the swamp which headed about 1/2 mile north, ran south nearly one mile and emptied into the swift running stream east of the hill.

Directly north of this on the dry ground stood the old barn and cow house, directly west of the house in which I was born. Between it and the swamp, first came the long meadow on the opposite side of the road in which stood the barn and two cow houses on the south, [see drawing]. This meadow was about twenty or thirty rods wide and about 130 rods long, producing a most excellent quality of grass

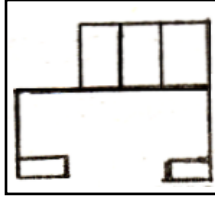


Town Hill Road where Joseph Cook bought land in 1737 (Courtesy Marcia Marshall).

Joseph Cook: Third Generation of Cooks in America

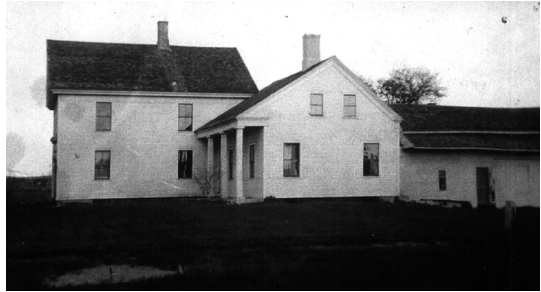
Joseph Cook and his wife Eleanor Johnson had eight children at Wallingford but were unable to provide an inheritance for all of them, an important ideal for early American landowners. As he searched for an opportunity, sales were advertised in nearby New Haven for the Western Lands in northwest Connecticut, and Joseph purchased land at the top of Town Hill in Goshen. Eventually all but one of the children followed their parents to Goshen.

Joseph Cook of Wallingford purchased one share, and is listed as one of the first 50 proprietors of Goshen, drawing Lot #15. On the Grantee Index Joseph's name appears many times on land records as he purchased land and participated in proprietor's meetings between 1737 and 1750. Joseph was the third generation of Cooks in America: the son of Samuel Cook of New Haven and the grandson of Henry Cooke of Salem, Massachusetts. He was born 25 February 1683 at Wallingford, the fifth son of Samuel and Hope (Parker) Cook.

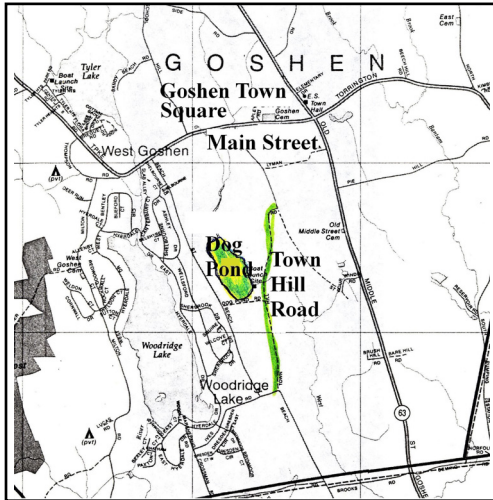


and a great deal of it, principally herds grass and red clover. The north end of the meadow was wet and the grass was wide blade or cut grass such as generally grows on such ground.

Directly west of the meadow were the maple trees or sugar works, a most delightful place in summer. It consisted of from 250 to 300 trees, mostly tall and straight and some very large. They were so near together they formed almost one entire shade with no small shrubbery to annoy those who wished to pass through. This cluster of trees was



The old Daniel Cook home on Town Hill in Goshen, Connecticut. Purchased in 1750 by Daniel Cook Sr (Courtesy William Cook 1990).



Cook Family 1737-1836 - Goshen, Connecticut.
 In 1737 Joseph Cook bought land on Town Hill Road in Goshen. After serving in the Revolutionary War, His grandson Daniel Jr. bought land where his son and Joseph's grandson Phineas Cook grew up. Great grandson Phineas W. Cook lived there until he was age 17.

about ten to fifteen rods wide and about 100 rods long, all rock or hard maple. This was a good place. It was not only pleasant in summer, but it afforded all the sugar the family needed and also molasses which was made after the buds began to swell for leaves.

Directly west of this just in its edge and a little south of west from the house and barn was a large oval-topped rock about twelve rods in circumference and this may be a mark by which the place may be found for it will not decay. A number of cracks are in this rock which my mother's father used to tell me were made when Jesus was crucified. This place was situated about

Daniel Cook Sr.'s Property Purchase

"On the top of Town Hill on the west side of the road, and a little south of the present dwelling of Gen. Moses Cook, stood the house of Joseph Curtis, from Wethersfield. He sold out in 1750 to Daniel Cook, father of the present Moses Cook, Sr., who still survives (1881). About 25 rods south of Gen. Moses Cook's present dwelling, on the east side of the road, stood the house of Joseph Cook, from Wallingford, father of Daniel Cook, and grandfather of Moses (and Daniel Cook, Jr.) Joseph Cook lived here until the time of his death, November 7, 1764." (History of Litchfield, J. H. Lewis & Co., p. 327).

one-half mile south of the town line joining Cornwall and about the same distance west to Warren.

[I have given] a description of the place of my birth, which I think I have done so that any of my children can find it if they should happen to pass that way. The big rock can easily be found. The creek passes just west of it.

The house where Grandfather lived was the birthplace of my father. Grandfather's name was Daniel Cook and grandmother's name was Elizabeth Porter. Him I never saw but I just remember seeing



Goshen North Street, Courtesy Coldwell

Tories

After the Declaration of Independence in 1776, use of the word Tory referred to anyone who remained loyal to the British Crown. Some who were supportive of the British left America during or after the war, but most of them stayed in their homes and blended into American society. Webster's New World Dictionary states the word Tory derives from a Middle Irish word which means robber. Thus the term was used widely by Americans as a derogatory name for those unpatriotic to the cause of freedom.

Daniel Cook Sr. Fourth Generation of Cooks in America Phineas W. Cook's great-grandfather

Daniel Sr. is listed in *Register of Soldiers and Patriots in Litchfield County*, p. 36: "Daniel Cook, PS, son of Joseph b 8-19-1720 d Goshen 4-14-1778." (PS indicates "Physical Service" which is donation of food or other goods, etc.) Goshen records indicate he died during the beginning of the Revolutionary War, but he had contributed to the units in which his sons had enlisted.

"There are various persons who might have been buried in the East Street Burying Ground, but for whom there is no clear record of burial. Of these may be mentioned Joseph Cook who died 7 November 1764, and Daniel Cook who died in 1777 or 1778..."

(Glimpses of Goshen: Inscriptions in the East Street Burying Ground, p. 37).



East Street Burying Ground. Joseph Cook in 1764 and his son Daniel Sr. in 1778 were buried here, but with no headstones.

Grandmother. It was when I was very small. Grandfather died when he was 49 years old. It is little I know of him and that little I heard father tell. He served all through the Revolutionary War with England which broke his constitution and his health was always poor. He was in many battles and skirmishes but still he was saved.

One or two anecdotes which I heard father tell I will here relate.

One night [Grandfather] was sent out in company with one more as a scouting party to see what they could find. The night was dark and as they descended a hill with a stone wall on both sides of the road, a party of about thirty men arose on the other side of the road over behind the wall. He could see them because they were higher than he was, and they hailed them saying, "Who comes there?" His answer was "Friend."

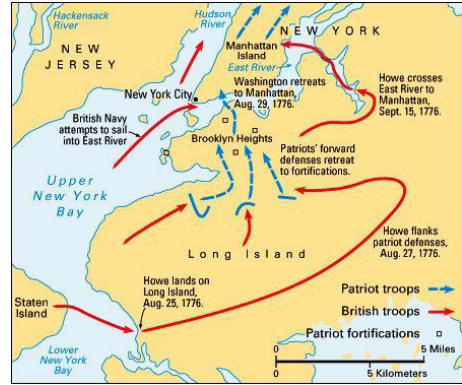
"Friend to who?" was again interrogated. "Friend to the states," he replied.

"Surrender," replied the (at this time) known enemy. At this moment [Grandfather] fired his musket at the biggest one and ran for the opposite wall. The moment he was on the top of it the bullets came like hailstones. One went through the top of his hat, one through his ear, one grazed his side, and one went into the heel of his shoe. Down the hill they ran until they met a party of his own men.

Supposing he had met another enemy [Grandfather] exclaimed, "I give up! I give up," when soon to his joy he found it was his friends. He wished to return and pursue the enemy but the officer thought it

not prudent in the night so they returned to camp. [Feeling he may have been hit by a bullet,] Grandfather tried to find a hole in his side. [His hand was covered with blood, but he found no bullet hole.] In the morning they came again to the spot and found blood on the ground, supposing it was likely [Grandfather] had hit his mark.

At another time want [hunger] had driven the company he was in almost to desperation. Their horse beef was all gone and no dogs or any kind of meat could be procured, and they had even roasted their shoes and eaten them. At last their Captain told them to go out and take some Tory's chickens or anything they could find. They knew of a Tory nearby who



The Battle of Long Island lasted only 2 days Before the Americans retreated (Courtesy media.worldbookonline.com).

General Washington, the British and the Port of New York

General George Washington defeated the British at Boston in March of 1776, but knew they would be looking for another port at which to base their operations. Knowing the strategic location of New York City, he spent much of the summer assembling an army to defend it against the attackers. Recruiters came to little towns in New England to muster every man and boy who could get his hands on a rifle.

However, the British enlisted the Hessians, and a great army with a fleet of ships amassed at Staten Island. By the end of the summer it numbered 32,000, making Washington's army of work-hardened farmers and teen-age boys look small and vulnerable. On August 27, 1776, the British attacked from in front and behind the American lines, causing a complete rout. As the well-trained British and Hessian armies prepared to finish off the ragged American force, Washington evacuated his army to Manhattan in the night of August 29-30. Eventually the whole Continental Army retreated to New Jersey and Pennsylvania. It was the largest engagement of the entire war, and resulted in the British gaining the Port of New York.

Daniel Cook Jr. Fifth Generation of Cooks in America Phineas W. Cook's Grandfather

Revolutionary War rosters were not well kept at the beginning of the war, and when they were compiled by the town of Goshen, Daniel had been dead for thirty years, so he was forgotten. However, he was mentioned in the pension record of other soldiers, including Ebenezer Miller and Alexander Griswold. When he died in 1809 he was well known as a Revolutionary War soldier. His name appears "Capt. Daniel Cook" on his headstone. He is listed in the "Register of Soldiers and Patriots in Litchfield."

The stories told in this narrative indicate Daniel was most likely serving initially on Long Island. Local Records show every available man and boy in Goshen enlisted in the effort to defend Long Island from the British and Hessians in 1776. Although Daniel was only 15, there are many records of boys that age enlisting. A fifer and drummer stood on the church steps Sunday mornings several times from April to June to encourage everyone to enlist. It isn't likely Daniel stayed home. The family reported he served all seven years of the war.



A Fifer and drummer came to town several times. Every able man and boy enlisted for the fight at Long Island (Courtesy libcom.org).

His brother Amasa and Joel Gaylord who married his sister Lois were in Col. Fisher Gay's 2d Battalion on Long Island, and Daniel probably was in that unit too (*Connecticut Men in the Revolution* V. 8, p. 138). Although we can't be certain, he is almost certainly the "Daniel Coof[-]" who lost his gun in the retreat of Col. Fisher Gay's Battalion on Long Island and who was under Gen. Wadsworth, Col. Fisher Gay, and Captain Rogers (who was from Cornwall). Benjamin and John Porter (Elizabeth Porter Cook's brothers) were also at Long Island.



The Continental encampment at Redding was about 30 miles from Goshen. Daniel Cook carried about 100 pounds of pork from Goshen to Redding.

Redding, Connecticut

Phineas Wolcott Cook's journal recorded his grandfather deserted the camp twice to go home for food; then he returned to share what he had, resulting in a court-martial. Records have been searched, but a court-martial for Daniel Cook was not found.

In searching for the units close enough to make a round trip to Goshen on foot "8 or 10 days," we find rosters for the Continental Army show a number of Goshen men at the camp at Redding Connecticut. That encampment was during George Washington's hard winter of 1777-1778 in Valley Forge, Pennsylvania. It seems likely that young Daniel Cook was in Redding, but was among the hundreds of other soldiers who were never recorded.

had plenty but would sell none. He had a large bulldog that guarded the house so there was no coming around in the night. At length a plan was hit upon.

Grandfather was selected as guard, so he went forth near to the house when out came the dog in a great fury. He saw that he must defend himself so he drew his musket and shot the dog, which brought the old Tory to the door in a great rage wanting to know what he had shot for. Grandfather said he had shot his dog for every time he was on duty he was in danger of being torn to pieces, and after detaining the old man for some time in the cold he left for camp and found the boys had got some honey which they had taken from the old Tory's bee house while he was scolding about the dog.



The next morning the old man came to camp in pursuit [of his stolen honey]. The captain told him he did not think his boys had it. But, says he, we will search. So around the camp they went, the old man peeking and looking very closely until he came to the mess where it was hidden in a chest. The captain opened

The Continental Army Enlistment

When General Washington asked for enlistment in the Continental forces to ensure a permanent army, Joel Gaylord who later married Daniel's sister Lois, and others from Goshen enlisted for the duration of the war. Daniel also must have done so because he served all seven years of the Revolutionary War, although there is no record of it. Enlistment records for some units were assembled as late as 1840 by those still living. Many were forgotten, especially the 15-year old boy who enlisted in 1776 and was dead by 1809.

Muster roll of December 1776: "To the General Assembly of the State of Connecticut ... in said State pursuant to a late resolve made by your Honors in respecting of raising volunteers in defense of our country: That on the 23rd day instant I have (been) to the towns of Goshen, Torrington and Winchester...to see who would enlist in so Great and Good a cause ...Those who have freely and voluntarily enlisted according to the respective names have I wrote on this sheet of paper and then proposed and warned them all to appear... Dated this 6th day of December 1776 by Cymaer Collons."

"Forty shillings to be advanced to each soldier and noncommissioned officers. Each soldier to outfit himself, including his own gun. Officers to provide carriages to transport baggage of soldiers." Forty-four names, including Amasa Cook (Daniel's brother) and Joel Gaylord (future brother-in-law) (Sylvester Judd, Index to the Revolutionary War, pp. 138, 139).

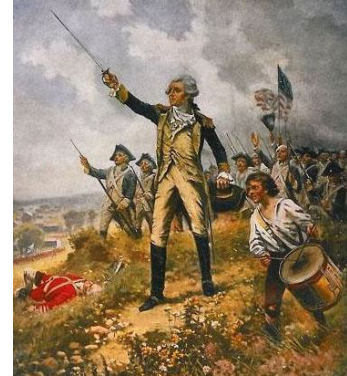
the chest. Putting his hand into a small cask and taking it suddenly out again covered with honey, he slammed down the lid. Taking his handkerchief from his pocket and wiping it off, he said, "Boys what in thunder do you keep soap here for?"

Grandfather said, "We have to keep it there or the soldiers will steal it from us."

One of the soldiers had his tongue swollen so that his mouth was wide open caused by the sting of a bee. The old Tory wondered at this and asked what ailed that man. The captain told him he had the toothache. This passed off first rate and the old man went away.

In this manner they had to live, sometimes almost starving and watching Tories, which were ten times more treacherous than the English. They sometimes had to eat horse beef which was their best living until General Lafayette came from France, after which they fared well. In the course of these hardships his companies all mutinied twice, which was all hands arose saying "Home, boys, home. No bread, no meat, no rum." But all returned after getting something to eat.

Just before Lafayette came they were almost starved and [Grandfather] had news from home that they had pork. He asked



**"The Marquis de Lafayette,"
by Edward Percy Moran.
Every common soldier
believed he was a hero in the
Revolutionary War.**

Lafayette

At age 19 the Marquis de Lafayette ran off to join the American Revolution against the explicit orders of the king of France. Lafayette's own father had been killed by the British, and the boy grew up with an intense desire for freedom, and perhaps for revenge. Out of respect for his title and wealth the Congress in New England granted him an honorary commission, but Lafayette quickly earned the respect of his fellow officers, and especially of George Washington, with whom he formed a lifelong friendship.

It is doubtful the Revolution would have been successful had the French not been persuaded by Lafayette in 1779 to send French troops to fight the British. A charismatic and energetic man, he made crucial pacts with Native Americans, and led his men to victory at Yorktown. He was greatly loved and respected by the American people.

Daniel Cook and his Brother-in-Law Benjamin Porter in the Continental Army

Bryson Cook, Cook Family Organization genealogist, writes the following:

"Daniel probably served in the 7th regiment of the Continental Line. In looking through the rosters of the 1st, 2nd and 5th, it is noticeable that the 7th has the most men from Goshen relative to the other regiments. This regiment was commanded by Gen. Jedediah Huntington, Col. Heman Swift, Lt. Col. Josiah Starr, Capt. Albert Chapman, wintered at Redding, Connecticut and was known to have mutinied twice. Only Gen. Putnam's eloquence and leadership kept them from 'storming the General Assembly at Hartford for redress.' (General Putnam's speech is at <http://members.tripod.com/~compmast/putnam/camp.html> 2006, p. 7). Redding was about 30 miles from Goshen which would be a round trip of 8-10 days.

"We find Daniel's future brother-in-law Benjamin Porter from Goshen was in the 8th Regiment, also camped at Redding the winter of 1778-79, but we know that only from his pension. Neither man appears on the rosters in *Connecticut Men in the Revolution*, pp. 131-133." (Bryson Cook "Daniel Cook Revolutionary War Research")

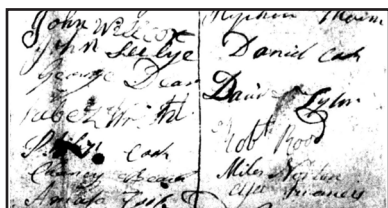
From his Revolutionary War Pension record we find Benjamin enlisted in Bethlehem, Connecticut, serving 1776 and 1777 at Long Island Sound and West Point. "Enlisted at Woodbury Sept 22, 1779 and was discharged Jan. 15, 1780 from the 8th Conn. Reg. "Benjamin Porter from Woodbury is found in 'Return of the Eight Months Men' in the 8th Conn. Regt, commanded by Isaac Sherman" and encamped at Redding. During the war, Benjamin moved to Goshen and enlisted again "from Goshen where he now resides."

**Goshen Smallpox
Petition, 13th of June
1776**

"To the Honorable General Assembly of the Colony of Connecticut to be Holden at Hartford, by special order of His Honor the Governor on the 14th day of June instant: The memorial of us the inhabitants of the town of Goshen in the county of Litchfield humbly sheweth that a considerable number of said inhabitants have enlisted into the Continental Army and now are in the northern army and the greater part of them have had or now have the small pox by reason of which and other disasters they are undergoing necessities For want of clothing and other necessarys (they) have applied to their friends and parents for relief, which they would gladly afford them, but as they, the said inhabitants, have not had the small pox, by which they are fearful of going to their relief, and on that account, they are neglected for fear of taking on disease.

"And farther, there is in Goshen a very convenient place for the purpose of setting up of inoculation a mile or more remote from any inhabitant and on no road that there is any occasion to travel, we therefore, your honorable memorialist, humbly pray that your Honors would allow your memorialist and other inhabitants of said town, the privilege of inoculating in said town, exclusive of the fines and penalties by law exacted against those that shall inoculate or be inoculated under such regulations and the attention of your Honors in your great wisdom..."

Signers include Daniel Cook Sr. and his brothers Philip and Amasa. (His brother Moses was too young to sign.)



but he should fight his way through and make his escape or lose his life. So they consulted sometime upon the matter. Finally, he was liberated, and he went and divided his pork all 'round and they had a good feast.

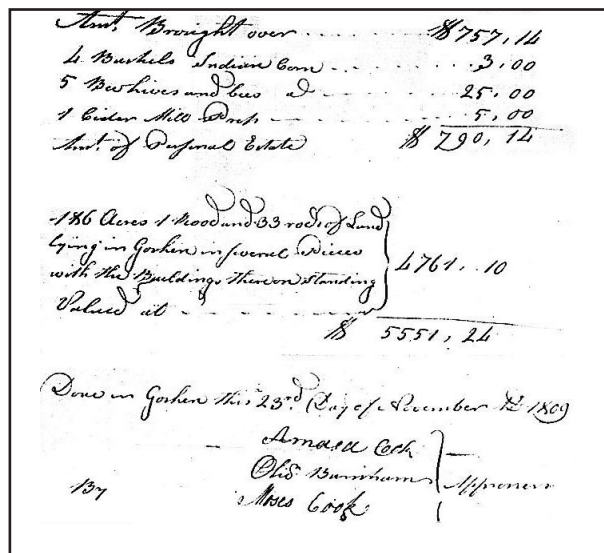
Grandfather was about 16 years old when he enlisted in the army. He served his country faithfully for seven years or to the end of the war. After this he went to work and bought new land, among which was the place of my birth, for one English shilling per acre, which arose in value, and he sold enough to maintain him with his family and a handsome property besides. Where he was buried, I don't know that I ever knew, but it seems to me that it was in East Goshen. [It was in the Town of Litchfield]. And the place of his birth I never knew, but I believe it was in the town of Goshen. This is all I can tell of him.

Grandfather left a handsome property for each of his sons, Amasa and Phineas. Amasa had the old mansion [on Town Hill] and Phineas, or Father, had the new place [near the town of Cornwall in southwest Goshen], each valued at about \$3,000. They went into business together.

After his death some years, Grandmother married a man by the name of [Joseph] Peters and immigrated to New York State to the towns of Bloomfield [and Darien, Genesee

the captain to let him go home and get some. The captain told him he could not spare him, but he resolved to go. So that night he started and was gone 8 or 10 days and came back with a back load of pork. He was then taken for deserting and court-martialed and found guilty. He was asked if he had anything to say, why the sentence of death should not be passed upon him.

He said he had suffered enough to die a thousand deaths but he had toughed it through and if they wished to kill him for what he had done they might try it,



Inventory of Daniel Cook Junior's Goshen land, p. 2 His personal inventory, including p. 1 totaled \$790.14. With several parcels of land in different locations- 186 acres, 33 rods with buildings, land total: \$4,764.10. Probate dated 25 November 1809, combined total \$5,554.24 (Probate Records for Goshen, #1601, Litchfield Co. CT Family History Library film 1,022,333)

County] where she died about the year 1834.

Amasa was not possessed of the best of economy. He got into debt, and of course father was accountable with him. [He] was suddenly killed, and it swallowed up nearly both of their farms to pay debts and cost. Father had writs of attachment [even] before Amasa was buried. Just about this time mother's father came and wanted to live with Father through his old age. Grandfather [Jonathan Churchill] gave in his property which amounted to about \$1,700 dollars which saved father's farm with the exception of one debt of 900 dollars for which it was mortgaged. This debt was not paid until the year 1836 when they sold out and father immigrated to Michigan.

I will here state the particulars of the death of Uncle Amasa. He had bought a yoke of stags [young male horses] and went to hauling hay into the barn. In the northeast meadows about a mile from home, the barn stood on a side hill with a stable under. They had to drive into the barn from the upper side and he was pitching off the load. When he came down to the rack or rigging on the cart, his pitchfork hit it and made a noise. When they heard that sound, the [team] ran back out of



“In memory of Capt. Daniel Cook, who died on his birthday, August 14th, 1809, aged 49 years. Harke my gay friends, that solemn toll speaks the departure of a soul. ‘Tis gone that’s all. We know not where; Or how the unbodied soul doth fare” (Milton Cemetery, Litchfield)

Daniel Cook Jr. Vital Records: Birth Records, Land Records and others

The Goshen Congregational Church recorded Daniel Cook Jr. was born August 18, 1761 at Goshen, Litchfield, Connecticut, the son of Daniel Sr. and Elizabeth Pond Cook. Daniel Cook Jr. was the fifth generation after Henry Cooke, Pilgrim immigrant to Salem, Mass in 1639.

Daniel Cook Jr. purchased additional land besides what he had inherited from his father on Town Hill. It was in the southwest part of Goshen, near the town line of Cornwall. On that land was a sawmill.

Two of the dozens of land records for Daniel Cook Jr., identifying the location of his land and home:

May 26, 1783

Goshen Land Records, 7:38

Benjamin Dickerson of Litchfield sold to Daniel Cook of Goshen 1 acre and 50 rods in said Goshen for £2-12-06. “Bounded as followeth: Begins at a white oak tree with stones. It is my northwest corner. Then westward 22 rods and ½ **to the Cornwall Road** in my (Benjamin’s) north line...”

January 8, 1784

Goshen Land Records, 7:259

Seth Pierce of Cornwall sold for £60-0-0 to Daniel Cook of Goshen eleven acres of land lying in the **southwesterly part of Goshen with a sawmill** standing thereon together with all the utensils of said mill ...

Remarriage of Daniel’s wife, Elizabeth

Five years after Daniel Cook Jr. died, his widow Elizabeth Porter Cook married on March 23, 1814 Benjamin Beach (Cornwall Church Records, 1755-1852).

Benjamin died two years later, and she married Joseph Peters on June 5, 1821 (Goshen Vital Records: “Marriages in Goshen,” filed under: Joseph Peters and Elizabeth Beach).

Phineas Cook, Sixth Generation of Cooks in America

Phineas Cook inherited all the family debts. After the land had been in the family for three generations, he had to sell it to his father-in-law, Jonathan Churchill, who by then lived with them. He no doubt then paid off his long-standing debts which had been hanging over his head since the death of his brother Amasa in 1817. Amasa's creditors were listed in Probate record No. 1591 as the following:

Moses Cook	434.75
Interest due Moses	114.64
Samuel Chapin, mortgage	1,298.53
Amasa Cook, mortgage	976.75
Phineas Cook (Money advanced, debts assumed and secured by mortgage)	1,147.48
Other	790.98
TOTAL CREDITORS TO HIS ESTATE:	4,763.13

Since his assets totaled just slightly more (\$5,475.19), Phineas, who took over the land, eventually had to sell it to get rid of the debts. This took place January 13, 1829 when he sold land, 80 acres he inherited from his father and bordering on land formerly owned by Amasa to Irene's father, Jonathan Churchill. The deed recorded the highway ran through it and the house and buildings were on it.

The same day he bought it, Jonathan Churchill mortgaged the above property to be paid on demand with interest - \$400.28, no doubt to help Phineas pay off some of the debts. They likely expected to pay the debts and keep the land if possible because they didn't sell it for eight more years. On January 20, just one week later, Churchill deeded the land back to his daughter, Irene Cook. He died shortly afterward on Feb. 6 (Goshen Land Records 10:183, 191, 195; 11:495; 12:18- 22, 34-36, 157, 173; 13:26, 500; 14:2, 6, 26-27, 226, 326; 15:285).

On Sept. 27, 1830 Phineas leased the land on which they still lived and farmed to his oldest son Daniel for five years so he could go out and earn money. The following pieces of land were mentioned:

1. Home farm - 80 acres with buildings
2. Bunnel lot - 31 acres (including trip-hammer shop).
3. Wright lot - 22 acres with house and barn (half owned by Moses).
4. Baldwin Lot - 4 1/2 acres
5. Lot East of Saw Mill "together with the use of the sawmill standing nearby the same."
6. Birdseye Lot - 5 1/2 acres
7. Catlin Lot - 20 acres with use of all farm tools, house and furniture.

Daniel was to furnish room in the house on the home farm for Phineas' family "consisting of Phineas and Irene Cook, Comfort Churchill (Jonathan Churchill's Widow), Eliza Cook, Darius B. Cook, Mary Ann Cook, Phineas W. Cook and Harriet Cook." Daniel was to pay all bills, doctors, food, etc. for the family and to pay off the debt of \$400 to John Welch from the estate of Jonathan Churchill.

the barn, which they had learned to do when the previous owner struck the rigging. [They] ran down the hill and one wheel struck a butternut tree which stood close by the barn. [The impact] turned the cart over and threw him some distance from the cart, say ten or twelve feet, and he struck flat on his back, breaking his neck.

His death was felt by all who knew him for he was a benevolent man and good to the poor. He was buried in Milton Burying Ground. I believe A. D. 1817. After this, Father had a good deal of trouble

Amasa Cook, Phineas Cook's Brother

Goshen Vital Records index, Vol. II, p. 8 shows Amasa Cook died July 3, 1817. His first wife Polly Churchill having died in 1810, he left a widow, Sally (Rowe) Cook, and a son, Amasa Philip Cook, who was born in 1813. When Amasa Philip was the age of thirteen in 1826, his Uncle Phineas Cook, was appointed his legal guardian (Litchfield Probate District # 1591-2).

with Grandfather's brother Moses, for he tried to grab all he could. He would [have] been glad to get our home and leave us to the mercy of poverty. However, he was not able to do it, for the law would not give it to him. He tried it faithfully, too.

Father was an honest, hard-working man. He labored hard to get out of debt and maintained a large family. There were seven of us children. The oldest was Betsey. She died A. D. 1810, aged 3 years and was buried in Milton Burying Ground. I knew nothing of her history. Daniel was next. After Daniel were Eliza, Darius Burgess, Mary Ann, Phineas Wolcott, and Harriet Elizabeth, all of us born in the same house. Also [in the household were] mother's father and step mother [Jonathan and Comfort (Woodcock) Churchill] and two of her children, which made [a total of] twelve.

I shall now state what I know about mother's father and mother. His name was Jonathan Churchill. His place was in Litchfield South Farms Society. My grandmother's name was Sarah Burgess. She died when mother was an infant. I only know what little Mother told me. Mother had two sisters. One was the wife of Uncle Amasa, and she had one son. His name was Amasa Philip. Her name was Polly. I believe she did not live long after this. This is all I can tell about her.

The other sister's name was Lucy. She was older than mother, but whether she was older than Polly I don't know. She was never married. She used to work in the paper mill at a place called West, and she was [of] dark complexion. [She was] marked when her mother [was] frightened by an Indian who lay in wait for her as she went to milk the cow. When [Grandmother] saw him he had his tomahawk raised in his hand ready to throw at her. She screamed and ran for the house which was not far, and she reached it before he could overtake her. Mother told me that Aunt Lucy had the exact image of the Indian on her side, tomahawk and all, just as she first saw him. The rest of her body was very white except her face and neck which were quite dark. She was a good woman. I have seen her a great many times. She always labored hard for a living. She had 400 or 500 dollars on interest which she got at work by the week. I expect she is yet living. Mother had two brothers: Josiah and

Irene and Polly Churchill

Jonathan Churchill's two daughters Irene and Polly married Cook brothers Phineas and Amasa, so he had a great desire to help their families. Perhaps to pay off Amasa's debts and save the Cook farm, Grandfather Jonathan Churchill mortgaged his farm in May of 1824 to James Birge, one of the creditors on Amasa's estate. Litchfield Land Record 32:430 shows by that time Jonathan and his wife had leased their own land and were living with the Cook family.



The Milton Cemetery is about four miles from Goshen.

New England Sawmills:

"In the American colonies, there was a shortage of labor, but (there were) hundreds of streams and rivers ripe for exploitation as power sources. In order to utilize the vast forests of the New World and supply the need for building materials in the growing country, sawmills (and other mills) were eventually built on nearly every source of moving water—by 1840 there were about 5,500 sawmills in New England, with nearly 700 in Connecticut alone. Most of these sawmills were on small scale with a single saw, and were part of the local economy.

"The thousands of sawmills in New England for about 200 years beginning in the 1630s used essentially a single technology—a wooden waterwheel with a crank connected by the 'pitman' arm to a wooden sash (frame) in which was mounted a straight saw blade. The reciprocating motion of the vertically mounted saw results in the characteristic straight "up and down" saw marks on board and timbers cut on these sash-type saws." (ledyardsawmill.org).

Jonathan Churchill of Bethlehem, Litchfield County, Connecticut

Jonathan Churchill was from Bethlehem, Connecticut in Litchfield County. His father Jonathan II bought land there in 1750, but relocated to Wilkes-Barre, Pennsylvania before the Revolutionary War. Litchfield land records, 9:162 record that on April 14, 1777 Jonathan Churchill III purchased land eight or ten miles north of Bethlehem in the town of Litchfield, then called Litchfield South Farms Society and which is now the town of Morris, Litchfield, Connecticut. The last record we find of him in his home town is on the Woodbury Tax Records in 1778 at Bethlehem. Thereafter he raised his family in Litchfield where most of his children were born. He was there 1778-1820 before selling out and making his home in Goshen with Phineas and Irene Cook.

Leman. They moved off to the west into York State.

After Grandmother died Grandfather married again, a woman by the name of Comfort Woodcock. By her he had 3 children: one son and two daughters: Daniel and Abby [Nabby] and Emily [Patty Emily]. Daniel was never married but used to roam from place to place. He was rather slack and sometimes used to drink too much which made him ugly.

Abby was never married. She was very handsome. She was courted by a young man who made great pretensions to love. He did all he could to overcome her, until at last he gave her Spanish flies or love powder and by this means she was overcome. When she came again to herself, she became deranged in mind. Finding her character lost and being abandoned by him, she entirely lost her reason. Father sent her to the insane hospital, but it did her no good. Father kept her for two or three years; and finding she got no better, having a large family, he applied to the selectmen of the town for help. So they took her and took care of her where she still remains.

Now may the Lord Almighty avenge her of her wrongs and reward her for all her trouble and losses. My prayer is that such men may reap a just reward for such abominable acts. I say, may they howl and weep until justice shall have its just demand, for she became one of the most wretched and miserable creatures I ever saw. My heart is filled with pity for her, for she was one of the most amiable of her sex as handsome as a doll, white as snow. Her hair was as black as a raven and her eyes a beautiful black. She used to work in the woolen factory and was very industrious.

Emily was married to a man by the name of David Tousey Taylor. They were living in Watertown, Connecticut the last I knew of them.

I now return to my own history. We lived one mile from the district school house and I had but little chance to obtain an education. As soon as I was old enough to labor, my father needed me to help him. When I was 10 years old, I did half a man's work in spring and summer. Fall, and winters I went to school except when it was too cold and snowy which was very common in that country. I have known snow to fall from two to three feet in one night. All the neighbors would have to turn out to break the roads with teams and

shovels, and it [was] likely they would have to keep at it for a week at a time. In winter it was generally very cold. The ice on the ponds would freeze from two to three feet thick. *I often went with father to fish through the ice on a pleasant day. The ice was so thick it caused a great deal of labor to cut holes, but when it was done, we generally got our pay for our trouble in fish. The ponds or still waters were the places we used to visit.*

I often went with father to fish through the ice on pleasant days, the ice was so thick it caused a great deal of labor to cut holes, but when it was done we generally got our pay for our trouble in fish, the ponds or still waters

Original Phineas W. Cook Journal p. 8 (Image 61).

In summer we had good luck generally in both still and running water. The stream east was good for trout, eels and bullheads in the night with what we called bobs. Those were made by taking strong linen thread like shoe thread with a strand of broom corn tied snugly on at one end for a needle. This thread was generally about 3 1/2 or 4 feet long. This we strung full of angle worms by running the broom strand from head to tail and drawing them on to the thread until it was full. Then we tied the ends together and doubled it up to about 3 1/2 to 4 inches long; then tied a small cord around the middle tight, leaving the ends about six inches long to tie to the end of a pole. This would leave the bob [a weight or sinker] about four inches from the end of the pole which was put down on the bottom of the stream.

When they would bite, we could pull them out by their teeth. We always managed to have a basket of sawdust standing near and when they fell off, [we] ran with hands full of sawdust and grabbed them; by which means we were able to land them safe in the basket. Otherwise they were so slippery we could not hold them. In this way we often caught a bushel basket full in one evening.

On this stream stood the old sawmill which father owned until his mother died, it being a part of her third of Grandfather's property which she held for her support until she died. Then it fell to Uncle Moses. How her third came to fall to him, I don't know, but suppose he bought it. This mill father used to tend in spring himself, there being no other time in the year when there was water enough to saw. Father went to building and getting out timber, and I was with him most of the time to help him saw, which I could do very well.

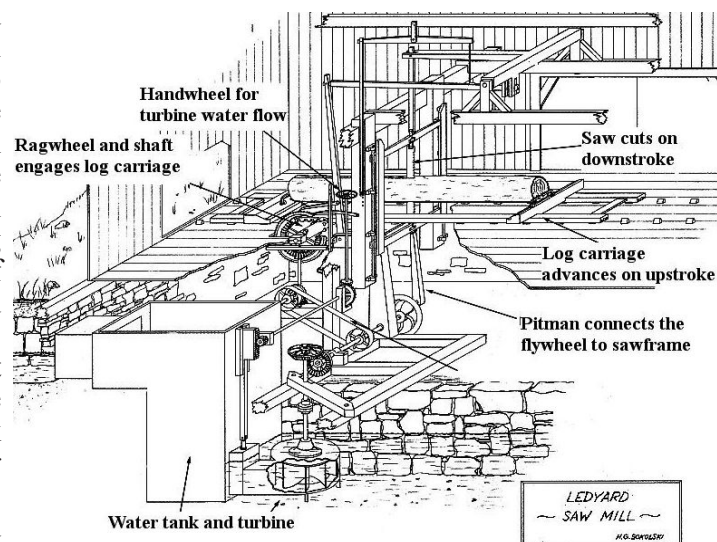
About this time Daniel, my oldest brother, was married to a woman by the name of Helen Maria King. He then took charge of the farm [in about 1830]. For two or three years, things went on in this way until Daniel took another farm and then most of the farming was trusted to me. I was then about twelve years old.

About this time, or a year before, Darius



Up-down (or Sash-type) Sawmill.

A single straight saw blade is inside a wood sash (or frame) that is driven up and down by the water wheel. There were thousands of these sawmills on streams in early New England (<http://www.ledyardssawmill.org>).



It is estimated there were almost 6,000 of these simple up-and-down sawmills on streams in New England before 1800.

Phineas & Irene Cook's Lease to Daniel Cook
 486
 Know all men by these Presents that we Phineas Cook and Irene Cook his wife both of Goshen in Litchfield County, and State of Connecticut for the consideration herein after mentioned do here by leave, let, hire unto Daniel Cook of Goshen upon the following seven pieces of land all lying in said Goshen except one of about five acres and a half to use and improve

Goshen, Litchfield, CT Land records, v. 15-16
 1828-1839, FHL 4424 p. 497

Phineas Cook and Irene Cook lease land to Daniel Cook April 1, 1830

Daniel Cook's Land, Phineas and Uncle Moses

On October 2, 1836 Phineas Cook's land was sold to his Uncle Moses Cook. It included 74 acres and 142 rods with a mill and water rights and a second piece of 42 acres with the house, which Goshen Land Records indicate was "the same land on which Phineas Cook now lives, and was distributed to him from the estate of his honored father Daniel Cook, deceased..." (Goshen Town Clerk, Land Records, 16:198-199)

Moses and his brother John were the youngest sons of Daniel Cook Sr., younger brothers of Phineas W. Cook's grandfather Daniel Jr. John died young, but Moses became an important man in Goshen. While he served in the Revolutionary war only a short time and was finished by the time he was 18, he was listed in Goshen records as "General Cook, one of the Goshen men in the Revolution."

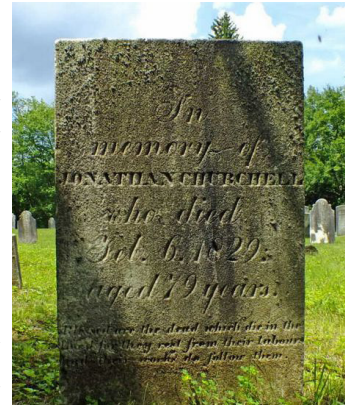
For the rest of his life, he managed to avoid the struggles of the rest of his family. He lived in the best part of town: "On the top of Town Hill on the west side of the road, and a little south of the present dwelling of Gen. Moses Cook stood the house of Joseph Curtis (who) sold out in 1750 to Daniel Cook (Sr)." In 1840 the assessment list of the town noted the following persons of wealth. Number one listed was Moses Cook (The History of Litchfield Co., Connecticut, and History of Goshen).

Having wanted the property for over a decade, Moses finally bought it October 2, 1836 when Phineas Cook sold out to pay his debts and went to Michigan.

went to learn his trade with a man by the name of Adams in Litchfield village.

Grandfather Churchill had died some two or three years before; a good old man he was. His age was 79 years. He was buried in Milton burying ground. He had a large marble tombstone at his grave. His memory is still dear to me. I well remember him. He died with the dropsy.

We had a yoke of stags. I used to plow from thirty to fifty acres in spring and put it into corn and oats and buckwheat and potatoes with the help of a hired man. In hoeing time and harvest Father was



Jonathan Churchill, Phineas Cook's father-in-law, died February 6, 1829.

Grandfather Jonathan Churchill

Grandfather Jonathan Churchill died February 6, 1829. He is buried in the Milton Cemetery just across the town line into Litchfield, next to Daniel Cook, Jr. and Betsey Cook, the daughter of Phineas and Irene.

The inscription on his headstone reads, "In memory of Jonathan Churchill who died Feb. 6, 1829. Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them." (Transcription by Bryson C. Cook)

through at the mill and would take charge and help us out. In fall our [job was] to gather [apples for] our cider to make to the amount of thirty or forty barrels, and wood to get for winter which was no small matter. In this way things went on for three years.

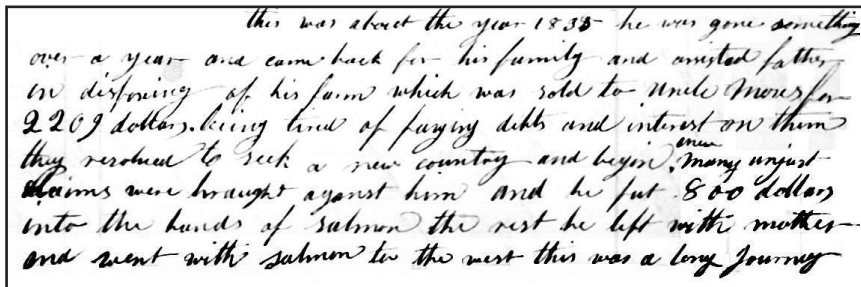
At the age of 15 years I went to learn the carpenter's trade with a man by the name of Augustus Murray. I went to him for trial two or three weeks and he promised to tell me what he could give me for my labor. Accordingly, at the end of the time I asked him what he could give me. He told me he was



Goshen Milton Road

not prepared to tell me at present, but I had better stay five or six months and then he could judge better. I then went home and asked father what I should do. He said I had better stay for he thought Murray would do what was right. So accordingly I took his counsel and went back.

Three years previous to this my oldest sister Eliza was married to a man by the name of Salmon Case Hall of Milton village. He was a man with a liberal education. He followed school teaching [in] winters and [in] summers followed painting. She had two children: a son and a daughter. They were both born the same day of the month one year apart. The boy was named Henry and the girl Lucy. Directly after [Lucy] was born, Salmon went to Michigan to look at the country to find a good location.



this was about the year 1835 he was gone something over a year and came back for his family and assisted father in disposing of his farm which was sold to Uncle Moses for 2209 dollars. being tired of paying debts and interest on them they resolved to seek a new country and begin anew. Many unjust claims were brought against him and he put 800 dollars into the hands of Salmon the rest he left with mother and went with Salmon to the west this was a long journey

Original Phineas W. Cook Journal p. 9 (Image 62)

I think this was about the year 1835. He was gone something over a year and came back for his family. He then assisted father in disposing of his farm which was sold to Uncle Moses for 2,209 dollars. Being tired of paying debts and interest on them, they resolved to seek a new country and begin anew. Many unjust claims were brought against [my father, and to protect himself] he put 800 dollars into the hands of Salmon. The rest he left with Mother and went with Salmon to the west. This was a long journey for him after living in one house for 32 years. He only occasionally had gone to market [in New Haven] to carry his cheese and get some things which the family needed such as clams, oysters and productions of the sea, which [for him] was a long journey, some thirty or forty miles.

After I had stayed the five or six months at the [carpenter's] trade, I again asked [Augustus Murray] what he could pay me. He said he would give me 15 dollars for the first year and 20 for the second and 30 for the third. I told him I would write to father and whatever he should say I would do. I wrote directly to father and in three months I got an answer. He said it was not enough. It would not half clothe me, and if he would not give me any more, to go somewhere else. So, I told Murray.

He was angry with me and said he would have satisfaction for his trouble which he had been to in showing me the use of tools. I told him then he should have to get it, for I thought my father knew what was best for me. Not only so, he knew I had earned him one dollar per day and my board while out jobbing, which was most of the time. [Moreover,] he had said I could make as good a door as he could and bragged how much I was worth to him, and I thought he ought to be satisfied. But it was all to no purpose. He said he should go to law which did not, with some other things, make me feel very sorry to leave him.

Why did the Cooks Go to Michigan?

Ray De Bruler Jr., in his dissertation on *Land Use and Settlement Patterns in Michigan, 1763-1837*, explains that in spite of the fact that the Treaty of Paris in 1783 had guaranteed the American colonies the lands of "the upper Great Lakes," many Indian nations claimed the land, and the British continued to have a presence there. Finally in 1796 the British signed the Jay Treaty, agreeing to leave the lower Great Lakes area and establish a boundary between Canada and the U.S. Yet between Indian attacks on settlers brave enough to settle those lands and the War of 1812, migration to these western lands all but ceased.

The war ended in 1814, but it took until 1818 for the British to agree to stop sending armed vessels onto the Great Lakes. Settlement was further stalled by a report to the Government Land Office in Washington D.C. which stated Michigan was uninhabitable, that "there would not be more than one acre out of a thousand... that would in any case admit of cultivation." As a result, Michigan was unknown.

Meanwhile in Michigan, Territorial Governor Lewis Cass began a campaign to advertise the rich prairie and wooded land of Michigan. Land offices had been open for several years, but he knew there was great possibility in the territory, and was determined to attract enough settlers to become a state. In 1825 the Erie Canal had opened, making travel much easier and cheaper. The terminus at Buffalo, New York was waiting with a Lake Erie steamboat to take travelers across the lake to Toledo. The western frontier was waiting for a migration which was set to begin. And Phineas Cook listened.



Travelers could go up the Hudson River and across New York on the Erie Canal. Then the steamer at Buffalo could bring them across Lake Erie to Toledo and to the “Western Lands.”

Birdseye Norton

Birdseye Norton was the son of a successful businessman, and may have learned a few tricks of the trade. His father owned a store in Goshen and managed a large mercantile business which came to be known as Birdsey Norton and Company, so he no doubt could have paid his apprentice.

William Tuttle

Born in 1819 in Goshen the same year as Phineas W. Cook, William Tuttle was the son of Ichobod and Grace (Brown) Tuttle whose family had located in Goshen soon after the Cooks. Phineas W. apparently worked for the family all summer. However, at age 16 Phineas W. obviously didn't make more than enough to support himself because he had to borrow the money for his trip to Michigan that fall from his mother.

So, I left him and went to Norfolk to work for a man by the name of Birdseye Norton. I stayed with him three months. He promised me 15 per month. He paid me \$10 dollars after I had worked about one month. When my time was out, I asked for my pay. He said he had no money, but told me if I would come to Plymouth in six weeks, he would pay me. So, with that promise I went home.

Previous to going to live with him I became acquainted with a girl by the name of Ann Wiles. I promised to write her, and she promised to answer and tell me all the news. While I was there, I wrote her two letters which she answered. Among other things Ann told me that Mother was moving to Milton. She said that Uncle Moses left word with Damon Beacher that as soon as the time was out for her to give possession, to go and warn my mother out of the house. And if she did not go within 20 days to go and put her things out into the streets, which errand he was proud to do.

Original Phineas W. Cook Journal p. 10, (Image 63)

But she had got out of his way before the time, which I felt glad to hear, for [Uncle Moses Cook] had long been a persecutor and I did not want him to have the privilege of doing such a task for my mother. When I got home, I found mother and two sisters Mary Ann and Harriet living in Milton [about 3 miles away] in a house belonging to Daniel Hall [father of Eliza's husband Salmon Hall]. I spent the summer laboring for William Tuttle.

1837 - 1839 Michigan

In the fall [of 1837] I started with my oldest brother, Daniel, and his family for Michigan.

We had a hard journey.

It took us 7 days to cross Lake Erie in storms and gales which seemed

Starting Over: The Panic of 1837

Many Americans were starting over. It all began with an economic expansion from 1834 to 1836. Expansive investing was supported by high prices for exports, particularly cotton, and by rising prices for land sales. Citizens of the U.S. were confident in the future. Great Britain invested heavily in the U.S., and silver was coming into U.S. coffers from Mexico and China.

In 1837 it all crashed. British banks, followed by American banks, were forced to raise their interest rate, and every bank in the country closed for a time. The price of cotton, one of America's most important exports, fell. Land sales began to slow down when buyers were forced to buy with silver or gold coins, something few of them had. Speculation and lending almost stopped, there was 25% unemployment, and every household in America felt the sting of a recession (Richard H. Timberlake, *Panic of 1837*, pp. 516-600; Sara T. Damini, *The Many Panics of 1837*).

The Cooks were affected even before the crisis. In addition to the family farm, Phineas Cook Sr. had inherited the debts of his brother Amasa, and was never able to pay it off. He tried everything he could think of. He sent his boys out to work, got a job, and leased the farm to his oldest son Daniel. Finally he began to think of selling his childhood home and farm and moving west, and his Uncle Moses was anxious to buy the prime property.

Phineas Cook was not the only one looking westward for new land. It was at this important time in the family's history that Lewis Cass, governor of Michigan Territory, entered into the picture. He had been governor of Michigan Territory already for 18 years when he began to write articles for Eastern newspapers to attract settlers, hoping to qualify for statehood. People were expanding their horizons, and they listened. The recession made them listen even harder.

In 1835 Phineas and the family heard the reports about Michigan Territory, and Salmon Hall, his son-in-law went there to survey the prospects. When Salmon returned, he had glowing reports, and Phineas Cook resigned himself to starting over at the age of fifty. He made a decision to give up everything the past three generations had worked for in Goshen Connecticut and sold out to Uncle Moses, who promptly evicted the family from the premises.

The Michigan Pioneer Reports state that, "The records of the public land sales at the office in Kalamazoo for the year 1836 show that there were nearly two millions of money received at \$1.25 an acre. For one single day there was received \$87,000 in exchange for the fertile land of Michigan" (Kalamazoo County, MI, *Genealogy and Local History, County History*, p. 3).

Phineas and his daughter Eliza and son-in-law Salmon Hall went to Michigan in 1836. His sons Phineas W. and Daniel, who brought his wife and two children, came in 1837, and Darius brought Irene and the girls in 1838. Their lives changed dramatically as they turned their faces toward the American frontier.

Erie Canal: The Great Waterway to the West

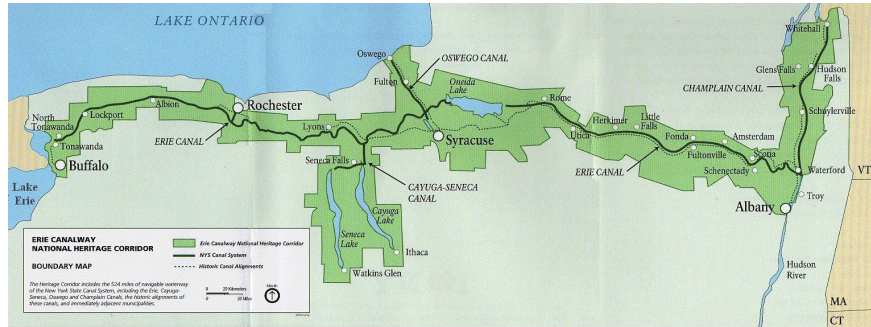
Although it was not explained in the journal, we know the Cooks traveled by a water route from the Hudson River near Goshen north to Albany, then westward along the Erie Canal to Lake Erie. Finally they crossed Lake Erie to Toledo, Ohio. Eight years in construction, the Erie Canal literally opened up the western United States for settlement when it was finished in 1825.

The original Erie Canal had 83 locks and rose 566 feet from the Hudson River to Lake Erie. It included 18 aqueducts to carry the canal over ravines and rivers. Today there are 35 locks. From tide-water level at Troy, the Erie Canal rises to an elevation of 565.6 feet above sea-level at the Niagara River (The Erie Canal, <https://www.eriecanal.org/locks.html>).

The canal was 4 feet deep and 40 feet wide, and floated boats carrying 30 tons of freight. A ten foot wide towpath was built along the bank of the canal for the horses and/or mules which pulled the boats and their driver, often a young boy, sometimes referred to by later writers as a "hoggee." In the early years the boat could be expected to travel about four miles an hour. When they reached a lock, the water was raised or lowered depending on whether they would be going up or down, and the team pulled it through.

Storms on Lake Erie

Because of its location and shallow water, Lake Erie continues to experience terrible tempests. "The shallowest section of Lake Erie is the western basin where depths average only 25 to 30 feet." As a result, "the slightest breeze can kick up lively waves," according to a New York Times reporter in 2004. "The waves build very quickly... Sometimes fierce waves springing up unexpectedly have led to dramatic rescues."



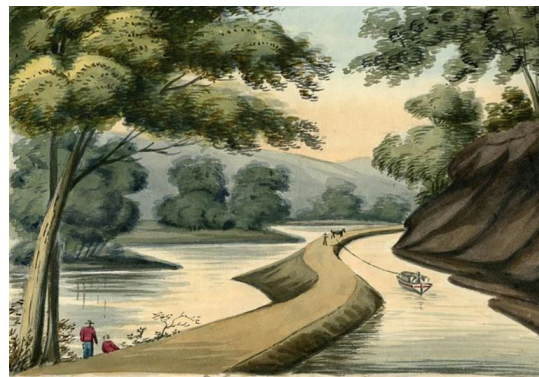
Fares were published in the newspaper in 1846, probably about the same as the fare in 1837 when Phineas W. and Daniel Cook traveled. From the starting point at Albany to Buffalo it was 364 miles. "Passengers by the canal will reach Buffalo from Albany or Albany from Buffalo, if traveling by line boat, in six days. The usual rate of fare is one cent per mile without, or 1½ cents with board." Since Phineas stated he borrowed money from his mother for his fares, obviously he knew ahead of time what the trip would cost him. (Official Erie Canal Website: www.eriecanal.org) (Image courtesy: eriecanalwaterway_latinamericanstudies.org).

at times to threaten us with destruction. But the Lord brought us to land in the town of Toledo.

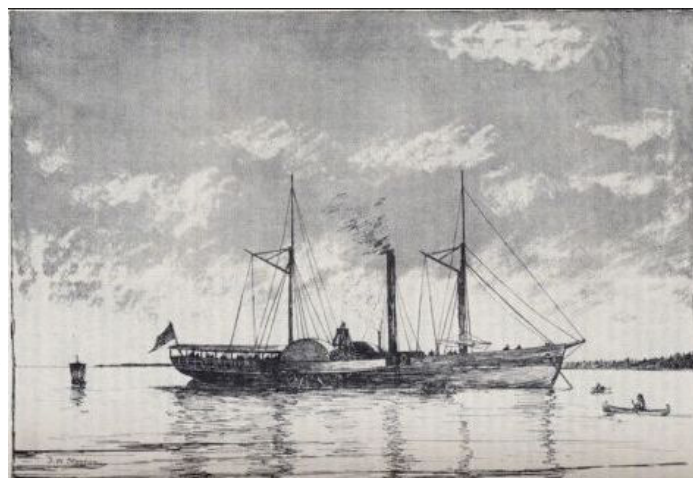
That night for the first time I had the ague and fever.

The next day we took the [railroad] cars and came to Adrian.

Our things were left about five miles from that place [Adrian] on the side of the way by the return cars. My brother [had] stopped at the same place when the cars were going [on the way to Adrian]. [He] went to his brother-in-law's for a team while I went on with the cars to take care of our things, it being inconvenient to unload at that place on account of other baggage in the



A drawing of a section of the Erie Canal shortly after it opened in the fall of 1825 by Episcopal minister John Henry Hopkins (at the William L. Clements Library, via A.P.).



In 1818 a steamship with a side wheel to propel it through the water was introduced on Lake Erie. This was just 9 years after the steamboat itself was developed as a transportation vehicle. Many more were built to accommodate a massive migration (<http://tripsintohistory.com>).

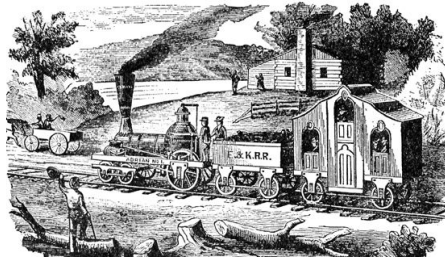


Begun with wooden tracks and pulled by horses, the Erie and Kalamazoo line operated 33 miles from Toledo to Adrian by 1837. That year a steam engine was introduced. Passengers sat on top; luggage underneath.

to travel on foot, the flat rails being laid down for about 2 miles. Then I came to a swamp and only logs rolled into the water, so that I was sometimes in the water and sometimes on the logs, and I began to wish myself out. In this way I went on for two miles more. At last I got through. I saw a light, and by inquiring I found I was one

car [which was] on the top of ours. When I returned Daniel had not come with the team and it was nearly sundown. I began to think he had lost his way. The country was new and nearly all swamp. At length I started after him, leaving his wife with the things.

I took the railroad track leading to Tecumseh, it being the course in which he lived. It was a fine road



Artist depiction of the Erie and Kalamazoo Railroad, the first railroad west of New York. Speed was 10 MPH. (courtesy <http://penelope.michigan.age.edu>).

Phineas and Irene's Second Child: Daniel Cook

When they came to Michigan, Phineas W. was age 17; his brother Daniel was 28. Phineas W. stayed with his parents, but Daniel had a wife and two children, and he began looking for a permanent place. Their brother Darius was there in the spring that year because his name appears at the age of 20 as a land owner in Barry County in 1837 (First Land Owners of Barry County, Michigan, pp. 19, 32). He bought land in March and June, a total of 160 acres in sections 35 and 36; then returned home to a job in Washington D.C. The next year he brought his mother and sisters to Michigan. Phineas W. and Daniel didn't leave until the fall of 1837, perhaps having been given all the travel details by their brother.

Daniel purchased land in Barry County, a few miles north of Richland, and he lived there for the rest of his life. His two children died in 1850 and 1854, and on November 12, 1867 at the town of Hastings, his wife Helen Maria [King] Cook died. Daniel was 59 years old. He first hired and then married in 1868 Lovica Jane Booram, a woman 42 years younger than he was. He gave her everything in his will with the stipulation she take care of him until his death (Last Will and Testament of Daniel Cook of Hasting, Barry, Michigan, FHL 1718812 item 3).

Lovica had a child at Hastings and he continued to serve as town Supervisor. He was Justice of the Peace several times between 1847 and 1867. Daniel Cook died on February 18, 1877.

First Railroad in the West

"In 1832, the territorial government of Michigan authorized a railroad to be built from Port Lawrence, Michigan, which is now Toledo, Ohio, to the mouth of the Kalamazoo River at Lake Michigan. The name of the railroad was to be the Erie and Kalamazoo Railroad since the line would essentially connect Lake Erie with the Kalamazoo River. Construction began in 1835, and in late 1836 the first portion of the line, thirty-three miles in length, opened. This first segment connected Toledo with Adrian, Michigan.

"Initially, horses pulled freight and passenger cars on the line, but in 1837 the first steam engine began service. The steam engine allowed passengers to make the trip between Toledo and Adrian in approximately three hours." A subsequent act terminated the railroad at Adrian, and it was never completed to the Kalamazoo River (ohiohistorycentral.org; see also penelope.uchicago.edu).

The lower part of the passenger car was for baggage, with passengers sitting above it. Because everyone's luggage had to be piled into the baggage area, it would be inconvenient for passengers who left the train early to retrieve their baggage underneath the pile. Therefore, Daniel left the train before reaching Adrian, but Phineas stayed in the car with Daniel's family and unloaded their luggage at the side of the tracks when the train was on its return trip to Toledo.



A corduroy road or log road is made by placing logs over a low or swampy area. Impassable mud or dirt roads are improved, but still a hazard (The Record, UofWaterloo).

Fever and Ague

“Ague [ey-gyoo], a malarial disease transmitted by mosquitoes and characterized by intermittent fevers and chills, was a leading cause of chronic illness across America from the colonial period until 1900. American settlers were plagued by ague near wetlands, even in the temperate north. Because the disease originated in Europe and Africa, its effects on Native American populations were often devastating. By 1900, draining wetlands for agriculture and development led to a dramatic decline in malarial disease.” (Dictionary of American History, <https://www.encyclopedia.com/history/united-states-and-canada/us-history/ague>).

Richland on Gull Prairie

Michigan became known for areas of rich prairie land, through which native tribes had worn paths for hundreds of years. Gull Prairie was named for Gull Lake, not far from the present town of Ross, and covered parts of Kalamazoo and Barry Counties. Richland is nine miles northeast of the present city of Kalamazoo at the intersection of M-89 and 32nd Street. The 4,400 acres of Gull Prairie featured stands of oak trees, and was prized by settlers who would not have to clear many trees from their farms. Phineas Cook acquired land in Section 2 of Kalamazoo County which was at the edge of Gull Prairie. It was cleared for farmland by Phineas W. in 1839.

The Cook farm was two miles from Gull Corners, the intersection of several paths, which quickly became roads. The village of Richland was surveyed in 1833 next to the busy crossing at Gull Corners which had been named in February 1831 by the original settler Col. Isaac Barnes whose brother Tillotson located 3 miles east at Gull Lake. In 1840 the Richland Post Office was moved to Gull Corners and both were combined into Richland (Michigan Place Names, p. 474; see also Kalamazoo Public Library: www.kpl.gov).

mile yet from the place. Being directed, I traveled on and arrived at the house at 10 o'clock, being about 2 1/2 hours [to walk] five miles. I found that Daniel had been there and [had] gone with a team after his wife and goods.

We stayed there five days to rest and then he and I left on foot for Kalamazoo where Father was 100 miles distant. We traveled 3 1/2 days and arrived safely, only our feet were blistered from heel to toe. This was the 17th day of October 1837. [It] was a hard and toilsome journey, but we were thankful when we came to the end of it.

We found father sick with the ague and fever and also all the rest [his daughter Eliza and her husband Salmon and their two children.]



Kalamazoo to Ross was originally prairie sod and areas of forest. Gull Lake is 3 miles and the town of Ross 5 miles from Richland (Courtesy Google).

Phineas and Irene's third child: Eliza and her husband Salmon Case Hall

When Salmon and Eliza [Cook] Hall came to Michigan in 1836, he was age 26 and she was 24. Their children, mentioned in the journal of Phineas W. were Henry, age 1 and Lucy, a few months old. When Phineas W. and Daniel came the next year, the Halls were in Richland helping Eliza's father Phineas Cook, but Salmon was not a farmer. By 1838 he was teaching school a few miles east of Richland in the Augusta Township. The Hall family was in Richland for the 1840 Census and he was a Justice of the Peace in Richland in 1841. He is on the record again when he bought land there in 1847 and 1849 (History of Kalamazoo County, pp. 296-297, 465, 496).

Although they spent time in Richland, they lived even longer in Barry County. Salmon also bought land there in 1837 and the journal says in 1838 "[Salmon] moved over into Barry County, leaving father in possession of the farm and no one to keep house." He continued to buy land until 1848 in Barry County, and is listed in the 1850 Census and on deeds as "Salmon Hall of Hastings, Barry, Michigan," where Eliza's brother Daniel lived and where Salmon was listed as the County Treasurer. They were still in Hastings in 1866 for a land transaction (First Land Owners of Barry County, pp. 26, 31, 33, 34, 36). Lucy and husband Reuben Spencer, were there for the 1860 Census (History of Kalamazoo County, p. 56). In 1860 Salmon enlisted in the Civil War. His daughter Lucy later bought the Phineas Cook farm (US Civil War Pension Index, General Index to Pension Files, 1861-1934. Also Salmon C. Hall Application #1080156, Certificate # 826501, Ancestry.com).

[They were] on Gull Prairie, town of Richland, about ten miles north [and east of the town of] Kalamazoo

I stayed with them a few weeks; then I went to Gull Mills and hired to a man by the name of William Toles for \$10 a month making bedsteads. I here found an opportunity of making furniture to pay Mother for the money she loaned me to come west with, which amounted to \$36.00.

I made a bureau, a round stand, one square table full-leaf, one square stand, [and] one bedstead all together worth about \$45.00.

1838

In the spring of 1838, I hired to a man by the name of Henry Howland for \$15.00 per month. He afterwards became my father-in-law. Just before the time was up, I asked him for his daughter, Ann Eliza. After obtaining his consent for her, we agreed to be married in the course of 2 years. I lived with him 3 months.

The day my time was out and the last hour, as I was hewing a



Kalamazoo county is near the southwest corner of Michigan. Barry County is north and to the east.

The Howlands

Phineas W. no doubt met Henry Howland while he was working at Gull Mills because Henry lived near Gull Lake. In 1834 Henry and his half-brother Edward Knowlton Howland had come from Saratoga County, New York to Kalamazoo County, Michigan to buy land. Henry bought land in Sections 29 and 32 including a stream and Pond Lily Lake; the family came in 1837.

The Howland family consisted of parents Henry and Phebe [Baker] Howland, with children Lorenzo, age 19, the twins Ann Eliza and Ann Maria, age 13, Susan Aurelia age 10 and Charlotte Mydelia age 7. The second son Erwin stayed in Saratoga County. Henry and Phebe had left their families behind, a pattern of dispersion of families in the westward movement. Both mothers had died, but Henry's father Knowlton Howland was in Stillwater, New York with his second wife. He died there August 26, 1853. Phebe's father Robert Baker, a Revolutionary War Soldier, was in Livonia, Livingston, New York with his third wife, where he died July 7, 1845.

Ann Eliza was only 15 years old when Phineas began working for Henry Howland. Henry insisted she be a little older to marry, but apparently gave up when her twin sister Ann Maria also became engaged. He finally allowed the weddings to take place when the girls were age 17.

Phineas Cook Land at Richland

When Phineas Cook tried to sell his land in Goshen because of losses incurred in the 1837 panic, false creditors plagued him until he gave his money to his son-in-law Salmon Hall. The money was safe for their Michigan land, but Phineas could say his pockets were empty. The Halls helped him considerably. They were living with and helping Phineas that first year because his son Phineas W. said his father "and all the rest" were there.

A few months after they had arrived in Michigan, "Salmon C. Hall," acting for Phineas Cook, filed for one of the original land entries in Kalamazoo County, Section 2 in February, 1837. In the 1838 Richland Tax List Phineas Cook and Salmon C. Hall both appear as taxpayers. Phineas Cook is listed with 65 acres (value \$270) real estate in section 2; Salmon with none. Phineas thereafter appeared as the sole taxpayer. Obviously Salmon Hall had acted for Phineas in purchasing the land in Richland, Michigan (History of Kalamazoo County, Michigan: pp. 462-463, 466).

Gull Mills

Tillotson Barnes, brother of Isaac Barnes who first settled Richland, moved from Camden, New York in 1832 and settled on the beautiful outlet of Gull Lake in northeastern Kalamazoo County. He purchased land and erected a sawmill on the outlet to the lake. When it was completed in 1833 he began building a grist mill, which operated from 1834 to 1867. Calling his settlement Gull Mills, he continued to provide lumber for home building, and he ground grain for the early settlers.

Others moved into the area and set up businesses, including William Toles for whom Phineas W. Cook worked. Eventually the settlement became known as Yorkville, now a part of Ross Township, Kalamazoo County. When Tillotson died in 1836 the mills were sold, but Gull Mills continued to be a part of the local economy.

Wolves on Gull Prairie

Indians were living in Michigan before the government treaty which relocated them west of the Mississippi River. They had no flocks or herds, and left wolves alone, which meant wolves were plentiful on the prairie land and woods. Phineas W. wasn't the only one who wrote of encounters with them. Their fierce presence in Michigan was a threat to the settlers' lives and also their cattle, who were often attacked. Jesse Turner of Kalamazoo County wrote that he walked to a mill one night and was followed the whole distance through the trees by a pack of wolves.

Another night he was walking from Otsego to his sawmill and the wolves became so frightening he found a club, backed into a hollow tree, and waited for them to come. Soon he could see their eyes shining in the half-light, and he began assailing them with his club. He continued walking and later wrote, "when the wolves got too near I would charge on 'em and thrash the trees with my shillalah."

Another time Turner said, "[One night] I was very anxious to get to my home on Toland prairie. 'Twas all woods, and the wolves were howling a good deal. There was a little light snow, and when I was near what is now Howlandburg the howling stopped all of a sudden and I heard something pat, pat in the snow. I looked back, and right behind me was a terrible big wolf; behind was another..." ("Reminiscences of Kalamazoo, 1832-1833," by Jesse Turner, Published in the Kalamazoo Telegraph in 1883, furnished by A. D. P. Van Buren, Michigan Pioneer Collections).

stick of timber, I struck the corner of a broad axe into the side of my knee which laid me up for 6 weeks. During this time, I boarded at Salmon's and paid him in work after I got well. He moved over into Barry County, leaving father in possession of the farm and no one to keep house, so I volunteered my service to be housekeeper for him until Mother and the girls came, which we looked for soon.

Accordingly, I continued in this employment for six weeks. I could get breakfast for five men and get my work done by 9 o'clock and go out and help Father until 11 o'clock.

[I then went] to the house to get dinner, and by 1 o'clock was ready to go out with the men and labor in the field until 5 in the afternoon [after which I made] supper and did up my work by bedtime. We were clearing and burning logs and wood [to plant] wheat. In this way, I labored with untiring diligence hoping to obtain a permanent home for my father's family. Mother and Darius and Mary Ann and Harriet came at last on the 12th day of July 1838. When they came, they hardly knew me; I was so thin in flesh. Soon after this my appetite began to fail, but my health was much better than common.

One Monday after I had been to visit with Ann Eliza, Father scolded me for wanting to get married so young. Yet notwithstanding, before he knew Mother was coming, he had advised me to [marry] so we could have someone to keep house for us. I told him I had thought of that before him which much pleased him. [Yet] when he heard Mother was coming, he found fault with me for going off on Sunday and not getting home until Monday morning. [For safety] I did my



The villages now included in the township of Ross, Kalamazoo Co., Michigan.

The Howlands Were A Quaker family

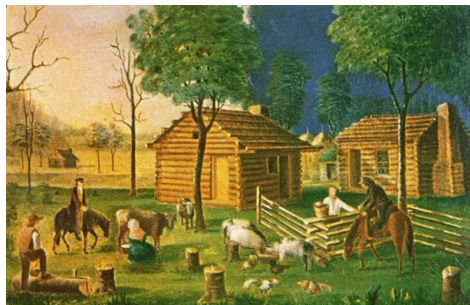
The ancestor of this family was Henry. He and his brother John Howland (who came on the Mayflower) lived in Plymouth, Mass (Robert S. Wakefield and Robert M. Sherman, NGS Q 75:105-16, 216-225; "The Great Migration Begins, Immigrants to New England 1620-1633," Vol II, G-P by Robert Charles Anderson, NEHGS, Boston, 1995, pp. 1016-1019).

Henry's son Zoeth lived in Plymouth and his son Nicholas and grandson Samuel I lived in Dartmouth. In 1765 the next generation, Samuel II moved to the Quaker colonies at Scituate, Rhode Island. The next two generations after that: Edward and Knowlton were born at Scituate, but Knowlton moved to Stillwater, Saratoga, New York and was there for the 1800 Census. Apparently they were there earlier because the family told Phineas W. Cook that Henry was born there October 22, 1789. By this time Knowlton had married out of the faith, and the family drifted from the Quakers. His son Henry married in Stillwater and lived there until he and his half-brother Edward Knowlton moved to Kalamazoo, Michigan in 1836.

visiting in the day time and went to meeting with her in the evening; then stayed all night and went home in the morning, [as the town of Ross] was 3 1/2 miles through thick woods all the way. I did not think it safe as the country was new and wolves were plenty and of a savage kind and not infrequently, they would chase men, who would [have to] climb trees to get out of the way.

One amusing circumstance which happened in Oakland County I will here relate concerning a fiddler who was going to play for a dance party about three miles distant. Before he arrived there, he heard [wolves] howling in all directions and he ran to a log house which had a loft in it. [Climbing] up on the beams overhead, he found one board which he stood on. They followed him into the house and when the room was full below, he reached down his hand and shut the door to shut them all in. [He] then began to play to them and continued all night. In the morning he got out of the window and went and got guns and men and shot them through the cracks.

After father scolded me for wasting my time so foolishly, I felt as though I would try to make up lost time so [when I returned from Ann Eliza's] I took a scythe and went down in the meadow and mowed and was gone one hour and cut one acre of grass, of about one ton to the acre. Father came down and said he wanted me to go and help George Murray get in some wheat. This was about 3 o'clock in the afternoon. I accordingly went and got in two loads of wheat and three loads of barley and pitched it on and off. [By that time] it was 9 o'clock in the evening and my clothes were drenched in sweat from top to bottom.



An early Postcard from an 1850 painting by Anthony Cooley showing a scene in early Kalamazoo County (Kalamazoo Public Museum).

The neighbors [who] came in all thought I was about to leave them. My legs became cold and lifeless to my body three times. All hope was lost.

At last they sent for the priest who came and sat down by me and asked me if I was ready to die. I told him I did not care. I would as soon



GrayWolf, pbs.org

Calomel

Calomel was composed of mercurous chloride, a white powder dissolved in liquid to be drunk by the patient. It was used by doctors at the time to stimulate evacuation of the bowels. For many doctors, an internal cleansing was the answer for many problems not understood at that time (Webster's New World Dictionary of the American Language, 2nd edition, Simon and Schuster, 1980).

Richland Churches- Calvin Clark

In the early part of the 19th Century, the Congregationalists (originally the Church of England in America) and the Presbyterians made an alliance, and often formed a church cooperatively in the new communities in the west. After that the history of the two denominations often is the same.

In 1832 Rev. Calvin Clark was in charge of the Congregational Church at Homer, Michigan. In a short time, as more people moved to that area the Presbyterians influenced the members, and the congregation changed to become Presbyterian.

In 1861 Congregational Church authority John D. Pierce wrote about the history of church organization in western Michigan. He stated he went to Richland to help form a Congregational Church. That church retained its Congregational leanings until after 1838, when Rev. Calvin Clark took charge of it. Soon the Richland church moved toward Presbyterianism.

By 1839 Rev. Calvin Clark of Gull Prairie, was known as a Presbyterian preacher when he was in Yankee Springs, Barry County. Mrs. H.E. Hoyt, daughter of William Lewis remembered his preaching at her family's house. The first funeral sermon preached at Hastings was by Rev. Calvin Clark of Gull Prairie (Morgan Historical Commission, Michigan Historical Collections, Vol. 12 pp. 355-361; Vol. 22 pp. 352-360).

Michigan Settlers vs. Malaria

Reprinted from "Michigan Settlers vs. Malaria, or How the Midwest Was Won," by Daniel Hager on <https://www.mackinac.org/V2001-30>.

"Early Michigan had an epidemic of malaria because there was far more standing water than today. Thousands of square miles of wetlands were subsequently drained to drastically reduce the amount of mosquito habitat in the state."

Ruth Hoppin, recalled "that 'the pale, sallow, bloated faces of that period were the rule; there were no healthy faces except of persons just arrived.' A. D. P. Van Buren, whose family came to Calhoun County near Battle Creek in 1836, noted that the first question asked of new settlers was whether or not they had contracted malaria yet, and if answered in the negative, the reply would be, 'Well, you will have it; everybody has it before they've been here long.'

"Authors Madge E. Pickard and R. Carlyle Buley, in *The Midwest Pioneer: His Ills, Cures & Doctors*, trace the malarial cycle from initial symptoms of lethargy through teeth-chattering chills that made the victim feel like 'a harp with a thousand strings.' After a period of shaking like 'a miniature earthquake,' warmth followed that soon soared to 'raging heat,' racking headaches, and 'copious sweating' until the fever broke.

"Van Buren's brother experienced paroxysms of such ferocity that he 'shook so that the dishes rattled on the shelves against the log wall.' Ruth Hoppin recalled that 'my father shook with the ague every day for eighteen months.' The prevalence of malaria was long an obstruction to large-scale settlement of Michigan."

die as not. Death was no terror to me, for I was past fear. He asked me if I did not feel concerned for my soul's salvation. I told him I did not know that I did. At this moment, in came the doctor who walked as fast as he could out and in, back and forth, and the priest whose name was Calvin Clark took the hint and left. [He later] was invited not to doctor the soul while the doctor was attending to the body.

This was the second time I had my right mind, and this was on the ninth day. When all was still again there appeared someone in the room. He stood some distance from me at the opposite side of the room. He asked me in a still small voice if I would like to serve the Lord. I told him I would. He asked me again if I would serve him if I knew the right way. I told him I would, and then he disappeared and

This was the 2^d time that I had my right mind and this was on the ninth day. When all was still again in the room there appeared someone in the room he stood some distance from me at the opposite side of the room. He asked me in a still small voice if I would like to serve the Lord. I told him I would. He asked me again if I would serve him if I knew the right way,

Original Phineas W. Cook Journal p. 14 (Image 67)

I soon began to get better.

In three days I walked down into the field where Father and Darius were pulling flax and when they saw me coming Darius cried out, "Go back and get your coffin, for you look as though you had come from the grave!"



Flax is pulled up by the roots and left to dry in the field for up to 2 months. After processing, it is used to make fabric, twine and rope (Emile Claus).

Father was glad but yet none of us thought to ascribe the glory to God at that time. But I continued to get better so that in four or five days I was able to do a good many things to help take care of the rest, for all were sick with the fever and ague but Father and Darius. After about two weeks from the time I first got about I was taken again with the ague which lasted me about nine months, except at intervals I would break it up.

1839

About January or February, I was taken with the inflammatory rheumatism which lasted me nearly all summer. In the month of May I had two setons put in, one in each leg between my ankle and knee. They proved to do me much good.

In those times I saw much sorrow. My head was all bare; my hair had all come out and left it naked as I was born. After I had been sick three or four days, I sent for Ann Eliza to come and see me. I sent [word to her] by William Dailey a young man of my acquaintance, one of our neighbors. He was very kind to me while I was sick and spent a great deal of time taking care of me, for which I shall ever feel grateful to him.

When William came to Ann Eliza's house and saw her, she felt a delicacy about it thinking that people would talk about her. Her

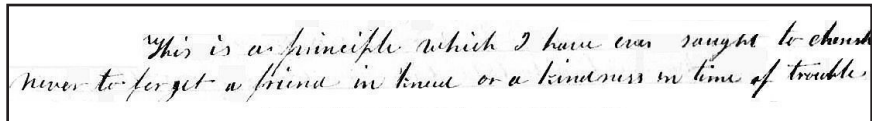
[twin] sister, Ann Mariah, wanted to come, so she came, much to my disappointment and dissatisfaction. As soon as I heard her voice in the other room, I immediately told her to go home and send Ann Eliza, for it was Ann Eliza I wanted to see.

After staying all night, in the morning Ann Mariah started, and in a short time Ann Eliza came. But I did not know her until near night. The first I knew of her was [when] she was helping Mother move her bed, which was standing at the opposite side of the room from mine. Mother had had her bed moved two or three times the same day, and she was teasing Ann Eliza to turn the room upside down. I saw how childish she was (for she also had the ague) and immediately told her to stop moving things, for it troubled me and did Mother no good.

So Ann Eliza sat down by my bed and kept the flies off me as she had been doing while there, or she since told me. I had [another] *watchess* at night. While she was there, in the night [Ann Eliza] heard me groaning. She got up and looked down through the cracks of the floor and discovered the *watchess* asleep and the mosquitoes tormenting me to distraction, I having no power to resist them. She immediately awoke Mary Ann, my sister and they came down and discharged the *watchess* and took care of me themselves.

I was afterwards told I had one [man named] Job Pierce to watch me. One night he wore a pair of heavy boots, and to keep from going to sleep he would walk the floor. While he walked, I would plead with Mother to stop pounding my head so, but he could not think what ailed me until Father awoke and told him to take off his boots. When I got better, I was telling how Mother pounded me, when I was told that the pounding was Job's boots. From that time on I determined never to wear boots while I was watching a person who was very sick.

Edwin Mason was a great friend of mine in my sickness, also Orville Barnes. They stood over me most of the daytime and took the best of care of me, which will never be forgotten by me, and may God grant for Jesus' sake that they may have their reward. *This is a principle which I have ever sought to cherish: never to forget a friend in need or a kindness in time of trouble.*



Original Phineas W. Cook Journal p. 15 (Image 68)

The ninth day my senses came to me and with them came the most excruciating pain which lasted about an hour. The doctor came and gave me a little blue pill, which I have since thought was opium. When the pain ceased, Orville Barnes was present. Soon after this he asked me if I could not eat a piece of watermelon. I answered I could. He went to the garden and got a good ripe one, which, when I began to taste [it], seemed to give me new life which caused him to express great joy.

The doctor that administered to me was a good man. For all [his] trouble for me and my family he charged nothing. His name was Upjohn. He visited me once a day with his brother, William,

Inflammatory Rheumatism

Phineas W. called it inflammatory rheumatism, a term doctors historically used for any condition affecting the joints, but it would now more likely be called Septic Arthritis also known as infectious arthritis. The condition is an inflammation of a joint that's caused by infection. It is usually caused by bacteria spreading through the blood stream from another area of the body. Children and elderly adults, those with open wounds or with a weakened immune system are at a higher risk. In addition, previously damaged joints have an increased likelihood of becoming infected. Symptoms of septic arthritis usually come on rapidly with intense pain, joint swelling and fever (webmd.com).

Setons to Prevent Infection

Séton: The only way they knew to drain the infection in 1838 was with a Seton: Borrowed from French séton : a thread of gauze, silk, horsehairs or other suture material threaded through skin and tissue and used to keep a wound open and draining (https://medical-dictionary.thefreedictionary.com/seton).

*A **watcher** or a **watchess** is a man or woman who "keeps watch beside a sick or dead person" (Webster's New World Dictionary of the American Language, 2nd edition).*

Opium as a Treatment For Malaria

Opium was recognized as a treatment for malaria, particularly for the pain caused by symptoms. Even now its usefulness is discussed because it is a source of reticuline, the chemical in poppies which helps malaria sufferers. Current research has identified reticuline in non-opium poppies, but unfortunately that was not an option in the 1840's ("Morphine-free poppies could help fight malaria," Emma Young, 15 November 2004, <https://www.newscientist.com/article/dn6667-morphine-free-poppies-could-help-fight-malaria/#ixzz6FtNVZOW9>).

Litchfield Families in Richland

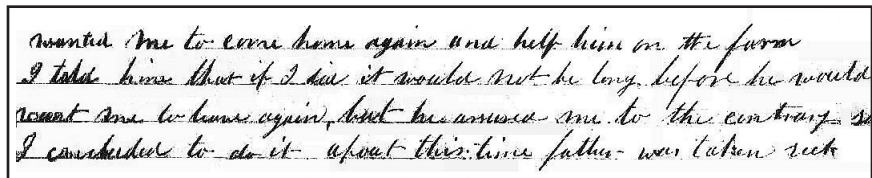
Edwin Mason was the fifth generation in a Connecticut family. He came from Litchfield County, Connecticut with his wife and three children about the same time the Cooks came. Although he was 16 years older than Phineas, apparently a bond had formed between these two families, and they wanted to help each other. Edwin lived in Richland the rest of his life and died there in February of 1901. Col. Isaac Barnes was from a New Haven, Connecticut family. Later, like the Cooks, they moved to Litchfield. A few members of the family moved to Camden, New York, but Isaac led a group from Medina, Ohio to Richland in 1830 and they purchased land there in 1831, including his sons George, Carlos and Lester. Largely because of his leadership the town grew up quickly, and his house in Richland has long been a landmark. His family is well represented in the history of that area. He was Town Supervisor in 1841. Isaac later built a sawmill at Wayland, Allegan County, and died there in 1848 at the age of 70.

Aloes are made from plants in the lily family, generally with laxative value.

all the time until I was considered out of danger. This was a time of great affliction and sorrow. For years I was troubled with the ague at intervals and rheumatism. [It] was in the year 1838, the 11th day of August that I was first taken with the fever.

The ague lasted me all winter, only a week or two at a time, during which time I made sash windows, and finished off most of the house during the winter and spring and made some splint baskets. In the summer, I went out to George Barnes's mill to work for my board, for mother thought it was time I was doing something for a living, but yet I [felt] very feeble. My setons were very sore, and traveling about to work tired me, but I gained strength slowly. I soon got so I could drive a team and I went several times to Battle Creek and Marshall with timber and shingles. In the fall, I went to making churns on Gull Prairie in company with Colonel Barnes, George's father. He found the lumber and the iron work and boarded me and had half. I made 19 churns and did considerable other work. He settled with me and paid me honorably out of Joshua Mosher's store, and this was where I got my wedding clothes.

This was in 1839. By this time, I was tolerably smart, and father wanted me to come home again and help him on the farm. I told him that if I did it would not be long before he would want me to leave



wanted me to come home again and help him on the farm I told him that if I did it would not be long before he would want me to come again, but he assured me to the contrary so I concluded to do it about this time father was taken sick

Original Phineas W. Cook Journal p. 16 (Image 69)

again, but he assured me to the contrary. So, I concluded to do it.

About this time, father was taken sick with the ague, which laid him up for some time. All the work fell on me and it made it very hard for me, for I was not very healthy.

We had to take down the old chimney in the house and put up [a new one.] We had corn to gather and potatoes to dig and stock to take care of and many things to do such as preparing for winter, which was on hand, and I thought he must get well and help me. Father sent for the doctor, but he did not come, being away. He was such a favorite that [Father] would not take any medicine the doctor did not recommend.

It was thought best to make him some bitters and make him think the doctor sent it to him. So I took a quart of whiskey and put in a teaspoon full of quinine and some *aloes* and wrote the directions on a piece of paper. I put it around the neck of the bottle as follows: "Take a tablespoon full three times a day before eating." When all was ready, I went to the door and knocked and Mary Ann said, "Walk in."

So, I opened the door and changed my voice and said, "Here are some bitters for Uncle Phin," and again shut the door and [she] directly carried it to him, for he was in another room. He took off the directions and read it and began right off to take it and pronounced it good. He soon began to mend, and in two or three days he could sit up and walk. In a short time, he began to help me. He got smart right off and we got through with our business in good time.

While we were taking down the chimney one morning early, our neighbor across the street [E. Judson] came running over and



Even now the village of Richland is small. The Cooks lived in an outlying neighborhood, but close enough to other neighbors that they could work together.

hollered as he came, “There is a bear among the pigs.” Soon all hands were out on the chore. George Murray ran and called his dog Beve. David Hamburg took a club. Father took the long carving knife and Mother, the broom, but she

did not go any farther than the gate.

Finding no lives were lost she returned, but with the rest, the chore continued. Soon his black majesty was aroused by the yelping of old Beve and he treed [climbed] on the fence. Then, finding too many on his track, he took to his heels for the woods. Being obliged to pass through neighbor Woodruff’s yard, he was assailed by a fresh recruit

Quinine as a Treatment for Malaria

Malaria has been one of the most staggering problems of early settlement of America, as well as in everyday life throughout much of the world. Quinine had been recognized as the treatment for Malaria or Ague, since the mid-1600’s. It was made from the bitter bark of a high altitude tree native to South America, but largely unavailable to most sufferers. In 1820, the French chemists Joseph Pelletier and Jean Biename Caventou perfected a formula for isolating quinine from cinchona bark, and Quinine quickly became a favored therapy for intermittent fever throughout the world, relieving symptoms of chills and fever and keeping the disease under control.

After the discovery, cinchona tree bark was circulated throughout the world as quinine. Apparently the doctor at this little prairie town had some kind of pills and was willing to give them to the people in most danger. It’s a miracle there was any medicine at all out on the Michigan frontier. In 1886 the Upjohns opened the Upjohn Pill and Granule Company of Kalamazoo, Michigan, and marketed quinine pills. Perhaps the Upjohn family already had connections to get medicines (Jane Achan, “Quinine, an old anti-malarial drug in a modern world: role in the treatment of malaria;” also “Saving Lives, Buying Time: Economics of Malaria Drugs in an Age of Resistance”).

Early pioneers suffered much. A Congregational minister who moved from Vermont to Kalamazoo County named George N. Smith (1807-1881) was appalled when he first came to Michigan’s Gull Prairie. He wrote: “Bilious fever, typhoid fever, and fever and ague of a kind and intensity which shook the hardiest, were raging in every family” (Kalamazoo County, Michigan, Genealogy and Local History, County History, p. 3, “Missionaries”).

The Upjohn Brothers

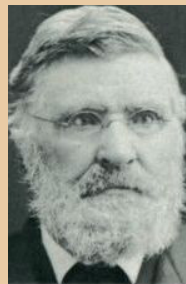
William Upjohn was born in Dorsetshire, England in 1807. His brother Uriah was born in 1808 at Monmouthshire, Wales. The family immigrated to the United States in the early 1830’s. Three of the brothers were respected physicians and surgeons, graduates of the College of Physicans & Surgeons in New York.

William, Edna and Uriah went to Michigan. The brothers practiced medicine much of their lives. William died November 23, 1896 at the town of Kalamazoo. Uriah was a surgeon in the Civil War, and died August 2, 1887 at Hastings, Barry, Michigan.

The Upjohn name became well known in Kalamazoo County because they generously helped many people. When Uriah’s sons William E. and Henry formed The Upjohn Pill and Granule Company of Kalamazoo, Michigan and introduced quinine pills sold in both a bottle and in a metal box, the Upjohns became well known nationally. In 1906 Uriah’s son



William Upjohn from Lisa Hibner.



Urijah Upjohn from Lisa Hibner

William E. received a patent for his pills. William E. and Henry began the manufacture of pills and granules and on the death of Henry, his brother James T. became a member of the company along with another brother, Frederick L (George Griffenhagen and Mary Bogard “History of Drug Containers and their Labels,” Catalogue of Druggists and Perfumers, p. 68).

George Murray

George Murray was from another Litchfield family, born May 17, 1803 at the town of Litchfield to Hezekiah and Eunice Murray. His brother Henry Augustus was probably the "Augustus Murray" for whom Phineas worked as an apprentice in 1836 while his father went to Michigan. Phineas stayed with Augustus only six months because the pay was so low it didn't even cover his own living expenses. Augustus stayed in Litchfield County and died there in 1882. George moved to Michigan about the same time as the other Litchfield people, and died at the town of Ross on August 15, 1878 at the age of 75.

of men and dogs. He attempted to run up one corner of the barn but was hauled back by the dogs. After running over dogs and men, some with ox whips, some with corn stocks and all sorts of weapons, [the bear] chose his way to the nearest tree which he succeeded in climbing in spite of all his enemies.

By this time the alarm had become general and they came running in all directions, but [there were] only two guns in the whole neighborhood that could shoot. One was a rifle and the other a shot gun. As soon as the man with the rifle saw the bear, while yet at a great distance, he was about to shoot, but was ordered to hold on for fear he might miss the bear and hit a man. So, after cautious deliberation among the wisest of the men, it was decided that Esquire Hooker should take the best of aim with his shot gun, which he warranted to shoot ball first rate.



Black Bear from the Loveland Reporter

All hands were to encircle the tree so as to cut off his retreat in case [Hooker] should not kill him. All things being in proper order, Hooker fired and down fell [the bear]. All hands pitched in, but finding him vanquished, the Esquire called a halt. Then all were in for a share, but they found him so poor he was not fit to eat, so his carcass was cut up and given to Woodruff's hogs. Next thing was to divide the skin. After counting all the shares, [we found] they amounted to 12 in number. Finally, 11 sold out to Murray for 50 cents each, and George Murray took the hide. Having again restored peace in the neighborhood, all again returned to their respective employment.

After the fall work was done, we hired a man by the name of Johnson and he and I chopped 20 acres for logging in the spring. He had a beautiful race horse. He was a good hand to chop. We cut all the fallen trees in two months.

1840 - 1844 Michigan

The first day of January, 1840, I was married. By this time all had agreed to the match and all went to the wedding and had a good time. Our fathers and mothers were both present. They stayed until 2 o'clock in the morning and ate and drank and made themselves quite merry. When they retired, they wished us all the happiness we desired.

[My brother] Darius and his lady, who he intended at that time to marry, [caused the only disappointment.] Because Ann Eliza did not invite her until the day before the wedding, [she and Darius] thought we did not use them well. So, after we were married, and the dainties were passed around, they left and went through the back way. [Passing through the kitchen] they, being by themselves, filled their pockets and handkerchiefs full and packed it off without asking any odds so that when we came to hand around the second time we had but little or none to hand around. They must have taken at least half or three-fourths of a bushel of the best loaves of pound cake and pies and other things which were prepared for a second passing. But it all passed off, and I suppose they thought we never missed it, for nothing was said about it.

The next morning [Ann Eliza's] father came into our room to bid us good morning and brought us some hot toddy to drink, much satisfied with his new sons. [Ann Eliza and her twin sister Ann Maria had been married the same day.] That night we had an *infare* at my father's. All things passed off tolerable well.



Henry Howland's home at Ross Michigan. Phineas W. Cook and Ann Eliza Howland were married here January 1, 1840.

"Infare": "A reception or dinner party after a wedding, usually on the day after" [Webster's New World Dictionary of the American Language].



Ann Maria Heath, twin sister of Ann Eliza Cook, died at age 35.

Twin Sisters Ann Maria and Ann Eliza Howland

Twins Ann Maria and Ann Eliza were married on the same day at age 17. Ann Maria married Washington Heath, and they lived in Howlandsburg. In 1840 Ann Maria was the first school teacher for the little school in Howlandsburg (History of Kalamazoo County, Michigan, p. 490). Later they moved to Grand Rapids and had seven children, four of whom died as children. Washington was a farmer and owned a hotel. Ann Maria died at the age of 35 on August 19, 1858. He remarried twice, and is buried next to Ann Maria in the Valley City Cemetery, Grand Rapids (Heath family vital records).

Methodists and Congregationalists

Methodist preachers came to America to spread the gospel, originally as part of the Congregational Church. However, a separation occurred and the American Methodist Church was officially recognized in 1784. The Methodists became the most popular Church in America from 1766 to 1844. They began to question the Calvinistic doctrine of predestination and to teach that every person had an equal right to go to heaven, which fit perfectly with the American ideals of freedom and equality.

Camp Meetings became an effective tool in the Nineteenth Century. A minister would advertise and sometimes hundreds of people would come for spiritual and social reasons. He would pray and lead them in singing, and then give a sermon, often in a loud voice intended to carry his message far and wide. "Conversion was the root of every circuit minister's message of salvation." They encouraged Bible study, prayer, family worship. These Methodist ministers were a major influence in the United States in the late 18th and 19th Centuries (University of Richmond UR Scholarship Repository, Master's Theses, Student Research, August 1977, William A. Powell Jr., "Methodist circuit-riders in America, 1766-1844").

Gull Corners, A Central Location

"The Indians, who had traversed the area long before the white settlers arrived, had established well-known trails across Gull Prairie. It was only natural to establish commercial development at the intersection of two of those trails. In 1833, a diagonal road was built from Bronson (now Kalamazoo) to Gull Prairie, ending just a short distance west of that intersection. Today Richland's only traffic light identifies the place where the present-day village had its beginnings" (Ed Schaadt, "Creating the Village of Richland").

About a week or ten days after our wedding a meeting commenced at Gull Corners under the direction of the Methodists and Congregationalists which lasted six weeks night and day. In remembrance of my covenant to serve the Lord if I could find the right way, I attended very steadily, hoping to get religion. After a while they invited me to go forward to the anxious seat to be prayed for, telling me that this was the way to be converted. I determined not to neglect anything on my part, so I went, and they prayed for me as hard as they could. After they got through, they asked me with the rest if I did not feel my soul converted. I told them I felt about as common [as before]. Then they told me if I would continue to come to the anxious seat every night that at length I should be converted.



Richland Michigan is still a cluster of farms and houses at the intersection of roads which were once Pottawattamie Indian trails.

After I had been forward several times, and finding I felt no change, they began to lose all hopes of me. But finally, as a last resort, they told me if I would take up my cross and pray that the victory would be gained. This to be sure was rather hard before so many people, but being in the habit of praying from my childhood, I had no trouble. I truly felt the spirit of the Lord resting upon me as I ended [my prayer] and arose.

But being questioned as to my feelings about arising on my feet to bear testimony, I answered that I felt very well but did not know that I had anything to testify to. Then they told me if I would join



A school-house was erected in Howlandsburg in 1840, and the first teacher was Miss Ann Maria Howland, Photo by Sarah Hultmark, c. 1981, Kalamazoo Public Library, Photo File P-1279.

Phineas and Irene's 4th Child, Darius Burgess Cook

Darius Cook was interested in publishing from his youth. In spite of his father Phineas Cook's financial problems, Darius was sent to Litchfield to learn the trade while his two brothers ran the farm. In 1828, Darius became the 'printer's devil' in the office of the Litchfield Inquirer. He was in Michigan by 1836, bought land in Barry County, worked for the Detroit Free Press, and returned to the east to attend a session of Congress. In 1841 he married Jane M. Wadhams.

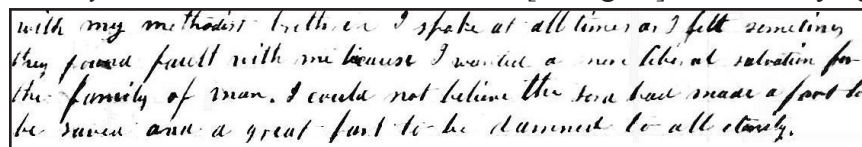
Working for the National Intelligencer in Washington D.C, he acquired a hand-press. In 1842 he hauled it in an ox-cart to Niles, Michigan and became a part-owner and editor of The Niles Republican in Berrien County until 1862. After 1862 he was editor of the Niles Independent. Darius died May 24, 1904 at Niles, and his son Fred took over the business.

the church no doubt, I should be a Christian. I told them I could not tell which [of the churches] to join; there were so many. But they said that made no difference as all were on the way to heaven. There was a little difference [in] the discipline but I could take my choice.

I told them if I could find a church that could heal the sick as they did in old times that would be the one for me. "Oh," they said, "That would be miracles. They are done away with the death of the ancient apostles. They were only given to establish the church. Since that time, they were not needed." This rather discouraged me for I had read in the Bible that the Lord changed not, that his course was one eternal round, and I could hardly give up that what [the Bible] said was true.

After much reasoning and counseling, I made up my mind to join the Methodists, partly because my wife belonged to them in the east and partly because they took common men and made preachers of them. And then I thought they were as near right as any. So, about the 12th day of May, at a three-days' meeting held at Gull Mill, I presented myself for membership with my wife, and was received on six months' probation. I continued to investigate the different creeds and read many discussions with Universalists and others, and in conversation with my *Methodist brethren*, I spoke at all times as I felt.

Sometimes they found fault with me because I wanted a more liberal salvation for the family of man. I could not believe the Lord had made a part to be saved and a great part to be damned to all eternity, for this would come in contact [not agree] with the saying



with my methodist brethren I spoke at all times as I felt sometimes they found fault with me because I wanted a more liberal salvation for the family of man. I could not believe the Lord had made a part to be saved and a great part to be damned to all eternity.

Original Phineas W. Cook Journal p. 19 (Image 72)

that nothing was made in vain.

At length I grew more firm in the faith. And as they perceived it, they sent one of their most prominent men to labor with me. We talked a long time and at last he gave me up for lost. In this conversation, he was many times put to his wit's end to carry his point, and he gave it up and said he should report me to the church. I told him he might for as long as we could not agree, I thought it was better for us to be apart, and they might take my name off as soon as they chose.

I now leave this portion of my life and take up the history of my wife. She was born in the town of Stillwater, Saratoga County, State of New York in the year 1823, 18th day of June. Her father's name was Henry Howland. Her mother's name was Phoebe Baker. Henry was born the [22nd day] of October 1790 in Saratoga County, State of New York. Her mother was born the 6th day of April 1792 in Saratoga County, State of New York.

Ann Eliza's grandfather's name was Knowlton Howland. He was born in the year 1771, the 1st day of August in the town of [Scituate,] County of [Providence,] state of [Rhode Island]. He died the 26th day of August in the year 1853, town of Stillwater, Saratoga County, State of New York. Her grandmother's name was [Sarah] Wright. She was born in the year [1770,] in the town of [Scituate], County of [Providence], State of [Rhode Island]. She died the 13th day of

The Methodist Circuit Rider

The Methodist circuit rider became an American institution. A preacher was called by the spirit and accepted by the church leaders to teach the gospel according to his study of scripture, his spiritual impulses and his own experiences. These were the main subjects of his sermons as he was assigned to a new circuit every year and given a list of towns and cities in which he would organize meetings and preach the gospel. He earned a small stipend, but it was widely recognized as inadequate to support a family. Circuit riders made great personal sacrifices to do the work of the Lord, sleeping on floors and in all sorts of bug-infested places, and eating whatever anyone was willing to share. They were a major factor in the religious awakening in the United States and in part responsible for the great awakening taking place on the American frontier. (William A. Powell Jr., "Methodist Circuit-riders in America, 1766-1844, University of Richmond UR Scholarship Repository, August 1977, pp 34-49).

18th Century Predestination

Because of John Calvin's influence, Calvinists broke from the Roman Catholic Church in the 16th century and continued for 200 years to influence protestant thinking. Most early settlers in New England were Calvinists, including Puritans, Huguenots, Dutch settlers and Presbyterians. The Calvinistic doctrine of predestination had been the predominant way of thinking: that only a few were predestined to be exalted with God. But many, including Phineas W., didn't believe it. He believed all men had a chance at salvation, then known as Universalist doctrine.

Ann Eliza's Baker Ancestors

Ann Eliza and her family recorded the name of her mother's parents and several of her siblings. Robert Baker served in the Revolutionary War, after which he married and moved to Saratoga County, NY where Ann Eliza's mother Phebe was born April 5, 1791. After his first wife died he remarried and moved after 1810 to Livingston County, in Western New York where he appeared on the 1820 Census. He married a third time on March 20, 1828 and applied there for a Revolutionary War Pension. He died July 7, 1845 at Lakeville.

Robert's family originated in Norwich, Norfolk, England where his immigrating ancestor John Baker was born in 1634. John came to America and lived first in Charleston, finally settling in Woburn, Mass. His son Samuel was born in 1665 at Woburn as was his grandson Samuel Jr. in 1692. Samuel Jr. moved from Woburn, and his son Robert was born at Willington, CT even before the town was organized. Moving back across the Massachusetts border into Oxford; then again in Connecticut to Ashford, Samuel finally settled at Oxford where he and his wife Mary died.

Samuel's son Robert lived at Ashford CT all his life. His son Robert Jr. was born there April 7, 1763, served in the Revolutionary War, and settled permanently in New York. Ann Eliza's family remembered only that he was a soldier and that his name was Robert Baker.

May in the year 1795, in the town of Stillwater, County of Saratoga, New York. Her grandfather's name on her mother's side was [Robert] Baker. He was born the [7th] day of [April,] in the year [1763,] in the town of [Ashford,] County of [Windham,] State of [Connecticut.]¹

This is all I can tell of them, never having been acquainted. Ann Eliza had only a middling education. Her father was a mechanic and his circumstances in financial affairs were rather limited. He generally had all he could do to bring all ends together at the end of the year. But he taught his children to do right and taught them habits of industry and economy. He immigrated to Michigan in the year 1835 and sent back to the State of New York for his family, consisting of two sons and four daughters.

In 1837 they arrived at Kalamazoo, 17th day of October. I soon after became acquainted. Her father's family consisted of mother [and children] Lorenzo, Ann Eliza, Ann Mariah, Susan A., Charlotte M. One brother stayed behind. His name was Erwin, a worker in



Howland Mills in Ross, Michigan built by Henry and Edward K. Howland, 1837.

Henry and Edward Knowlton Howland

Both millwrights, Henry and his brother Edward Knowlton Howland (known locally as E. K. Howland) built a saw mill in 1837 and helped provide lumber used to build that section of Kalamazoo County. They then built a grist mill.

Other members of the Howland family soon came. Their cousins Powell Howland and Permelia [Howland] with her husband Henry P. Sherman also came to Michigan about the same time, but Powell settled permanently in Indiana. Soon Henry's sister Susanna and her husband James Bailey moved to Ross. The family eventually called their community Howlandsburg and their mills Howland's Mills (History of Kalamazoo County, Michigan, pp. 486, 502).

brass. Lorenzo W. was born the 17th day of July 1817, in the town of Stillwater, Saratoga County. Ann Maria was a twin with Ann Eliza. Aurelia was born the 29th day of November, 1826. Eliza Cordelia was born in 1821 and died the same year. Charlotte was born in Waterford, Saratoga, New York the 21st day of April 1829.

¹ Howland ancestors have also been updated by current research. Changes from the original, which were left blank, are in brackets.

I now return to my own history. From the time I left the Methodists, I determined to have no more to do with the different sects of religion, but I resolved to do the best I could, and I thought if there was any heaven, I should be as apt to find it as any of them. For I thought as long as I had the strongest arguments I was safe. But when I found any that could introduce a better creed than mine, I was bound to embrace it. From this I became settled in my feelings, waiting anxiously for someone that could tell me the true way, which I did not find for some years after, which will be written in its time.

as long as I had the strongest arguments that I was safe but when I found any that could introduce a better creed than mine I was bound to embrace it. from this I became settled in my feelings awaiting anyone by for some one that could tell me the true way which I did not find for some years after which will be written in its time

Original Phineas W. Cook Journal p. 21 (Image 74)

I must now speak of my temporal matters as I pass along during this time of religious excitement. I lived with my father on Gull Prairie. He became somewhat displeased with me and wished me to go for myself. Accordingly, I went to work with a man by the name of Henry Wells at carpenter work. I continued with him about two months. This was in the months of April and May. In the month of June [1840] my father-in-law wanted me to come and live with him, as his wife had been taken deranged. He had opened a new farm and he wanted me to help him.

So, I went with Ann Eliza. I continued with him until October when my father wanted me to go home with him and help him gather his crops and help him build another house. I had always considered myself subject to him and never thought myself too old to listen to his counsel, so I complied with his request and went. I lived with him through the winter. During the time, I worked on the house which was afterwards rented to a shoemaker by the name of Orr. He was an old English Soldier [who] fought at the battle of Waterloo.

1841

The 7th day of January 1841, our oldest or first child was born. Her name was Charlotte Aurelia after her two [Howland] aunts.

In the month of April [1841], I again went to work for Wells on a barn for [Zaphna] Barnes in Barry County. We next went to Thornapple and built a barn for George Bradley and also one for William Thorn and put on a roof for Philip Leonard. He afterward became my brother-in-law. While we were at work for him, Philip told me he wanted a wife and I told him I had a sister Mary Ann that wanted a husband. If he was a good man he might have her and when he came to Gull Prairie I would make him acquainted with her. Accordingly, the next Sunday he made his appearance at Father's on Gull Prairie. Philip and Mary Ann were introduced and a bargain was made and they were married in two and one-half weeks. She moved with him to the town of Thornapple. This happened in the month of August.

[It all happened so rapidly,] Mary Ann wanted me to move there with her. After getting the consent of father, I concluded to go. So, in the month of September, I went with Ann Eliza and Charlotte. I built

Robert Baker Obituary

July 29, 1845: "Another old Veteran goes: Died, at Lakeville, Livingston County on the 7th of July, instant, Mr. Robert Baker, ae 84 years.

"In the commencement of our revolutionary struggle Mr. Baker enlisted as a soldier during the war, and his numerous scars bear testimony to his courage in many a hard fought battle with the enemies of his country. He has 24 children—all living, we believe, and all of age. The last few years of his life have been spent in this town with his third wife. May his soul rest in the bosom of his God!" (Obituary of Robert Baker, Livingston Republican, p. 3, C. 2, Livingston County Historian's Office).

Charlotte Aurelia Cook was born in the town of Richland County of Kalumago state of Mich the 7th day of January 1841

Birth of Charlotte Aurelia Cook
Phineas W. Cook Family Record, Church
of Jesus Christ of Latter-day Saints Church
History Library, MS 6974, p. 1

Daniel Webster Cook was born in the town of Cross County of Kalamazoo state of Michigan the 5th day of October A. D. 1842

The birth of Daniel Webster Cook, Phineas W. Cook Family Record, Church of Jesus Christ of Latter-day Saints (Church History Library, MS 6974, p. 1.

Birth Record of Daniel Webster Cook

Phineas W. Cook recorded it one year off. We know this child was actually born at Ross October 5, 1842 from his age at death ("He lived 23 months and eight days") and from other records (Garden City Ward Records: "Daniel W. Cook... b. 5 Oct 1842, Ross, Kal. MI, died 14 Sept. 1844 (Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 32).

Phineas W. Cook made another handwritten record of his children, now preserved in the Church of Jesus Christ of Latter-day Saints Church History Library, (MS 6974, p. 1). In that record, herein reproduced, Phineas W. recorded his son Daniel Webster was born 5 October 1842 and died 14 September 1844.

a small house on Philip's land. After I got it done, I came back to Gull Prairie and worked for Deacon Woodruff. I bought a stove and went back [to Thornapple] and we stayed through the winter.

1842

In the spring of 1842, I moved back to Howland's Mills and worked for Edward K. Howland, a half-brother of my father-in-law, for which he paid me \$1.50 per day. I sold the house which I had built to Philip Leonard and hired one of E. K. [Howland] for \$20 a year.

We lived there (Howland's Mills) one year. In the month of October, 5th day, in 1843 [actually 1842] we had a son born. We called him Daniel Webster.

He was a sickly child. His navel got to bleeding and caused him to have fits or spasms, which continued two days until we got Doctor Upjohn. He gave him something that stopped his fits, but he was always sick after. He lived 23 months and eight days.

We had a few chickens which I had bought of the neighbors. I put them into the stable which was standing on the lot back of the house. Some tall oak trees stood around the house and garden. Of a sudden, the chickens were missing. What had become of them, I could not tell.

After hunting around for some time, at length I found the bones of one in the weeds. I continued searching until I had found most of them *with the flesh picked off their bones. This was a mystery to me and what had done it was a mystery still greater,* but I resolved to

with the flesh picked off from their bones. This was a mystery to me and what had done it was a mystery still greater.

Original Phineas W. Cook Journal p. 22 (Image 75)

watch at night and by that means I discovered the cause.

Phoebe Baker Howland

Ann Eliza's mother, apparently went through a period of emotional or mental instability. Phineas noted in June of 1840 she was "taken deranged," and when Henry Howland went to California in 1850 he did not take her with him. She was enumerated in the 1850 Census with her daughter Charlotte's family. On the 1860 Census Phoebe was still living with her daughter Charlotte and husband John D. Rice in Kalamazoo, listed as "insane."

However, she seems to have recovered somewhat. In 1862 Phebe was well enough to travel to California with her son Erwin's wife Maria and Maria's son John Fitch Howland in the ship North Star from New York through the Isthmus of Panama and on to the Golden Gate in California. They arrived in San Francisco on February 12, 1862. Phebe lived with her husband and family in Stockton, California until her death November 17, 1868.

I found the owls had crept into the window which was open. They took the chickens off the roost one by one, carried them into the trees and ate the flesh off and dropped the bones to the ground. My gun was brought to bear on them which soon put an end to this intrusion.

1843

In the spring of 1843, in the month of May I moved to Marshall in Calhoun County to work for Harvey Sherman. But I did not work long for him, for I found he would get drunk and would not do as he



Marshall, Michigan

Fourteen years before Phineas W. Cook went to work in Marshall, it was selected as a town site when a government grant was given to the Ketchum brothers from Clinton County, New York. Its progress was so rapid, Marshall was thought to be the frontrunner for state capital, and a Governor's Mansion was built in 1839, but the town lost by one vote to Lansing. An elegant Hotel was built in 1836, thereafter the scene of formal balls and socials in Marshall.

From the beginning Marshall was a wealthy commercial center, and its central residential and commercial district is one of the country's finest displays of 19th-Century American architecture. Most of the fine houses date from the 1840s to the mid-1870s, so when Phineas W. Cook went to work there in 1843-44, there were more than enough jobs to go around. Not knowing anyone, however, he was unlucky to hire on with several of the opportunists taking advantage of the buoyant economy.

Phineas and Irene's 5th child Mary Ann Cook, and Philip Leonard

Philip Leonard was born in 1816. We know he and his brother Henry came to Thornapple, Barry, Michigan from Cicero, Monroe, New York, and probably they were born at Cicero. Philip moved in 1836 to Yankee Springs, bought a house converted into a hotel and was noted on census records as a "hotel keeper" the rest of his life. In 1837 he was issued an 80 acre land patent in Barry County, and he also farmed. He was elected Sheriff in 1850.

Philip Leonard became acquainted with Phineas W. Cook and asked him to build a roof on his house. In the process the two men became acquainted, and Philip discovered Phineas had a sister Mary Ann who was 26 years old and as yet unmarried. On 25 August 1841 Phillip Leonard married her. Mary Ann died thirteen years later on May 3, 1854, leaving Philip with five children, the youngest an infant and the oldest age 10. Philip was unprepared for the tragedy, and Mary Ann was buried next to her father in the Prairie Home Cemetery at Richland.

It isn't surprising that Philip found another wife, and was married December 25, 1858 at Yankee Springs to Mary Clark, age 38. In 1865 they moved to Middleville in the same county where he bought another hotel to manage.

Philip was active in civic affairs. In 1840 he was a juror. In 1848 he was a Town Clerk, and in 1856 Town Supervisor. When Middleville was incorporated in 1867 Philip was Trustee for two years. He was appointed Overseer of Highways and was again Trustee in 1869 and 1871 (Portraits and Biographies of Barry County Michigan, pp. 487-491).

Phineas W. Cook recorded Philip's death February 8, 1885. He was about 70 years old.



Mary Ann, 5th child of Phineas and Irene Cook. She died at the age of 39, 13 years after her marriage.



Marshall was about 20 miles from Ross, 23 miles from Richland

The Deadly Toll of Malarial Fever

Malaria was often called intermittent or periodic fever because the cycles of the parasites in the blood caused the fever to recur again and again. It can lie dormant; then rise up to infect the blood months or years after the mosquito bite.

After Malaria's spread to Europe during the Roman Empire, wherever there was standing water, malaria flourished, rendering people seasonally ill, and chronically weak and apathetic. Many historians speculate that falciparum malaria contributed to the fall of Rome. Through the ages it has exacted a terrible toll on human energy and productivity ("Saving Lives, Buying Time: Economics of Malaria Drugs in an Age of Resistance," A Brief History of Malaria, <https://www.ncbi.nlm.nih.gov/books/NBK215638/>).

promised. I hired a house of Charles Cameron, a Scotsman. I worked around from one place to another during the summer. In July Ann Eliza was taken very sick vomiting and purging. She was in that condition about three days. I could do nothing for her until one of our neighbors came in and gave her some spearmint tea which stopped it immediately and she got up in a few days.

A man by the name of Lewis Whitney was also one of our neighbors. His wife was taken with the same sickness. They had no house to live in but lived in with a man by

the name of John Potry. Whitney was taken sick with a fever and his wife was taken sick also and they were very poor. They were both sick nigh to death. We [brought them to our home] and took care of her until she got well, which was about three weeks. We were nearly worn out being up night and day which we thought at that time was a deed of charity, but our reward was of quite a different sort as will be seen before I get through with this story.

We lived in Cameron's house about three months. We then moved into a house owned by two men by the name of David Moor and John Robison. I took a job of them building a house for \$145 dollars. I did not commence it for about two months after, for they were to furnish materials and they had not yet got them. They kept me waiting some two or three weeks and I went to work for a man by the name of John Potry. I put up a frame for a house 18 by 24 feet.

About this time, I was taken sick with the fever and ague. I was sick twelve days and had the ague every day very hard. I took a tea-spoon heaping full of quinine which did not break it. The ninth day I sent and got five cents worth of opium. For three days in succession [I] took a pill once an hour for three hours which broke the fever as the chill was coming on. The third day was the last I had.

I was much reduced, so much so that I was not able to sit up in bed and had no appetite for anything until I heard someone say that there was a man in the street peddling peaches. I sent out and bought a peck and I never stopped eating until they were all gone. This nearly cured me. I got about in a day or two and in a few days was able to go to work.

While I was sick I had no one to do anything for me but Ann Eliza. She had a cousin by the name of Edward Bailey [who] worked making brick for a man by the name of John Flint about four miles north. He used to come down to see us about once a week and he would cut our wood for us which helped us very much. Had it not been for him, I do not know how it would be with us, as we had no friends near us but him. We were in the midst of strangers and none seemed to care, only to get all out of me they could.

When I got able to work, I hired to a man by the name of Joel Clemens by the day on a railroad bridge under a man by the name of Benjamin Wright. I was to have \$1.25 per day and to take my pay in a cook stove. I worked 21 days, had a few things of him in the

way of eatables and in about two weeks after the work was done the stove was on hand with all things pertaining thereto. The price of it was \$21 dollars [No 2 premium]. I took it home with a thankful heart and put it up. It was first rate and Ann Eliza was glad as well as myself.

I then began on the before-named job [for David Moor and John Robison.] They had lumber for a part of the window frames, and about one-half timber enough for the frame. I made up all the lumber and then I had to wait again. After a while they told me to bring on my hands and they would have the timber as fast as I could work it up. Accordingly, I did so, and in three days I had to discharge them for want of materials.

After waiting about three weeks with no prospect of doing anything more, I resolved to leave the job, after finding they had lied to me and tried to swindle me by feruing [deceiving] me to take notes which were not good and at the same time saying that it was according to contract. Now, I did agree to take good notes against responsible men, but they said that I must sue them and collect them and if the court decided the notes not good, then they would pay me some other way. Now, by taking this course, it would compel me to employ a lawyer who would cost me from \$5 to \$10 dollars each time, besides loss of time, and I concluded to get off the best way I could.

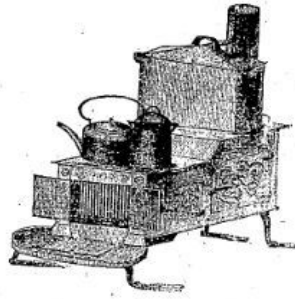
At this time Ann Eliza was quite unwell and I had Whitney and wife to board and could not get clear of them without turning them out doors. And for the sake of his wife and child about two years old, I determined to bear with him. His wife was not very well and the child was quite sickly.

We moved out of Moor & Robison's house and rented one of a man by the name of Hinkle. This was a smaller house than the one we had left. I thought it would be more comfortable for my little family than the former, and my plan was to leave Whitney in the house of Moor & Robison. But to my surprise when we had got loaded they were also ready to go along with us.

1844

I now saw no other way but to keep them all winter without pay. It was impossible to get him to work, for he was too lazy. However I did succeed in getting him to work a few days. [In the end,] he paid me for only two weeks board for himself and wife. Under these perplexing circumstances, I determined to take Ann Eliza to her father's to stay until I could get matters settled. So I hired a man by the name of Fairchilds to take my things with Ann Eliza to Ross.

The day we started [first week of April, 1844] it snowed most of the day, falling about six inches deep. We were obliged to leave the stove with Whitney until I could get it home. The going was so bad we had to hire an extra horse. About one mile south of Battle Creek we met [my brother-in-law] Salmon C. Hall. It was very cold and he had no mittens, so I took mine off my hands and



Typical 1840's stove

Edward Bailey

Henry Howland and his sister Susanna with her husband James Bailey came about the same time from Saratoga County, New York to Kalamazoo, Michigan. Susanna's son Edward Bailey was Ann Eliza Cook's cousin, about 18 years old when he came. The Baileys lived in Howlandsburg, and Edward was near Marshall working in 1843. He married Corissandra Crow in 1846 and they had 8 children. He bought land and in 1866 moved his family to Allegan County. Edward died there February 14, 1876 at the age of 57. His wife lived another 21 years and died March 29, 1897.



**Oakridge Cemetery in Marshall.
Final rest for the Whitneys**

The Whitneys

The Whitneys left few records during their lives. However, in the Oakridge Cemetery in Marshall, Michigan are three burials which are almost certainly this family. Mrs. Lewis Whitney died at Marshall August, 1844. Her child died the same month, age 3, and the only other Whitney during that time period is William Whitney, who died August, 1845—all exactly in the time period in which Phineas W. Cook learned the Whitneys died. It would be the last irony of a sad, sickly, freeloading life to be buried under the wrong name.

gave them to him. For this he thanked me and bowed his head in token of his gratitude. It was a pair that my sister Eliza [his wife] had given me a year or two before, I told him he need not thank me for they were already his. This was about the first of April, 1844.

We got home safe the second day. The third day I started back to work a few weeks and to try to settle up my affairs if possible. I worked for a man that was building a warehouse at the railroad depot, four weeks at \$1.25 per day. When my time was out with him, I went for my stove but Whitney had moved into another house and had taken the stove along with him. I at last found him and he was perfectly indifferent and his wife was quite as much so as himself. They did however promise me that they would come and bring it out in four weeks and that without fail. And as I had no way to carry it, I thought I would try them again, for I thought that after I had shown them so many kindnesses they could not have a conscience to deceive me.

However, at the end of the time I looked for a fulfillment of their promise, but I looked in vain. At the end of six weeks, I started after it. When I arrived there, I found him in the same place I left him. I told them I had come after my stove. His wife told me she could not live without it. But I told her I should take it in a day or two, and they could look around in the time and get another. He went directly to Moor & Robison and told them all I had said, and they thought of a plan to take it from me, which was as follows.

They were to sue me on the contract and put an attachment on the stove. He also got the man which I had boarded with to sue me, for I owed him for my supper the night before. Amongst them all they made out four writs and had them served on me. This was somewhat trying to me for I could not find anyone I dared trust. After thinking the matter over, having no place to stop and not more than one or two dollars with me, I resolved to leave. So I put out on foot and traveled until midnight and got to Battle Creek. There I stopped at an old acquaintance's. The next day I put home.

I related the circumstances to my father-in-law and he said he would go out with me and try to settle the matter. So in three days we started, but he could do nothing with them. They made their brags that they were at home and in all probability at the day of trial, they should not be ready and should have it adjourned from time to time to suit their convenience.

After he had found out their plans, he advised me to go home and let them work at it and give them the stove to get clear of

Phineas and Irene's 7th Child Harriet

Phineas W. did not mention his youngest sister Harriet in this journal, but she was married at age 19 on April 16, 1843 to Gaius C. Fuller, a 33-year old man who came to Michigan about the same time as the Cooks. In 1837 he bought land at Conway, Livingston County, in the southeast part of Michigan, and lived there until his death September 22, 1883. Their five children made their homes in Conway where Harriet died November 3, 1906. The fact that they lived almost 100 miles from the Cooks made it difficult to keep an open communication.

them. Although it was clear I could get judgment against them if I could get them to trial, for I was entitled to damages on the contract for their neglect to furnish materials, I found they were in debt more than their property was worth. If it was decided in my favor, I should have more trouble to collect than it would all be worth. And considering lawyers' fees, for which I should have to pay good money, I thought I would let them slide.

So we went home again and left them to law it alone. They got a judgment against me of \$80 dollars for non-fulfillment of contract, so they of course found a way to keep the stove. About the same amount of damage should have been given to me, but it stands there at this day, and I expect it will be swept away with the refuge of lies at the day of final settlement of all things.

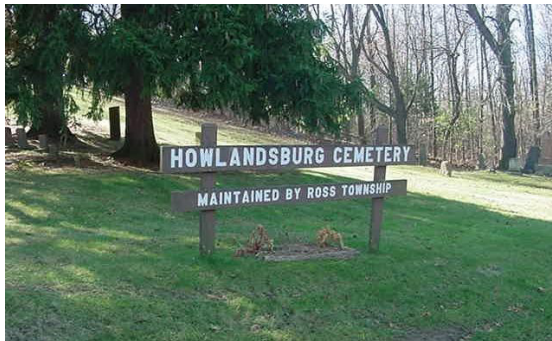
them slide, so we went home again and left them to law it alone they got a judgement againt me of 80 dollars for non fulfillment of contract so they of course found a way to keep the stove about the same amount of damage should have been given to me but it stands there at this day and I expect that it will be swept away with the refuge of lies at the day of final settlement of all things.

Original Phineas W. Cook Journal p. 27 (Image 80)

A few days after, I met Moor at Augusta about five miles from where I lived. I immediately got a writ for him and had it served and had a trial. He sent a lawyer to attend to it. I got a judgment against him of about \$14 dollars but the contract was not allowed to come in for the reason, as they said, that it had been tried and decided once and could not be tried again so I let it stand for the present. In a few weeks after this, I heard of the death of Whitney's child and his wife and soon after, he also died, a poor vagabond. I have to say that I owe none of them anything, but the man that sued me for his meal, his name was John Potry. How much he charged me I never knew.

One circumstance I have forgotten to mention. When we were moving home with Fairchilds, we got into Battle Creek. It stormed and the wind blew very hard. We had expected to go through in one day but the storm hindered us. I had no money on hand and night had overtaken us. But we had started on and we had not got out of town until we met a man that was an entire stranger to me. He hailed us and asked where we were going. We stopped and told him how it was. He straightway told us to turn in to his house out of the storm, which we were thankful to do.

He got us some supper and made us



In time, Howlandsburg had its own cemetery, but not in time for little Daniel Cook's burial. He was buried east of Howland's Mills.

Railroad Comes to Marshall

Phineas W. stated in May of 1844: "I worked for a man that was building a warehouse at the railroad depot." Until that summer there was no train service to Marshall. The state was constructing a railroad across Michigan and by 1841 it had reached Jackson, thirty miles directly east of Marshall. The next three years grading and bridging took place to bring the train as far as Marshall in the center of southern Michigan. All summer in 1844 the construction came closer and excitement mounted. A depot was built and everything was ready. On August 10, 1844 the Michigan Central Railroad reached Marshall. From that day the stage line was discontinued (Washington Gardner, The History of Calhoun County, Michigan, p. 238).

Henry P. Sherman

"Henry P. Sherman emigrated from Saratoga Co., N.Y. in 1834, arriving in Michigan with his wife's brother Powel Howland and her cousin Edward K. Howland. Sherman entered 80 acres on section 32 in November, 1835 and returned to the East for his family. In 1836, the same year her cousin Henry Howland came with his family, Permelia Howland Sherman came to Michigan with her husband Henry. They came with equipment to build and seeds to plant. Sherman planted and maintained a fine apple orchard at Howlandsburg, which became Ross" (History of Kalamazoo Co., Michigan, Family History Library book 977.417 H2d, p. 489).

The Prophet Miller

A New York Baptist farmer named William Miller had been spreading the word that based on calculations he drew from Daniel 8:14, the Second Coming of Jesus Christ would be on October 22, 1844. The text in Daniel read, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Miller believed that the cleansing of the sanctuary meant the earth's purification by fire at the Second Coming of Jesus Christ. He was so convinced that period would end in 1843 he published his conclusions and began lecturing publicly.

Miller first concluded that Christ would come sometime between March 21, 1843 and March 21, 1844—exactly one month before lightning struck Phineas Cook's home in Richland. It's easy to see why people were a bit uneasy about his prediction. Later Miller recalculated and preached that October 22, 1844 would be the final day in the earth's existence, the day the Savior would appear. The prediction was widely circulated.

That was the day Phineas W. Cook wrote about. It seems almost everyone was aware of the prophecy and of the day it was to be fulfilled. As the date approached many of Miller's followers, who became known as Millerites, left their jobs, sold all they owned, donned white robes, and prepared to meet their Maker. When the day came and went without event, many became disillusioned with the movement and lost faith in Millerism. Five years after "The Great Disappointment of 1844," William Miller died on December 20, 1849, still in full faith that Christ would soon come. His followers were estimated between 50,000 and 500,000. The faithful became affiliated with the Advent Christian Church and the Seventh-day Adventist Church (Encyclopedia Britannica; Wikipedia).

comfortable for the night, gave us some breakfast and would not take anything for it but we left him our fire shovel. When we started out, he bade us goodbye and wished us good luck and I thanked him for his kindness and blessed him in my heart. It was his house where I stopped at the time I traveled until midnight, to get clear of my enemies, which I should not have done, but I had no money.

I worked for my father-in-law that summer most of the time, some of the time at home and some of the time at Kalamazoo. I helped him build a barn. The 14th day of September, 1844 Daniel W. died. We buried him at or a little east of Howland's Mills in Henry Sherman's field. Henry Sherman's wife is cousin to my wife.

It was the year that the Prophet Miller prophesied the end of the world about the middle of October, 1844. [On the predicted day] there was a very singular appearance in the air. It was a cloudy, foggy day and objects such as trees looked red as though the shadow of fire was in the air. Many thought the Day of Judgment had surely come, but soon it passed off and all was natural again. I did not believe Millerism, consequently I was not afraid. Many went crazy and many died with fear or it caused their death.

We had many strange stories, one of which I remember. It was said that a young child in Adrian at three days old said that the snow would fall to the depth of eight feet and would melt and turn to oil and would catch with fire and burn the world up. It was a hard winter and much snow fell and it was very cold. About the middle of January there was another red day, but it did not cause as much consternation as the first did, for the time of the prediction had run out.

LIGHTNING.—We learn that the dwelling house of Phineas Cook, in Richland, Kalamazoo county, was struck by lightning on the night of the 7th inst. The fluid descended the chimney into the cellar, and exploded in the ground. The inmates were slightly shocked, but no material damage was sustained.

Printed in the newspaper Niles Republican on Saturday, April 20, 1844. Editor was Darius Cook.

1844 - 1845 Michigan

Joining The Church of Jesus Christ of Latter-day Saints

In the month of July, when I was in Kalamazoo at work on Whitcomb's Mill. The news came in on the Waybill by the mail coach that Joe Smith was killed by a mob in Carthage, Illinois.

In the month of July when I was in Kalamazoo at work on Whitcomb's mill at ~~work~~ the news came in on the waybill by the mail coach that Joe Smith was killed by a mob in Carthage Illinois.

Original Phineas W. Cook Journal p. 28 (Image 81)

The news had quite an effect on the people and everyone had something to say about the matter. Some said he was an imposter and it was a good thing for the world, and some one thing and some another. At this time considerable was said about the doctrine of the Mormons, but nobody seemed to say anything good about it. But reports said that there were men around that were Mormon preachers who were electioneering for Joe Smith as a candidate for the President's chair at Washington, and they were at Kalamazoo at the time of his death.

About this time, I heard that Eliza, my oldest sister, had become a Mormon. She had belonged to them a year or so. This caused me to think that she had turned fool or crazy, I did not know which.

This fall, Father was quite unwell again, and he came after me to go home and help him get in his crops and get wood and make preparations for winter. So, I went after his oxen and wagon to move up with Ann Eliza and my things. [My sister] Eliza was there and she began to talk to me about Mormonism, but I only laughed at her and told her to quit her talking and send one of her preachers and that would be the end of controversy, for my motto was that the one that was the best at proving his position was bound to win. And if he had more proof than I, he was nearest right, and I was bound by my former resolution to embrace it. And if I could produce more scriptural argument than he, he must yield to me, or I should consider him dishonest.

So she said she would send them to preach to me. Says I, "That's right, for I have not had a chance for an argument on religion for some time, and I should be glad to have a chance to thrash them and make them haul in their long horns."

So she said she would send them to preach to me says I that's right for I have not had a chance for an argument on religion for some time, and I should be glad to have a chance to thrash them and make them haul in their long horns

Original Phineas W. Cook Journal p. 29 (image 82)



Early Wells Fargo stagecoach
(Creative Commons)

Waybill

Each stagecoach carried a waybill, usually a plain list of passengers and baggage. It included stage line advertisements to be posted in towns and villages, and a few lines of news. With no other way of getting information from the rest of the country, it became an important early news communication (Stagecoach Terms and Slang, <https://www.legendsofamerica.com/we-stagecoachterms/>).

Whitcomb's Mill

After Phineas W. got away from Moor and Robinson in Marshall, he worked the summer of 1844 for his father-in-law both in Howlandsburg and in the city of Kalamazoo. He spent part of the summer of 1844 ten miles west of Richland in Kalamazoo.

Normally the first business in a new town in America was the grist mill. Otherwise no one could make bread, unquestionably the staple in their diets. In the town of Kalamazoo it was not that way. The first business in 1831 was a distillery built on the river. The next year a sawmill was begun, and three years later a grist mill was built on the other side of the Kalamazoo River. Finally in 1835 a bridge was constructed at the present Michigan Avenue, near Harrison Street.

One wonders why a distillery was built before the sawmill and grist mill. In its 1837 annual report, the Kalamazoo Total Abstinence Temperance Society stated that the combined total sales for the five local liquor retailers that year amounted to 4,375 gallons, including 1,070 gallons of whiskey. Kalamazoo's population at that time was just 1,367. Clearly liquor was their most important product (James M. Thomas, Kalamazoo County Directory: With a History of the County From Its Earliest Settlement. 1869-1870, p. 107).

In 1837 Elias and his brothers Leveret and Luke Whitcomb bought the mills and distillery and took over operation. When a fire destroyed the buildings, they hired crews to build them again, which is why Phineas W. Cook went to work at the mill in 1844. The distillery was rebuilt first, and in 1844 a new sawmill was being finished next to the grist mill. Because the construction was right in town, Phineas W. was there to hear the news coming on the stage.

Then I left with the team after my family and came up to Father's. We got the fall work done [and] went to logging the piece we had chopped in the winter of 1840. We let a job of splitting rails enough to fence it in; then hauled off all the wood we could. The rest we piled in heaps and burned it. We had contracted with William Dailey to break it up in the spring which took five yoke of oxen. He had \$2.50 an acre. It came to \$50. He completed it in June following.

Harriet B[etsy] was born the 28th day of October [1844]. She was an 8 month and one-week child. This was due to a hard cold accompanied by a bad cough. Her mother was sick for three days and nights.

In December [1844] the news came that there would be a Mormon meeting in the school house across the road,

and I was invited to attend. My answer was, "I do not wish to hear any more sectarianism, for I have had enough of them, and I had rather hear the devil." I thought that would be something new.

Harriet betsey Cook was born
in the town of Richland
Kalamazoo County State
Michigan the 28th
day of October A.D. 1844

Phineas W. Cook Family Record,
Church of Jesus Christ of Latter-day Saints,
Church History Library, MS 6974, p. 1

for I had had enough of them, and I had rather hear the devil
and I thought that would be something new,

Original Phineas W. Cook Journal p. 29 (Image 82)

Father and Mother and Ann Eliza went, and I went and carried Harriet the baby as far as the door and then turned and went home and kept house, until they returned. At the usual hour they came home much taken up with the sermon, and indeed it seemed as though they could not satisfy themselves with any language they had. Father said he was always a Mormon but never knew what the devil to call it. "So was I," says mother.

"Well," says I, "I think you must be poor off for names. I don't think it would take me long to find a name for it." This rather vexed them, and they said no more about it. At that time there was another meeting appointed to come off in a week and as the time came on, they began to talk to me about going to hear them. But I utterly refused to have anything to do with them in any shape whatever.

1845

Father and Mother said so much to me, and Ann Eliza by her persuasion, at last I concluded to go for argument's sake. So, the fourth lecture I made preparations to attend. I picked out a book and thought I had a pencil, but when I came to look for it, I could not find it. I started out to the neighbor's to borrow one, but I did not get one. But I finally went into Father Orr's and asked him for one. "For," says I, "I am going to Mormon meeting, and I want to take notes for I intend to give them Jesse." He said he had none. I told him I had been all around but could not get any.

There were two strangers sitting by the fire and one said he had a pencil he would lend me for he was going to meeting and after it was over, I could return it. So, I thanked him and took it and started.

I went with my book and candle and placed myself in front of the

desk where I could look the preacher fair in the face, determined that not a word should escape, for I was bent on putting down errors if I could find any, which I had no doubt of doing and that in abundance.

I went with my book and candle and placed myself in front of the desk where I could look the preacher fair in the face determined that not a word should escape for I was bent on putting down errors if I could find any, which I had no doubt of doing and that in abundance,

Original Phineas W. Cook Journal p. 30 (Image 83)

When meeting was in and it was time to open, the two strangers appeared of which I had borrowed the pencil. One of them opened the meeting by singing and prayer. His name I afterwards found to be Edward M. Webb.

After meeting was opened, the one that handed me the pencil [David Savage] arose and placed his eyes intently on me, as though he thought I was the only hardened sinner there was to fear, or contend with. And surely, I thought from his appearance, I was more than a match for him. And after collecting, as it appeared to me, all his powers he slowly began. He said his remarks would be confined to the fall of the church, or the setting up of anti-Christ. Surely, thought I, that's something new. He proceeded and quoted many passages of the Old and New Testaments, not forgetting his watcher who was sitting over against him. He did not presume to quote a word from the scripture without seemingly consulting his feeling or mine concerning how it might be received, for the passage was clearly pointed out, book chapter and verse, and then a pause until I had written it down. He in this way continued about 2 ½ hours.

When he was done, he gave liberty for anyone to speak that wished. All of a sudden, all eyes were fixed on me, as though they thought I was on hand with any amount of argument to put down any and everything he had said. But they looked in vain. I was satisfied. *I could say nothing, for I knew that what he had said was true and could not be refuted by any testimony I had. For it was as I had always told them, that truth would prevail, and it had surely done so at this time especially over me.*

could say nothing for I knew that what he had said was true and could not be refuted by any testimony that I had, for it was as I had always told them, that truth would prevail and it had surely done so at this time especially over me

Original Phineas W. Cook Journal p. 31 (Image 84)

[Our neighbors] came to me privately after the meeting and asked me why I did not silence him by arising and telling him the truth of the matter as it was, not thinking but I could put him down as I had done others at former times. I answered, the man has told us the truth and it was not my province to raise my voice against it and I should not do it, for if they could not understand it, I could. And if I was to attempt it, I would be put to silence and shame, and I thought it was better to give up the matter at once. I handed him his pencil and thanked him for the use of it and asked him to go home with me but he declined saying that he had a previous engagement. Then I tried to engage him the next time but this they also declined, so I had

Missionaries in Michigan

LDS Missionaries were in Michigan as early as 1831, where western settlement had extended along the southeast part of the state near Lake Erie. Section 52 of the Doctrine and Covenants instructs Hyrum Smith and John Murdock to preach at Detroit, and they were accompanied by Hyrum's mother Lucy Mack Smith. Several members of the Mack family were converted. Parley P. Pratt and his brother Orson preached the gospel when they visited their parents in Detroit. In 1834 the Prophet Joseph Smith traveled to Michigan to preach with Oliver Cowdery and Martin Harris.

Although the gospel was preached occasionally in south-central Michigan, most early converts by 1840 were from the eastern section near Detroit and Pontiac, which was settled before the rest of the state. It was 1842 before missionaries came to western Michigan.



Missionary work in Michigan began at Pontiac and Detroit.

Split Rail Fence:

In the days of back-breaking work clearing the land and planting and harvesting crops, the older generation always expected the youngest son to help out. In 1844 Phineas Cook was 57 years old, and depended on his youngest son Phineas W. to provide the muscle to clear trees and build fences. Phineas W. had cut the trees four years earlier; then they hired someone to cut the logs into fence posts and rails. Because this was a twenty-acre field, it was a huge project to dig post holes and fence it all. A split rail fence required the posts to be cut, but needed no nails or fasteners, both of which were scarce on this western frontier in 1844. What it did need, however, was enough ingenuity to keep the fence upright.

no chance to ask them any questions but had to content myself with what I had already heard.

After this, I did not blame Father for saying he was always a Mormon but did not know what to call it. But it was not exactly so with me, for I had not yet heard enough to convince me that Joseph Smith was a prophet sent from God. The next meeting, I had my own pencil. I placed myself in the same position as before but when his lecture was about half done, I dropped my pencil and book onto the floor, and as they said, sat with my mouth open. At least I will say my attention was all taken up and I thought after it was over as though I had been wrapped in a vision. From this time on I have never doubted the truth of Joseph's mission.

When Eliza heard I had been to hear the Mormons, for fear that the truth was not thoroughly planted within me, she sent me all the books and papers she had, and I began to read and kept it up until I had read all I could find concerning the matter.

Father and Mother began to think I should become a convert to their faith, as they could not hear anything from me but Mormonism from day to day. They could see me reading every odd moment, and Mother said the next thing would be, if they did not put a stop to it, I should be off with the Mormons and that would be the last of me.

Father did not say as much as Mother did against my reading, but he did not say anything to encourage me in it. Sometimes when he would hear Mother say a great deal about it and oppose me so strongly, he would drink too much whiskey and then he would come down on me the hardest kind. Finally I became tired of their abuse,

David Leonard Savage Future Father-in-law to Phineas W.

David Leonard Savage, born July 25, 1810 at Johnstown, Leeds in Upper Canada, was the son of Roger and Phoebe (Stevens) Savage. On February 1, 1835 in Ontario, Canada, he married Theodocia Finch and a year later on August 23, 1836 Amanda Polly Savage was born, much later to become the plural wife of Phineas W. Cook. Theodocia died about six weeks later, and afterward David moved to Knox, Illinois to live for a time with his older brother Jehiel, who introduced him to the Church of Jesus Christ of Latter-day Saints. David was called on a mission to Michigan in 1843, and Amanda stayed with Jehiel's family.

After his return, on October 14, 1841, David married again at Walnut Grove, Mary Abigail White .

David was called on a mission to Michigan the next summer. He served through the winter, at St. Joseph, returning home the spring of 1844.

David was again asked to return to Michigan to campaign for the election of Joseph Smith for president of the United States. He took his family this time, and they were in the area of Kalamazoo when the prophet was murdered by a mob. He was still there in 1845 to give the two sermons in Richland which convinced Phineas W. Cook the true Gospel of Jesus Christ had been restored to the earth. The two men became true friends and allies the rest of their lives.

and I went away into the woods and prayed that Father might become changed in his course or be taken out of the way. I thought for me to always live in that way was more than I could endure, for I had covenanted to serve the Lord and it would be impossible for me to do it under such circumstances.

I freed my mind before the Lord. [Then] I went home and found Father quite sick with a disease called the shingles. It came out on his right breast and side. He sent forthwith after the doctor. He soon came and said that if he could not stop them from going round his body they would kill him, for when they met in the pit of his stomach they would strike in and they could not be got out again. He continued in this way two or three days and I saw they were gradually moving 'round him, and I began to think that I had done wrong. Finding he grew worse and worse, I began to fear that I should be the cause of his death or that I might have been unwise, and his blood might be required at my hands.

After I had reflected sincerely, I concluded to go and ask the Lord to forgive me for my folly in not bearing more and with more patience.



The Conversion of Phineas W. Cook.
Drawing by David Bentley

Phineas' Conversion to A New Religion

A devoted Bible reader his whole life, Phineas W. knew the prophecies about the final restoration of the Gospel, and was disappointed he had not heard it from other preachers. David Savage would have taught from Ezekiel 37:16-17 that an ancient book would be revealed and that the two sticks (or books) would become "one in thine hand."

He no doubt knew from Isaiah Chapter 29 there would be a sealed book which the learned could not read, which would usher in a great restoration: "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder" (Isaiah 29:14). Phineas now knew it meant the Book of Mormon.

David would have explained about John the Revelator's prophecy of a restoration of the Gospel of Jesus Christ: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6). Understanding what it all meant opened Phineas W. Cook's eyes.

The appearance of God the Father and His Son Jesus Christ to Joseph Smith was a preface to the powerful principle of personal revelation to every worthy, obedient soul. It was these and many other doctrines and scriptures which convinced Phineas W. and Ann Eliza Cook the true Gospel had been restored and that Joseph Smith was a prophet.



Pencil circa 1790

Pencils

What kind of pencil did the Cooks have on the Michigan frontier?

Pencils were first used as early as 1560, made from wooden tubes filled with natural graphite mined at Cumberland, England. Because it was originally thought to be lead, they are still called lead pencils. Manufacturers in France and Germany found a substitute for pure graphite by mixing powdered graphite and clay, forming sticks, and hardening them in a furnace, usually with square leads. By 1850 almost all lead pencils sold in the U.S. were still imported from Europe. It was another fifteen years before they were being manufactured in New York and Boston. (Supplement to Encyclopaedia Britannica, 9th ed., Vol. 4, 1889) The pencil used by Phineas W. was most likely from Germany. It's no wonder he didn't have another pencil. It was a precious commodity (www.officemuseum.com).

Missionaries Campaign for President

David Savage and Edward M. Webb were in Kalamazoo, Michigan early in 1844, originally called to campaign for the prophet Joseph Smith. Unable to gain sympathy from any other candidate, the prophet launched a campaign to make public the plight of the Saints and encourage popular support for their rights as a religious minority. After Joseph Smith was murdered in Carthage, the missionaries stayed in Michigan, teaching the gospel at every opportunity. In the fall of 1845, in preparation for the coming migration westward, the missionaries were called home to Nauvoo.

Shingles

Shingles is a viral infection that causes a painful rash with blisters. Although shingles can occur anywhere on your body, it most often appears as a single stripe of blisters that wraps around either the left or the right side of your torso. Shingles is caused by the varicella-zoster virus — the same virus that causes chickenpox. After you've had chickenpox, the virus lies inactive in nerve tissue near your spinal cord and brain. Years later, the virus may reactivate as shingles. While it isn't a life-threatening condition, shingles can be very painful and can cause other complications. (Mayo Clinic website, <https://www.mayoclinic.org/diseases-conditions/shingles/symptoms-causes/syc-20353054>).

Folklore

Folklore was so common with shingles, almost everyone believed if it went around the body the patient would die. There were many other beliefs about the disease. "In British folk medicine, zoster was treated on the Isle of Wight with an ointment made from the verdigris scraped off from church bells. This green pigment containing copper acetate would have caused allergic contact dermatitis and greenish discoloration of the skin. In 17th century Ireland, blood from a black cat was regarded as a cure. In Devon, the leaves of the blackberry were used as poultice while the juice of common houseleek was regarded as curative in parts of Scottish Highlands and Essex. In New England, the blood of a completely black hen was said to be a cure—this and its other variants were frequently recorded remedies in North American folk medicine" Long V. "The Folklore of Herpes Zoster," JAMA Dermatology, 2016;152(12):134, doi:10.1001/jamadermatol.2016.0070).

So I started for the woods where I had been before, and there I prayed that the Lord would bear with my weakness and heal my father. After confessing my sins and asking forgiveness I retraced my steps. I went directly to the house and asked Ann Eliza if Father was any better. She told me he appeared better. His breaking out was nearly all gone, and his pain was gone. Then I knew the Lord had heard me and had forgiven me, for which I felt to lift my soul to God in gratitude for his abundant mercies unto me. In two days, he was well.

[From this time] when I wanted to read, I kept out of sight in day time. And when I went to bed and the house was still, I would get up and light a candle and set it on the stand beside the bed. [I would then] lie in bed and read until from 12 to 3 o'clock and no one but myself and Ann Eliza knew anything about it.

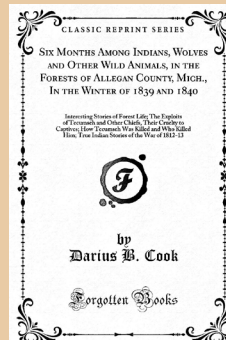
About this time, I was harrowing the land we had hired broken up for wheat. The field was long, and the weather was warm, and we had but one yoke of oxen which could not go more than once or twice around without stopping to rest. At the stopping place there was a hollow stump in which I kept the Book of Mormon, and while the oxen were resting, I would go and get it and read. In this way I read The Book of Mormon and the Voice of Warning and no one knew anything about it but me. The two sermons which David Savage preached were all I had an opportunity of hearing. They had been called home in consequence of the death of Joseph.

In the branch of the church at Comstock about ten miles from where I lived, there was a conference called to be held the 7th and 8th of September, and all the saints were invited to attend. When the time came Salmon and Eliza Hall came down and stopped for me and Ann Eliza to go with them, so we got ready and went.

Darius B. Cook Brother to Phineas W.

Darius B. Cook, Phineas' brother, was by this time a capable writer. In 1839-1840 he spent six months in the wilderness of Allegan County, writing his experiences with Native Americans and the plentiful wolves in the Michigan woods. In 1889 he published a book *Six Months among Indians, Wolves and Other Wild Animals*, which has gone through many editions and is still being sold today. The book featured interesting stories of forest life, and the dangers of wolves. He told about the exploits and death of Indian Chief Tecumseh and other chiefs, documenting their cruelty to captives. And he recorded true Indian stories of the war of 1812, making it a widely-read book for over a century.

In the spring of 1841 he returned to Connecticut, married a local girl, and came back to Michigan where in time he became a printer and editor at Niles in Berrien County. Niles is a few miles east of Lake Michigan and about 25 miles west and south of the city of Kalamazoo, making it about 35 miles from Richland.



We attended the meeting Saturday the 7th and Sunday we went down to the Kalamazoo River and were baptized. Eliza, ever thoughtful, had brought a change of clothes for us. We then returned to the schoolhouse and were confirmed under the hands of Edward M. Webb and Crandell Dunn.

we attended the meeting Sat 7th and Sunday we went down to the Kalamazoo river and was baptized, and Eliza ever thoughtful had brought a change of clothes for us. We then returned to the schoolhouse and was confirmed under the hands of Edward M Webb

Original Phineas W. Cook Journal p. 33 (Image 86)

After meeting we went home. Darius and Mary Ann were there, and a great inquiry was made to know if we had been baptized. Finally, they found it out some way, but I did not know how, [although] there were several men with their wives that lived in Barry County [who] had been to meeting. They had watched us to see if we took any

Mary Ann Cook Leonard, Phineas' Sister
 Phineas W. Cook's sister Mary Ann Leonard by this time had two children and lived with her husband Philip Leonard in Hastings, Barry, Michigan where he owned and operated an inn. Since she had a new baby, she may have been at home with her parents for support. She lived eighteen miles east and north of Richland, following the present Route 23.

clothes with us when we went away, and they thought to themselves that we did not calculate to be baptized. But when they found out it was really so, then they had ample opportunity to display their tact and talents in refuting the principles I had embraced, or at least they did their best to do so. But the more they said, the stronger I felt and the more I felt to maintain it.

From this time, I had no rest, as Mother took extra pains to let everybody know she had a son and wished to enlist their services to reconvert me. This caused me to have many an argument, as we kept a public house of entertainment and a great many put up for the night. When supper was over, she was sure to make it known and the more she could get to join with her, the more just she considered her cause. This gave me the opportunity of bearing a faithful testimony to hundreds of



The Kalamazoo River. The Cooks were baptized in this river September, 1845 (migenweb.org).

people which I should not have had if it had not been so.

At one time, as I was in the barn, a man drove up and wanted breakfast and feed for his horse. I told him he could be accommodated forthwith. While he was feeding his horse, I ran to the house and ordered

his breakfast and returned to the barn. Before he was ready to go to the house, I inquired of him where he was from. He said he was from

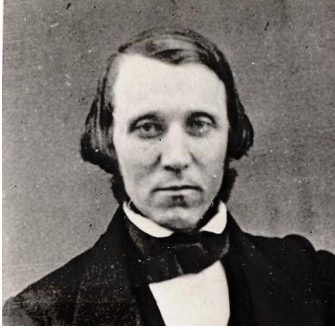
Edward Milo Webb

Edward Milo Webb was born on August 17, 1815 in New York. In about 1834 he and his family were baptized. They all moved to Kirtland, participated in the Temple dedication and Edward and his brothers joined the Kirtland Safety Society (Journal History of the Church, Jan. 2, 1836, pp. 1-2).

The family migrated with the church from Ohio to Missouri and Nauvoo. In 1841 the Webb brothers built the blacksmith and wheelwright shop but Edward left for a mission to Michigan soon afterward.

On April 17, 1843 the Prophet Joseph Smith wrote about Edward Webb in connection with an apostate named John C. Bennett, well-known in the church until he was excommunicated. Bennett began lecturing and publishing slanderous lies about the prophet which ultimately contributed to the events leading to Joseph's death. Joseph Smith's journal reads, "Elder E. M. Webb writes that he has been laboring with success in several counties in Michigan. When he came to Comstock in Kalamazoo County, Dr. J. C. Bennett was lecturing in Kalamazoo, and was told that there was a Mormon Elder in the neighborhood. Bennett said, 'That is one of Joe Smith's destroying angels who has come to kill me.' And he left town in such a haste that he forgot to pay his tavern bill, also, the poor Presbyterian for lighting and warming the house for him. Elder Webb commenced preaching there, baptized 24 people and organized a branch." [quoted in Jeanette Cardon Dayley, *A Sketch of the Life of Edward Milo Webb Sr.*, p. 2].

When Joseph Smith announced his candidacy for President, he again called Edward to go on a mission to Kalamazoo County, Michigan and campaign for him early in 1844. After the prophet was killed, the missionaries continued teaching, and Phineas W. Cook wrote he was baptized by Edward M. Webb.



Crandell Dunn participated in the baptism of Phineas W. and Ann Eliza.

Crandell Dunn

Born August 11, 1817 at Phelps, Wayne, New York, Crandell Dunn was barely two years older than Phineas W. Cook. He was the son of James and Sally (Barker) Dunn. In 1825 the family moved to the Territory of Michigan 23 miles west of Detroit at Livonia in Wayne County. For the next fifteen years they cleared the wilderness to make a farm. On his way to a mission in England, Elder Orson Pratt taught the Dunn family the gospel, and Crandell was baptized in July of 1840. His whole family was eventually baptized.

In June of 1841 his wife and child and his father's family moved with a group of converts to LaHarpe, Illinois. While living there Crandell was called to bring the news of the gathering to the scattered members in Indiana and Michigan. He was one of the Elders participating in the baptism and confirmation of the Cooks ("The Life and History of Crandell Dunn, son of James and Sally Dunn, in his own words," p. 1-2).

He and his wife later went on another mission to England, and immigrated to Utah with the saints who came in 1852. They lived in Ogden, Cache Valley and Box Elder County, where he died December 27, 1898.

the southeast corner county of Iowa across the Mississippi River from Hancock County in Illinois. "Well," says I, "you must know something about the Mormons in Nauvoo for you must live near them."

He said he had heard many stories but personally knew nothing of them. He had nothing to do with them and never troubled himself about them. And as it happened, John Guthrie was present and heard the conversation.

When he went into the house Mother also asked him where he was from. He answered as before in the barn. "Why," says she, "you must know something about the Mormons and if you do for heaven's sake do tell it, for I have a son that's a Mormon here and if you can say anything that will stop him from going off with them I wish you would do it." So, he began to [talk]. He said he had lived in Nauvoo and butchered and sold beef to them for three years and they were the meanest of all people living and they would steal the cents of a dead man's eyes.

"Stop, Stop!" says she, "'til I go and call him in and let him hear the story." I was soon on hand and he proceeded. He said he had seen old Joe Smith dead drunk many a time and he knew him to be an old scoundrel and imposter and hell was too good for him. After he had proceeded thus far, I interrupted him by saying he was a liar and I could prove it, and he ought to [be] kicked out of doors, and if he dared to resent it I would do it for him.

I then related what he had just told me in the barn and then I called John Guthrie and he said the same.

In this way the fall and most of the winter passed off.

The day I first went to meeting, Ann Eliza was sent for to go home to assist in taking care of her brother Lorenzo W. who was sick with consumption. He died the 28th day of January, 1845. He was buried in the same place that Daniel W. was, side by side. He was a good young man. He was intelligent and industrious. His age was 26 years, 7 months, 11 days. I was sent for to go and make his coffin or assist in it. After he was buried, we returned to Father's.

Lorenzo Wright Howland, Ann Eliza's Brother

Lorenzo Wright Howland was born July 17, 1817, probably at Stillwater in Saratoga County, New York where his parents Henry and Phebe (Baker) Howland lived. He was the oldest of seven children, two sons and five daughters—all born at Stillwater.

In 1837 when Lorenzo was 20 years old the family relocated to his father's land in Michigan where they built a grist mill and a sawmill with his Uncle Edward K. Howland. In the 1840 Census the family was living at Howlandsburg.

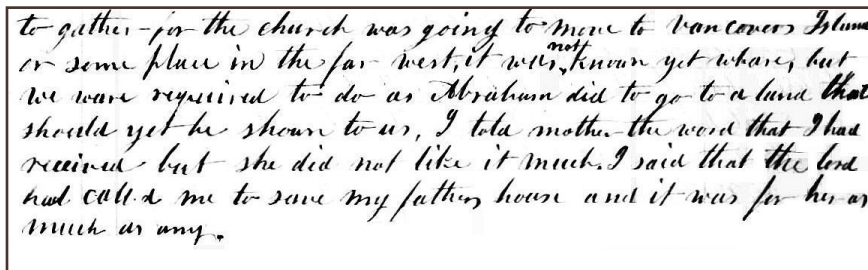
Living on the swampy land in Michigan wasn't all that healthy, and Lorenzo became ill. His sister Ann Eliza went from Richland to help care for him, but Lorenzo died on January 28, 1845 of consumption, which is tuberculosis. Lorenzo had moved to Michigan with his family in 1837 and was with his parents on the 1840 Census. There is no marriage record for him in Michigan.

December 1845 - October 1846

Michigan to Nebraska

Journey to Join the Saints

During the winter of 1845, I was finishing off a house, which was an addition to the main house, until the month of December when an Elder by the name of Edward Willard was sent to me to tell me the time had come for all the Saints to gather, for the church was going to move to Vancouver's Island or someplace in the far west. It was not known yet where, but we were required to do as Abraham did, to go to a land that should yet be shown to us. I told Mother the word I had received, but she did not like it much. I said the Lord had called me to save my father's house and it was for her as much as any.



to gather - for the church was going to move to Vancouver Island or some place in the far west, it was ^{not} known yet where, but we were required to do as Abraham did to go to a land that should yet be shown to us, I told mother the word that I had received but she did not like it much. I said that the Lord had call'd me to save my father's house and it was for her as much as any.

Original Phineas W. Cook Journal p. 35 (Image 88)

She said that if she was never saved until I did it, she should be damned to all eternity. I talked much to her about my faith and the hope that was before me, but she did not believe me. She said she had one consolation and it was I had not any means that I could command to go with and she guessed I would have my match to get away. I told her the God that I served was rich, for the earth was his, and the fullness thereof and I had no fears but what I should get away. Inasmuch as I [had] done the best I could, the Lord was bound to open the way for me and he surely would do it.

"Yes!" said she, "the God that does such things is made of silver and gold."



40-50 miles wide and 250 miles long, Vancouver Island was once considered as the possible location for Zion on the American Continent.

Vancouver Island

While the Saints generally accepted the idea that their eventual destination would be somewhere in the Rocky Mountains, in 1845 they had no idea exactly where it would be. Vancouver's Island, then held by the British, was one of the possibilities suggested (Leonard J. Arrington, Brigham Young, American Moses, Vintage Books, New York 1985, p. 123). Part of Vancouver's attraction was that it would be out of the country and away from present persecution. The Saints in England liked the idea of an American Zion under the British flag.

"The November 28, 1846, issue of the Millennial Star carried a petition to Queen Victoria and the members of the British Parliament for a grant of land and financial assistance to transport 20,000 British settlers to 'Vancouver's Island.' But the petition was apparently never directly acted upon, and in January 1849 a royal charter turned Vancouver Island over to the Hudson Bay Company." (Herbert Howe Bancroft, History of Utah, San Francisco, 1889, p. 238, reprinted in Robert J. McCue, "The Saints on Vancouver's Island," The Ensign, April 1976).

Deacon Woodruff

Deacon Woodruff had a harsh opinion of Phineas W. Cook and his new church, but we can understand when we know him better: "The history of this township would be very incomplete without reference to the five deacons of Gull Prairie who settled there in 1830-31... Why is it that the liquor traffic, horse-racing, and gambling never gained an abiding place here? The influence of such men as these deacons. Why is it that property has been held firm and sold to better advantage than in most country places? The conservative power of character has done it.

"Samuel Woodruff came from Washington, (Litchfield,) Conn, in 1831 with his family. He had been here in 1829-30 to explore the country and fix upon a location. Immediately he served the community. He continued to reside here till in his eighty-fifth year. He was very intelligent in Bible studies, decided as a Christian, unbending as the hills when once established in his opinions. But he was kind and true, faithful to his friends, and to what he believed to be right—a worthy representative of the olden time New England character."

The earliest settlers established a religious community at Richland. "(They) had entered into a written agreement that they would make it their first business... to secure religious privileges for themselves and the people. If afterwards they seemed to any of the new settlers to be exclusive and bigoted, it grew out of this laudable ambition to plant a Christian colony."

Samuel Woodruff bought land in Section two in 1830 and again in 1835 near where the Cooks later bought land, and was a neighbor (History of Kalamazoo County, Michigan, pp. 457-60, 470).

[She thought] if I was smart enough to get it then I might start, but no doubt I should be back to winter. This she said because it was generally in the fall I had come home, but it was not because I wished to, but it was their desire that I should, for it was in the fall they needed me most.

In a few days I went down to Father-in-law's to see him about some timber for a wagon. He said if I would make him one, he would give me lumber for one for myself and board me while I was making them both, and I went at it. I made his in part, but he made up his mind that he should not want it and told me to go on with mine and finish it as soon as I could. I had a few notes which I had worked for before. One was against [my brother-in-law Philip] Leonard for the house I sold him. [The bill was] 25 dollars, for which he paid me a small cook stove at 18 dollars and the rest he paid in money.

I had a note against John Seals of about 10 dollars. He paid me two thousand shingles and some money. I sold a cow to a man by the name of Roberts of Grand Rapids for 12 dollars. I sold two bedsteads to Mother and a table and some other things. She paid me in money so that in all I raised enough to buy my iron for my wagon. I paid a blacksmith by giving him the stove for doing the iron work for me, and had money left.

Irene Churchill Cook Wife of Phineas Cook

Irene Churchill Cook grew up in a family of faith, but her many disappointments left her with a dogged reliance on financial security, even though she never lost her willingness to work very hard for it. When her husband Phineas Cook realized their home was in jeopardy from his brother's debts, he focused the family on saving their property. It may have been Irene who convinced her father Jonathan Churchill to mortgage his own farm, buy Phineas Cook's farm, and then deed it back to Irene. For her, no scheme was too complicated to be considered. The moment Phineas lost his home and farm in Goshen, she apparently planned how she would make money and provide her own security once she arrived in Michigan. Being thrown out of her own house by Uncle Moses Cook probably was the final straw to test her patience.

Her father Jonathan Churchill had deep faith and a belief in events on the American Continent at the death of Jesus Christ. As Phineas W. described in his journal, Grandfather Churchill told the boy "West of the house and barn is a large oval-topped rock about twelve rods in circumference. A number of cracks are in this rock which were made when Jesus was crucified." Perhaps because of his belief in Jesus Christ, Jonathan seemed willing to give up his own worldly independence to help Irene and Phineas Cook. He brought his family to Goshen to live in their home after he mortgaged his farm to help pay their debts. Perhaps because of the many upsets, his daughter Irene displayed little of that conviction of faith and hope. She could only count on herself to make life better, and thus made life difficult for the rest of the family while she did it.

While I was making my wagon, Ann Eliza was spinning wool and was at work with [my sister] Eliza making a piece of cloth, cotton and wool. Mother scolded so much that [Ann Eliza] could not stand it and she moved into a room in the house where Father Orr had lived. After he had moved away Eliza and Salmon Hall had moved in. Ann Eliza took the south room which was seven feet wide and twelve feet long with a stairway in one corner. When Mother found she was going in there, she tried to persuade her not to go, for, says she, what will the neighbors say? [Ann Eliza] answered she could not help what they said. She could not stand it any longer in the way she had.



Phineas W. Cook built this wagon at Ross, Michigan in 1845. It is now owned by the Church of Jesus Christ of Latter-day Saints.

Mother thought that Ann Eliza had but little faith in the church and she wanted her to persuade me not to go. But she could not accomplish it, which vexed her by night and by day. [Mother] tried every scheme in her power, but all her plans failed. She would invite in the neighbors to talk to me, especially one by the name of Woodruff. He was Deacon in the Congregationalist Church. He said all he could think of, but he was headed on every hand. And as a last resort he broke out in the following, “You have been a Methodist and a Universalist and now you are a Mormon and no one knows what you will be next, for you are of your father the devil, and the works of your father ye will do, for he was a liar from the beginning and the father of it.”

Just before we were ready to leave, there came an apostate from Nauvoo by the name of Hiram Cook with the story that [men in the church] had more than one wife, but we did not believe him. But after all it was something of a trial, for the fellow came directly from Nauvoo and he said he had seen it with his own eyes, and told of those we knew. And we could not prove to the contrary, but we were careful not to let it come to Mother’s ears for fear that it might be told of again.

However, I was determined not to back out, nor have it said that the God I served had failed to do as I told them he would. About this time, Salmon told me he had laid in [set aside] a team for me and when I was ready to start, he would have it on hand for me. He said he had seen me in hell long enough and he would help me off and he calculated to go with me himself and family. When he told me this, I felt to thank the Lord for his goodness in opening the way for me by providing means for my exit from Babylon and all her abominations. This I considered another miracle which was in answer to my prayers.

One other I will note before I proceed further. I had always been afflicted with the toothache. One day, as I was husking corn in the

Plural Marriage

Hiram Cook from Nauvoo was right about plural marriage in the church in 1846.

“Latter-day Saints believe that the marriage of one man and one woman is the Lord’s standing law of marriage. In biblical times, the Lord commanded some to practice plural marriage—the marriage of one man and more than one woman. By revelation, the Lord commanded Joseph Smith to institute the practice of plural marriage among Church members in the early 1840s. For more than half a century, plural marriage was practiced by some Latter-day Saints under the direction of the Church President.

“Latter-day Saints do not understand all of God’s purposes in instituting, through His prophets, the practice of plural marriage. The Book of Mormon identifies one reason for God to command it: to increase the number of children born in the gospel covenant in order to ‘raise up seed unto [the Lord].’ (churchofjesuschrist.org Gospel Topics: plural marriage).

Bellows and Blowing Machines

“Bellows and Blowing Machines are appliances used for producing currents of air, or for moving volumes of air from one place to another.” A blowing engine now uses steam, but in the early days required someone to work the handle, or “stroke,” filling the cylinder with air. “On the return of the piston, if the valve through which the air entered is now closed and a second one communicating with a chamber or pipe is opened, the air in the cylinder is expelled through this second valve. The action is similar to that of the bellows, but is carried out in a machine which is much better able to resist higher pressures and which is more convenient for dealing with large quantities of air.” Thus blowing and stroking means working the machine which forced air into the fire to create a much higher temperature so the blacksmith could shape the ironwork for the wagon (1911 Encyclopædia Britannica, Volume 3).

The Lord Provided Oxen for Phineas

When Salmon did not provide the Cooks with 4 oxen as he promised, it created a dilemma because Phineas W. had no money to buy a team. Although it isn't recorded in the journal, Carl Cook relates the miraculous way his father acquired oxen.

“A day or two before their date for departure a relative came from Canada. He had a number of oxen, and put two very good ones in Father's yard, saying, ‘They are yours,’ Then, [he said] ‘I understand you are going to join the Mormons and need a team to pull your wagon, so I want to help you.’ Their prayers had been answered; their faith rewarded.” (The Life Story of Carl and Ella Cook, compiled and edited by Josinette Cook Whiting, 1981, p. 3)

month of November in the barn, it came on to me the hardest kind. Something seemed to say to me, “What church do you belong to?”

I answered, “I belong to the Mormons.”

“Why, they believe in miracles don't they?”

“Yes,” says I, “I believe they do.”

“Well then, why don't you try the medicine yourself?” At this, I fell onto my knees and asked the Lord to heal me of the toothache, and it left me forthwith and it has not troubled me since, and it is now 10 years.

In the time I was getting my wagon ironed by the blacksmith, I turned in and helped him by blowing and stroking. This saved me about 1/4 of the expense. Hall also had one done at the same time, and I made him a box and frame to put the cover on, which cost me about twelve days labor which was worth about \$1.50 per day.

[Salmon] was expecting to go with me, but he failed in settling his farm, so he could not raise a team as he intended. And he told me that if the Mormons were as corrupt as they had been represented, he did not wish to go with them. But he wanted me to go on down to Kansas or on the Mississippi River and find out what I could about them, and make a claim, and he would come on to me in the course of the summer or fall and he would settle with me.

When Father found I was about to get away he came to the barn where I was at work and said since I was determined to start off, I should not go without some money. “Here is five dollars which I make a present of to you.”

I took it and thanked him. This made me \$22.50 in my pocket. I had about ten bushels of wheat as I had supposed, but when I was ready to load up, I learned that Father had carried it all to mill, both his and mine while I was away at work on my wagon. He got it ground together, and I had none. I asked him why he had done so. He said I had no share in it whatever. I told him I had done the labor to raise it and supposed I was entitled to a share of it. He said it did not make any difference if I did. It was his and he should keep it. I told him then if he could live with it, I would do without it, for as it happened, I had a little money left and as long as that lasted, I should not starve.

I went to loading up, but finally Mother told him if she was in his place, she would let me have a little flour. Finally, he consented and came out and told me to bring in a sack and he would let me have some flour. I did so, and he measured me out about fifty or sixty pounds flour and that was all I could have. I had a water keg which I intended to take but it could not be found. At last I found out that it had been sent off full of whiskey and of course it was safe. Also, a trowel was put away for safe keeping, but I was determined nothing should stop me. I put up what I had and rolled out.

As I drove out at the gate I said, “Good bye Mother,” as she stood in the door.

She seemed to be somewhat affected, but Father stood nearby and said, “Never mind. He'll be back to winter.”

Says I, “Father this is the last time you will ever see me this side of the grave.”

“Then shall I shall die before winter!” he said.

“No,” says I. “You will live long enough to find that I am not so easy to back out this time.”

Ann Eliza's sister Aurelia was present when we started and bid us good bye. She wanted to go with us but her father was not willing for she had asked his consent, but he declined [while I was] making my wagon. I had forgotten to mention that while I was at his house, I read the *Book of Mormon* through to him and told him all I knew about it. He was not against it but rather in favor, but not enough to receive it.

I bade farewell to my home and all that seemed dear to me as far as this world was concerned. The gospel was all that seemed of any worth to me. I was determined to serve my God the rest of my days.

I bade farewell to my home and all that seemed dear to me as far as this world was concerned. The gospel was all the sum of any worth to me I was determined to serve my God the rest of my days

Original Phineas W. Cook Journal p. 38 (Image 91)

My heart was heavy with grief at leaving my father and mother although they had been somewhat unkind in their treatment. I knew that his days were not many on this earth, as I had told Eliza that in two or three years, he would be laid low in the grave and it would be a sorrowful time, and I did not wish to witness it. He was a good man and was always kind to his family as a general thing, but Mother used to scold him many times for not doing as she thought [he] should, and he sometimes would resent it and say nothing but get up and go off out of hearing to get out of the noise.

Mother was an industrious woman and always for going ahead to make money, so much so that it was hard for her to treat her family as they should be, but still she taught everybody that came to dwell with her how to be industrious and prudent. She was very saving and prudent in all her business and taught her children to be

Eliza Hall

Eliza Hall had a feeling they wouldn't be coming west with the church. Her husband was an ambitious and capable man, and was slowly drifting from his faith. Eliza stayed with him as he moved first to Barry County, then Washington D.C., and finally the town of Center in Vernon County, Missouri. She is with him and their son Henry in 1870 on the Missouri Census, but on the 1880 census Salmon Hall is listed as divorced at Fort Scott, Bourbon, Kansas and Eliza is in Garden City, Utah.



Prairie Cemetery, Richland, Michigan. Left: Phineas Cook died on 20 May 1848, exactly two years after Phineas W. left Michigan. Center: Irene Churchill Cook, who died 3 January 1870, Right: Mary Ann Cook Leonard, who died 3 May 1854, leaving 5 children. Courtesy: Marcia Marshall

The Death of Phineas Cook

Phineas Cook did not die before that winter, but his son Phineas W. knew it would not be long. His father died almost exactly two years later at the

age of 61 on May 20, 1848 and was buried in the Prairie Home Cemetery at Richland. As the family mourned their father's passing, Phineas W. Cook was on his way with the 1848 pioneers to Salt Lake City. He didn't arrive until September of that year, and probably did not find out about the death of his father until sometime that winter or in the spring of 1849.

Litchfield (CT) Republican
Thurs., 22 Jun 1848
Pg. 3

Deaths.

Submitted by
Dana Dancy
16 Sep 2014

In Richland, Kalamazoo co., Mich., on the 20th ult., of congestive fever Mr PHINEAS COOK, father of the Editor of the "Niles Republican," and formerly of Goshen, Litchfield Co., Ct., aged 61 years and 6 months. "A good man has fallen."

Pigeon Prairie

The second night the Cooks camped near Pigeon Prairie, which was directly south of Kalamazoo near the Indiana border. It was rich prairie turned farmland, now along Highway 131. "Sharing Michigan's border with Indiana, St. Joseph County is bisected by the St. Joseph River...Many of the pioneers that came to St. Joseph were responding to reports about the area's rich prairies. Stretching for miles, southwestern Michigan's prairies provided unbroken plains where a pioneer could use his plow and turn up fertile soil without having his progress deterred by the difficulties of stone and stump" (The History of St. Joseph County, Michigan).

On to Nebraska

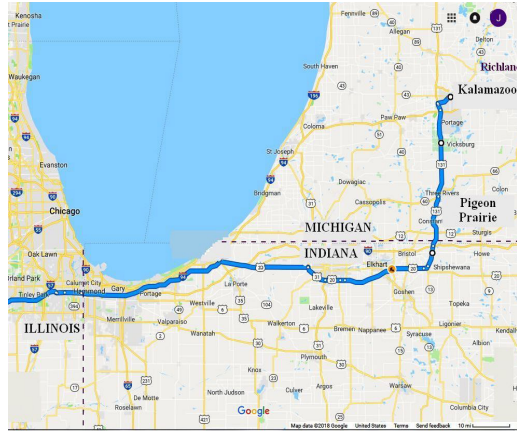
It wasn't until he met Levi Savage Phineas learned their destination was not Nauvoo, but Iowa and the Missouri River. Word had not reached the Cooks that over 5,000 church members had left Nauvoo and were already on their way across Iowa. However, wet, cold weather had plagued the Saints, and after they left their Sugar Creek Camp on the west side of the Mississippi River, it took six weeks to travel 145 miles to Garden Grove on the Grand River, just half-way to the Missouri River. About the time the Cooks met Levi Savage and Benjamin Waldron, Brigham Young was just leaving the Garden Grove Camp, heading west toward the Missouri River another 150 miles west (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1872, pp. 16-21).

the same. I told her she had many years to live, and that she would yet see the day she would be glad that I was a Mormon.

Eliza kept us all with tears in her eyes as she said she had dreamed that she did not know when she should see us again. [She and Salmon] did not come as they expected but stayed until she just got away in time to save herself and children.

We started off, but my spirits were heavy, and I was much tempted. For I was starting for a country that I knew not of, a land of strangers

where I knew I should have to stand alone, and I had experience enough to know that this world is full of snares and pits, and that the people I had enlisted with had a bad name. All things calculated to



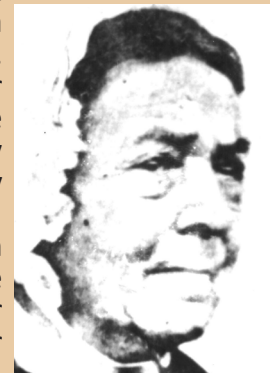
The Cooks started at Gull Corners in the center of Richland (right corner of map), traveled approximately Route 43 to Kalamazoo where they stayed the night with Brother Tyril, and then went straight down the Indiana Road (now approximately Route 131). The second night they stayed at Pigeon Prairie (near the town of White Pigeon), and crossed the border into Indiana the third day. It was 180 miles from Richland to the border of Illinois.

The Death of Irene Churchill Cook

Irene Cook lived another 21 years. No record has been found, but she remarried in Michigan and is known as "Irene Forbes" on a land record in 1850 when she bought land in Richland from Salmon and Eliza Hall (Kalamazoo Co. Deeds, 21:609, Nov. 18, 1850). In that record Irene and her children are identified as "the said Irene Forbes...and to the heirs of her body begotten by Phineas Cook, deceased by her late husband..."

She married a third time and when she died January 3, 1870 her probate was signed by her son Darius, her granddaughter's husband Reuben Spencer and her son-in-law Gaius Fuller. In that probate she was known as Irene Bush. Irene was buried next to Phineas Cook in the Prairie Home Cemetery at Richland Michigan and was recorded there: "Irene Cook, wife of Phineas Cook, d. Jan. 3, 1870, Richland, age 84 y" (Ann Weber Peterson, Prairie Home Cemetery Records).

All siblings sold the home place to Lucy Spencer, their niece (Kalamazoo County Deeds 38:211, Family History Library film 983,387, item 2, pp. 212, 213, and 508, dated 1870-1874).

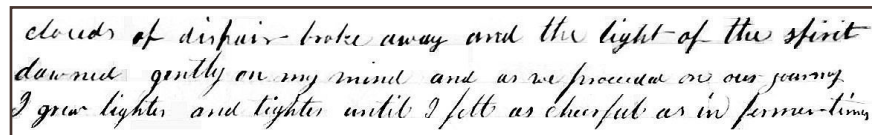


**Irene Churchill Cook,
An Industrious Woman**

discourage me seemed to be brought before me, and the powers of darkness strove mightily with me.

Hall went with us as far as Gull Corners about two miles, but he did not perceive that [it was a trial to me]. When I left him I shook his hand, and I perceived that he possessed the feelings of a natural brother. Here my spirits seemed to possess a double load and it seemed all I could bear, but I roused myself as if by the power of magic. I turned from him with a smile saying, "God bless you, Salmon, and all that you have from this time forth and forever."

As these words fell from my lips, I felt the power of God resting upon me and I knew they would be fulfilled. Here again the dark clouds of despair broke away and the light of the spirit dawned gently on my mind. And as we proceeded on our journey, I grew lighter and lighter until I felt as cheerful as in former times.



clouds of despair broke away and the light of the spirit dawned gently on my mind and as we proceeded on our journey I grew lighter and lighter until I felt as cheerful as in former times.

Original Phineas W. Cook Journal p. 39 (Image 92)

This was the fourth day of May 1846. We traveled nine or ten miles and [we stayed with] a brother Tyril. He has since apostatized. It was a dark stormy night with rain and snow. Ann Eliza slept in the house and I in the wagon. A man by the name of Mexon with his family was with us all the way to Keosauqua, Iowa Territory on the Des Moines River. The second night, we camped near Pigeon Prairie.

A man came to our camp and told us that a family of Mormons had started that day for Nauvoo, and if we had been a little sooner, we could [have] been in their company all the way. I prayed in my heart that something might happen that we might yet fall in with them.

It rained all that night. In the morning, we yoked up our oxen and drove on. We traveled all that day in the rain and camped. It rained all that night. In the morning, it stopped raining. The families alluded to passed us as we were eating breakfast. We soon hooked our teams on and started after them. They stopped about 10 o'clock and we passed them and at night we all camped together.

Finally, I asked them which way they were traveling. They said they were going to Van Buren County, Iowa. I then asked them if they were not Mormons. They answered by asking me the same question. I told them we were. They then said that they were also Mormons and were on the same errand and we would travel on together. They told us their names: Levi Savage and wife and 3 sons -- Levi Jr. and Mathew and Moroni, and one daughter Hannah. The other family was Benjamin Waldron and wife and two sons Gillespie & Thomas.

We had much trouble in [northern Illinois] crossing Fox River. The water was high and ran very swift so that we had to hang on to the bow of the yoke to keep from being washed down stream by the current. We had to put all our oxen onto one wagon to keep them from being washed down stream, for they reached nearly across the stream. Having the heavy teams ahead, they would get through the deepest and pull the rest through with the load. But we got over all

The Fox River

The Fox River of Illinois arises 15 miles northwest of Milwaukee; then flows southward for 185 miles--100 miles in Illinois. Its swift current drops 470 vertical feet before it reaches its confluence with the Illinois River. This led to early industrial development, especially as it passed Chicago, with many dams and mills built on the river. Its strong flow made it a good source for industrial waterpower, but a very difficult river to cross. Phineas counted nine times he crossed it to help the others (The Fox River of Illinois, blob:null/cf53bd94-b232-42ed-9923-0ae43a36b2ea).

Levi Savage

The Cooks met Levi and Polly Savage in Indiana, no relationship to David Savage known. Levi Savage was born 25 August 1790 at Hebron, New York. He and his wife Polly lived in Greenfield, Ohio, and later moved to Antwerp, Van Buren, Michigan where they became acquainted in 1840 with missionaries of the Church of Jesus Christ of Latter-day Saints. In May of 1846 they left Michigan to join the saints. The Savage family had quite an entourage. Levi Sr. drove a wagon with four head of oxen, his wife drove another team, and their son Levi Jr. drove a third wagon with four oxen. When they arrived at the Missouri River, their son Levi Jr. joined the Mormon Battalion and later became a prominent figure in church history. He encountered the remains of the Donner Party on his way home from California which prompted his disapproving vote in the late departure of the Martin and Willie Handcart Companies. When his was the only negative voice, he agreed to join the trek and vowed to live or die with them. He became one of the early pioneers of Toquerville, Washington, Utah. Levi Sr. lived in Salt Lake City until shortly before his death September 27, 1874 in Box Elder County, Utah.

Walnut Grove

The Cooks happened to be in Walnut Grove the same time the prophet Joseph Smith's brother William was there on his way to Wisconsin. After Joseph Smith's death some of the Saints believed there was no successor. James Strang convinced many he had been ordained by angels and had the right to be the new prophet. When the faithful at Nauvoo recognized the seniority of Brigham Young in the Quorum of the Twelve, Strang left Nauvoo, claiming the new Zion would be at Voree, near Burlington, Wisconsin.

This group of apostates met by the Cooks were on their way to meet with Strang at Voree. Strang's claim to discover an ancient record written by "Rajah Manchou of Vorito" and hidden in the Hill of Promise attracted many noteworthy members of the church, including the Prophet Joseph's brother William Smith, Martin Harris, William E. McClellan, and John E. Page.

*In 1856 Strang was murdered by two of his own followers, and the sect eventually combined with the Reorganized Church of Jesus Christ of Latter-day Saints, now known as the Community of Christ (Fitzpatrick, Doyle C (1970) *The King Strang Story*: p. 199).*

Benjamin Waldron

Benjamin Waldron came from England. His wife Sally Laphan was the mother of the sons mentioned by Phineas W. Cook, Gillespie and Thomas. This family joined the church in New York, and were on their way to gather with the Saints when they met the Cooks. The Waldrons wintered at Pottawattamie, Iowa, and in 1849 Benjamin married as a plural wife, Emiline Savage, daughter of Levi, whom he had met in 1846 while traveling through Indiana, Illinois and Iowa.



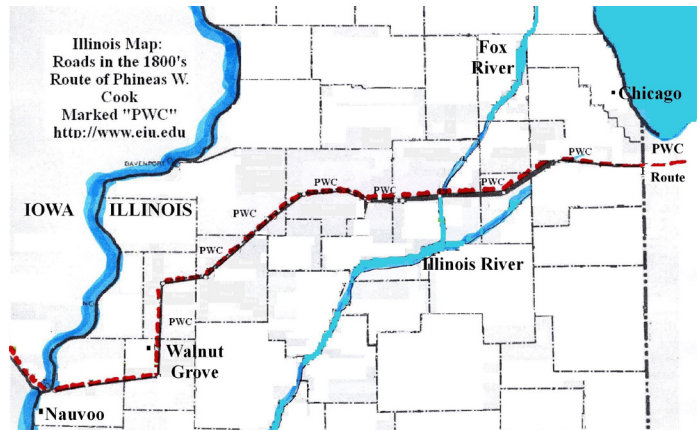
There were no bridges in 1846 on the Fox River in northern Illinois (Courtesy Ghena Almostafa).

safely. I waded the stream nine times but it did me no harm that I know of. I generally took the lead in all the hard and dangerous places for the Lord was with me and this always encouraged me and gave me strength.

Mahen had about a dozen sheep which were more trouble to us in crossing streams than all our teams and wagons. I had one that Hall wanted me to take along for him. It was a fine merino buck of the best breed. I took him through to Winter Quarters but he did not live through the winter.

We traveled on as far as Walnut Grove in Illinois before we stopped, except overnight. Here we camped for six days. While

we were at this place, we were visited by William Smith and many other apostates. They said everything in their power to turn us back, but we had enough of the spirit of the gospel to



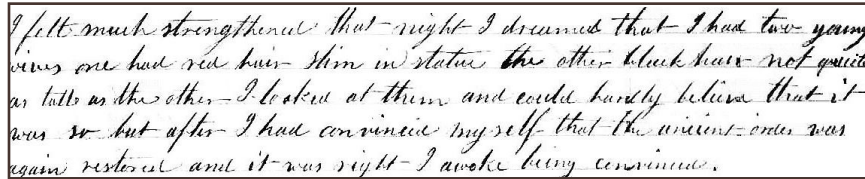
After passing through Indiana the group of travelers entered Illinois just below Lake Michigan. They continued westward, across Fox River; then south and west toward Hancock County and the Mississippi River.

overcome their arguments, and they would turn and leave us after pronouncing all manner of bad luck to us.

After our teams were rested and we had washed our clothes and written letters home we started on. While we were camped, I had a dream. Being somewhat disturbed in consequence of the stories we heard from apostates about the corruption of the Mormons—for it was a continual harangue from morning to night—and being tired of disputing them continually, I went away and prayed that the Lord would grant me his spirit that I might know what more to say to them, and to give me power to resist them, after which *I felt*

much strengthened.

That night, I dreamed that I had two young wives. One had red hair, slim in stature. The other, black hair not quite as tall as the other. I looked at them and could hardly believe it was so, but after I had convinced myself that the ancient order was again restored and it was right, I awoke being convinced.



I felt much strengthened that night I dreamed that I had two young wives one had red hair slim in stature the other black hair not quite as tall as the other I looked at them and could hardly believe that it was so but after I had convinced myself that the ancient order was again restored and it was right I awoke being convinced.

Original Phineas W. Cook Journal p. 41, (Image 94)

In the morning I told my dream to Father Waldron and he believed it was a true dream and I should live to see its fulfillment. This dream gave us great comfort and satisfaction and it strengthened our faith so that we felt as though we could ask no odds of all the powers of darkness or its emissaries.

We went on our way rejoicing, although the rains had made the roads very muddy and had raised the streams so much that it was almost impossible to travel, but we determined that nothing should stop us. We traveled for miles with our wagon wheels two thirds of the way to the hubs, and it seemed as though the heavens were composed of clouds and water, for it rained almost continually night and day and had done almost the whole time we had been on the road.

In the morning, crossing a stream, I strained one of my oxen. The next day he was taken with the dry murrain at noon. He was



The Des Moines River. A bridge in the distance provides an easier crossing than in 1846 (Sasquatch Chronicles).

so bad he could hardly travel. I gave him a dose composed of 1 pint of hog's lard, 1/2 pint of soot, a lump of rosin about the size of a hen's egg and 1/2 pint of salt, and started on. At night he seemed no better. He lay down as soon as I took the yoke from his neck. After he had rested a little while, I got him up and drove him a little way from the camp and he lay down again. By this time, it was dark.

I watched over him and carried him water, but he would not drink.

Finally, the thought came into my mind to lay my hands on him and pray for him which I did, and while my hands were on him I heard a rumbling noise inside of him which I took to be a testimony that my prayers were answered. The next morning, as soon as day appeared, I was out to see how he was and to my joy he was up and eating grass. I drove him down to the water and he drank hearty. As

Oxen and Dry Murrain

Phineas discovered his ox had dry murrain: "The symptoms of the disease are as follows: quickened breathing, dry muzzle, dull eyes, moaning; animal is found by itself generally, lying with its head to one side, moaning and evincing great pain. Death may ensue in six to eight hours, or the animal may linger for several days...the 'manifold' or third stomach is packed full with very dry undigested food—so dry oftentimes that it will readily burn when a lighted match is applied to it... The general cause is feeding on dry, indigestible material, with insufficiency of water. Treatment should consist of strong purgatives—two pounds Epsom salts at a dose, followed by stimulants—whiskey or ginger tea—repeated every two or three hours" (Colorado Historic Newspapers Collection, Fort Collins Courier, January 24, 1884).

The Mormon Road

The pioneers came across Iowa to the Missouri River at a time when there were no roads, no surveys, no towns in the western half of the state. We know the 300-mile trek of the Saints who left Nauvoo in February of 1846 was indescribably difficult, with almost constant rain, snow, mud and sickness. Yet in spite of their hardships, these pioneers blazed a trail through Iowa which became a well-established road for everyone who followed. Even after a few months when Phineas traveled on it, the trail had become known as "The Mormon Road." Still later the state of Iowa mapped that road ("The Iowa Journal of Politics and History," January, 1914, as cited in Hiram F. White, "The Mormon Road," p. 245-246, <http://files.lib.byu.edu/mormonmigration/articles/MormonRoad.pdf>).

Mt. Pisgah

Mt. Pisgah was a camp 125 miles east of the Missouri River which had been cleared and planted in crops by the advance group of pioneers. It was a permanent camp for pioneers unable to go as far as Winter Quarters. Wilford Woodruff served as leader of the camp and oversaw harvest of the crops used for the many families who spent the winter there before moving on (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, pp. 20-22).

The Mormon Battalion

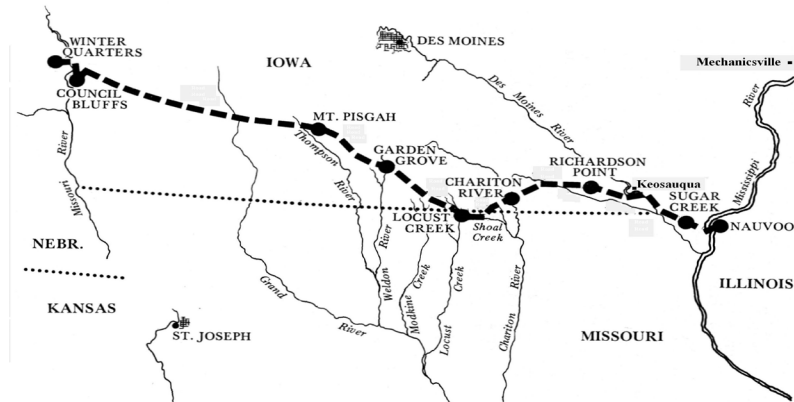
When the church saw the need to leave Illinois, they recognized their inability to move such a large group of people and relocate in the wilderness. In the Times and Seasons on January 20, 1846, an article suggested that if the government intended to hire groups to build forts along the Oregon Trail, the church could do it at less expense than anyone else.

A week later Brigham Young instructed Jesse C. Little to go to Washington D.C. Little arrived in Washington on May 21, eight days after Congress had officially declared war on Mexico. He wrote that Amos Kendall suggested the government might help "by enlisting one thousand of our men, and establishing them in California." President Polk presented it to the Cabinet, but interference by Senator Thomas H. Benton, a bitter anti-Mormon from Missouri reduced the number to 500 so the bulk of the army would be from the Eastern states.

Benton stated that if the church did not respond, to "pursue, cut off their route, and disperse them" for disloyalty. In reality it was an effort by Pres. Polk and Thomas L. Kane to enlist the church's loyalty, and Kane traveled to Iowa to inform Brigham Young (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972 pp. 51-63).

he turned around to the grass his physic operated. It was not thought best to work him for a day or two or until he was better. This left me with three oxen but Brother Savage had some loose cattle along and among them was a bull which he told me to yoke in his place a few days. I used him three or four days.

When we got to the Des Moines River [in Iowa], we had another hard time getting across. It was about fifty rods wide and the current swift. We had to cut blocks and raise our wagon beds up six or eight inches to keep them out of the water. This river I also waded nine times. The next day I had the ague. Took some pills and some opium and broke it up.



The 300-mile trek across uncharted Iowa in 1846. The Pioneers blazed a road from Nauvoo to Missouri River (LaMar C. Berrett, Reprinted in *Ensign to the Nations*, p. 21).

Here we bid goodbye to Mahon and his family. We went on two days and came to the Mormon Road from Nauvoo to Winter Quarters. It was about nine o'clock at night when we got to a camping place.

In the morning, we found ourselves in company of many of the brethren but all strangers to me but one. That was Edward M. Webb the man who baptized us. He wanted me to stop and help him build a barn which he had taken by the job to build, which I did. We got our pay in wheat. We had 27 bushels each for our pay. We took it to mill and got 34 pounds to the bushel which made us 918 pounds of flour, besides bran and shorts. The place was called Mechanicsville. While I was at the mill, I traded off one yoke of cattle for a lighter pair, for mine were too heavy and too slow for the trip. Then a Missourian stole a good two gallon jug out of my wagon.

While we were camped at Mechanicsville, a man came to our tent and told us that the government had sent a man on to overtake [Brigham Young] with orders to raise 500 men to go fight Mexico and in case the [church] refused to raise them, he was ordered to raise an army and kill "every damned Mormon" between the Mississippi and Missouri River. This we did not believe, but in a few days we found it was true. The men had to go and leave their helpless families. The plan was discovered by the heads of the church and they called on the brethren to volunteer to save the lives of the rest. They traveled all through the camps to get men to go so that in a few days upwards of 500 men volunteered [in the Mormon Battalion] to fight for their enemies, which were such in reality if

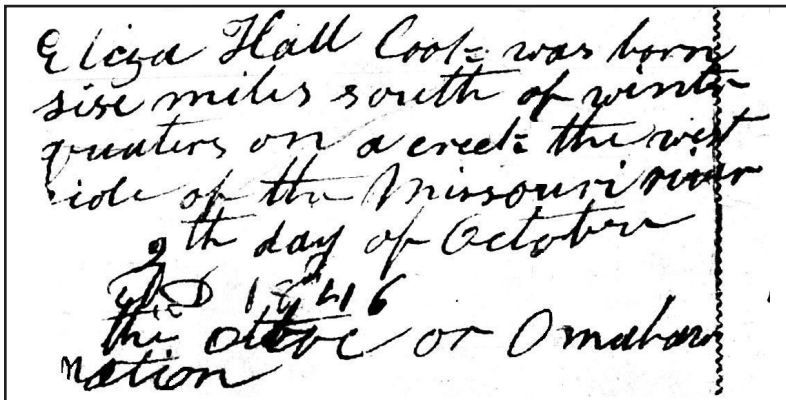
they could have had a cause. But in this instance the wisdom of God was greater than the cunning of the devil.

We then started for the bluffs [at the Missouri River]. The last house was on Soap Creek where we camped the first night. We traveled on in company with Edward M. and [his brother] Wesley Webb and a man by the name of Pate, who I gave 150 pounds flour. We all went on to the bluffs and crossed the Missouri River the first day of October, except father Pate. He slept at Pisgah.

We camped in company with Seth Taft, Chauncey Webb [Edward M. Webb's brother], and Morris Snedaker to cut hay for the winter. I was for going on to fix a cabin as soon as possible, for Ann Eliza was soon to be confined. But E. M. Webb urged us not to leave their company. He said he would let me have his tent, which would be more comfortable than anything I could build in so short a time.

Accordingly, I accepted his offer and stayed. The 9th day of October Eliza was born. It was six miles south of the main camp [Winter Quarters]. Ann Eliza was taken sick in the night and it was with difficulty I could get anyone to go for assistance. But after looking about the camp for someone to go, I found a man by the name of Dykes who had traveled with us from Mechanicsville, which I had forgotten to mention before.

He took Brother Taft's horses and started about 9 o'clock in the evening and returned at 3 in the morning. He had to get off going through the sloughs and mud holes and take the woman on his back



Eliza Hall Cook was born
six miles south of winter
quarters on a creek the west
side of the Missouri river
9th day of October
1846
the state of Nebraska

Eliza Hall Cook born 9 Oct. 1846, Phineas W. Cook Family Record, Church History Library, MS 6974, p. 1

and carry her across, as she was afraid to ride across on the horse. Ann Eliza was very sick. She was delivered safely of a daughter in about an hour after Mother (Patty) Sessions arrived, for that was the name of the midwife.

The Indians were very hostile in their feeling. They wanted us to give them all we had, and because we would not, they set our hay on fire several times. They tried to burn our wagons and [possessions], but we succeeded in putting out [the fire]. They shot an arrow into one of Brother Taft's cows which was like to kill her and he butchered her to save the meat. He divided her out to the families. I had about thirty pounds and it was first rate.

On Sunday, I went up to the camp to meeting in company with Dykes. This was the first time I ever saw any of the Twelve, but

Crossing the Missouri

High bluffs above the Missouri River made crossing a challenge. A ferry was made to cross the River, and flat-bottom scows were built near where fur trappers had established a store and station. At a point nearly opposite this store and outpost, on the Iowa side the pioneers gained a favorable crossing through a deep cut into the steep right bank down to the level of the water. They then passed up the river to a point six miles north of the present city of Omaha, where they set a stake and built dwellings for the winter. This place, which they called Winter Quarters, is now called Florence" (Hiram F. White, "The Mormon Road," p. 246).

Agreement with the Indians

Although the Indians had been granted the state of Nebraska by the US government, the tribes agreed in writing to allow Church members to live west of the Missouri River. However, written documents were of little use to them, and their new mode of survival became stealing from the settlers. To them, cattle in the river bottoms was the same as deer on the prairie, and they simply took what they wanted. Many of them didn't understand the agreement with Brigham Young, and did what they could to drive off the settlers from their lands (Brigham H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, 3:146, 151; Journal of John D. Lee, April 23-24, 1847).

An additional problem was the fact that Omahas and Otoes, both of which signed the agreement, and also Iowas and Sioux tribes roamed this area. Conflict between those tribes made it almost impossible for them to honor their paper agreement. Periodic Indian warfare, in which the Omahas were invariably victims, required continual intervention by church leaders (Russell R. Rich, Ensign to the Nations, pp. 90-91).

Why wasn't Brigham Young in Winter Quarters when Phineas Arrived There?

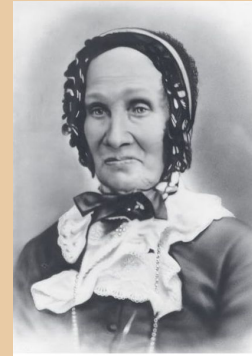
Brigham Young was not in Winter Quarters when it was first occupied. He had planned on pushing westward in 1846, but by August was only half way across Nebraska, and realized it would be futile to continue. The decision was made on the banks of the Platte River, 100 miles west of the Missouri River. On September 11 the site for Winter Quarters was chosen as the location for a temporary city, and a survey begun. President Young and the other church leaders with him did not return to the Missouri River until the end of September, so they were there about the same time as the Cooks arrived in their temporary camp south of the survey. Obviously there were settlers who had already camped there, and the settlement continued to grow. By December of 1846 there were 3,483 residents (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972 p. 84, 90).

Seth and Harriet Taft

Seth and Harriet Taft were with the Cooks the last month of their trip. He was born August 11, 1796 in Mendon, Worcester County, Mass. He moved to Michigan where he married Harriet Ogden in 1826, and they were baptized into the church in 1841. Called by Brigham Young to be in the Vanguard Pioneer Company in 1847, Seth arrived in Salt Lake City ahead of the prophet and planted crops immediately. He returned for his wife and two daughters, meeting them on the trail as they came to Utah. A true colonizer, he helped establish the town of Manti. He was made bishop of the Ninth Ward in Salt Lake City in 1849 and Patriarch in 1861. Seth Taft died at Salt Lake City November 23, 1863 (Andrew Jensen, LDS Biographical Encyclopedia Vol. 2, p. 228).

Patty Bartlett Sessions, Midwife to Ann Eliza

Ann Eliza was very lucky to have a midwife because this was Indian country. Patty Sessions was among the earliest settlers at Winter Quarters, even before Brigham Young came. She was born in Bethel, Oxford, Maine February 4, 1795. Immediately after her marriage to David Sessions, her mother-in-law introduced her to the practice of midwifery. The two women worked together for some time, and Patty practiced midwifery the rest of her life. She and her husband were baptized members of the church in 1834. They moved to Kirtland, Missouri and Nauvoo with the church, and were among the earliest pioneers to arrive at Winter Quarters in 1846. Hence she was there to assist Ann Eliza in the delivery of her child October 9. She continued most of her life helping, doctoring, and delivering in Utah Territory alone a total of 3,977 babies until her death December 4, 1892 in Bountiful (Patty Bartlett Sessions bio by: S. M. Smith).



Patty Bartlett Sessions

Parley P. Pratt. He came to our camp in Iowa on his way to England. There were but two or three of them present. I did not see Brigham or Heber.

We returned from meeting and found the women much frightened by the Indians, who were very mad because Sister Taft would not give them one hind quarter of beef. She offered to give them about fifteen or twenty pounds apiece, but they said it was their cow, for they had examined the hide and found where they had shot the arrow and by that they claimed it. They pointed to the hay and said, "This is our land and we will burn it all over and then your cattle will all die." But they finally took the amount she offered and appeared satisfied.



Little Snake, Omaha Nation

In 1846 Big Elk of the Omaha Tribe made a treaty not authorized by the US government, allowing a large group of church members to settle on Omaha land for two years. He hoped to gain some protection from competing tribes, especially the Sioux (Wikimedia).

October 1846 - May 1848

Winter Quarters

After we had done cutting hay we went up to camp. We had a hired girl with us by the name of Dolly Childs. She left us when we came up to the camp when Eliza was about 11 days old. Ann Eliza was not very strong, but the want of means compelled us to let her go. At first, Edward M. Webb and I went to see Brigham to know where we should camp. This [was] the first sight I had of the leader of the Kingdom of God on the earth. He told us to camp along on the outside line wherever we could find a place.



C.C.A. Christensen's depiction of Winter Quarters. Houses are lined up in typical grid pattern (Courtesy BYU Museum).

We went into the southwest corner on the side hill. In a few days I got into work for President Young and we moved over onto the north side of the hill where the mill was building. Here I dug out a flat place in the side hill to set our wagon box in while I took the running gears to draw logs for a house. I labored hard to build a house. I got most of the logs hauled onto the spot and part of it laid up. It was 14 feet square. Dykes, the man who was helping me, did not like the place, and he concluded to give me his part of the logs and make a cave in the ground, which he did. Soon, he left. Father Pate came and helped me finish the house and lived in with us until spring. After we got the body of the house up, we cut out the door and while I was hewing a casing for the door I stuck the corner of the axe into the instep of my foot which laid me up about 3 weeks.

When I got so I could step on my foot, I went over where Daniel Collette was whip sawing. I asked him to trust me with 25 cents worth of slabs for door jams and when I got to work on the mill, I would pay him for it. But he refused to do [it]. He had a good house and was sawing lumber to sell and *I thought it rather hard*



The original mill at Winter Quarters. Phineas W. Cook worked on it the winter of 1846-47. It is now in Florence, Nebraska.

Winter Quarters Neff Mill

"On September 22, the day before the move from Cutler's Park into Winter Quarters began, the Municipal High Council decided to build a mill and appointed Brigham Young as superintendent. On the next day, Brigham, with Dr. Willard Richards and Albert P. Rockwood, selected a site on Turkey Creek, not far from the head of Main Street in the early plot of the settlement." Fred Kessler supervised the work and John Neff donated the money (Conrey Bryson, Winter Quarters, Deseret Book Company, 1986, pp. 60-61).

The mill was almost complete before Brigham Young found a way to pay the workers. "I had not five dollars in money to start with, but I went to work and built a mill, which I knew we should only want for a few months. . . How did I do that? By faith. I went to Brother Neff, who had just come in the place, and asked for and received \$2600, though he did not know where the money was going. He kept the mill another year, and it died on his hands. I say, God bless him forever, because it was his money that he brought from Pennsylvania that preserved thousands of men, women, and children from starving" (John A. Widtsoe, Discourses of Brigham Young, Deseret Book, 1966 p. 311).

The original Neff Mill at Winter Quarters was dismantled and moved a few hundred feet, but it still stands (NEFF TIMESmillG.jpg, A Newsletter to all descendants of John Neff and Mary Barr, Summer 1998 Volume 4 Issue 2, Reprinted in http://www.eternal-links.net/Family_History/ngf/11/2/mill/Mills.html).

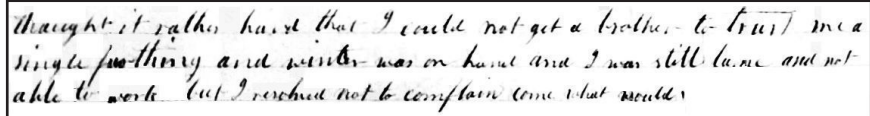
Whipsaw

A whipsaw is a long-bladed saw with a tapering blade, from 5 to 7 ½ feet long and with a handle at each end, used usually by two persons (New World Dictionary of the American Language, 2nd Edition).

Scurvy

Scurvy is a disease resulting from a deficiency of Vitamin C. It is characterized by weakness, anemia, spongy gums, bleeding from mucous membranes, and can result in death. Besides just being hungry, many of the saints in Winter Quarters became ill from dietary deficiency, and the location at the bottoms of the Missouri River became known to them as "Misery Bottom." Potatoes from Missouri and horseradish growing at an old abandoned government fort helped those lucky enough to get them, but many others died from scurvy (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, p. 91)

that I could not get a brother to trust me a single farthing. Winter was on hand and I was still lame and not able to work, but I resolved not to complain, come what would.



thought it rather hard that I could not get a brother to trust me a single farthing and winter was on hand and I was still lame and not able to work but I resolved not to complain come what would.

Original Phineas W. Cook Journal p. 44 (Image 97)

The Indians had been as good as their word. They burned our hay and all the rest in the vicinity—in all about 100 tons, and our cattle had to be taken in herds up the river onto the rush bottoms to winter. I engaged Samuel Snider to take my two yoke but I had to pay him in advance. He said he wanted his floor laid and if I would do it he would take them. So I went and worked three and two-thirds days. Then my foot was so swollen and inflamed I was obliged to quit work and go home. I sent for Brother Telshaw and Addison Everett to anoint my foot and lay hands on it and Ann Eliza put a poultice of bread and milk on it after which it felt easy and I went to sleep. [Snider] took the oxen and kept them through the winter, for which I paid him \$5.60 in labor and let him have my broad axe.

We got into our house with great difficulty the second week in December. We lived on the ground, for I could not get boards for a floor. I went to work on the grist mill under the directions of Fredrick Kessler. He gave me work



Winter Quarters was not designated a pioneer camp until the fall, so much of the work was done in winter weather (churchofjesuschrist.org).

by the piece. I made about 75 cents per day, but I could do no better than to work for what I could get. I worked about 40 days and earned about \$30. I had my pay in provision mostly.

Ann Eliza was taken sick with the scurvy. She came very near dying. I called the Elders to administer to her, but it did not help her. She continued to sink lower and lower. I saw that her breath grew shorter and shorter. I pled with the Lord to save her that I might not be alone entirely in the world.

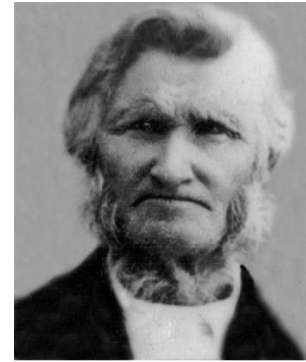
The day I made up my mind to part with her by her death, I was impressed to go for Elisha H. Groves to come and lay hands on her, which I did, and she was healed. She began to get better, her breath became stronger, and she revived. I went to my secret place and thanked my Father in Heaven that she could be my companion in this cold-hearted world a while longer.

Little Eliza was a sweet child, but she was not long for this world. The sickness of her mother caused her milk to dry up and the poor little thing had to live on meal gruel while her mother was sick. Sister Ann Snedaker took her and took care of her until [Ann Eliza] was able to take care of her family again, and Sister Taft took Harriet. This was a great kindness in them for which I shall ever feel

grateful, for it was a time of great affliction unto me. I brought the babes home again after Ann Eliza got about.

Seeing so many sick, and destitute, I had lent most of our flour, a little to one, and another, and could not get it again nor any part of it. While we were all well, we could live on meal and a little meat very well, but after Eliza was weaned which was at the age of about four months we had to live on meal and roots that I could dig, and it was too hard for her. She was taken sick with vomiting and purging and all we could do was of no use. She died the ninth day.

Sister Thomas Tanner was with us most of the time, for her house stood at the end of ours. She was very kind and did all in her power to assist us. I made the coffin myself and got Solomon Angell to dig the grave, and he was the only man I could get to help me bury her. We took a rope and tied around the coffin. He took hold of one side and I the other, and conveyed her to the grave. She was 7 months



**Solomon Angell,
A friend to the Cooks**

Solomon Angell

Solomon Angell and his family joined the church in 1834 and were in Missouri, Nauvoo, and Winter Quarters. They were a well-known and skilled family. Solomon's sister Mary Ann married Brigham Young. His brother Truman O. was an architect. Solomon was known as a master of all trades. He could do anything with or without tools—heavy, mechanical or little jobs. He was considered a master workman, never idle very long, and was with Phineas W. Cook in much of his work at Winter Quarters. Solomon settled first in Salt Lake City; then was called to St. George, and finally Leeds, where he died at age 75 September 20, 1881.

Going West With Brigham Young

On March 22, 1847 Brigham Young announced his plan to take the Twelve to the Great Basin to locate "a stake of Zion," and then return. As he carried out that plan, he formed a select group of strong, capable men to take with him to build Zion somewhere in the mountains, as yet an unknown location (Juanita Brooks, ed., On the Mormon Frontier, the Diary of Hosea Stout, 1:242).

The fact that he asked Phineas W. Cook indicates the prophet's respect for him. In the end, the pioneers included 144 men and 3 women who had proved their loyalty, and they entered with him into the Salt Lake Valley in July of 1847.

Eliza Hall Cook buried 12 May 1847, Phineas W. Cook Family Record, Church History Library, MS 6974, p. 2

and 3 days. She died the 12th day of May, 1847.

While Ann Eliza was sick, I was chosen a Pioneer for the mountains. I went up to President Young and told him the situation my family was in. He told me it would not do for me to leave her and I might be released.

Original Phineas W. Cook Journal p. 45-46 (Image 98-99)

My own health also was very poor. Something was hanging about me that I did not understand. My food was of no use to me. I was weak and feeble all the spring.

I was telling [Brigham Young's brother] Lorenzo Young how sick she was, and he asked me if I had any comforts for her. I told him I had not. He gave me about three pounds of fish and a little flour. I took it with a thankful heart, and it did her much good. Sister Rockwood gave me about one-half pound of sugar and two or three drawings of tea, which was thankfully received. After all my afflictions and sorrow, I could see the hand of the Lord in all things.

Original Phineas W. Cook Journal p. 46 (Image 99)

The pioneers left in the month of April. After they had been gone

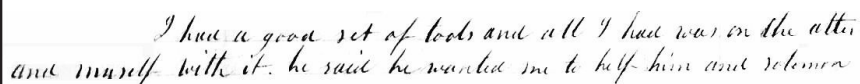
Why Were the Cooks Determined to Stay and Suffer the Hardships of Winter Quarters?

Brigham Young told the Saints to stay together and stay out of Missouri. In a statement, made in 1858 President Young described his efforts to keep the saints together by providing work for them in 1846: "Brethren came to me saying 'We must go to Missouri. Can we not take our families and go to Missouri and get work?' Do you know to this day how you lived? I will tell you and then you will remember it. I had not five dollars in money to start with, but I went to work and built a mill, which I knew we would want only for a few months, that cost \$3,600. I gave notice that I would employ every man and pay him for his labor. If I had a sixpence I turned it into 25 cents, and a half bushel of potatoes I turned into a half bushel of wheat" (Widtsoe, John A., Discourses of Brigham Young, Deseret Book, 1966 p. 311).

two or three days, the President returned to give some counsel. I went up to see him. He passed me in a hurry and said as he passed, "I want you to stay here and help the boys make a farm and do the best you can, and I will help you in the name of the Lord."

I asked him if I should work under the direction of George Grant. He said yes.

My oxen had wintered through safely and were returned to me. After the pioneers had all gone, I went up to George Grant and told him I had two yoke of oxen and a wagon and all I wanted was a cow. *I had a good set of tools and all I had was on the altar and myself with it. He said he wanted me to help him and Solomon Angell*



I had a good set of tools and all I had was on the altar and myself with it. he said he wanted me to help him and Solomon

Original Phineas W. Cook Journal p. 46 (Image 99)

fix the wagons for the company that would start in a few days. I accordingly went to work wooding plows and mending wagons and anything that was wanting to be done.

While I was wooding plows, I could get but very little to eat. One morning as I was at work, John VanWaggoner came into the Council House, for so it was called, and he asked me how I got along. I told [him] I felt tolerably well, but neither I nor my family had had half enough to eat for three days. He put his hand into his pocket and gave me 75 cents. I went down to John Pack's [store] and bought some lard and some meal. He charged me about twice the value of it but still I was thankful to get it. I took it home and salted the lard and used it for butter, and we had quite a feast.

I was taken quite unwell again with the complaint before mentioned and was not able to sit up. I sent for Doctor Sprague. His medicine did me much hurt and I stopped using it.

At this time, [Edward's brother] Chauncey Webb came to see me. He wanted me to go down to Missouri [with them] to get an outfit for another year.

I told him I had been counseled to stay here.

He said if I [went with them], it would be a chance, if I got away at all.

I told him I had suffered everything almost that man could live through to get with the church and I was determined to do as I was told.

He said that men would counsel me to give them my birthright if they could get it by so doing.

I told him that if he counseled me to my hurt, and I obeyed him, I should not be the loser. But he alone was responsible, and I should stand acquitted, and I was determined to stay, let the consequence be what it might. He then left me to my own way and that was to welter in my poverty and sickness.

But I did not remain so long. In a day or two I was visited by Uncle John Young [who] had bargained with George Grant for my wagon to [help Brigham's family go] to the valley. He told me I had the dyspepsia and to take pulverized egg shells and soot tea which helped me immediately, so that in a few days I was well and hearty.

George told me that Brigham had paid for moving my house up into his yard and it was time for me to move up. Brigham had

an empty house in the yard, and he wanted me to move into it and let [his brother] Joseph Young have my house, which I did.

I worked for George Grant all summer with my team, all but one ox, which he sent to the mountains with the [Pioneer] company. I cut hay, cut and hauled firewood and did everything that was necessary until fall.

After we had got hay enough for Brigham, I asked the privilege to get some to winter my oxen on. George told me the oxen would be wintered at the farm. He wanted me to attend to things while he [went] to Missouri to buy some wheat, which I readily complied with. My oxen were the only team, except one ox to mate my odd one and occasionally a yoke of black oxen. But mine were worked steadily all summer. One pair went two trips to Missouri so that in the fall when it was time to turn them off to the farm they were so worn down it was hard for them to winter.

When it was about time for [Brigham Young and] the pioneers to return [from the mountains], George wanted to go out to meet them. He left me in care of all the work which was as follows. I took two loads of wood for every day which took me nearly all day to get. I could generally get [Brigham's Nephew] James Young to go with me to drive one team, though he was but a boy, and when he had done that, his work was finished for the day. But I had the wood to unload and a load of corn fodder to haul from the field a distance of three-fourths mile for the cows and oxen and horses. [All this] took me generally from daylight in the morning to about 8 or 9 o'clock at night. I would then cut up all the wood that the women could not cut for they generally cut all the smallest before I could get ready. By the time I got done, it was generally 10 or 11 o'clock at night.

I stood this kind of fare for about nine days. At last I took cold and had the chills and an affliction in the neck or spine which laid me up. I was taken ill on Thursday and the pioneers arrived on Sunday October 31. Brigham called at all the houses to see all the folks. I was sitting in a chair smoking when he came in. He expressed a surprise to find me sick, and passed on.

The Friday after I was taken sick, I found my oxen had nothing to eat. Knowing they must go after wood, I put on my clothes and went down to the corn house and took out about a peck of ears of corn to give them. Just as I was coming out of the corn house, Thomas Johnson met me at the door and said, "Cook! If you want corn for your oxen. You may haul it from the field, for [I will not] haul it from the farm for you." I told him I had generally done so, but I had not been able for a day or two, and James and Solomon were going after wood with them, and it was necessary for them to have



The wagon used by Brigham Young and his family in 1847 is displayed in the Daughters of the Utah Pioneers Museum. It was built by Phineas W. Cook.

Brigham Young's Wagon

"Uncle John" as the saints fondly called him, was the brother of Brigham Young. When John found his brother needed another wagon, he came back from the camp of the Pioneers knowing that Phineas W. Cook would donate his wagon to President Young.

John became especially close to the Cook family later because soon after the McCleve sisters immigrated to Utah he married, as a plural wife, Sarah, the sister of Catherine McCleve, and the two families were in close contact for many years. After the Young family used the wagon for several years in Salt Lake Valley, John W. Young (the same Uncle John Young mentioned in Phineas' journal) drove the wagon to his mission to the Moancopi Indians and later abandoned it in Apache Co. Arizona because it was too old to be used any longer. Later it was recognized, brought to St. John's, Arizona and housed in a shed on the church tithing lot. In 1947 the church sent out a call for pioneer relics, and brought the wagon to Utah where it was displayed in the Capitol Building for many years and later in the Daughters of the Utah Pioneers Museum as the wagon used by Brigham Young in 1847.

Doctor Sprague

Samuel Lindsey Sprague had recently come from Boston to the church in Nauvoo. He quickly became a respected doctor at Winter Quarters and also in the 1848 Brigham Young Overland Company. He lived in Salt Lake City and died there August 16, 1886 at the age of 80 (<https://history.churchofjesuschrist.org/overlandtravel/pioneers/2505>).

Summer Quarters Farm

"In March 1847, John D. Lee discovered that he was not to leave with the Pioneer Company for the mountains but was chosen, along with Isaac Morley and others, to look after Brigham's affairs and to farm at a location sixteen miles away at a place known as 'Summer Quarters' or 'Brigham's Farm.' Their response was to make a farm which was so productive much of the 1848 migration was made possible by the food they produced and bagged. And that was in spite of almost constant efforts by the Indians to burn them out."

*Finally in April of 1848 the farm had to be abandoned because the Indians would no longer cooperate or respond to handouts of farm produce (A. R. Mortensen, *Mormons, Nebraska, and the Way West*, p. 265, Also see John D. Lee, *Confessions of John D. Lee*, 1880, reprinted by Modern Microfilm Company, 566 Center St., Salt Lake City Utah, 84103).*

Thomas Johnson as a new member of the church was an "adopted" son of John D. Lee, and thus was under his protection. Lee recorded several conflicts with Johnson (John D. Lee Journal, pp. 163-64) and finally could no longer tolerate him at the farm (Brooks, Juanita. "John Doyle Lee" 1962. p. 107).

something to eat.

This Johnson had been up at the farm working with John D. Lee, but they had a quarrel, and he had been at work for George about a week or two. The first acquaintance I had with him was at the farm about a week before George went off to meet the pioneers. He sent me up to the farm after a load of corn and to stop a couple days to cut up corn, which I did in company with Johnson and Brother Duzeth. Johnson began to blackguard me the first day and kept it up until it became stale.

I at last became tired of it and resented it in a mild way. He manifested a spirit of foppish independence and thus became my enemy. He took every occasion against me to prejudice George and President Young and wife against me. He did to some extent, insomuch that the president sent me word to move out of his family, but winter was on hand and I did not go. I was also appointed a mission, but I had no means of going, and nothing to leave with my family. When the circumstances were made known to him, he released me from both.

George Grant had always been my friend until Johnson came. Thereafter he appeared distant and cold. But in all my trials, Solomon [Angell] stood by me to the last and always took my part which was right and honorable.

[In the Fall of 1847] the Indians determined to burn them out at Summer Quarters, or the farm, and the people were sent for to come away. It was a very stormy time when they were coming in at night. I was placed on guard to see that the horses were safe and no one came around the president's carriage where he was sleeping. It rained in torrents, and he told me to take a lantern and go out to meet them and pilot them in, for it was dark as Egyptian darkness. He told me to put on his overcoat, which I did. It was very thick and heavy and when it stopped raining it was a perfect load, and yet it was not wet through.

I started out to meet the families. I met some of them just coming in and inquired how far back the rest were. I was informed they were out about two miles and some of them had no cover on their wagons. I went on about one and one-half miles [when] the wind arose and blew out the candle and left me in the dark. I saw a light about half a mile from the road. I started for it and found it was Elisha Edwards from Kimball's farm about five miles distant. He informed me there were families [ahead about] a half a mile and no men but women and children. I lit my candle and started to go to them.

They soon saw the light coming toward them, but I did not know it until they spoke to me. They had run into a mud hole and the oxen came loose from the wagon, but it was so dark they could not find them. The rain fell in torrents and the children lay down with no other cover than the open canopy of heaven while the mother sat watching over them. I helped them all out of the wagon and took the smallest one in my arms. The women led the rest as we started for town on foot through the mud from four to six inches deep.

I took them home with me and got Ann Eliza up. She got them some food to eat and made beds on the floor. We made fire and dried their clothes and they all got to sleep about midnight. In the morning we got them some breakfast and they went away. Their name was Young. It took three days for the borrowed overcoat to dry and half a day to clean the mud and tallow off. The tallow got on from the outside of the lantern.

About this time, Charlotte was suddenly taken sick. I sent for Doctor Sprague. He administered medicine to her, but it did her no good. I proposed to him to call a council. He agreed to it and named Doctor Clinton. I went immediately after him and he came in directly. He told in our presence what course ought to be pursued. We told him we did not care which of them administered the medicine so long as they were both agreed. They went out and counseled together and concluded that Doctor Sprague should administer the medicine, as he lived nearby. This was the third day. He commenced giving her medicine which increased her pain causing spasms. We told him that it did not seem to do her any good but rather an injury. He said we were mistaken; it was only the effect of the medicine overcoming the disease.

He continued in this way until the eighth day about 4 o'clock in the afternoon. He came in and took all his medicine away and he could not be found. I sent all around to find him, but no one knew where he was. I then sent to the Seventies Meeting for Doctor Clinton. He came in shortly, and as he was looking at her Doctor Sprague came in. After he had examined her, he asked Doctor Sprague what he thought of the child. [Dr. Sprague] said, "You can see as well as I can."

Dr. Clinton asked him if he had pursued the course agreed upon. Sprague said he did. He had done exactly as they had counseled. Doctor Clinton then asked if he gave her an emetic in an hour.

"No," said [Dr. Sprague] "I, nor no any other man, could make it operate in an hour."

"Yes," said Doctor Clinton. "I could make it operate in half an hour. Well, did you give her a powerful cathartic, and make a wash of the preparation as we counseled, and put mustard seed poultices on her feet and legs and on the back of the neck?"

"There," says Ann Eliza. "Doctor Sprague has not done a thing you have said. He commenced giving her an emetic at 8 in the morning and she did not vomit until 4 o'clock in the evening. He gave her no physic at all after she had vomited a little. He commenced giving cayenne pepper injections and said it was just as you and he had agreed."

"Well," said Doctor Sprague, "if you are a mind to employ another man you may, and I don't care," and rushed out of the room. At this time, I was shaking with the ague on the bed not able to help myself. Ann Eliza said to Doctor Clinton that if it was possible to do anything to make her easy of her pains, she wished he would do it. He did all he could, but she died the next day November 23, 1847 about 11 o'clock in the morning.

It may be imagined that we did not feel exactly right towards Doctor Sprague for the course he had taken, and it came to the ears of Sister Young, and while [Charlotte] was yet lying on the bed before she was laid out she came in. She

Invited into Brigham's Family

Phineas W. Cook had been invited to be part of Brigham Young's family and to move into his house. Now suddenly through a misunderstanding he was invited to leave the family. Early church members felt isolated from their parents whom they so often had to part with when they came to live with the Saints. In the early days, "Latter-day Saints were not yet sealed to their deceased parents who had not joined the Church in this life. Rather, some Saints participated in 'adoption' sealings that bound them to other adult Latter-day Saints, nearly always prominent Church leaders. These sealings connected them to others whom they knew had accepted the restored gospel covenants."

Although some, including Phineas W. Cook, were not officially sealed, to be invited into someone's family was the highest honor, and it gave new members a sense of belonging. It probably accounts for the fact that Phineas was so closely associated with the Young family. Brigham's brothers Lorenzo, John, Joseph, brother-in-law Solomon Angell, his nephew James, and wife Mary Ann Angell Young are all mentioned in the journal of Phineas W. Cook.

This "Law of Adoption" was formally discontinued in 1894 through a revelation to President Wilford Woodruff ("Sealing," Gospel Topics, topics.lds.org. <https://www.churchofjesuschrist.org/study/history/topics/sealing?lang=eng>).

Charlotte's burial took place and was buried at winter quarters the 22^d day November 1847

Charlotte's official death date is 23 Nov. 1847, but in Phineas W. Cook's Family Record he wrote Nov. 22 (Church History Library, MS 6974, p. 2).

George Davis Grant

George Davis Grant was converted to the church by his younger brother Jedediah M. Grant, and thereafter was closely connected with the highest authorities of the church. He was arrested Nov. 11, 1838 with the prophet Joseph Smith and put in Richmond Jail, later to be released. He was on the Nauvoo Police Force, and was Brigham Young's close associate both in the exodus from Nauvoo and at Winter Quarters.

His name was often connected with the police force, the Nauvoo Legion in Utah, protection against the Indians, and difficult and dangerous missions, including interference with Johnston's Army and the rescue of the Martin and Willie Handcart Companies. He worked to pacify the Indians in Tooele, prompting the settlers to name Grantsville after him. No one gave more to the cause of the establishment of the church. However, his faults are legendary and his bad habits caused considerable grief, as Phineas W. Cook was to experience. He died September 20, 1876 at the age of 64 (Frank Esshom, Pioneers and Prominent Men of Utah: Also Caldwell, Idaho Stake, Rescuers: George Davis Grant).

refused to be seated but began to reprimand us for our feelings, saying it was better that a millstone was hanged about our necks and we were thrown into the sea, for [Doctor Sprague] was one of the little ones that Jesus spoke of, and we had sinned before God and if we did not repent we should be damned. [Ann Eliza] was sitting by the bed as [Sister Young] was going on in this way like a mad person.

She caught hold of her dress saying, "Mary! Mary, don't talk so. Wait and let us tell you how it is." But Sister Young would not listen to anything. And when she got through, [she] rushed out of the room. As she went, [she] slammed the door behind her. I was on the bed shaking with the ague again, but I was as calm as a man could be until after she left.

I began to think about it, and I became so enraged I could hardly master myself, but by the help of the Lord I did overcome my feelings. But it was a long time before I could say it was all right, and even now at times I think of it. [One month short of 7 years, Charlotte] was a very promising child and bid fair to make an intelligent woman, but I am *resolved to not reflect any blame on anyone but leave the event with the Lord who is Judge of all.*

resolved to not reflect any blame on anyone but leave the event with the Lord who is Judge of all.

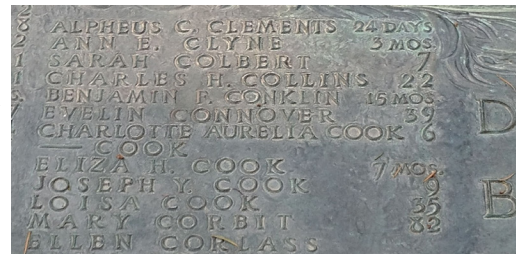
Original Phineas W. Cook Journal p. 49 (Image 102)

About an hour before she died, I went down and asked Brigham to come up and administer to her which he did. He dedicated her unto God but gave her up. Father Morley came in with him. I went down to Brigham and asked him for some cloth for a shroud which he let me have. I also asked him to let me take his carriage to go to the grave which he did and sent Alva Hanks, one of his men, to drive it.

About this time, a story was started that I was going to apostatize, but when I heard it, I told them I was in hopes [it] would be the last lie my enemies would tell about me, for such it was, and it was of the devil. *I told them I thought I had suffered about enough for once and that the Lord was satisfied with the sacrifice I had passed through, for indeed it was a great affliction, although my faith was not tried in the least, only my patience.*

I told them that I thought that I had suffered about enough for once and that the Lord was satisfied with the sacrifice that I had passed through for indeed it was a great affliction although my faith was not tried in the least only my patience

Original Phineas W. Cook Journal p. 50 (Image 103)

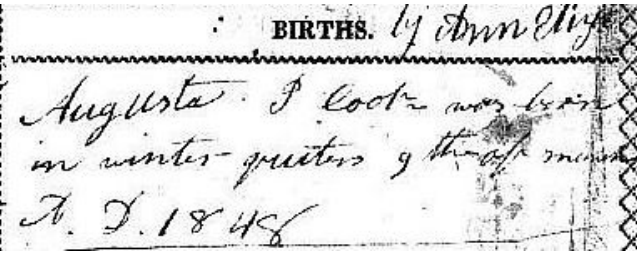


Winter Quarters Pioneer Cemetery has a statue in the center. The plaque lists all the people buried in the cemetery: Charlotte Aurelia Cook-age 6 and her sister Eliza Hall Cook-7 months are listed.

I had no more of the ague or anything more in the form of sickness until Ann Eliza was confined with Augusta Precendia the ninth day of March, 1848. She was a large child--she weighed 11 ¼ pounds. Her mother was in hard labor nine hours. The midwife, Mother Angell, sent for Doctor J. M. Bernhisel. He came and encouraged her by saying all was right and she would be delivered safely and went away.

During the winter I worked for A[ibert] P. Rockwood on

a grist mill made to go on [ox] power. He asked me what I should charge him a day. I told him \$1.25 per day. He said I might go to work and he would pay me, but when I got done, he would not pay me but a dollar. I worked for him about 40 days. We had some words of difference. I told him if he treated everybody as he had me, he would lose his influence, and nobody would work for him, and he would flat out at last. But *I threw off my feelings after a while and determined to let the Lord be judge.*



Phineas W. Cook Family Record, Church of Jesus Christ of Latter-day Saints. Church History Library, MS 6974, p. 1

I threw off my feelings after a while and determined to let the Lord be judge.

Original Phineas W. Cook Journal p. 50 (Image 103)

After I was done working for Rockwood on the ox mill, Brother Brigham came out one morning and gave all hands a scolding for burning so much wood. He gave out word that every man [was] to furnish his own wood and his own outfit for the mountains.

A few days before he had come out on all hands for burning so much wood, he had bought 100 cords of wood and he had thirteen fires to furnish besides my own, which was only while I was at work for him. It took about one-third of a cord per day for George Grant's fire and it ate out wood probably faster than any other four fires in the whole. I did not wonder that he scolded. He did not name anyone in particular, but all had to take a share, guilty or not guilty.

I had heard that Brigham wanted me to work, and one day in Thomas Tanner's blacksmith shop, I asked him if he did. He said he did not know, "How much do you think I owe you?" I told him I did not know for I had not pretended to keep any account.

"Well," he said, "suppose we should settle after the manner of the gentiles. [How much] do you think I should owe you?"

I told him I had not troubled myself about it. I had done all I could to help to get out from Babylon and if I had done any good, I was glad of it. All I wanted now was to go to the mountains and if the Lord was pleased to accept my labors, I was glad, and I still intended to keep doing the best I could.

[Previously] I had asked him for a pair of boots on the work I did the winter before, for there were 4 dollars due me. While we were in the blacksmith shop, he asked me why I dunned [conned

John M. Bernhisel

John M. Bernhisel was born June 23, 1799 near Harrisburg, Pennsylvania. After graduating in medicine from the University of Pennsylvania School of Medicine in 1827, he joined the Church of Jesus Christ of Latter-day Saints. He became the personal physician of Joseph Smith and spent time with him at Carthage Jail before the martyrdom. Enjoying considerable respect from the church, he was selected by Brigham Young as delegate to the US Congress to petition for statehood as the State of Deseret. He served there with one 2-year break from 1851 to 1863. Bernhisel died in Salt Lake City September 28, 1881 (Lynn M and Hope A. Hilton, 1994, "John Milton Bernhisel", in Utah History Encyclopedia, Salt Lake City, Utah; Wikipedia).

Albert Perry Rockwood

Albert Perry Rockwood probably should have known better than to make a promise he couldn't keep. Baptized in 1835 by Brigham Young, the next year he was ordained to the Council of Seventy. In December of 1845, two months before the pioneers were to leave Nauvoo, he was ordained as one of the Seven Presidents of the Seventy. However, Phineas was bold even to criticize one of the leaders of the church. Rockwood was a strong character. He later became warden of the Utah Territorial Penitentiary for fifteen years and served in the Territorial Legislature. He died in Salt Lake City November 25, 1879 (Latter-day Saint Biographical Encyclopedia, Family History Library Film # 100836191 p. 716).

Getting the Poor to Utah

If Brigham Young was impatient with Phineas W. Cook, perhaps we can understand. A few weeks before this, on December 27, 1847, he had been sustained as President and Prophet of the church to free the Twelve "to go abroad among the nations of the earth." It was a step which took 3½ years to accomplish after the death of their beloved Prophet Joseph Smith. Through those years after Joseph's death, Brigham had felt a First Presidency should be organized and now it was official. If he felt the weight of every member resting on his soul, it wouldn't be surprising.

Just about this time he realized his plan of going quickly to the valley with his own family and a well-prepared group of wagons in the spring would be complicated by his obligation to care for the poor, many too poor to get themselves any farther. While the Prophet Joseph was in Liberty Jail in 1838, Brigham was responsible for getting the poorest of saints out of Missouri. It prepared him for the same responsibility of getting the poorer saints to Utah. One of the great miracles of the migration of the saints to the Great Basin is the fact that for thirty years Brigham Young inspired every member to care for and share with every other member until every soul had made the journey (Leonard J. Arrington, Brigham Young, American Moses, pp. 69-72, 154-157).

The Latchstring

The latch on a log cabin was a wooden bar mounted on the door which rested in a wood cradle on the wall next to the door and could be opened or locked by means of a leather thong or "latchstring." When Phineas W. Cook pulled the string inside, it was so he and Brigham Young could have privacy inside the house. (Pioneer Resources and Webliography).



Brigham Young about the time he came to Utah
(history.churchofjesus-christ.org)

he was, and I asked him to come in sometime when he had leisure. He said he would be in at 1 o'clock. At the time appointed he came [to our house]. I arose, set him a chair and shut the door. I pulled in the string, took a chair by his side and began to talk to him. I told him I wanted him to know all my feelings but did not want him to chastise anyone on my account. I only wanted him to understand the whole matter from beginning to end.

I told him all I had done as near as I could and what others had said concerning me. I told him I wanted to go with him to the mountains. He said I should have it, and if he went I should go with him. He wanted me to help fix up his wagons and get ready for the journey. So [on] the 15th, I went at it with Solomon Angell. We fixed all the wagons by the time to start.

I had lent Charles Kennedy a rifle to hunt with in the summer before at the farm and in order to [outfit myself] I was obliged to send for it to sell it for that purpose. When Kennedy found I had sent for it he sent me word that I could have it but he should keep one of [my] oxen

until he had his pay for wintering them and wrote me a note to that effect. I showed the writing to Brigham and he sat down

Brigham Young Company (1848)

NAME	AGE	BIRTHDATE
Cook, Ann Eliza	24	18 June 1823
Cook, Augusta Precinda	Infant	9 March 1848
Cook, Harriet Betsy	3	28 October 1844
Cook, Phineas Wolcott	28	28 August 1819

1848 Brigham Young Company Trail Roster

and wrote under it as follows: "Brother Kennedy, you will please hold all the oxen until I call for them and oblige Brigham Young."

However, Kennedy shortly afterward came after the rifle again and said he wanted to use it on the road to hunt for Brigham's folks, so I let him have it again. This was before I worked on the wagons, last mentioned.

A few days before we got ready to start, about the time the camp at Summer Quarters moved in [April 26, 1848], the oxen were driven in from the farm. [My] cattle were thin and I was afraid they would not stand the journey, but I said nothing about it for fear they would think I was finding fault.

We left Winter Quarters the 19th day of May [in Brigham Young's 1848 Company].

1848 June - September Journey to Utah

Brigham Young's Pioneer Company



SOURCE: Church News staff research

The Pioneer Trail followed the Oregon Trail. At Green River, WY, the Oregon Trail turned northwest into Idaho and the Mormon Trail went southwest to Salt Lake City.

When I was in Winter Quarters, Brother Brigham had an orphan boy by the name of William Dunkin. His father and mother had died about a year or fifteen months before. He was about seven years old. His father gave him to Brigham in his will before he died. Brigham wanted me to take him, and when he was old enough, he wanted me to teach him the carpenter's trade, which I promised to do. He came and lived with us for seven years, which brought him to fourteen years [of age].

I then began to try to bend his mind to the trade, but this was of no use. He did not like it and from that time he sought an excuse. All he seemed to think or care about was a horse or something of the kind. He was a dull scholar as to learning, for I sent him to school enough that he might have had a decent education if he had improved his time. He was an enemy to hard work. He was as smart, both mentally and physically as common boys, but he was not to be trusted.

He at last got mad for a trifling thing – I would not consent to his bringing home puppies to raise. So one night he went out and did not return. I had the trouble of boarding him and sending him to school until he was large enough to think he could take care of himself. Then he was off, which is generally the case with the most of such boys these days.

[Our] first camp was five miles out where we camped a week or ten days waiting for Brigham and the rest. When he came, we all

William Duncan

William Pekin Duncan was listed with the Phineas W. Cook family in Brigham Young's 1848 company roster. He was born 4 December 1840 at Carthage, Hancock, Illinois, son of William A. and Dolly Duncan. Both his parents died at Winter Quarters, and the children were taken in by other families at the request of Brigham Young. His sister Huldah Caroline Duncan and brother George Washington Duncan were taken in by the Heber C. Kimball family, and came to Utah in Heber C. Kimball's company in 1848. George, William, and another brother Oliver Duncan ran away from their new families and went to California where they eventually married and raised families. They are buried in Tulare County, California.

Brigham Young's 1848 Company

The company the Cooks traveled in was the largest ever to cross the plains. In a letter dated July 17, 1848, Brigham Young explained his effort to leave no one behind. "You must not be disappointed in not seeing the Printing Presses type, paper, mill irons, mill stones, carding machine, etc, as I have fully calculated on the teams that you sent from the Valley bringing them on. We have the poor with us; their cry was urgent to go to the mountains, and I could neither close my ears nor harden my heart against their earnest appeals. I could bring my carriage and horses with my swift teams and be with you in 30 days, but I cannot forsake the poor in the hour of need" (Brigham Young Letter, in Church of Jesus Christ of Latter-day Saints, 17 July 1848).

Other Companies

Five companies left that spring. Brigham's company was the first to leave on June 3. Three days later Heber C. Kimball's company was attacked by Indians as they prepared to leave. Over 1,200 people crossed the plains in Brigham Young's company that year. Edward Webb's brother Chauncey was a captain of fifty. By the time the five companies had crossed the plains to Utah in 1848, there were 4,500 saints in Utah, an astounding number, considering the complications encountered with insufficient maps, hostile Indians, poor trails, dangerous river crossings, sickness, and animals weakened by travel and by the previous difficult winter (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, p. 175).

started out for the Elk Horn [River]. We built a raft and crossed the river on it with our wagons. This river was about ten or twelve rods wide and ten or twelve feet deep.



Even today the Platte is a major river. It served as the water source for over 400,000 travelers from 1840-1870.



Elk Horn Ferry, 26 miles southwest of Winter Quarters, 1854 drawing: Pioneer staging area where they camped near the river waiting to cross on the ferry. (Simons Col.: Council Bluffs Pub Library, William E. Hill, The Mormon Trail).

We camped on the west side of the river until sometime in June when we took up our line of march after organizing ourselves into companies of Tens, Fifties and Hundreds, each company with their respective captains. Allen Taylor was captain of our Hundred and John Harvey of our Fifty and Alva Hanks of our Ten which was First Hundred, First Fifty and Second Ten. The first day after starting from the Elkhorn River about five miles from the starting point Sister Elisha H. Groves fell out of the wagon. She was run over by the wagon forward wheel [which] broke her leg.

We traveled on, guarding ourselves nights by taking our turns. My turn came once in five or six days. The fatigues of the journey were very great, watching our cattle against the Indians and herding them. We stopped near Chimney Rock to rest our teams.

The traveler on guarding ourselves nights by taking our turns. My turn came once in five or six days. The fatigues of this journey was very great, watching our cattle against the Indians and herding them. We stop near chimney rock to rest our teams.

Original Phineas W. Cook Journal p. 53 (Image 106)

While there we heard that William Weeks had gone back to the states from the valley. He was the Architect of the Nauvoo Temple. He also worked with me on the mill under [Fredrick] Kessler. They had the spirit of apostasy in them. While there they said much against the authorities of the Church in my presence.

It troubled me and I had a dream. I thought that a number of us were standing on a piece of ice about four rods square which was hard and sound and all around it the ice appeared thin and rotten. On the south and east we could see no land but on the north and west we could. I did not mingle with them in conversation but I saw that I had on a beautiful pair of skates and I looked all around to see if anyone else



Chimney Rock, a landmark anticipated by the pioneers, was near the North Platte in western Nebraska, 470 miles from Winter Quarters.

had any but found none.

Stopping short, [I] began to look at them and I saw them going off to the south and southeast. After they got off about four or five rods they would fall through the ice and that was the last of them I saw until all had gone but Weeks and I and Fredrick

Kessler. The two of them stood yet talking. Finally Kessler said, "Come boys let us go," whereupon he started.

Weeks hesitated a little and turning to me said, "Come, Brother Cook, let's go."

"No," said I. "I can't go that way." Then he started on and left me alone. I stood still and watched them and saw them both go through the ice, one after the other. I then began to think how I should get to the land in safety. Finally I concluded to take a circle around to get under headway and then strike off onto the rotten ice in a west direction toward the shore, which I did.

As I struck the rotten ice, I could feel it crack and give under my feet which made my hair rise. But as I turned my face to the west, I came to another hard piece of ice like the one I had left and it became wider and wider until it came to land, and I went so fast without any exertion that it nearly took my breath until I landed at the top of the mountain and awoke. This made me think that sooner or later they would apostatize and I must not fellowship the spirit they had.

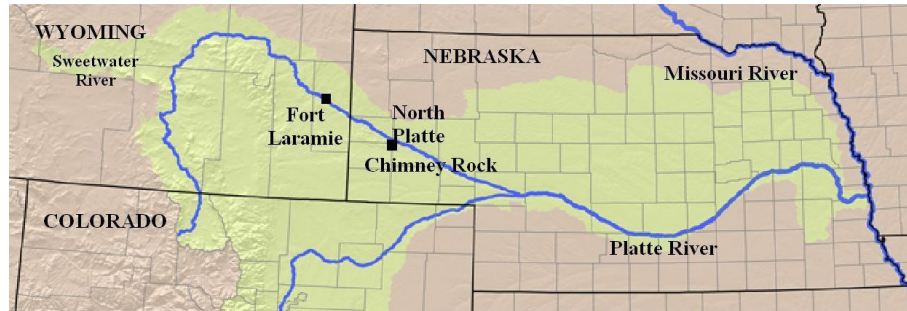
About three or four days' drive [before] Fort Laramie one of my oxen was taken sick at night and died before morning. This was an ox that Brigham had let me have in place of the one that George had sent to the mountains the year before. This caused me much trouble, but they let me have another to fill the place of it. The next day I found my leaders were feeling weak, as I had before thought they would. The next day in the morning, one of them had hard work to get up alone.

I went to Brigham and asked him what I should do. He told me to leave him and if he got better some of the brethren would drive him along, and if he died it would be all right, and I could have another yoke in their place. This was hard for me to do for he was a favorite ox, but Brigham had told me to, and it was law.

right, and I could have another yoke in their place this was hard for me to do for he was a favorite ox but Brigham had told me to and it was law.

Original Phineas W. Cook Journal p. 54 (Image 107)

When we started out, he got up and followed on. He kept up with the company with a little urging by the brethren until within two miles of the camping place for noon. He then turned out of the road and lay down tired out. Charles Kennedy was in the company next behind and he came along in about half an hour after our company and saw him and knew him. He started him up, drove him on, and



The Platte River began in Colorado, flowed northward into Wyoming; then turned south and flowed east to the Missouri River. It was the great Waterway by which the pioneers were able to cross to the mountains.

The Trail Through Wyoming

The Latter-day Saint companies crossed Nebraska on the north side of the Platte River where the feed was better for their animals and they could distance themselves from other companies headed for California and Oregon. At Fort Laramie high bluffs blocked the road and there was no feed for their animals, so they crossed to the south side where grass was growing. Thus they shared the same trail as the other travelers to California and Oregon for the next 200 miles to the Sweetwater River. After the Black Hills, near the present city of Casper, they were at the Sweetwater River almost all the way to South Pass, or the Continental Divide, which was 278 miles from Fort Laramie.

Fort Laramie

*Fort Laramie is located on the Laramie River in east-central Wyoming approximately 100 miles north of Cheyenne, Wyoming and 55 miles west of Scottsbluff, Nebraska. In 1834 it was established as a fur trading post by William Sublette and his partner Robert Campbell and called Fort William. Later it was sold to the American Fur Company and in 1849 to the US Army which used it as a station to protect the many pioneers coming that way. It was considered the half-way point in their journey. William Clayton had noted the year before it was 543½ miles from Winter Quarters (Hirum F. White, *The Mormon Road*, p. 248, Wikipedia).*

Fort Laramie evolved into the largest and best known military post on the Northern Plains before its abandonment in 1890. In 1840 the role of the trading post changed to that of a supply station for emigrating pioneers. Almost every pioneer moving west visited and traded there (<https://www.nps.gov/foia/learn/historyculture/index.htm>).

Saleratus

“A dry lake is formed when water from rain or other sources, like intersection with a water table, flows into a dry depression in the landscape, creating a pond or lake. Salts originally dissolved in the water precipitate out and are left behind, gradually building up over time.

*Many travelers called this salty substance Saleratus. The word saleratus, from Latin *sal aëratus* meaning “aerated salt,” was widely used in the 19th century for sodium bicarbonate. Today we call it baking soda and bicarbonate of soda. Baking powder, also sold for cooking, contains around 30% of bicarbonate. These travelers used it both for leavening and salting their food (Wikipedia).*

overtook us at camp at the crossing of Laramie River. He came up to my wagon and said, “Cook, I have picked up your ox, and if you will give him to me, I will take him through.”

I told him what the president had told me in the morning and if he was [of] a mind to give [my ox] to [Kennedy] I had nothing to say, but for my part I should not give him away. For I did not consider it would be right to give him away. He then went to [President Young] and told him I had given him the ox. He told the president he could cure him, and he would take him along if he said so.

Brigham then said he might take him. Kennedy then came back to me and asked me again to give him the ox. He said the president had given him his claim on the ox and told Kennedy to take him along.

“Well,” says I, “if he has given him to you, I have nothing to say.”

A few days after, while camped at Horseshoe Creek, the ox came along, and I was with Brigham. As he passed by, I said to Brigham, “My ox is getting better.”

“Yes,” says he, “Charley says you gave [your ox] to him.”

“No,” I said, “I did not, but he told me that you did.”

He then said, “I must get you and Charley together.”

Says I, “that would just suit me.” But it was never done, and Kennedy kept the ox and sold him in the valley, saying to others that if I would not say any more about the ox, he would give me the twelve dollars I owed him for wintering my oxen in Winter Quarters.

After we arrived in the valley I told him I wanted my rifle and I asked him to bring it home. He said he would do so the next day.

The next [day] and the next

week passed away, but I saw him not, nor the rifle. One day as I was passing by his wagon, I called, and he was away. I told [his wife] I wanted my gun. She handed it to me out of the wagon. I took it and went away. But when he came home and found I had it, he said

he wished he had taken it with him and then he should be paid for taking care of the cattle, which he knew was unjust, after lying to me and to Brigham, and taking my ox wrongfully and then not satisfied. I thought he was an oppressor.

We crossed the Platt about one-half day [before we reached] Fort Laramie.

That day Ann Eliza turned over her teapot and scalded her foot, which was very sore until Mother Angell [Phebe Ann Morton Angell, Solomon’s mother] gave her some camphor, which soon healed it and stopped the pain immediately. This is an excellent



Fort Laramie was 543 1/2 miles from Winter Quarters. This drawing from Piercy’s collection, “Route from Liverpool to Great Salt Lake City,” was made a few years after the Cooks passed it.



Wyoming marked the beginning of rough and steep trails. Over the years wagon wheels cut through the rock and earth near Fort Laramie, a permanent monument to the westward migration. (www.oneroadatime.com).

remedy for a burn if it is not so raw that a person cannot bear it.

When we got to the head of Sweetwater [River] or near it in the neighborhood of Independence Rock, we came to lakes of saltwater where we gathered large quantities of it, formed in a crust from one to six inches thick.

[After Independence Rock] we got to the last crossing of the Sweetwater. We camped about two weeks waiting for help from the valley. While we were camped in that place, many of our cattle died.

I lost one out of my team and another was sick. I boarded their horns and took a syringe and forced red pepper tea into them but one was so stubborn, I could not hold him to do it. Neither could I do anything for him. Brother Brigham told me that if I did not do something for him he would die. I told him I had tried my best to doctor him but I had not been able to do [much] for him, but I would try to again. I got two or three of the brethren to help me to put some tobacco down him, rolled up in meal balls, but he acted so bad that we were obliged to give it up. In the morning he was dead. They all said I had done my duty in trying to cure him. He was one that Brother Brigham had furnished me, which made me more anxious to save him.

The other one that was sick was one I had of Salmon C. Hall in Michigan. This left me with only one well ox. Kennedy had one, one was in the valley, and one [was] sick, which left me at the mercy of the brethren.

But the Lord had made a way for my passage. A man by the name of Orrin Porter Rockwell, a stranger to me but well known in the church as an old friend of Joseph's, [came with others from Salt Lake City.] He told me he had four mules to hitch to someone's wagon and take it to the valley with a man to drive it. I went and asked my captain, Alva Hanks to let him hitch to my wagon, which he did. Then the driver took it through to the valley. I drove a team with luggage for Brother Brigham to Green River, after which I drove Sister Augusta Cobb's wagon, a woman belonging to Joseph Smith [as a plural wife], the rest of the way to the valley.

Ann Eliza had a hard time with her little ones. The mules were quite fractious in bad places, but the wagon was good and lightly loaded, only about fourteen or fifteen hundred pounds besides the family.

I had tied a circular saw to the reach of my wagon under the box



Independence Rock, on which many pioneers wrote their names. An important milestone 100 miles west of Fort Laramie, as they left the Platte River and went on to the Sweetwater River (Wikimedia).



South Pass (Continental Divide) on the Oregon, California, Mormon Trail. This view is from the east looking westward toward Pacific Springs where water flows west. Elevation is 7,412 feet, Fremont Co., Wyoming, WY Hwy 28 (Wikimedia Commons).

The Continental Divide

After they passed the Sweetwater River and Independence Rock, the pioneers were at South Pass, the Continental Divide. On the east side water ran east. On the west side water ran to the west. Here it was such an easy ascent Phineas didn't even mention they were atop the Divide. While it was a good place to rest their teams, at the altitude of 7,412 there was a scarcity of water and little feed for their animals. These animals had just made a trek of 700 miles, the last 109 miles uphill. And they still had another 300 miles before reaching the Salt Lake Valley. It wasn't surprising that many cattle died while waiting for help from the Valley.

Brigham Young anticipated the needs of so many crossing the plains to Salt Lake City that year, many of whom were too poor to bring along extra animals. He sent a letter ahead with an appeal for help: "If it would be convenient for you to send out a number of teams to meet us at Green River; it would be quite an assistance to us, but if you cannot, we shall make arrangements to build a Fort, leave the goods and the families with them, and we will work ourselves into the Valley by the help and assistance of the Lord as quick as we can; but if you send to us, it will require one hundred wagons at least, well manned with teams and drivers, and well fitted up with covers, so as to leave none behind." Therefore, when they needed it, the Cooks and many other pioneers were helped by volunteers, including Porter Rockwell, who had come from Salt Lake City with extra wagons and teams (Brigham Young Letter, in Journal History of The Church, 17 July 1848, 3-9, <http://lds.org/churchhistory/library/source/1,18016,4976-4618,00.html>).

The Green River

“The Green River is a large, deep, powerful river, from 100 to 300 feet wide in Wyoming and 300 to 1,500 feet wide in Utah. It ranges from 20 to 50 feet in depth. Near the areas where the Oregon Trail crosses, the river is 400 - 500 feet wide and averages about 20 feet deep at normal flow.” The nights are cold in the high Wyoming plateau, and the travelers were anxious to cross the river. Invariably there was a long wait at the ferry, but few dared cross without it and many lost everything because of the powerful current.

This major section follows the Oregon National Historic Trail and parts of the California National Historic Trail. From the Green River crossing, the pioneer trail followed approximately the current I-80 interstate highway across western Wyoming to Fort Bridger near present Lyman, Wyoming, then on into Salt Lake City. At Fort Bridger they had traveled 400 miles from Fort Laramie and were at 6,665 feet altitude, still with about 170 miles to the Salt Lake Valley (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, pp. 137 -145; Green River, https://en.wikipedia.org/wiki/Green_River).

Circular Saws

Circular saws were invented in the late 18th century and were in common use in sawmills by the middle of the 19th century. Unlike the long two-man whipsaw which could only cut in one direction, making ripping logs a tedious task, the circular saw worked in a continual circular motion and could be driven by water power or steam. The circle saw quickly caught on as the wood processing tool of choice, and is widely used today. Phineas W. Cook’s mention of the saw indicates he probably intended to build a sawmill in the valley (<https://www.yorksaw.com/history-circular-saw/>).



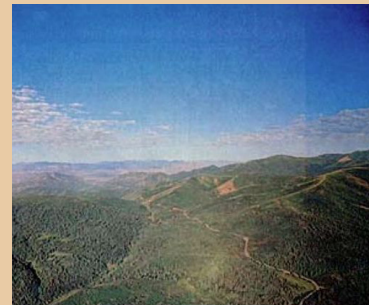
The Green River-drawing by Wilkins. It was swift, strong, and dangerous. A ferry at this spot was not likely to be forgotten by the pioneers (Historical Soc. of Wisconsin).

hoping to have it when I got to the valley. Brother Brigham told me I might have anything I could find among the old irons which had belonged to the church in Nauvoo. I did not find much but that, which I thought was worth taking. It had an iron shaft in it.

How did Phineas Enter the Salt Lake Valley on September 20, 1848?

After Fort Bridger the pioneer trail continues to follow the current I-80 Interstate Highway in a south-westerly direction down into Echo Canyon, to the Weber River and over the Wasatch Mountains into the Valley of the Great Salt Lake. The route west of Fort Bridger had been first used by those emigrants in the Donner-Reed Party in 1846. In 1848 the route came down Emigration Canyon to the present site of the “This is the Place Monument.”

From the Green River, the pioneers followed the Black Fork for a time; then the Bear River. The final ascent began at Hennefer, Summit County, in Utah. It is called the Weber Canyon Explorer’s Trail, the most difficult ascent of the whole journey. The Donner-Reed Party of 1846 blazed a trail through the mountain, and the pioneers of 1847 followed it into the valley down Emigration Canyon to the present site of the “This is the Place Monument.” The California Gold Rush emigrants used the trail, and the Overland Stage in 1856 and the Pony Express in 1860 followed it through the mountains. The Utah Highway Department has set an identification marker East of Highway 30, South and east of Henefer, on the curve toward Echo (Ensign, January, 1980, <https://www.lds.org/ensign/1980/01/the-way-it-looks-today-sites-on-the-trail-west?lang=eng>).



Aerial view to the west showing Little Emigration Canyon in the foreground, cresting atop Big Mountain. To the right lies the original route into the Valley; left is Parley’s Canyon, named for Parley P. Pratt, who blazed it in 1848 in an attempt to find an easier way into the Valley. By 1862 his new route had become the preferred road (Ensign, 1980)

September 1848 - August 1850

Salt Lake City

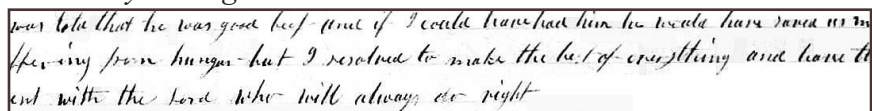
When I came into the valley, to my surprise one day, Brother [Heber C.] Kimball came to me and said he wanted his saw that I took from him at Winter Quarters. I told him I brought a saw, but I did not suppose it was his for I was told that whatever I could bring among the old irons I was welcome to, as my own. He said he did not give me that promise and he must have it. I then told him to take it. He did not take it at that time, but about as often as I met him, he spoke about it.

When we had got camped on the hill where Brigham Young's house now stands or near it, I went to him and asked him if he wanted me to work for him anymore. He said he did not, but to go and get me a place for myself and family for winter.

I went straight to the fort and rented a house for my family, but I had not got fairly into it until he came and wanted me to work for him on a house, which I did. I worked twelve days and finished the house with the help of Joseph Scofield and Addison Pratt. Winter then set in, and there was no chance for building any more. I was called upon by the owner of the house I lived in that I must get out, for he wanted the house. His name was O. M. Deuel [Osmyn M. Deuel]. I tried in vain to get one.

At length through the influence of Sister Cobb, Brigham let me have one of his houses in the fort. He found a stove and I found firewood for the rent, and Sister Twiss lived with us through the winter. I looked for my ox that I had thought was to assist me either in meat or team, but on inquiring, I found that Charles Tucker and Edmond Ellsworth had killed him for beef about a week or two before I got in. On hearing this, I thought I would ask them to pay for it. But on learning the feelings it [would] make, I concluded to let it go and say nothing about it.

I was told that he was good beef and if I could have had him, he would have saved us much suffering from hunger. But I resolved to make the best of everything and leave the event with the Lord who will always do right.



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Original Phineas W. Cook Journal p. 57 (Image 110)

The winter was long and hard. We got out of provisions in February, but I got some corn for which I paid 2 dollars per bushel and only three pecks at that. I could occasionally get work for a day

Emigration Canyon

Early settlers came into the valley from Emigration Canyon straight down to what is now Main Street where they came to Brigham Young's land claim. Later his houses and the Tithing House would be built there, but in 1848 there was space for wagons where people camped while they found a permanent location at which to settle. This is now the area from State Street to Main Street, South Temple to some distance north of North Temple. Phineas said he camped on the hill so it was probably north of the present house and Church Office Building.

The First Fort

On August 1, 1847, two weeks after entering the valley, the pioneers built a fort, at the location now called Pioneer Park. As settlers continued to arrive three additions were made. By December almost 2,000 people lived inside these forts. "The houses were all built as a part of the fort wall, with portholes for defense in case of an attack by Indians, and generally with a six-light window opening to the inside of the fort. The roofs consisted of poles of split logs laid close together and covered with cedar-bark."

In 1849 Brigham Young wrote to the Saints still in the East that there were four forts in the valley, but success with crops and with building the city meant the pioneers would move and the fort would soon be dismantled (Nicholas Groesbeck Morgan, The Old Fort: Historic Mormon Bastion, The Plymouth Rock of the West, pp. 9-10, 31-32).



The O.M. Deuel cabin was taken from the fort and used in town. Later it was placed in Temple Square and now sits just north of the Family History Library in Salt Lake City. The Cooks lived in it a few months.

The Pioneer Cabin

The Deuel family, early converts to the faith, came to the Salt Lake Valley from Montrose, Iowa in the Charles C. Rich Company, one of the first pioneer companies to the Salt Lake Valley. The Deuel Log Home was built in 1847 by Osmyrn M. and William H. Deuel, who lived there with their families until 1848, after which they rented it to the Cooks from September to early winter. The home originally stood in the fort, at the present location of Pioneer Park between 300 and 400 South at 300 West, but was moved out when the other cabins were moved and the fort dismantled. The cabin changed hands several times until it was recognized as the last surviving cabin from 1847 and acquired by The Church of Jesus Christ of Latter-day Saints. In 1912, it was put on display in the Deseret Museum. In 1919, it was moved to Temple Square, but after almost 60 years was removed and put into storage. In 1984, it was placed in its current location, between the Museum of Church History and Art and the Family History Library west of Temple Square ("Pioneer Life Revisited," Ensign, July 1986, 40; Reprinted: <http://mormonhistoricsites.org/deuel-log-home/>).

or two. I went around the fort repairing clocks and doing anything I could find to do. I could buy meat of Vincent Shurtleff at 12 to 20 cents per pound, and now and then a little meal or flour.

I drew a five acre lot [to work] in common with the rest of the people, but the counsel was for the mechanics [with occupations of building, milling, etc.] to [give] up their lots and work at their trades [in order to build the city]. *I was among the number that was ever ready to obey counsel, but many did not do it, for which I felt to think was not right. But in the sequel, I saw them do much better than those who did.*

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Original Phineas W. Cook Journal p. 57 (Image 110)

Those that depended on their trades for a living and were disposed to take what the employer had to spare were forced to live on the leavings or the poorest of the crop, for no man could be found that did not want the best first for his own family and then if there was anything left, the poor laborer might stand a chance to get a little after it had been culled over, and that too after running enough to earn it a second time. *I do not wish to be understood here as saying that the counsel was a detriment to any one, but I only see things according as man sees things, not as God sees them.*

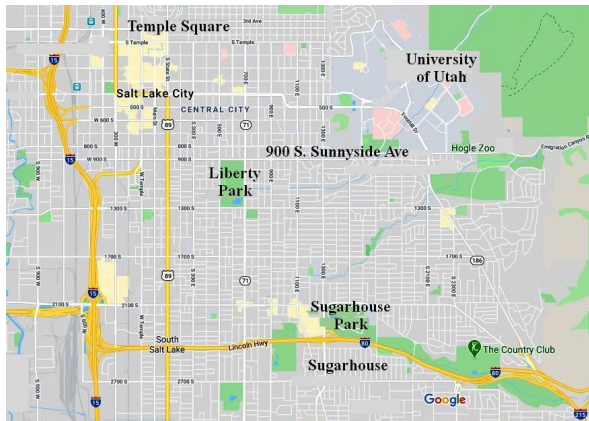
I do not wish to be understood here as saying that the counsel was a detriment to any one, but I only see things according as man sees things, not as God sees them.

Original Phineas W. Cook Journal p. 57 (Image 110)

I got through the winter tolerably well. In the spring I had an offer from Isaac Chase for a job on his sawmill and I moved there and lived in a little board cabin 8 by 12 feet. This took place about the 4th of March 1849, and let it suffice to say that we saw hard times from that time to harvest. I went and drove in one of my oxen. He was very poor in flesh, but I was obliged to take his life to save my own. Sister Taft gave me about 25 pounds of flour and about as



Isaac Chase Mill, also known as Brigham Young's Lower Mill, located at Liberty Park, 700 East at 1300 South. Liberty Park lake is the original mill pond for the mill (P. Kent Fairbanks).



1848-Five Acre Plots in Salt Lake City
Residents were given a five-acre plot, in the area now between the Sunnyside Ave. and Sugarhouse Park, and between Foothill Drive (about 2400 E.) and Redwood Road (about 1700 W.). Probably on Red Butte Creek, Phineas was asked to build a mill for Brigham Young.

much meal. We had the good fortune to find mustard in Father Chase's garden which we lived on about two or three weeks. Brother Taft had half an acre of peas and he told me I might have as many as we wanted. I had hired a cow of Daniel Wood for which I paid one dollar per week for 16 weeks [so our family could have milk]. This helped us out to harvest.

In the meantime, Brother Brigham wanted me to build him a mill in the five-acre lots and went with me and told me where to set my house so as to be handy to the mill. He wanted me to put in a twenty-four foot overshot wheel at first, but afterward altered his mind to small reaction or center vent wheels. I told him they were not as good as an over shot but he wanted to save gearing, as it would have to be made of wood and soon would be gone or worn out.

I told him I could soon rig up a wheel or lathe and turn iron rounds for trunnel head wheels which could be made tolerably good and durable, but he did not seem to like the plan. The next time I saw him he asked me if I would have any feelings if he should employ another man to take charge of it in my place. I told him I would not if that was his wish. I asked his reasons for so doing. He, however, gave me no particular reasons. But I thought in my mind he thought he could get someone [who] would do better than I, which I was willing he should do.

So, he employed [Alvin] M. Harding, a man that could handle his tongue to a better advantage, as I thought, with a promise to me that I should have work under him every day. Harding persuaded him to move his mill from the place he had formerly designed to build it, which caused me to be again disappointed for I had built my house and had got to living in it. But after all, I was determined to make the best of it. This caused me a great loss of time and no man said [he] would make



The energy to grind grain came from the vertical waterwheel which turned a vertical gearwheel. This gearwheel meshed with a trunnel head gearwheel which spun the top millstone in a horizontal direction (www.rtsd.org/cms/lib/PA01000218/Centricity/).

Five-Acre Lots

In 1847 individual plots were assigned from the foothills to what is now the central city. However, by 1848 more surveys were needed, and the city south of 900 South was divided into five-acre lots. The area between 900 South and 2100 South and from 2600 East (approximately Foothill Drive) to 1000 West was then given to settlers. All they had to pay was the price of a survey and a promise to help build a fence and a canal.

"The pioneers settled in the Great Salt Lake City without legal title to the land. The area at that time was under Mexican control, and not until the Treaty of Guadalupe Hidalgo, signed on February 2, 1848, did the land become a territory of the United States. The inhabitants of the valley as squatters had to wait until 1869 to gain title to the land from the federal government" (p. 18-19: <http://www.slcdocs.com/utilities/pdf/%20files/story.pdf>).

Chase Mill at Liberty Park

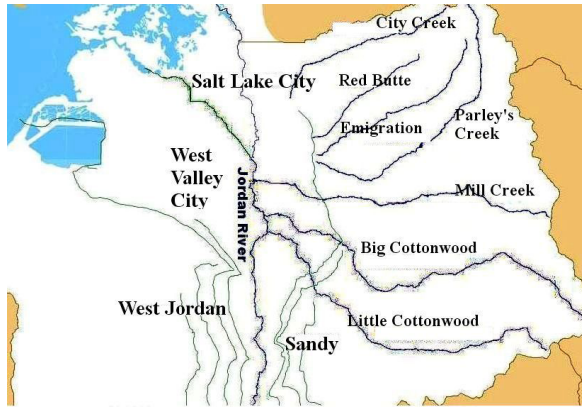
In October of 1847 Brigham Young named Red Butte Creek, and soon a quarry was opened in the canyon where the red sandstone used at Temple Square was found. That year Isaac Chase asked permission to build a mill and pond on the creek. It was one of the first mills built in Utah. The Isaac Chase Mill is also known as Brigham Young's Lower Mill because President Young took it over in 1860. It is located on the Red Butte Creek at Liberty Park in Salt Lake City between 500 and 700 East, and 900 and 1300 South on an 80 acre plot. It was originally approved in 1847 as a sawmill, as Phineas wrote in his journal, but in response to the immediate needs of the people, operated as a grist mill. The mill wheel, which is no longer there, was at the north end on the west side (Carter, Catherine Vigdus Bearnson, *The Chase Mill, 1852, Liberty Park*, p. 77-78. *Salt Lake City: Daughters of Utah Pioneers, 1857*).

What is the Trunnel-Head Mill Phineas Suggested?

A trunnel-head wheel was a smaller cog-wheel fastened by a wooden trunnel peg (originally called tree-nail [or trunnel] peg which was a wooden peg, pin, or dowel used to fasten pieces of wood together.) The wooden peg swelled from moisture and created a tight joint. Trunnel head gearing could be driven by a water wheel and turn the grinding stone. Or it was sometimes used to drive a larger motor or wheel. It was used in ship-building, engineering and milling (https://www.vacationaqt.com/trail/st-john-barn-and-mill; https://millsarchive.org, New World Dictionary, 2nd Ed; also https://en.wikipedia.org/wiki/Treenail).

A New Site For a Mill

Phineas later recorded the new site was at Big Canyon Creek. Big Canyon Creek and Parley's Creek which drained Parley's Canyon were one and the same. To add a little confusion, at one time Emigration Creek was called Little Canyon Creek, and City Creek is still called Canyon Creek in old documents. However, Brigham Young's mill, known later as the Upper Mill, was on Parley's Creek, which Phineas W. Cook called the "Upper Mill on Big Canyon Creek" (John W. Van Cott, Utah Place Names, University of Utah Press, p. 64, Utah Education Network, https://eq.uen.org).



The seven canyons in Salt Lake County and the seven creeks. Phineas W. Cook worked on Brigham Young's mills on Red Butte and Parley's Creeks (Courtesy Wikimedia)

it good to me.

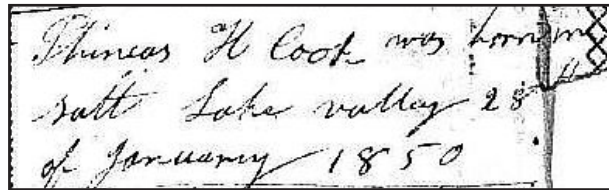
The man who owned the lot [on which] I had built my house wanted me to move it off, for it was not by his consent that it had been put there. I told him how I came to build there and thought the lot belonged to Brother Brigham. He said he had supposed he should have to sell it to [Brother Brigham], but he

had concluded to build [the mill] in some other place, and I must take my house away. So I had to sell it, not having a team or place to set it. So, I sold it for \$75.00 to John Harvey, and as it stood, it was worth about \$150.00 but it could not be sold for any more than the materials were worth, for it had to be moved. I brought a tent and moved onto the spot where the mill was to be built; expecting to go to work, as I knew Brother Brigham had advanced means to forward the work as fast as possible.

He had promised to build a house for me to live in which was not done until I took it in hand myself, which made it so late in the winter we suffered greatly from the cold in our tent. But with the greatest exertion on my part we got into it the third week of December. But the floor was made of green lumber and it had snowed and frozen, and the walls being newly plastered, the floor was not dry for three or four weeks.

Phineas Henry was born there the 28th of January 1850.

I was out of work and went often to Harding to set me to doing something for I could not have a



Phineas H. Cook, born 28 January 1850, Phineas W. Cook Family Record, Church History Library MS 6974, p. 1.

conscience to charge my time and do nothing. He always answered me that everything was frozen up and he had no business for me. I then went to the city and told Brother Brigham how it was and asked him for work in the city. This was on Friday. He told me to come and he would give me a job in the city. I went home and told Harding that I was going into the city to work a few days until business opened on the mill. He started next morning and went and told Brother Brigham that I had had all the work I wanted and could have from that time on as long as I wanted.

On Sunday, I went to meeting and saw [Brother Brigham]. He told me what Harding had said and told me to stay and work on the mill. I went home and Monday morning I went and asked [Harding]

again for work. He says, "It snowed last night."

"Yes," says I, "but what has that to do with the matter in question?" I wanted him to give me work as he had promised.

He said he had nothing for me to do.

I told him I had a family and they must have something to eat, drink, and wear, and they depended on me and I looked to him for labor and means. But he went away and left me without work having blinded the eyes and stopped the ears of Brother Brigham so that he would neither hear nor see me on the subject. And for six weeks I had nothing to do to earn anything. It would have been right for me to have charged him my time and then told the matter as it was to Brigham. And I did once try to tell him of it, but he got up and left me and would not hear my story and I never attempted it again. But I did tell him that I had been at the mill one year and had only 100 days' work against him when I ought to have had near three hundred.

Ann Eliza's father visited us about the 2nd of July [1850] on his way to California to the [gold] mines. He stayed with us about a week to recruit himself and company. I preached Mormonism to them all I could, but it did not have any impression on any of them. They went on in good spirits hoping to become wealthy in gold. And this was all they thought of seemingly.

In the month of August Brother Brigham visited Sanpete [County] and found the people in want of a mill for grinding their grain. He came home and told me he had made choice of me to go [to Manti] and build them a mill. He proposed to furnish the stones and the cash articles. Father [Isaac] Morley and I were to do the work, and we were each to own one-third of it in company. I was ready to do anything to suit him, let it be what it might.

When I was sent to Sanpete, I left [Brother Kimball's saw from Winter Quarters] in care of Brother Brigham at the house near his Upper Mill on Big Canyon Creek where I lived, telling him where

Kanyon Creek Mill

"Kanyon Creek Mill, also known as Brigham Young's Upper Mill and as the Young-Little Mill, occupied a site where the Country Club golf course now is located. The Salt Lake Country Club Golf Course is on the north side of I-80 beginning at the I-215 off-ramp. The approximate address is 2400-2700 South. It runs along I-80 from Foothill Drive to 1700 East where it connects to Sugar House Park, which has Parley's Creek running through it to make the pond at 1300 East. Parley's Creek runs through the whole golf course. The mill was about one mile from the mouth of the canyon, so it was located somewhere on the creek near the golf course.

"(The Mill) was located almost a mile west of (the mouth of Parley's Canyon) in the gully below. It was the first, the biggest, and the most valuable of the two flour mills that Brigham Young partly owned and invested in during the first ten years he and his people colonized the Salt Lake Valley (the other being the Chase Mill at Liberty Park). Kanyon Creek Mill was a large mill for its time. It was two and one-half stories high and constructed of adobe.

"It was powered by a large water wheel on the northeast corner. Water to power the wheel came through a mill race that began at Parley's Creek one mile east of the Mill. It was used as flour mill for several years, then as cotton mill, and later as a woolen mill. The woolen mill required an additional building to process the wool" (https://heritage.utah.gov/apps/history/markers/detailed_results.php?markerid=2452; also history.utah.gov, which is also the location of the photograph of the mill from the A.J. Russell Collection, Oakland Museum History Department Site 4-H Holladay Chapter SUP).

Henry Howland, Ann Eliza's Father

Henry Howland was born 22 October 1789 in Saratoga County, New York, but moved his family to Michigan in 1835-36. He had lived in Kalamazoo County Michigan for 15 years when he decided to move to California. His wife Phebe did not come with him. Census returns for 1850 and 1860 show she was living in Kalamazoo, Michigan with her daughter Charlotte whose husband was John D. Rice. Both the census and the journal of Phineas W. Cook state Phebe was suffering mental or emotional problems, and she did not go to California until 1862 when Henry paid her fare to travel by ship through the Panama Canal and on to San Francisco. Henry and Phebe settled in San Joaquin County near Stockton. He made his fortune, but it was in land and cattle rather than in gold.



Ann Eliza's Father Henry Howland



Phineas Wolcott Cook about age 30

Leaving for Manti

Phineas' statement about when he left Salt Lake would indicate he left for Manti in August of 1849, only 11 months after they had arrived in Salt Lake City: "I got ready and put off the day that I was 30 years old. We were 10 days on the road."

However, he was mistaken about the year. We know he

it was and how I came by it.

Before we went, we were boarding hands that were at work on the mill. [Brigham] came down with two of his wives, Margaret Pierce & Lucy Bigelow, to board his hands himself. He took [the workers], all but one who was still with us. I asked him if he would

take him. He said he intended to take all. I told him that my wife was nearly tired out and we wanted to get away as soon as we could. He said he had the advantage of me for when his women got tired, he could take them home and change them for fresh ones. I told him to give me time and perhaps I could do it too. He said he was ready to give me as many as I wanted. I turned the conversation some other



Brigham Young's Upper Mill at the mouth of Parley's Canyon in 1870. Phineas W. Cook moved there and worked on it in 1849 before being sent to Manti. By 1851 Feramorz Little, nephew of Brigham Young, superintended the mill and finished it in 1852. (Courtesy Andrew J. Russell)

way as Harding was present and I did not wish to have him hear. That evening I seated myself by [Brother Brigham] alone and asked him if he meant what he said. He replied he did. He wanted me to get all the wives I wanted, and it was his counsel that I should do so.

August 27th in the evening Orson Hyde came to visit him and I asked them to bless us before we went away which was done. Brother Brigham was mouthpiece for both of us. He blessed us with the blessings of Abraham, Isaac and Jacob, and all the blessings of the New and Everlasting Covenant with the good things of this world to eat, drink and wear, with every good thing that our hearts could desire, and sealed them upon us in the name of the Father and Son and the Holy Ghost, Amen.

I got ready and put off the day that I was 30 years old. We were 10 days on the road.

I got ready and put off the day that I was 30 years old. We were 10 days on the road.

Original Phineas W. Cook Journal p. 50 (Image 113)

A. M. Harding Sr		\$	23
1849	to work on sawmill in mill canyon		
Oct 12	five weeks five and half days in 2 weeks	68	75
17	three days on spirit mill	7	50
27	two and half days work	6	25
29	three day do	7	50
31	one do do	2	50
	the above account is settled up to this date	73	00
1849	A. M. Harding Sr		
Nov 16	to one and bill for lumber on Gardner	41	46
1850	to making two carts	14	00
March 29	to four days work on ponny mill	12	00
April 3	to two days do	6	00
June 3	the above account settled up to this date		

Phineas W. Cook Account from 1849-1850 Showing he worked for Archibald Gardner on the mill at Millcreek Canyon and A. M. Harding from Nov. 1849 to June 1850 on Brigham Young's Mill (Phineas W. Cook Account Book (Church History Library MS 6288_M00015, p. 13).

was working on Brigham Young's Upper Mill in Salt Lake City in December of 1849 and through the next spring and summer. He recorded in his journal the birth of Phineas Henry was January 28, 1850 while he was employed at the mill in Salt Lake City. He left for Manti on the day he was 31 years old, August 28, 1850.

August 1850 - May 1853

Manti, Utah

We found on our arrival at Manti city all of Walker's and Arropine's bands of Utah Indians numbering from 300 to 400 souls. The day after, a little fray took place which came near exciting a war.

One of the band by the name of Ammon stole a few potatoes from Joseph S. Allen. He was angry with him and struck him and knocked him down with his fist. This made [the Indians] all mad. They wanted to fight, and they were preparing for it by sharpening their knives and arrows on every sandstone that could be found. But a council was called, and the [Indians] were pacified by giving them an ox which belonged to Brother Allen.

I went to work and put up a stone cabin and got my family into it. After I had made my business known to the people, I went to work [on the grist mill] as fast as I could, getting out timber in the canyon, with one man to help me by the name of William Black. We got the timber out and then the brethren turned out and helped to haul it and frame it. The frame was partly up, as we [had] bought a place in the mouth of the canyon at Manti where there had been shingles made. We gave \$350.00 for [the property].

At the time I was building the grist mill, while I was planking up the penstock, there came on a storm of snow and it froze enough to make it quite slippery. James Richey was sawing up lumber for [Dimick] B. Huntington's house and he was using a steel bar that had been used for a drill to pry the log along to feed the saw, and, at intervals he would set it up against the fort of the penstock. When I saw it standing there, I told him I wished he would lay it down for I was going down inside to planking and I was afraid it would fall onto me, he said he would bear it in mind so I went down[stairs] to planking.

I only took up my square to measure the length of the first plank and stood a little leaning forward when I heard a loud noise like something falling on the floor [above me] and immediately that bar came onto my head endways. I had on a fur cap and a book in it about one-fourth of an inch thick which turned the force

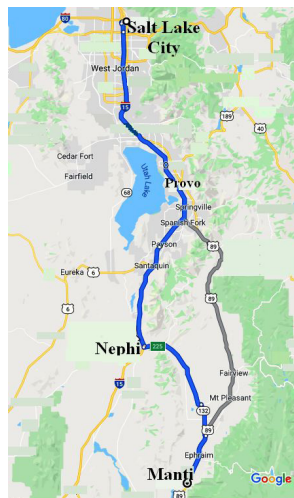
Settling Manti

On June 14, 1849 a delegation of Ute Indians under Chief Walker appeared in Salt Lake City and requested colonists for "Sanpitch" Valley to teach the natives how to build homes and till the soil. So in 1849 a company of about fifty families from Salt Lake City and Centerville was called to settle farther south. It would be the fifth colony in Utah.

At 5,610 feet altitude, the beginnings of the town were difficult and the first winter the settlers lost half their cattle. The Indians became threatening and violent for more than a decade. The next year Phineas W. Cook was invited to move there and build a mill. Brigham Young visited in August of 1850 and said this site had been selected by Book of Mormon prophet Moroni hundreds of years earlier (Manti Messenger, Aug. 3, 1925: "Sanpete, Utah – First Settlement").

Phineas' generosity

"In September 1850 [Brigham Young] sent me to Sanpete to build a mill. I lived at that time in a house belonging to him by Canyon Creek near the factory. I had no team of my own, having given the last ox to help start the emigration fund which was organized that fall. I had to [pay] to have another man take me and my family [to Manti]" (P.W. Cook letter to William Rossiter, July 14, 1880).



The pioneers traveled 124 miles from Salt Lake City, through Provo and Nephi; then turned into Salt Creek Canyon and went south to Manti.

The Grist Mill

The autobiography of William Black gives further details about the building of the grist mill: "As harvest approached [in 1850] we saw the need of a grist mill, as there was none within a hundred miles of us. Phineas W. Cook and I undertook to build one. We went to the canyon, cut and hewed the timber, then the ward turned out and hauled it to the fort, then with broad-ax and whip-saw we prepared and erected the frame of the mill. In the meantime Charles Shumway and John D. Chase had built a sawmill just below us. From them we got lumber to finish our mill, and President Young came to our assistance by furnishing a pair of Utah homemade burs. With this help by Christmas our little mill was running, which proved a great blessing to the infant settlement of Sanpete" ("Sketch of the Life of William Morley Black (1826-1915)," p. 4-5).

On October 4, 1853, after the Cooks had left Manti, two men were killed by Indians at the mill, an attack Brigham Young had foreseen when Phineas W. Cook was there. One month later, on November 16, 1853 the Indians burned it, necessitating the building of another mill in 1854, this time inside the big stone fort for protection. It was rebuilt by others, utilizing the design of original mill. The new mill, taken down in 1896, was reconstructed and is now at This Is The Place Heritage Park in Salt Lake City, a replica of the original mill built by Phineas W. Cook in 1850 (<https://www.thisistheplace.org/heritage-village/buildings/manti-fort-grist-mill/>).

of it and it slid forward cutting my head to the bone and cracked my skull about two inches. The top end took me on the side of my head nearly stunning me with the blow. Again the Angel was with me and saved me. This bar was 5 feet long, 1-1/4 inch in diameter, sharpened at both ends in form of a drill, but it had been used some and the sharp edges were worn off.

Allen Huntington was there waiting for his lumber that was sawing, and I got onto his wagon and rode home. I sent for Doctor Vaughan to come and dress my wound which was about 3 inches long. I [stayed home] two days only and then resumed my labor on the mill.

I got the mill running so that we could grind without bolting by the 25th day of December [1850]. I kept at work and ground the grain as fast as it came. I worked early and late to accomplish my mission. I soon got the bolt going.

Then I was called on to build a sawmill for Charles Shumway. I gave him his bills of timber and lumber and a plan for his frame work. He wanted me to put the frame together, but I was counseled to let it alone, for Father Morley said I had all my strength could bear up under. So that part I did not do, but after [the building] was done, I went there and put in the gearing for him. It was a good mill. It ran well and cut fast and strong.

[Shumway owed me money, and] I had some logs at the mill, so he agreed to have them sawed. But he put it off a long time, and in the winter, he went [as Representative] to the Legislature. [While he was gone he] left a man by the name of George [Pectol] to attend to his mill and he commenced

sawing for me. In the meantime, Father Morley had told me that he wanted me to see to it myself. So, I told [Pectol] of it, and he said he would leave the mill in my care and go about his own business. I said he could do as he thought proper, so he left me to sawing my logs. I stuck to it night and day until I got done. There were 6793 feet of the lumber.

When (Shumway) came home he found my logs all sawed out and he was angry about it, for he said he intended to have them sawed on shares (although he had promised to take his pay in flour). In a few days [April 30, 1851] Brother Brigham Young came to San Pete, and I made him acquainted with the affair and he did not like the way [Shumway] had treated him. [Brigham] said he had helped him into a mill and if that was the way he was to get paid, he would soon help him out [of the mill].



This mill, which ground grain into flour, was originally constructed at the mouth of Manti's City Creek Canyon in 1850 by Phineas W. Cook. Burned by Indians in 1853, the mill was rebuilt and later moved to This Is The Place Heritage Park in Salt Lake City (<https://www.thisistheplace.org/>).

In a few days, Shumway came to me and asked me if I had told Brigham of our deal about the sawing of the lumber. I told him I had. He seemed in a great rage about it and told me many things that were very disagreeable and hard to bear, but I did not get out of temper, but let him go on and say what he had to say and then he seemed to feel a little better. But I did not feel very well at what he had said. But it passed off.

Orville S. Losee had about this time commenced three schools for dancing at 13 evenings each, and I concluded to go to one of them with my wife. Soon after this, Phineas Henry was taken sick with congestive fever [symptoms much like Malaria]. He was quite sick. Doctor Vaughn gave him something which helped him, together with [our] prayer of faith, so that he soon got better. Doctor Vaughn went to one of the schools to learn to dance.

About this time a young man by the name of John Wyette got his leg broken by a fall from a horse. He lived with Madison D. Hambleton. The doctor was called to dress his leg and in the course of his visits there, he became acquainted with Hambleton's wife and he took her to school for his partner and was quite imprudent in his conduct. Hambleton was gone north 25 miles to build a saw mill. When he came home, he was told of the course the doctor was taking, which much offended him. That was Sunday. They all came to meeting but Sister Hambleton.

When meeting was over, Hambleton came out first with me. I shook hands with him as usual and turned around to speak to another man and at that moment I was startled by the sudden report of a pistol. In an instant, I discovered Hambleton had shot Vaughn to the heart in the midst of the congregation. [Vaughn] gave one frightful look at Hambleton and one at the people; then staggered off about two rods and fell on his face. He turned onto his back and died in about two minutes. Some were for arresting Hambleton and some for one thing and some for another. All was confusion. He told them he would now give himself into their hands and they could do whatever they chose. The doctor had destroyed his family and he had killed him for it, and he was willing now himself to die. I was standing within 10 feet of them when he shot.

Now, whether [Vaughn] was guilty of adultery or not at that time, I do not know but he had seduced a man's wife before in his absence and had promised to lay down his life if he was ever guilty of the same again. He, however, had probably done enough to merit death, but whether Hambleton was justified in the course he pursued is not for me to say. Hambleton lived on with his wife as before until he went to the city. He saw Brother Young, who told him to set her down by herself and provide for her and get him another wife. But Hambleton seemingly did not understand him, for when he went home, he lived on with her still.

When his course was made known to Brother Brigham he disapproved of [Hambleton] and sent him word that he wished to see him. When [Hambleton] came to him, [Brother Brigham] said, "You have taken the sins of Doctor Vaughan upon yourself by living with that woman when you were told not to do it, thereby taking the responsibility, or in other words being guilty of his blood and you must atone for it."

Hambleton said he was sorry he had done so, and asked him

Indian Country

"In the fall of 1850, [Father] with his family was sent on a mission to Manti to build a grist mill and help settle that country. Twenty-four other families went with us into the Indian country" (Unpublished manuscript, A Sketch of Harriet Teeple's Life, p. 1. Para. 3).

Brigham Young's Visits To the Settlements:

Several times in his Manti years Phineas mentions his discussions with Brigham Young. Every year the prophet tried to travel to all the outlying settlements, even building a home in some of them, including Manti and St. George. In the Journal History of the Church are the following entries: Apr 30, 1851 - Pres. Brigham Young and party held meeting and appointed officers at Manti. Nov 2, 1851 - Pres. Brigham Young spent the day in Manti and he, Heber C. Kimball, and Orson Pratt spoke on Sunday. Apr 27, 1853 - Pres. Brigham Young and party arrived at Sanpete and on Apr 28, met with the people, issued a proclamation about Indians (Journal History to the Church, Index M-1,233,528, p. 1).

Death of Dr. Vaughn

Manti Ward records state simply: "John M. Vaughan shot by M. D. Hamilton [Hambleton] Feb. 9, 1851, aged 22 years" (Manti Utah, Sanpete Stake Ward Record of Members to 1877, FHL 26,129, Part 2 p. 46).

Madison Hambleton

Madison Hambleton's second wife, Mariah Jane Davidson, who married him in 1851 in Manti, sued for divorce a year later (Probate Court Minutes Vol. 1, Sept. 13, 1852, Geo. Peacock., Sanpete Co., Utah State Archives Records, 1848-2001).

Brigham Young asked Seth Dodge to take her as a plural wife, and they were married at Cedar City April 26, 1853. She and Seth had a good life. They lived in Beaver, Utah and Apache, Arizona and were the parents of twelve children. Mariah died at a daughter's home March 31, 1908 in Pine Grove, Union, Oregon (History of Mariah Jane Davidson by Lydia Dodge).

A year after the shooting, in the spring of 1852, President Brigham young called Madison D. Hambleton and his first wife Chelnecha Smith to move northward from Manti, for the purpose of starting a new colony near where Mt. Pleasant is now located. The settlement was given the name of Hambleton in honor of their leader, but during the Walker War the settlement had to be abandoned. The people went to Spring City and Manti and the Indians burned their homes, mills and farms. Madison stayed in Manti after that and died there May 29, 1869.

what he should do to atone for his sins. He was told to go to the United States and hunt up Vaughn's connections and to tell them he was his murderer and put weapons in their hands and ask them to slay him, which if he would do he should be saved in the resurrection. He immediately commenced to settle his business preparatory for leaving to accomplish his mission. He freely imparted his feelings to me from time to time, and I always told him I could not help thinking that there would be a ram yet found in some thicket, and someone would be sent to his rescue. This I said because I always thought he was honest and had done what he had with an eye single to the good of the kingdom.

About the 6th of May 1853 as I was moving from Sanpete to Great Salt Lake City, [Hambleton] came along in the morning just as we were hitching up our teams and he walked along with me for some distance talking about his misfortunes and trials. He said he had made his will and done all he could for his exit to the other world where he expected to be sent as soon as he could find any of Vaughn's relatives. For no doubt they would kill him as soon as it was possible.

I told him that my faith was as it ever had been that some way would be open for him yet. Hambleton said he hoped there might be for he hated to throw his life away. For he, when he died, wanted to do it in defense of God's kingdom. He was willing to be put in the front of battle against the enemies of Israel and there he could die like a valiant man. But to give his life away into the hands of his enemies was a loss to him and he did not see how it could benefit anyone, but that was not his business. To do as he had been told was salvation for him and he should do it, the Lord being his helper.

I at that time resolved that if I could say anything to help him I would do it when I got into the city. So, after I arrived there, I got in company with Jedediah M Grant and I told him how [Hambleton] felt. He told it to Brigham and then called on me to state it as he told it to me, which I cheerfully did. Brigham then said he wanted to see him before he went and sent him word.

When he came, he talked matters over pertaining to it and he found him truly humble. [Brother Brigham] told him he was willing to take the will for the deed, and he might go free. His sins were forgiven him, to go in peace and sin no more. Hambleton then asked if the Lord would forgive him. He answered "Yes! God will forgive you if I do." Hambleton was glad and came and told me and we rejoiced much together.

While we were building Shumway's sawmill, Father Morley appointed a fast meeting the first Thursday in May, I think it was, and wished to have the people attend as many as could. I supposed it would be as usual, which was for the women to go while the men attend to their labor. And on that account, I went to my work with Shumway and fasted at the same time. At about 3 o'clock in the afternoon, Father Morley sent the Marshal after us with a written charge for not attending fast meeting. We responded to the call and appeared before the council. I was questioned as to my excuse. I told them if I had known I was wanted, I should have been on hand, but I did not know the call was anything more than common. I was a little tried in my feelings, but it soon passed off.

After we got [Shumway's sawmill] done, [in June of 1851] Brother Shumway proposed that I should put my horse in with his [to pull his wagon] and go with him to Salt Lake City, promising me if I would, he would pay me \$50 [of the] money [he owed me] towards my labor on the mill to which I agreed. Accordingly, in a few days we started. On our arrival there he wanted me to go to blind man Leonard's, who had furnished him with his mill irons. He wanted me for a witness. He told Leonard he had expended over a thousand dollars in labor and if he would pay him \$100 in money and an order on Thomas Williams' Store, he should own one-half of the mill and have one-half of the income from that time on, which he did.

[Leonard's] wife wrote an order on Brigham Young for the money and he promised that as soon as Williams' goods came on he should have the amount proposed. Shumway gave me the order with a request for me to go and get the money. I accordingly did. Brother Young took the order and went down to Livingston's store and borrowed the money and gave it to me. I carried it to Shumway and gave him one-half of it which was \$50 and asked him if that was right. He said it was. We went to a store and did some trading and then went home.

On our way home, Shumway talked considerable against his [plural] wife Louisa and said he had good reason to think she was a whore before he was married to her, and he had little or no confidence in her for that reason. I said I thought if it was even so, he had confidence enough in her to marry her, and I thought he now ought to sustain her. She had no doubt repented of it and wished to do right and he ought to encourage her and save her if possible. He did not seem to like my sayings much, and manifested quite a different spirit after.

In a day or two one of his horses gave out, or nearly so, and he took him out of the harness and put mine in his place, and tied his to the near side. His horse had his right eye put out and he kept turning his head to see what he was going to do with him. Shumway became enraged at him and beat him most unmercifully which made my heart ache for the poor animal. At last I spoke to him and asked him to stop for, said I, "He is blind in that eye and he only wanted to see what you were going to do." He said he did not care. He had got to mind, or he would kill him, and kept beating away until at last I told him if he did not stop, I would take my horse out of his team and would not go any farther with him.

Finally, he stopped whipping him, and said he guessed he knew what he was doing, and seemed to be quite angry at me for interfering with his matters. I said I took his wife's part and his horse's part and I did not wish to hurt his feelings by doing so. If I had, I could not help it, for I thought it was my duty to do so. After that he appeared cold and very independent. It was a long time before he appeared as formerly, and when I met him about two years after, he shook hands with me and asked me if I had not been his enemy. I told him I had not. I had always wished him well. Our journey to the city took place in June 1851. He owed me more than the \$50 which he paid me.

[While in Salt Lake City,] I had a good long talk with Brother Brigham Young. He told me many good things, among which was

Charles Shumway

Charles Shumway was an important figure in early church history. He was in the Council of Fifty which operated until 1851 to oversee church affairs, including the relocation of the saints. A member of the first Pioneer Company in 1847, Charles was called in October 1849 Conference to serve as counselor to Isaac Morley in establishing the settlement of Manti. Late in November 1849, a company under the guidance of Isaac Morley, Seth Taft, and Charles Shumway located the site of Manti and camped for a difficult winter on the hillside. Charles was an essential element in the new settlement. He helped frame the mill completed by Phineas W. Cook, and by winter of 1850-51 was operating a sawmill there in partnership with Brigham Young. In December of 1851 he and Isaac Morley were elected to represent Manti in the State Legislature. (History of Sanpete Co., p. 49; Manti Messenger, Aug. 3, 1925: "Sanpete, Utah – First Settlement"). After Manti he was called to build a mill in Payson, settle Cache Valley and build mills in Kane County, Utah and finally Shumway, Arizona. He died June 9, 1898.

Phineas a Deseret News Agent

While Phineas W. Cook was in Manti he was an agent for the Deseret News. His accounts show numerous people who purchased Deseret News subscriptions and Almanacs from him. In April, 1853, shortly before leaving Manti, he recorded his summary on page 53 of his account book: "Total amount received on News 284.99" (Phineas W. Cook Accounts, pp. 40-53, Church History Library MS 6288_M_00037-00050).

He continued as an agent for the Deseret News for many years. In 1859 he was still listed as an agent for Cedar County, later Utah County (The Deseret News, 23 Feb. 1859 p. 4; March 30, 1859).

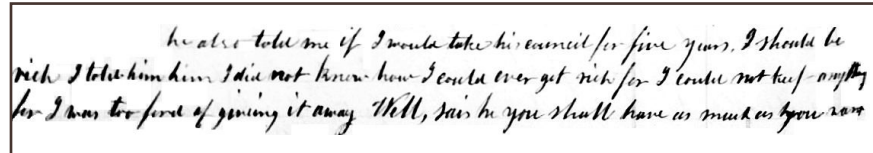
Jerome Bradley, the Silent Hero

The little settlement of Manti struggled its first year, and Jerome Bradley was sent with twelve other men to Salt Lake City the winter of 1849-50 to bring supplies back. In spite of help from friendly Indians, deep snow prevented them from coming through Salt Creek Canyon, and Jerome was stranded, his clothing torn to shreds from trying to break through ten-foot snow drifts. Although he was rescued, he suffered for many months to regain his health. Jerome's sister Amanda recorded:

"On the 14th of February 1851 Amanda [Bradley]'s sister Cynthia Abiah married young Isaac Morley Jr. and on July 16th of that same year her brother Jerome died at the age of 20 years. His health had been so undermined by his experience in the canyon that he was unable to combat a siege of pneumonia and died one month before he was to have been married. Many Indians came and wept at his funeral and even followed the cortege to the cemetery, for he was a great favorite with them and spoke their language fluently. His was the first grave in the new cemetery, but the third death in the settlement" (Callie O. Morley Reminiscence, pp. 13-14).

that the oldest in the priesthood held the birthright. *He also told me if I would take his counsel for five years, I should be rich. I told him I did not know how I could ever get rich. I could not keep anything, for I was too fond of giving it away.*

"Well," said he, "you shall have as much as you want to do



he also told me if I would take his counsel for five years, I should be rich. I told him I did not know how I could ever get rich for I could not keep anything for I was too fond of giving it away. Well, said he you shall have as much as you want to do

Original Phineas W. Cook Journal p. 62 (Image 115)

good with." I promised him I would, so I determined in my mind to set a double watch over myself to do it, although I had always done it to the best of my abilities, and he had never found any fault with me.

After I got home, I tended the grist mill three days in the week. The rest of the time I worked on my crop and some at my trade.

About the 6th or 7th [of July, 1851] a young man by the name of Jerome Bradley was taken sick vomiting and purging. He was sick about 7 or 8 days and died. He was a good young man. He wanted Mary Shumway, the daughter of [Charles Shumway]. Her father was greatly opposed to the match and said many hard things, such as was not common for men to say when their children wanted to [marry] those they were attached to. But on his death bed, [Jerome] asked Shumway if he was willing for him to have Mary, [and Shumway] said yes.

Jerome says, "Now Mary, this has been kept from the people but now I will tell it. That is, you and I are promised to each other. Are you willing to be sealed to a good man for time and for eternity?"

She said "Yes!" He then blessed her and gave her good counsel and then he did the same by all present. He was ordained an Elder by Brother Stephen Taylor, the President of the Elders Quorum. He then said he had done his work and was ready to go. He said no more but died the next day [July 16, 1851]. It was a gloomy time, for sorrow was in every countenance.

In the fall [November 2, 1851] Brother Young came out there and said he wanted me to build him a house and collect in the subscriptions for the news and lay it out on the house. He let me have three oxen and a cow to buy lumber and shingles for it and told me to collect in all I could on tithing labor. I went at it as hard as I could. He let the job of stone work to Father Millet, under my direction. Father Millet got the cellar dug and I got most of the lumber on the ground in the spring [1852], ready to commence operations as soon as possible. I then gave the mill into the hands of Father Morley. This was in the summer of 1852. I finished the house all off and got done in the spring of 1853.

Jesse W. Fox taught school in the daytime of reading writing and arithmetic, etc. I was chosen second Alderman of the City Council of Manti City. Brother Joseph L. Haywood was present at our first meeting and spoke to us on our duty.

*Phebe Irene Cook was born in
Sanpete Valley Manti City
January 19th of 1852*

Phebe Irene born 19 January 1852, Phineas W. Cook Family Record, Church History Library MS 6974, p. 1

[Phebe Irene was born in Sanpete Valley, Manti City January 19th A.D. 1852.] The spring of [1852], I was called upon by the council to make a draft of a fort and send a copy to Brigham Young. We located the fort on the creek, about 1/3 of a mile from our houses. It was to be built of rock, 10 rods on each side. I labored on it 11 days which was an average, for all [the men



In Nov. 1851 Brigham Young asked Phineas W. Cook and Artemus Millet to build his house in Manti. After several updates this is how it looked.

worked on it].

We held the 4th of July in our new fort and had a picnic dinner. I was appointed reader of the day and discharged my duty as well as I could.

At dinner, or just before, while it was being prepared by the hostess, all children had been forbidden to come around the table.

My little son

Phineas had crept unobserved into one of the alleys and John E. Warner came along and took him up suddenly by one arm and threw him over a bench and his neck fell across a chair round which hurt him very much. I came very near being angry with him but a second thought forbade it, lest it would disturb the quiet of the day.

So, I let it pass by, and chose rather to suffer wrong than to do a wrong. All things moved quietly along. All seemed to enjoy it very well.

So I did it pass by, and chose rather to suffer wrong than to do a wrong

Original Phineas W. Cook Journal p. 68 (Image 121)

Mary Shumway was living with us, at work by the week, and an Indian came in one day and wanted to sell some service berries for flour. Ann Eliza offered him all they were worth. [He agreed with the trade but] was not willing to give her his berries. She told

Mary Shumway

Mary Shumway was as good as her promise. Five years later, on September 1, 1856 she married, as his plural wife, Charles Westover in Brigham Young's office in Salt Lake City. Although it is not done any more, on that day, with permission of Charles, she arranged for herself also to be married to Jerome Bonaparte Bradley, who was deceased. She and Charles lived in Murray, Salt Lake County where two children were born. About 1861 they were called to settle in the St. George area where they had five more children.

Brigham Young's House

Standing across the road southwest of the Manti Temple, Brigham Young's house was rebuilt several times, the first no doubt being a more simple structure. Artemus Millet also wrote in his journal that in 1852 he worked on a house for Brigham Young. He and Phineas worked together, but Artemus also said that Bishop John Lowery appointed him "overseer over the Tithing House in the little stone fort," so no doubt both men were kept busy (Artemus Millet, "Reminiscences," LDS Church Archives, Family and Church History Department).

Sanpete County

The county was organized under the provisions of the act of February 3, 1852, with Manti as the county seat and the following officers: George Peacock, probate judge; Gardner Lyon, Phineas W. Cook and James Richey, selectmen, or commissioners" (Utah Since Statehood: Historical and Biographical, Vol. 1, Chapter 23, County History, Ancestry.com).

Indian Unrest

Indian unrest became critical in 1852. "The Manti Saints relocated their settlement to the south, with the present-day Manti Tabernacle as the center block [at Main St. between Center and 100 North]. They did this in consideration of the Indian threat and the desire to move their settlement away from the hill. This move occurred in 1852, beginning the first organized deed records in Sanpete County" (http://mormonhistoricsites.org/wp-content/uploads/2013/04/MHS_Spring_2004-Artemus-Millet.pdf, p. 73).

"The relocated Manti settlement was walled in and called the Little Stone Fort [designed by Phineas W. Cook]. Artemus Millet supervised the building of the fort in the summer of 1852 as well as the later additions to it. The fort, like its later addition, was built of stone. Construction began on 27 May and was completed on 28 June. A dedication service was held on 3 July 1852." (Elizabeth Crawford Munk, *Early History of Manti, Salt Lake City: DUP, 1928*, pp.10-11; Artemus Millet, "Reminiscences," *LDS Church Archives*).

What Did the Fort Look Like?

"It surrounded 5 acres of ground...The walls of rock were 9 feet high. One entrance in the center of the west side was large enough for teams to drive in and out. There was also a doorway for the people to use. There were bastions built 2 stories high, Both the fort and the bastions had portholes for defense. The dirt roofs slanted toward the inside so there was no danger of Indians setting fire to our houses. There were 10 or 12 rooms on [each] side, making room for 30 or 40 families" (Emerette Cox Clark, "Early Pioneer Life in Manti," <http://oscox.org/fwcox/fwmanti3.html>).



The Manti Little Stone Fort, (upper left) designed by Phineas W. Cook in 1851. (Yale Collection of Western American, Beinecke Rare Book and Manuscript Library, Yale University)

him then he should not have the flour, at which he began to throw it about with his hands to irritate her. She told him not to handle the flour unless he would buy it.

He began to be very saucy and threatened them. Ann Eliza ran for help to the neighbors but there was no man [at home]. By this time, Mary had succeeded in getting him outdoors. He got hold of her hand and pulled her wrist across the corner of the door post which hurt her considerably. He then stepped to the window and pointed his gun at them through a broken glass. They all took hold of his gun and tried to pull it but could not. Mary then got my gun and pointed it at him. He then got hold of it and tried to get it away from them. They then began to holler for help, and he took to his heels for safety.

The next day he came into the mill. William Duncan, a boy that was with me (as before stated), told me that that he was the one that was at my house. I stepped up to him and told him he was not good, and I wanted him to leave. He said he would not. I then took a birch stick about an inch through and told him if he did not go, I would hit him with it once, but it broke into three pieces so that it hurt him little or none. I then struck at him with my fist but hit him with the end of my thumb and put the big joint out of place and it was lame for three months or more. But I only got him out of the mill, and he did not like to go any further.

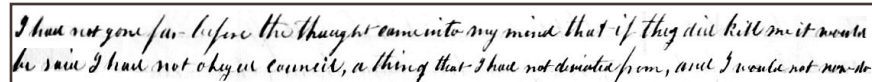
I told him to go away, at the same time showing my six-shooter. He then said "Irick" which means quit and he would go. So, he went off, although I did not calculate to shoot him. I only wanted to let him know that I was ready for him. He then went off. But it was not long before one of his brothers came up from the camp and wanted me to come down there, for I must give him two oxen. I told them I had no time to spare; I could not leave the mill. I told him the Indian had abused my family and I wanted to let him know that I did not like it for I never came to their houses when they were gone and abused their families. And when I did, they might whip me for it. When they found they could not get me to come to their terms they went for Father Morley and told him that the Indian was nearly dead, and I must give him two oxen for it.

He told them I had no oxen to give, and the Indian had mistreated my family and he was in the wrong and he must settle with me. But he had better take care of himself. When I found they had been to the camp, I asked what the spirit of the times were. They told me that I must take care of myself, for the [Indians]

would kill me if they could get the chance. That morning I started for the mill as usual and stopped at Father Morley's. As I went along, he asked me if I was going to the mill. I told him I had started for that purpose.

He told me he thought I had not better go, for he thought the Indians wanted to kill me. I said I was not afraid of them at all.

"Well," he said, "you can do as you like. I don't know as they will hurt you." Now I was ashamed to be called a coward, and I thought I would risk it. So, I started. *I had not gone far before the thought came into my mind that if they did kill me, it would be said I had not obeyed counsel, a thing that I had not deviated from, and I would not now do it, (even) if I was called a coward.*



I had not gone far before the thought came into my mind that if they did kill me it would be said I had not obeyed counsel, a thing that I had not deviated from, and I would not now do

Original Phineas W. Cook Journal p. 64 (Image 117)

So I changed my mind and my course, and went and hired Jerome Rimpton to go in my place, and I went and worked in the harvest field for him while he tended mill.

About 10 o'clock that day four [Indians] marched up in front of the mill and supposed I was there as usual. But they soon found it was not me, but, they said, it was my brother and they did not attempt to harm him any, except the one that I had the fuss with. He crept around back of the mill for the purpose of shooting [Jerome] through the window, but being seen by a friendly Indian, he told him of it. When [Jerome] found he was in danger he stopped the mill and went home, and said he was not going to stay there to be shot at.

This no doubt was a narrow escape for me, but the still small voice of the Lord directed me, and I followed its dictates and by this means my life was preserved. The day before, three of the same ones came into the mill to shoot me with their bows and arrows but I did not know what their errand was until James T. S. Allred told me, he being present. He said, "When they came in there, they told me they were coming up to kill you, and now they have come, so now you must take care of yourself. Do you see how many arrows they have?"

I did not heed what he said but stepped forward and met them and asked them what they wanted. They answered nothing. I then told them I did not want anything of them, only they must go out of the mill quickly. At which they all turned around and walked off and did not offer to harm me at all. The reason which I assign for that is I had the Spirit of the Lord upon me and they were filled with fear, so much so that they seemed nearly paralyzed and seemed to have [no] power over any part of their bodies but their feet, which were used to good advantage to help them off.

Now after mature reflection on this matter, I am inclined to think that in the onset I was unwise, for if I had not paid any attention to him, it would no doubt have passed off and they would not have endangered my life or the lives of others. But the Lord saw fit in his mercy to look over my folly and delivered me out of their hands at least two different times, and, I have no doubt, many

An Increase in Violence

The Indians increasingly became violent and angry, in spite of their promises to be peaceful. They traditionally took offense and retaliated at the least provocation to defend their honor and their traditions. Brigham Young had counseled the settlers to treat the natives with respect. Nevertheless, the Utah incidents continued to escalate as the Indians sensed their lands and freedom were being taken by the Whites.

Walker was war chief of the Ute nation, which was known for aggressions from California to Colorado. His brother Arrapine was also a war chief. These bands included the men with their wives and children, as they traveled throughout central Utah and beyond. Their anger was easily aroused against the settlers, and their customs of sneak attacks and revenge caused considerable fear among the saints. Incidents like this as well as abuse of captured children if the settlers would not buy them were occurring all over the territory (Howard A. Christy, USHS Collections, issuu.com/Utah10/uhg_volume47_1949_number4).

Grandma Cook, Ann Eliza Howland

"Grandma Cook, Ann Eliza Howland, was a small woman and very active. One day she had just baked some bread. A big Indian came to the door and said, 'Me want bread.' Grandma said, 'You can't have the bread, you are mean to my man.' The Indian grabbed the bread and started down the street. Grandma grabbed her broom and started after the Indian, hitting him over the back until he dropped the bread. She picked it up and went home. After that the Indian was not allowed to go hunting with the braves and was called Squaw Man because he let a woman hit him" (Josephine O. Swallow, Granddaughter, "Phineas Wolcott Cook," Fillmore, Utah DUP).

Phineas' Struggle to Quit Using Tobacco

"After he joined the Church, Father learned the Word of Wisdom, was converted to it, and undertook to obey and live it. He persistently tried to quit the habit permanently. [One cold day] He called to the man below to wait until he went to his coat. He went there and pulled his mittens from his coat pocket, but in so doing, the remaining part of his tobacco plug came out too and fell on the ground. As it rolled out on the ground, a silent voice or thought seemed to say to him: 'Seems your plug of tobacco is not being used up very fast.'

"No," he replied, 'and it ain't going to be.' He picked it up and replaced it in the pocket, laid the coat on the log, and went back to work, and did not think of the tobacco again that day.

"That evening after supper he became ill. He was worse in the morning with the same symptoms he had suffered several times before, when he had for some days resisted the use of tobacco. His wife [urged him to take some tobacco], but he said, 'I am going to quit tobacco. It is the work of the devil that makes me sick, and I am going to fight it out with him right here and now. I will win or die.' He continued to get worse all day and that night. The next morning his head and face were badly swollen, and he was in severe pain. Again, his wife recommended that he take some tobacco, but he firmly refused and asked her to go and get their neighbor, an Elder of the Church, to come to him. When the Elder came to him, father said: 'I want you to help me down to the river and baptize me for the cure of my tobacco habit and the restoration of my health,' [an early custom in the church for remission of sin].

"[Ice was broken and he was baptized in the river.] The illness abated at once. The tobacco habit was broken off, and from then until the time of his death, father never again used tobacco in any form" (Josinette Cook Whiting, *The Life Story of Carl and Ella Cook*, Chap. 1 p. 4).

other times.

I carried my gun nearly always after that while the mill was in my care lest some straggling Indian might be lurking about to seek my life. But thanks be to my Father in Heaven and his angels, I was saved from all their wrath and bloodthirsty revenge. Sometime in the course of the fall Arropine, his chief, sent him to me to make peace which I did and gave him some bread. He was pleased and said he would always be my tick a boo, which means friend.

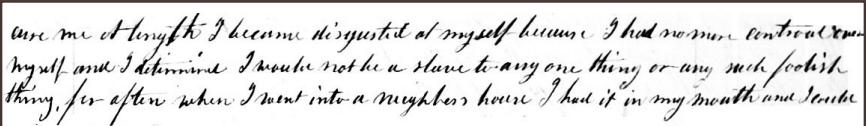
As before stated, I had used [chewing] tobacco from the time I was sick with the fever in Michigan. It was eleven years and it had become second nature to me. Often when I went into a neighbor's house, I had it in my mouth, and I could not sit long without wanting to spit. And frequently the woman was cooking around the fire, but if not, I would leave my seat and spit in the fire place. Then I was asked to sit near the fire, but I generally declined [for fear of crowding some of the family away] by saying thank you I am not cold at all. Or I would go to the door and spit out there. Then they would say, "don't be in a hurry [to leave]."

"No," said I. "I only wanted to spit."

"Do you use tobacco?" was the reply.

"Oh yes, a little." But some never take that trouble. They sit and spit on the floor, which, however, I was ashamed to do.

I had tried to leave it off a number of times but in the course of a week or so, I was always sure to get sick and a little tobacco would always cure me. *At length I became disgusted at myself because I had no more control over myself, and I [was] determined I would not be a slave to any one thing or any such foolish thing.*



At length I became disgusted at myself because I had no more control over myself, and I determined I would not be a slave to any one thing or any such foolish thing, for often when I went into a neighbor's house I had it in my mouth and I could

Original Phineas W. Cook Journal p. 67 (Image 120)

I got along about two weeks before I was taken sick and then I was taken very bad with the rheumatism. It pulled my shoulder out of joint twice in the course of the night. Ann Eliza got hops and vinegar and rubbed it as hard as she could, I thinking at the same time that one chew of tobacco was better than all she could do. But I was determined not to give it up, but to stand by my resolution even until death. The next day I was some better and I got Orvil S. Case to go with me to the creek and baptize me for the remission of my sins and for my health, and when I came out of the water, felt much better. I have not craved it since, and I think if all would take the same course, we should not annoy each other with so much tobacco juice on our floors and on our walls.

In the summer of 1852, Brigham gave counsel to move the mill down to the city out of danger of Indians. I advised with Father Morley about it. He said if he could have his way about it, he would not move it at all. He thought it was needless labor and of course I could not carry out the counsel. I then reported his feelings to Brigham. He said [Father Morley] could have his way as far as he was concerned and advised me to sell out and to sell his part if I

could, and I had better go into some other business.

I then went to Uncle John (Young) and told him how matters stood. He said if I would come to the city and go to laying down pump logs to water the city I could do well and wished me to go to Brigham and ask him what he thought about it, which I did. He answered me that he had wanted someone to go at it but he had never found anyone yet that was willing. "Well," said I, "I am willing to do it if you say so." He said he was willing if I could do it. I told him I could do anything he would say, or at least I could be found trying. He then said he would arrange it as soon as convenient. I had better go home and arrange my business as soon as convenient and move down.



Ute Indians (Wikimedia)

They got a charter by the name of the Great Salt Lake City Water Works in the name of B. Young, Jesse C. Little, and P. W. Cook from the Legislature next session.

I then returned home and went to work to carry out his counsel. I finished off the house, and did all things up. On April 28, [1853] [Brigham Young was in Manti with several of the brethren] and I settled with Thomas Bullock for [my labor on the] house. Brigham asked me what I was going to charge him per day. I said he might set his own prices and I would be satisfied. He said I must set it myself. I then said two dollars and a half. He then told Bullock to put it down three. He then owed me two hundred eighty-seven dollars and sixty-one cents for labor on his house.

My labor on the mill amounted to considerably more than his, or Father Morley's either, so that there was considerable due me which was never paid me. I gave the accounts into the hands of Hiram Clawson, which he filed away. I paid my tithing at the time of settling which amounted to fifty-three dollars and ten cents for labor on the house. Brigham being present, he sold his 1/3 of the mill to Father Morley for five hundred dollars and I did the same. We took his notes.

I hired Henry

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P.W. Cook Accounts, p. 31 when the Manti Mill was sold on Sept. 11, 1852. (Church History Library film 6288).

A Conflict of Traditions

Tension was building with the local tribes. The Ute Indians had traditions which did not blend well with the settlers. For example, they had long captured or traded children from other tribes and from Mexican traders in order to supply themselves with horses and guns. Treatment of these children was brutal, and often the settlers purchased them to save their lives. However, the practice was intolerable, and the territorial government decided to do something about it.

In January 1852 the Utah Territorial Legislature made laws to stop the Indian slave trade, but Chief Walker believed the white settlers had no right to terminate Ute trade in Spanish and Piute children. When a posse from Manti intercepted and arrested a party of Spanish slave traders at the mouth of Salt Creek, the Utes were infuriated. A preliminary hearing was conducted at Manti, but the decision was made in the First District Court in Salt Lake City, causing great unrest among the Indians (Sondra Jones, "Redeeming the Indian: The Enslavement of Indian Children in New Mexico and Utah," Utah Historical Quarterly, volume 67, 1999, No. 3/30, pp. 222-227).

Already inflamed, the Utes started a full-scale war in 1853 when a settler killed an Indian. For the next year they swore to take out their wrath until every settler had been killed, and there were numerous deaths on both sides. After a tense year, in May of 1854, Chief Walker and Brigham Young signed a treaty at Walker's camp in Juab County. Walker died six months later and his brother Arrapine became chief. (Peter Gottfredson, History of Indian Depredations in Utah, Salt Lake City: Press of Skelton Publishing Co., 1919, <https://archive.org/details/historyofindiand00gott/page/n8/mode/2up>).

Early Trouble in Manti

“A forgotten monument marks the spot where two men were killed by Indians October 4, 1853. The men, John E. Warner and William Mills, were among Manti’s first citizens to die at Ute hands. During the summer of 1853 the Walker War broke out, and throughout Utah the white settlers had their first experience with Indian Guerilla warfare. Alex Keel died at Payson July 18; the inhabitants of Pleasant Creek and Spring Town moved to Manti’s unfinished fort to escape their assailants, and Manti was placed under military rule.

“The grist mill built in 1850 by Phineas W. Cook stood at one end of town beyond the protection of the fort. But the besieged settlers needed bread, and the miller did his work while protected by a guard, the plan being to move the mill from the rock building on Fifth South to the center of town as soon as possible.

“The move was too late. The miller and guard, Warner and Mills, were found dead in the evening, the empty mill still running” (The Manti Messenger, “A Lonely Marker,” By Charlotte Antrei, Oct. 31, 1968).

Higgins to go down to help me move my family and household goods to Salt Lake City. We were to start the 4th day of May [1853].

Phineas’ Work as a Surveyor

Phineas kept survey information in his account book and was paid in Manti for working as a surveyor. He worked for several people, including a trade for someone who plowed for him, paid by “Surveying (for Fox) \$7.75.” [Jesse Fox was Surveyor General of Utah Territory]. In 1853 his account shows several times Phineas was paid “for surveying of 4 city lots - \$3.00.”

In 1852, as he was beginning work on Brigham Young’s Manti house, the account book page 53 shows the following:

B.Y. Joiner Work on House 73.09 - by P. W. Cook
177 days 531.00

Amt Received by Surveying Paid for work
148.14

Mason Work on House 825.41

1853 Stone Cutting 255.73

(Phineas W. Cook Accounts, pp. 47, 49-50, 53,
Church History Library MS 6288_M_ 00044, 00046,
00047, 00050.)

May 1853 - June 1855

Salt Lake City

On May 3, 1853 the day before [we left Manti], we got word that the Spanish Fork [River] was so high it was impossible to cross it. Henry Higgins [who was helping us] said he did not think it was wisdom to start. I told him if he ever went with me, now is your time, or I shall hire someone else. He then concluded to start. We could hear of the high water all the way but when we came to it we went over dry shod. Soon after we crossed over, it rose again so that it was impossible to cross.



In 1854 Salt Lake City became one of 300 cities in America with log pipes for water (sewerhistory.org).

Higgins said he did not know how he should get over again to go home. I told him he had believed me once and found I could tell the truth, and if he would believe me once more, I would prophesy again. He said he would. I then told him when he came back the water should not interfere with him, but he should pass the river on dry ground. He then said if that proved true, he would call me a true prophet forever after. When he came to it [on his way back to Manti], he found it as I had said, although but the day before it was a foot or more deep all over the bottom.

I arrived in [Salt Lake City] the 12th day of May 1853. I rented a house of [Peter Aker] Van Valkenburg on 4th South Temple Street in the 8th ward and went to work on the water works building a machine for housing water [by] logs.

[We] lived in the rented house about three months. I then went to Brigham and told him my time of rent was about out and I wished he would pay me so I could buy me a small place, as I knew of one for sale that I could buy for two hundred dollars. He said he would sell me one. I might move into a house in the 18th ward where one of his wives was living whose name was Zina Huntington. He would hire me to build [a house] for her and then he would sell [Zina's house] to me. I accordingly went to work building a house according to his directions. A few days before I got done, he told me [my family] might move in with Zina as soon as [we] pleased. The 3rd day of October [1853] I moved my family into [Zina's] house, and she moved out the 5th.

Before I commenced working on the Water Works, I worked for [Jedediah] M. Grant during which time I was appointed City Water Master which proved to be a very responsible office which I shall speak more of hereafter.

Modern Irrigation and Water Rights

Under Brigham Young's leadership over 365 communities throughout the Great Basin were settled by applying his water policies and practices. Previously, under the riparian principle governing water rights in the Eastern United States, only landowners whose properties adjoin a body of water had the right to make reasonable use of it as it flows through or over their properties.

Brigham Young, with the limited water found in the Great Basin, established the policy of appropriation instead of the common law doctrine of riparian rights found in the east, and cooperatively dug ditch systems. These settlers are credited with creating modern irrigation in America. They considered water a communal good and then were free to divert it and use it most beneficially (Utah Water Law 101, <http://www.slcdocs.com/utilities/NewsEvents/news2000/news02152000.html>; https://en.wikipedia.org/wiki/Riparian_water_rights).

Originally, the legislature approved creation of the water works on January 21, 1853, naming Brigham Young, Heber C Kimball, Ezra T Benson, Jedediah M Grant, Jesse C Little and Phineas W Cook the original governing body. (http://www.waterworkshistory.us/UT/Salt_Lake_City/1853_UTSaltLakeWater.pdf).

The Salt Lake City System for Water Delivery

The city waterworks included a culinary delivery system which delivered clean water to houses and neighborhoods in bored log pipes. This system had been in place in other cities such as Boston and New York City for almost two centuries, and was well-known to some of the settlers in Utah.

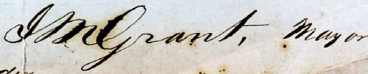
By 1854, when Salt Lake City's log pipe system was completed, 300 cities in the United States had also installed bored log pipe systems. Within three decades iron pipes would be introduced, but in the mid-1850's most cities had only log pipes. Salt Lake City was among the first cities in the Western United States to create its water delivery system, including bored logs for household use and ditches for gardens and farms, an advancement few other cities in the west could produce as early as 1854 (Moses Nelson Baker, ed., Manual of American Water-works in Engineering News between 1888 and 1897, <http://www.waterworkshistory.us/chron.htm>).

In July 1853, Phineas was asked to be Water Master and to set up the Salt Lake City waterworks, including "building a machine." He then managed the Water Works for the next three years.

The machine referred to by Phineas in his journal could have been the log boring machine, powered like a sawmill by a water wheel. As a known mill expert, he would have been the perfect candidate for such a job. If so, he probably built the machine himself from descriptions given him by others. Because the system was in place by 1854, he obviously knew what he was doing (<http://www.waterworkshistory.us/chron.htm>).

An Ordinance creating the Office of Water Master and defining the duties thereof.

- Sec. 1. Be it ordained by the City Council of Great Salt Lake City, that there shall be, and is hereby created, the Office of Water Master, whose duty it shall be to see to the erection and repairs of such Gates, Locks or Sluices as may be necessary to admit into the City, the waters of City Creek, Red Butte and Emigration Canyons, and divide the same through the City as shall best serve the public interest for irrigation, domestic and other purposes.
- Sec. 2. It shall be the duty of the City Water Master, to appoint one or more Assistant Water Masters in each of the Bishop's Wards of the City, who shall act under his direction, and the Assistant Water Masters shall distribute the Water to the inhabitants of their respective Wards, as they may deem necessary and just.
- Sec. 3. Any Person or Persons who shall remove, break or otherwise injure or destroy any Dam, Gate, or Sluiceway, shall be liable to pay a fine of not less than one, nor more than one hundred dollars.
- Sec. 4. Any Person or Persons who shall take, or alter the course of the Water intended for irrigation and other purposes, without the consent of the Water Master, or the Person then holding the right of said water, shall be liable to a fine of not less than one, nor more than five dollars for every such offence.
- Sec. 5. It shall be the duty of the inhabitants of each Bishop's Ward, to make and keep in repair such Dams, Gates or Sluiceways as may be necessary to admit an equal and fair distribution of water to their several Wards, to be under the control of the Water Master in each Ward.
- Sec. 6. It shall be the duty of the City Water Master ~~of each Ward~~ ^{Master}, to adjudicate the difficulties arising from the distribution of water in the several Wards.
- Sec. 7. It shall be the duty of the City Water Master, to make a report of his proceedings, quarterly, to the City Council, and lay before them such designs for improvements as may be necessary for their action.
- Sec. 8. This Ordinance to be in force, from, and after its publication Passed July 9th 1853.

Robert Campbell, City Recorder.

 Mayor

Salt Lake City WaterWorks Ordinance, July 9, 1853. Two months earlier, in May 1853, Phineas began working on the water works and with this ordinance, was appointed City Water Master.

I was then ready to go to work again on the Water Works and went and talked to Brigham about it. He informed me that he had set another man at [boring logs]. He had another mission for me. I asked him if he thought I was going to apostatize. He said no, but he could employ me to a better advantage. He wanted me to work on his house as one of his foremen. I then set in on his Beehive House and kitchen on the hill. I asked him how much he would ask of me

for Zina's house. He said it cost him a thousand dollars. I asked him if he considered it worth that now. He said no. I told him I should leave it to him. I was not afraid but what he would do right.

December the 18th, 1853, I took two wives. The name of the oldest was Polly Amanda Savage, the daughter of the first Mormon Elder I ever heard preach. She was 17 years old the 23rd of August before. The name of the other was Catharine McCleve, an Irish girl. She was 17 the 17th of September.

Dec 1853 the 18 day I took two wives the name of the oldest was Polly Amanda Savage the daughter of the first Mormon Elder I ever heard preach she was 17 years old the 23 of August before. The name of the other was Catharine McCleve an Irish girl she was 17 the 17th of Sept

Original Phineas W. Cook Journal p. 73-74, (Image 126-127)

Amanda Polly Savage

Amanda Polly Savage was born August 23, 1836, the daughter of David L. Savage and Theodocia Finch, who died shortly afterward of complications from childbirth. Garden City Ward Records state she was born in Hasne Dist., York, Upper Canada. David's brother Jehiel lived in Knox Co., Illinois, and when she was five years old David took Amanda there where he was baptized into the Church of Jesus Christ of Latter-day Saints. There he met Mary Abigail White and they were married on October 14, 1841. In 1841, 1842 and 1844 David was called on missions for the church, at which time he taught the Cook family in Richland, Michigan.



Amanda Savage 1836-1915

Her family lived near Nauvoo where Amanda was baptized in 1844, and went to Winter Quarters in time to join Parley P. Pratt's Company in 1847. Amanda, 11 years old, walked most of the way to Utah. She was part of the fight to save their crops the next spring from the cricket invasion. Amanda had one everyday dress made out of a piece of wagon cover, and it had 45 patches on the waist. She had one Sunday dress made of calico with a blue stripe that faded white when laid away in the dark chest. They were her most treasured possessions.

In 1850 David Savage was called to settle Lehi, Utah, and in 1853 was called to Cedar City. It was at that time Amanda was married to Phineas W. Cook. David was called to settle Bear Lake at the same time Amanda and her family went, but he did not stay. However, Amanda lived at Bear Lake 52 years and died at Garden City July 15, 1915 (Brent Hale, Biography of Amanda Polly Savage Cook).

Zina Huntington Young's House

Zina's house was on the corner of State Street and 1st Avenue. According to her daughter the new house was built at or near the same location (Zina Card Brown, "A Biographical Sketch of the Life of Zina Young Williams Card," p. 1).

The Beehive House

Phineas didn't list anything he did on the Beehive house, only that he worked on it. It was the early residence for Brigham Young's family and also served as the Governor's mansion.

The upper room, called "Long Hall," was 50 feet long and a red couch made by President Young himself still sits in the hall. Brigham Young used the Beehive House to entertain guests from across the nation. Special guests included President Ulysses S. Grant, P.T. Barnum, Ralph Waldo Emerson, and Mark Twain. The home was always crowded, especially when it came to conference time (Alecia Soto, "25 Interesting Facts About the Beehive House," ldsiving.com).

Amanda's Friendship With the Cooks

"Amanda worked for many prominent people and became a very proficient cook and housekeeper. She said the first dress she made was when she was about fifteen. She shut herself up in a room alone and cut it out and made it. After that she made all her clothes. When she was a little past sixteen, she went to work for the family of Phineas Wolcott Cook in Salt Lake City. She loved Mrs. Cook and had the greatest respect for Mr. Cook, and it was through the persuasion of his first wife that she married Phineas W. Cook on December 23, 1854. [Actual date was December 18, 1853.] Amanda was seventeen years and five months when she married. Her husband was seventeen years her senior" (Biography of her mother by Mary Rosalia Cook McCann).

Amanda, as we always called her, was somewhat unsteady in her spirit and was sometimes sorrowful for [her decision]. She finally became alienated in her affections and left me and went home to her father's. In the course of 2 or 3 weeks I went to see [Amanda] and talked to her and counseled her to come home again, but she determined not to do it.

After visiting her 2 or 3 times, finding her mind the same, I told her she was at liberty to take her own course. I should not trouble myself any more about her and left her to do as she thought best. She left me the 27th of June and came back to me the 23rd of August on her 18th birthday. She appeared to have suffered much, for she was looking very peaked, but she said she had done very wrong and was sorry and if I could forgive her, she would do so no more. I freely

Catherine McCleve

Because persecution against the church was so intense in Ireland, Catherine McCleve was baptized in the Irish Sea after dark August 26, 1850. The second child of John McCleve and Nancy Jane McFerren, she was born September 17, 1836 in Crawfordsburn, Down, Ireland. In March of 1853 when she was 16 years old, she and her sister Sarah were sent to America, their parents promising to come as soon as possible. When they arrived in Salt Lake City six months later, the girls were taken as plural wives, Sarah by John Young. Catherine married Phineas Wolcott Cook, December 18, 1853, in Salt Lake City. Their son Joseph Wolcott was born April 21, 1855.



Catherine McCleve
1836-1869
(Courtesy Don R. Cook)

Sadly, misfortune met their parents as they immigrated to Utah, and on September 23, 1856 their father died on the Bear River before coming into the Salt Lake Valley. Catherine's mother came to live with the Cooks for a time, and many troubles combined to bring Catherine's marriage to an end. Phineas had moved his family to Payson, which was too much for her. She divorced him in 1857 and stayed in Payson with her family after he moved to Goshen.

On November 11, 1861 Catherine married David Dudley Russell. They had settled in Salina when the Black Hawk Indian War broke out, and had to move back to Payson. After living for a time in Echo, she died as they returned to Payson December 19, 1869. Her last request was that her fourteen-year-old son Joseph care for the three other living children, ages 7, 4 and 1, which he did (Margaret Cleo Butler Shelley, "Catherine McCleve").

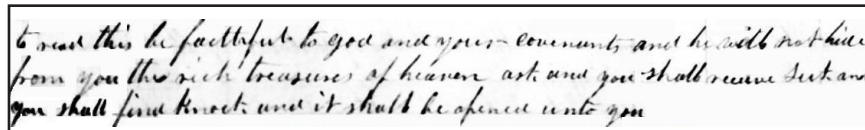
forgave her and do not wish to think of it more, but I write it as one event in my life of some importance.

This I call an eventful year of my life and I may say it was the beginning of all my sorrows. Before I took those two wives, notwithstanding I was converted to the doctrine of plurality, there was something lacking on my part as to testimony. I felt it an important step and thought I would ask the Lord to enlighten my mind, which I did, and was fully satisfied ever after. The answer I received I do not write for it has not been taught yet to the saints through the authorities.

I also had a dream about the resurrection about the same time which I will here relate. I thought I was walking on the bench above the city and I met a man looking very ghastly pale. He said nothing but went on to the west. I soon met others and there came my first wife leading her three little children that had previously died. When I saw them I knew them and exclaimed in great joy, "This is the resurrection and I am not dead!" Yet by this time they came in all directions: cripples and all sorts. I looked around and saw a man standing by, to whom I said, "I thought when they came up in the resurrection, they were all perfect."

"No! No one," says he. "We take them up just as you lay them down, but we shall take them over here and feed them some of the tree of life and that will restore their bodies to a state of perfection." I saw more but I cannot write it for it has not yet been taught.

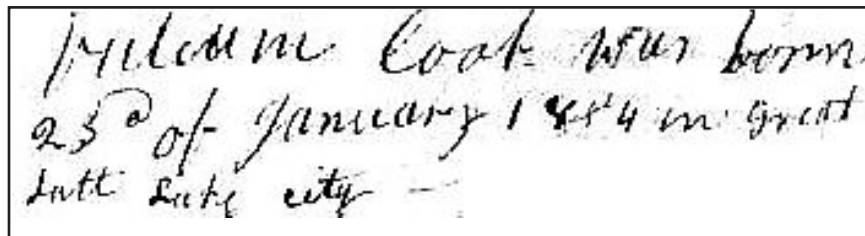
These things have been of great comfort to me. They were given me in answer to prayer and a great deal more, and I here say to all who may chance to read this, *be faithful to God and your covenants and he will not hide from you the rich treasures of heaven. Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you.*



to read this be faithful to god and your covenants and he will not hide from you the rich treasures of heaven ask and you shall receive seek and you shall find knock and it shall be opened unto you

Original Phineas W. Cook journal, p. 74 (Image 127)

The year 1854, the 23rd day of January, I had a son born whom [Ann Eliza] called Vulcum because this name was given his mother in a dream before he was born. He lived until the 28th day of October of the same year and died of Cholera Infantum.



*Phineas W. Cook was born
23rd of January 1854 in Great
Salt Lake city*

Phineas W. Cook Family Record Church History Library MS 6974 Vulcum b.
January 23, 1854.

In the spring of 1854, I was called by [Brigham Young] to superintend the building of his big house [Lion House].

He gave me some directions and told me to go ahead and make

Salt Lake City, Families Sealed

Endowment and Sealing Tuesday, April 5, 1851: Phineas Wolcott Cook, Born August 28, 1819, Goshen, Litchfield, Connecticut to Ann Eliza Howland Cook, Born June 23, 1823, Stillwater, Saratoga, New York. Sealed by Ezra T. Benson at 3:20 p.m. (FHL Special Collections film 183,383, p. 7).

Sealing on 18 December 1853: Phineas Wolcott Cook to Amanda Savage, born York District, Upper Canada 23 August 1836; and Catherine McCleve, born Belfast Ireland 14 January 1837. Sealed by Ezra T. Benson (FHL Special Collections film 183,393, #1409).

Phineas Wolcott Cook sealed to his three wives again March 28, 1856 in the Endowment House. Sealed by Heber C. Kimball with J.M. Grant, W.W. Phelps and F. Kessler as witnesses (FHL Special Collections film Vol. B1, FHL 183,394).

The Lion House

During the final stages of completion of the Beehive House, the Lion House was begun. The new residence was completed in 1856 and then became the primary residence for the Young family, while the Beehive House continued to receive visitors and house guests.

Phineas W. Cook worked on both houses, but was asked to superintend the design and construction of the Lion House. When he speaks of the big house, it is the new residence, later known as the Lion House, which now is used as a restaurant and reception center. The Lion House has 22 gothic windows, 18 of which are peaked at the top, requiring specialized carpentry. Phineas W. Cook supervised the crew laying the foundation and adobes and also supervised the crew finishing all the window and door frames. He then raised and installed the windows and framed the roof.

While the Beehive House was the Young family residence until 1856, the Lion House became the residence used by Brigham Young and his family from 1856 until his death in 1877. On the lower floor were the dining room and kitchens. On the next floor were the living rooms and large parlor; and on the top floor were the bedrooms. It was in this house that President Young died. Later the building was used for school purposes and as a social center for women and girls who needed a safe place to stay. The Lion is a replica of one that occupied a similar position on a prominent home in Vermont where President Young was born and spent his youth.

The house is situated near the corner of South Temple and State Street, just one block east of Temple Square. It is adjacent to Young's first official residence, the Beehive House, to which it is connected by a series of rooms used as offices (churchofjesuschrist.org).

the drawings and carry out the work. I had no joiners guide or instruments or drawing paper, and I hardly knew what course to take. Finally, I went to the architect's office to [see] Truman O. Angell and asked him some counsel. I did not get any but found that he would perhaps like to do the drawing himself. So, I went and asked Brigham to let him do it and told him I would take his plans and carry them out. He said Truman had too much to do and he did not



Lion House (left), Beehive House (right). In the foreground is an early irrigation ditch and ditch gate (Utah State Historical Society).

[want] him to do it unless he wished to, but he said he would see him about it. So, the next thing I heard was that [Angell] was to do it.

I commenced the work with two men to help me. I went into the carpenter's shop according to directions from Brigham and soon found that there was a feeling of jealousy creeping in, for Miles Romney, the foreman of the shop, came in. He had been having some whiskey and he came up to me and said, "Who sent you here to be a boss?" I told him I was not his boss, nor [was it] my duty to interfere with his business. He said I need not say that, for it was a plan laid to work him out of the shop. I assured him it was not the case, but he did not seem inclined to believe it. He said if I would bring on the liquor and treat, he then might think I was telling the truth. This was not the first time I had felt his spirit.

I kept on as I had been directed and made most of the window frames. In time, the masons came on to lay the foundation. I had them to instruct in all the cross walls and openings and timbers to prepare. I tried to get more help but could not. There were from 8 to 10 masons to superintend and I also had the superintendence of the city building [the Tithing Office]. And it all put together made my hours rather more than full. I tried again and again to hire more carpenters, but to no purpose and in the framing of some of the joist for the Tithing Office I made some mistakes, being called off from them to attend to the masons time after time, leaving the carpenters there while [I was] absent. Work would be done wrong which created an influence against me among some of the foremen who chanced to hear of it. Still, I kept on doing the best I could.

[In the spring of 1854] the season of watering came on and this still increased my labors. I had much business to do in that time, many difficulties to settle with the people. I appointed assistant water masters in all the wards in the city and in the five acre lots, doing the business [at] night after the bell and in the morning before [work on Brigham Young's house]. In this way I passed the season.

[Several] incidents happened which afterwards seemed to me to be of great importance. Many things annoyed the feelings of the Mayor, Jedediah M. Grant, for complaints were made to him as well as to me of nuisances on the stream, which at that time passed down by his house. Among the most important was the filth caused

by Squire [Daniel H.] Wells. Women folks [were] doing their dirty washing on the bank of the creek and pouring the water back into the creek [thus polluting the water]. The Mayor ordered me to go to him and tell him of it and request him to put a stop to it, which I had to do some two or three times.

Another thing was Ezra T. Benson had put an old bedstead into the creek, which was just in sight of the Mayor's house. It was [such] a great annoyance he ordered me with great vehemence to go immediately and cause it to be removed at his expense as a nuisance. Accordingly, I went to Brother Benson and whispered in his ear telling him that it was considered a nuisance and asked him to have it taken out, which he did.

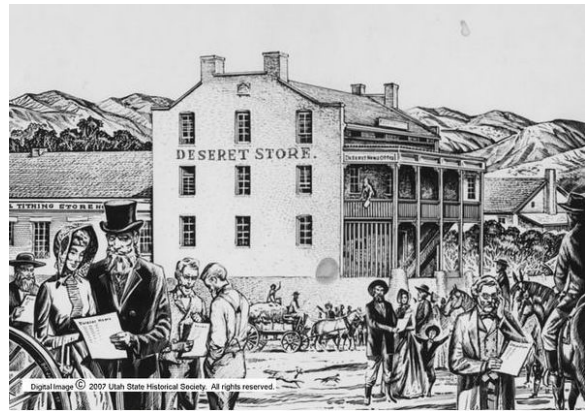
And still farther down the stream lived a man by the name of Hawkins. He kept a tavern and company that the mayor did not altogether fancy, and they made a privy of the stream. He [the mayor] being informed of it, ordered me to go and tell Hawkins that if he did not clean up around [the place], I should come with a posse of men and burn him out and leave him neither house or hovel, which order I promptly obeyed. On reviewing the premises in the afternoon, as that was the time the burning was to take place, I found all things neatly attended to and made clean.

I got up the stone work or basement story with window and door frames in [the Lion House] and finished off the Tithing Office. During the winter [1854-1855] I worked in the Carpenter's Shop most of the time under the directions of Miles Romney.

In the month of February 1855, I commenced again on the [Lion] House, making window frames and door frames, determined I would take the advantage of [my] time so that I should not be so much crowded as I had been the season before. As soon as the masons came on, the adobe work began, and I was tolerably well prepared for them.

About this time, I had a talk with Truman O. Angell. He found some fault with me. He said he had only shoved me in as foreman to give Brother Brigham a chance to measure me. I had it in my mind to tell him that it was me that shoved him in ahead, but did not. I took it all patiently and went on as well as I could. About this time also, Miles Romney discharged one of my hands, who came directly to me and told me of it. I told him that [Romney] was the foreman of the shop and if he did not want to quit, he must go to Brigham and if he [had] a mind to let him at work again, he might, but I could not do it. Accordingly, he started off to see him.

He soon returned and told me Brigham had sent for me to come over. He wanted to see me. When I came to the office he asked me if I had no work for Brother Parker, as that was his name. I answered I had a plenty to do but Miles had discharged him. He asked what business he had discharging my hands. I answered he claimed to be foreman and had the privilege of discharging any man in the shop. He said he did not understand it so I then told him I thought I could tell him what would make all things right. He asked me what it was. I told him if he would put Miles Romney in foreman over me, he



The Tithing Office was next to the Lion and Beehive Houses, and Phineas could work on all of them. It stood where the Joseph Smith Memorial Building now stands (Utah State Historical Society).

Tithing House

“Tithing Houses were built in every settlement and used to manage and redistribute any accumulated surplus for the collective good, playing a major role in the economic life of each community. Settlers relied on it to barter for the necessities they lacked. For example, if someone needed grain, they deposited a chicken. Or if they needed eggs, they deposited some grain. Or if they had neither chicken nor grain, they donated their own labor. Labor was paid for by trading through the Tithing House. The church cultivated this communal work ethic to survive hardships in the Great Basin and made it work through hard times [and shortage of cash]. Part bank, part warehouse, and part employment exchange – it was used by all” (John Christensen <https://www.utahhumanities.org/stories/items/show/324>).

Miles Romney

Born in England in 1808, Miles Romney and his wife Elizabeth were converted to the church and came to Nauvoo in 1841 where he was made a master mechanic in the construction of the Nauvoo Temple. His daily efforts in the Salt Lake City wood shop were recognized, and in 1862 he was called to go to St. George where he was asked to superintend all construction for the St. George Temple and Tabernacle. His design of the circular staircase in the Tabernacle which rises high above the balcony level has become a legend. After several falls during the construction he died May 3, 1877 at St. George, the ancestor of a well-known Romney family.

Babies Born in the Lion House

"My first recollection was at Goshen, Utah. [I was] born in the Lion House in Salt Lake City, September 29, 1855, of goodly parents" (Alonzo Howland Cook Life Story, as told to Edith Cook Eldridge, a Daughter).

[Catherine's son] Joseph Wolcott, born April 21, 1855, and twins Alonzo and Ann Eliza Cook [born September 29 of that year] were born in the Lion House (From an unpublished manuscript by Bessie Cook Kelsey, p. 1).

would probably feel better. He asked me if I would not have feelings if he should do that. I told him I should not. [If Miles was foreman] I could get help anytime I needed, but as it had gone, the work moved slowly. He then said he would come over in a few days and see to it.

Accordingly, in 2 or 3 days he came over and told Miles Romney that he wanted him to take charge of his house. Miles soon came to me and asked me what I had been telling Brigham about him. I said nothing that I know of. He said he thought I had, for he had told him to take care of his building. "Oh yes," says I, "That is what I wished him to do so I could be relieved from so much responsibility. I have the care of the water of the city and that is as much as I can attend to." But I told him, "I am willing to go on and work under your direction and do the best I can."

"Well," says he, "I want you to go ahead with it and boss the job, and if you want any help just call on me and I will furnish you as many hands as you want."

This house was to be called his big house, 45 feet wide and one hundred and 10 feet long, the basement story was now up and the timbers had been put on last fall. This spring [1855] we commenced laying adobes of which the rest of the walls of the house are to be made. I continued on with the work, and Brother Parker was set at other work as he was rather indifferent and a good hand was supplied in his place. I still had the same responsibility as before, only the name and honor, if there was any, was given to another. Thus, all things moved on smoothly and the work moved on as fast as material could be obtained.

[Catherine's son Joseph Wolcott was born April 21, 1855.]

Meanwhile, I had my troubles with the water, as by this time the season of irrigation had arrived. There were many things, but I shall only mention one as considering it the only [incident] of much importance. In 1855, President Brigham Young had a hog pen at the side of the road. I was told [there was] a stream of water running through it, forming a small pond in the middle of the road in a low place. The water as it stood in this pond turned to a greenish color and ran from it into the creek. I told the complainant he must go with his complaint to the mayor and any orders he gave I considered it my duty to attend to. The name of the man was Stringham. He kept a butcher shop and sold meat. In a few days, I was directed by the Mayor to take the city laws and go to the President and read the law pertaining to filth on the streams and to tell him of this water pond and hog pen, directing me to the clerk's office for a copy of the laws. I started for the office and found the laws as directed and proceeded to the house of the President. I found him as [someone] was dressing his hair.

After a few passing remarks I told him my business was to read a short clause in the acts of the city council pertaining to our sluices and water courses, which after I had done, he asked me if he had anything around his premises of that nature. I answered that I had been so informed and after describing it he said if he could drink his own filth, he did not think others should complain. I then left him and went back to the Mayor and things went on in the same way for a few days. About this time, I went into President Young's garden to teach his gardener how to use the water, for I perceived he was not acquainted with the best way, but I found it of but little use for he seemed stereotyped [not teachable].

I again heard [complaints about] the water and hog pen and had the job of going again and found [the President] at this time in his office. And in a low tone I said, "They tell me that the water runs through your hog pen and into the creek." He spoke to Brother Orson Hyde, asking him to go out and see how it went, [saying he] had fixed the water to pass from his own hog pen over the stream in a spout and the people would [still] find fault. By this time we came to the spot and found it as I had stated and we both looked around and saw Brother Hyde was laughing very hearty and said, "Brother Brigham if you will build a fence so that the people cannot see them hogs it will be all right but as long as they can see, they are bound to complain."

[The President] then called to a man by the name of Tune who was working for him and ordered him to turn off that water. Someone had removed the spout, who I supposed to be his gardener. He had formerly carried the water over into his garden. This thing seemed to hurt [Brother Brigham's] feelings for he ever after treated me with coolness and sometimes referred to it as reaching beyond the limits of [my] duty. I did as I was ordered by the Mayor, but I did not tell him or anyone that [the Mayor] had told me to do it. I have sometimes thought that I ought to have [said Mayor Grant had sent me there].

[By] 1855 I had previously appointed assistant water masters in all the wards and such men as the bishops would suggest, but some of them were very indifferent as to whether they did anything or not. This made it hard on me as well as many other things, [such as] the scarcity of water and the carelessness with which many used it. One man by the name of Williams took the water contrary to law and he was complained of and according to my oath I was compelled to bring him before Alderman Ralah for a breach of the law. He was fined and [the] cost was eleven dollars. It made him very angry!

Many times this happened to sundry persons, which had a tendency to get up a prejudice against me. Among the many things that happened was one I cannot forbear to mention. Daniel H. Wells had two young men that were in the habit of turning the water onto his lot whenever they pleased, and as often left it to run all night. It would flood the church barn yard and fill up the lower end of the pavement back of the general tithing store, forming a stagnant pool that would stand for a week after. This annoyed the feelings of the Mayor very much and he often told me that I must put a stop to it.

At length the Mayor came out seemingly in a rage and charged me to put a stop to it at all hazards. I told him I did not like to interfere with the water on that block for if I did, I should have to give each one their portion and as the President and Brother Kimball both owned lots on that block it would be likely to interfere with them. He said it made no odds. They made all the laws and they no doubt were willing to sustain them and that was no excuse for me.

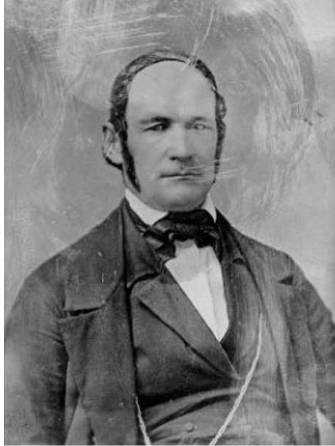
Accordingly, I made a division of the time for each one on the block to use the water. I had been previously ordered to furnish the public shop all the water from 7 o'clock a.m. until 6 p.m. which compelled others living in another direction to use it in the night. I gave the whole creek if needed to President Young from 6 o'clock to ten each night Tuesdays & Fridays, and Brother Kimball the same Wednesdays and Saturdays. Brother Wells had it from 6 o'clock to



**Jedediah M. Grant,
First Presidency
Salt Lake City Mayor
Attributed to Charles Savage**

Jedediah M Grant

At the age of eighteen, Jedediah Morgan Grant joined the Prophet Joseph Smith in the Camp of Israel march to Missouri, and returned to Kirtland to work on the temple. By the age of 21 he had served three missions, and by the age of 28 had served two more missions and presided over the branch at Philadelphia. After coming to Utah he was elected speaker of the house in the Utah Territorial Legislature and was Mayor of Salt Lake City from 1854-1856. He was called as an Apostle in 1854 at which time he served as Second Counselor to President Brigham Young until his death. A fiery speaker, President Grant was a major influence in the church to begin a period of reformation which led to the rebaptism of many saints. He lived where ZCMI now stands on Main Street at South Temple Street. Phineas W. Cook learned first-hand Jedediah M. Grant was not a person to be ignored. His death occurred on December 1, 1856, nine days after his son Heber J. Grant, the future prophet of the church, was born (The Joseph Smith Papers, <https://www.josephsmithpapers.org/person/jedediah-morgan-grant>).



**Heber C. Kimball, Apostle,
First Presidency,
Lieutenant Governor
(BYU Special Collections)**

Heber C Kimball

As Water Master of the city, Phineas W. Cook was destined to mingle with church leaders. Heber Chase Kimball was baptized into the Church of Jesus Christ at Mendon, New York April 15, 1832, moving to Kirtland the next year. In 1834 he marched with the Camp of Israel to Missouri, and was ordained an Apostle February 14, 1835. He served many missions for the church and presided over the first Latter-day Saint missionaries to Great Britain in 1837 and 1838. He helped Brigham Young evacuate the saints safely from Missouri in 1838-39, and was in Brigham Young's company to Salt Lake Valley in 1847. That year he was sustained as First Counselor to Brigham Young and became Lieutenant Governor in the provisional state of Deseret. He served in the Utah Territorial Legislature while serving in the First Presidency. Kimball died at Salt Lake City June 22, 1868 (The Joseph Smith Papers, <https://www.josephsmithpapers.org/person/heber-chase-kimball>).

ten on Mondays and the Whitneys on Thursdays.

When I called at Brother Kimball's to give notice of his time to use the water, he asked me how I got along with the people and the water. I said I got along as well as I could, but I did not know many times hardly how to do, for the water was very scarce and some of the people would go and take it when it did not belong to them, which made more or less confusion. And sometimes I was compelled to bring them before the alderman's court and have them fined, a thing I did not like to do, for I did not like to injure the feelings of anyone. And then I referred to the case of Brother Williams and stated the amount of fine and cost. He then remarked, "You are sorry, are you?"

I said, "Yes. I did not like to wound the feelings of anyone and would be glad if the like would never happen again."

"Well," he said, "I am only sorry that it did not cost him twice as much. And now," said he, "it was Brother Brigham and I that made you Water Master of this city, and I want to know if you are willing to do your duty." I told him I was willing to do the best I could. He said, "That is not the question. I want to know if you will do your duty."

I said, "I will do the best I can, the Lord assisting me."

"That is not what I want to know. Will you do your duty?"

I then answered, "Yes."

"Well," says he, "If you don't, I will cuff your ears for you." I then explained to him his time of using the water and the reasons why it was so, and it happened to be his turn that same evening. And early next morning as I was going my usual rounds, I found he had left the water running through his lot all night and it had flooded the Church barn yard and filled the sink in the pavement. I went to his gardener and asked him why it was so. He said he did not know. Brother Kimball had turned it on with his own hands and did not tell him to turn it off. I also went to another of his men and he told me the same story.

At the ringing of the bell, I was at my post at Brother Young's house, and soon the Mayor appeared and told me he thought I was going to keep the water out of that pavement. I then explained how it had happened and wanted to know what I should do. He said, "As to Brother Brigham and Brother Kimball, I have nothing to say. But we have made you the chief executor of the water in this city and it is your duty to levy fines, issue processes, and put them into the hands of the marshal and order him to collect them."

This placed me in a very peculiar position. Brother Kimball has commanded me to do my duty. Brother Grant, the Mayor has told me what it is. And will it be lawful for me to say, thought I, "I am but a servant?"

Must I this time do as I am told? Has Brother Kimball done it to try me? My own judgment teaches me I am not a judge. The Mayor says I am. Shall I presume to deny it and refuse to do my duty as I have been commanded?

If so, I shall soon meet Brother Kimball. What will he say, thought I? Why, he will say: "You are afraid of big men and now I will cuff your ears."

Finally, after much reflection, I determined what to do. I immediately went down to the clerk's office, related the circumstances

and asked him to write me a process, which he did. I then took it and went and gave it to the marshal and told him he was to collect it. The amount was \$5.00 fine, \$6.00 cost, amounting to \$11.00 dollars, the same a similar act cost Brother Williams. The marshal soon met him in the office, as I was informed, and read it to him. Brother Brigham Young was present. He said, "Brother Kimball, you must pay that fine in flour and take it to him and make his family eat it." This is as it was told to me.

Soon after, I went to the Mayor's office and found him and the marshal discussing the matter. The marshal [was] contending with him, striving to convince him that none but his honor or an alderman had a right to levy fines under the charter. The Mayor however contended to the contrary. How they settled it, I never knew, but I left them still talking. A day or two after, I met Brother Kimball. He said he would pay that fine in flour and should bring it to my house and my family must eat it.

I said, "I do not want it. It does not belong to me. It goes to the city treasury. I did not fine you because I wanted the pay, but I did it because I was afraid I should get my ears cuffed if I did not."

He said when he told a man to do anything, he expected him to do it. I said I thought it was to try me, but I [did] not want the pay. He said I must have it. We then parted.

In about a week after he was passing where I was at work, he halted a little and said, "You think you are a bigger man than I, but you will find yourself mistaken," and passed on. I answered nothing, for I did not know what to think. I at first thought he was only joking me, but I soon began to think he meant what he said, and I felt very sorry that he should have any feelings against me for I thought I had done the best I could under the circumstances. Still I hoped it would pass off all right, but I have not met him with the same feeling since. He has always treated me with the greatest coolness.

On Sunday, after I gave Brother Kimball his notice of the time he was to use the water, I gave one to President Young. He asked me what that was for. I told him I was ordered to do my duty. "Well," he said, "then do it," and turned away.

Monday after, he sent for me and asked me why he could not have more water. I told him I intended that he should have all he wanted. He answered, "You have ruined my potatoes for want of water," at the same time holding up a vine in his hand, "and my fruit trees will also be spoiled. My garden is worth a great deal more than many others and I must have the water."

I said, "You, of course, are at liberty to use all the water you want, but I was obliged to divide the time so that I could keep things straight."

He then said, "I shall take the water when I please and you can fine me if you like."

I said I had no desire to take anything from him but was striving to do right. He then left the room, but I knew what the matter was with his potatoes. His ground had been trenched about 2 feet deep and all the small stones taken out. The ground was very light and consequently very dry, and as I before stated, his gardener was not willing to use a large stream and his crop had not been thoroughly watered during the season. But I did not tell him it was the fault of the gardener, for he was an old man and needed his employ. So, I chose rather to bear it than to expose him.

Water Sources

Early Sources of Water in the Salt Lake Valley came from three streams: City Creek, Red Butte Creek and Emigration Creek

City Creek

City Creek "was the reason the Mormon Pioneers of 1847 settled where they did. They built their cabins next to the clear running water and used it to run their households and irrigate their crops.

"They built a city around it and, moved by the same creative juices that named Big Mountain and Little Mountain, they called it ... City Creek.

"City Creek remained above ground and visible in downtown Salt Lake City for well over half a century, until 1909, when a culvert was dug under North Temple Street and the stream went underground toward the Jordan River (<https://www.deseret.com/2012/3/30/20403565>).

Red Butte Creek

"Red Butte Creek was an early water supply for the pioneers. On July 9, 1853, the City Council passed an ordinance creating the office of Water Master. The duties consisted of overseeing the construction and repair of gates, locks and sluices as necessary to admit into the City the water from City Creek, Red Butte and Emigration canyons (Kanyon Creek) and to divide the water throughout the City to best serve the public interest for irrigation, domestic and other purposes. (<http://www.slcgov.com/utilities/NewsEvents/news1999/news080699.htm>).

Emigration Creek

Flowing through Emigration Canyon, the creek was used by the Donner Party and the early pioneers. Today just west of 1100 East at Westminster College "the stream flows underground, daylight briefly in Liberty Park Pond, and then continues down to the Jordan River via the 1300 South storm drain" (Stream Care Guide, A Handbook for Residents of Salt Lake County).

The Establishment of Irrigation

"The struggle the early Mormon Pioneers endured simply to survive in this arid portion of the United States certainly has played a key role in the way Utahns view and cherish water, compared to other parts of the country where there is an abundance of water.

"On July 23, 1847 the advance party of pioneers arrived in the Salt Lake valley. Preparing the soil for planting crops and diverting City Creek were their first order of business. The advance party of pioneers built a dam across City Creek at 2:00 P.M. in order to convey water from the stream to the land being plowed. Thus began the practice of irrigation.

"Individuals and groups spread out over the state to settle near or on waterways. For example, water was diverted from the local Salt Lake canyon streams beginning in 1848; in the spring of 1848 about 30 families settled on the Provo River; recorded diversions on the Weber River began as early as 1851. The first diversion of the Logan River was in 1860. In 1854 missionaries under the leadership of Jacob Hamblin were sent to southern Utah and in the fall of that year placed a dam across the Santa Clara Creek.

"The Pioneers were totally dependent on the crops they could grow in this new land. It was a matter of survival!

"All of the settlers came from areas that had plentiful water and rainfall, and it was necessary to learn a new way of farming in this arid region of the country. .

"Their efforts established water laws and agricultural practices that others would copy. The [Utah] experience would be later emulated by the federal government's reclamation program."

(<http://www.slcdocs.com/utilities/NewsEvents/news2000/news02152000.html>).

By this time, the walls of the [Lion House] were nearly up, and I was framing the roof, but much time was lost by having to work to a great disadvantage for want of timber, as the water at the sawmill was very low, it being used on the land for irrigation purposes. But still I managed as well as I could. There were nine bents in the roof [for the windows]. I and two more men had framed six of them and hoisted the most of them up with a tackle rope and blocks. Brother William Cahoon was the foreman to raise them to their places while I was framing. Our timber had become exhausted and only the six were up. Brother Cahoon had got out of wood at home and he said he should be gone two or three days to the canyon after some, but he thought he should be back in time to raise the rest, as there did not seem to be any prospect of timber being furnished. But after he was gone home, and all hands but myself had left, the timber came for the other three bents.

In the morning, I called on our foreman for 4 hands to help me frame. And in two days we had them all framed and put together and in their places ready to raise. The third morning, Brother Cahoon came, and I had got his same hands that had raised with him before, with the exception of three, and including those who had helped me frame. I had the same number making in all seven. He had employed six days in raising the six bents with this number. I asked him to take hold and help us, which he refused to do saying he was boss, and it was his right to take charge. I said the whole work was under my care and I had nothing to do but to attend to it and if he was willing to help it was all right, but if not he could go to the shop.

So, he left, but soon came back and said he would go to work.

I found he had been to Miles Romney who had told him to come back and whatever I told him to do, he must do it, as I was foreman of the work. At the ringing of the bell at noon, we had raised the last timber and pinned it to its place, thus accomplishing in one day, with the same help, half as much as he had done in six days, [and that was with] half the day previous being employed in putting the timbers together. [But this time it was] with only five of us, making a difference in the expense of \$35.00. This made quite a talk among hands and only had a tendency to make things worse for [me.] I continued on with the work with only two to three men to assist me, as this was all that could be employed for want of timber, and it took us some days to get up the framework around the gothic windows.

While roof boarding, President Young came out one day and said my hands did not earn their salt. I said I thought we were doing first rate but if we were not we must try to do better. But when



Much of the work on the Lion House was done by Phineas W. Cook who superintended the foundation and structure. His crew built all the door and window frames, raised and installed windows, and framed the roof. (C.R. Savage-lib.byu)

we got on the last roof boards, I made a calculation and found we had spent twenty-six days' work putting on the roof boards and there were twenty-two gothic windows which actually proved that we had done more than two days' work in one, as it was commonly called; a day's work to put on two hundred feet in a day, and [we had put in] over 9000 feet.

I had agreed with President Young for my fuel to be furnished me, but it happened that I got entirely out and went to Brother E[dwin] D. Woolley who was his agent and asked him for some [of the scraps]. He said I must

carry it on my shoulders as the teams were all busy, and they had no time, so I picked up the binding pales and such things as I could find around the building. One day President Young saw me carrying some and he sent Hiram Clawson, one of his clerks, to inquire why I took such liberties. I said it was agreed that I should have my [fire] wood drawn for me, but it had turned out that I had to pack it home, but I expected to pay for it. He asked me how much I was willing to allow for what I had carried away. After calculating the time according as I had paid him for wood he had furnished me, it amounted to 10 dollars. [By the wagonload] he had [only] charged me from six to eight dollars a load at 1/2 to 3/4 of a cord to the load.

It was a hard, cruel way to have to live after working all day hard to [bring] back home everything my family needed. It cost me about six dollars a week for wood and about five for flour, which was the principle portion of my living. Occasionally I could get some beef, but it was very high, from eight to twelve cents a pound, and I soon found that I was falling in the rear and getting in debt, as I did not think I could count on earning over three dollars a day. And after considerable reflection I concluded to ask President Young to let me have a yoke of oxen to haul my wood which would make considerable difference in my expenses.

Accordingly, the 20th day of August 1855 after I had finished many days' work, I called at his office and found him standing in the door. I asked him if he had time to talk a little. He said yes.

I then said, "I wish to ask you if you are willing to let me have a yoke of oxen to get my wood and I have thought I would try to procure five acres of land to raise my bread [for] another year, for as it now is, my wages are not sufficient to sustain my family and I am not willing to get very much in debt if it is possible to avoid it. And as the Lord has given me a family and a prospect for more, I feel it a duty to take care of them the best I can."

He answered, at the same time sitting down on the door step, "Come and sit down and I will tell you what you had better do." I sat down on a stone beside him. He continued, "I have been wondering why you are not out jobbing among the brethren."

I said, "You told me to work here and I have considered your counsel as law to me. I do not know that I ever allowed myself to disobey one word of it."



Lion House Gable Room

Once divided into bedrooms, the third floor is now open for receptions. Phineas W. Cook built the windows (templesquare.com/lion-house).

Phineas W. Cook's Responsibilities for the Lion House

These are the responsibilities given to Phineas W. Cook for work on the Lion House.

- All the window frames in the upper floors
- The window and door frames in the basement, where there is now a restaurant
- The supports and walls and stone work for the basement
- The laying of adobe bricks for the walls of the house
- Installation of all the windows
- The building of the roof

He also supervised the building of the Tithing House, which was located where the Joseph Smith Building now stands at Temple Square.

Salt Lake 18th Ward

The 18th Ward ran from South Temple north to 7th Ave., East Temple east to D Street, surrounding City Creek. In the ward were the Young and Kimball families, the Grants, Wells, Whitneys and Clawsons. Meetings were held in boweries, then in Brigham Young's schoolhouse on East South Temple Street.

Several children were born or blessed in the 18th Ward: Vulcum 23 Jan 1854, Joseph Wolcott April 21, 1855, and twins Ann Eliza and Alonzo H. Sept. 29, 1855. In Garden City Ward Record of Members 1889-1894, Manuscript, Original record book (Church History Library, LR 3095 7, p. 3) appears the following:

"Alonzo Cook, son of PW and AE Howland Cook. Born Sept 20, 1855 in SLC. Blessed at the 18th Ward School house by Bishop Lorenzo D. Young." From these records, we know the Cook family was definitely in the 18th Ward from at least January 1854 through spring of 1856, probably living first in Zina Huntington Young's house, and later in a house rented from Hyrum Clawson, as Phineas recorded in his journal. The 1856 State Census shows him, his three wives and their children in the 18th Ward.

There is no written record of his having been in the ward. He is not on the priesthood list or ward membership lists. There are almost no baptisms or blessings recorded that early – except in his personal record. The few early records included lists of Brigham Young's and Heber C. Kimball's families, written much later. Consequently, having moved from the valley, the Cook family was forgotten (Salt Lake City Eighteenth Ward Record of Members, Early to 1875, FHL 26,740, items 1-4, JSP October, 2011).

"I have no fault to find on that score," he said. "But I now counsel you to go out and take jobs among the brethren. You are a builder and you had better get you a good partner, someone that has some capital and go to furnishing and building and I think you will do well. There is Brother Townsend or Brother Jolley. He has about a thousand dollars. Either of them will do."

I said, "I do not know where to get the first day's work. The times are hard, but if it is your counsel and I can go with your influence and blessing, I am willing to go."

He said, "That you can have. Thomas Williams is going to build a store here next season and you can have the job. It will cost 20,000 dollars and I want to build a carriage house, and by and by when I can get to it, I want to build a house on the island, and you can do it. You have worked here a good long time and I do not want you to stay another day but go and do the best you can for yourself."

We then parted. He went into his office and I went home with a heavy heart, not knowing what or how to do. It seemed as though I could never think of leaving him, but his word had gone forth to me and I felt my salvation depended upon it and I must do it. I have the consolation of always doing my duty by him and I felt to console myself that he would stand by me, let what would come. When I got home to my family, I told them what had been done, and all joined with me in a general feeling of surprise. But he had dismissed me with good feelings and [we] felt that all was right.

I then asked Ann Eliza, my wife, if she would take the trouble to keep a daily journal as I was beginning a new life and wished to keep a record of passing events.

Original Phineas W. Cook journal, p. 80 (Image 133)

Phineas W. Cook Changes How He Writes His Journal

Up to this point Phineas wrote these journal pages from memory, written as he had time in a notebook which also included his financial accounts in Michigan. The pages following August of 1855 are a daily or weekly account of events as they took place, and are generally dated. His system of dating continued into the Goshen period, and gives us a good look at life exactly as it happened during this time.

I immediately set about to get into business by going to see the men he referred me to for partners. Townsend said he would be willing to go in with me, but the times were very dull, and he did not know where the first job could be got. But if the way should open another year, he would go in company with me. I sought for work everywhere I went but did not find any. But after three or four

days, I went to John Young, a brother of Brigham and told him my situation. He said he had a job he would give me. He wanted a stoop or portico on the front of his house and asked me what I would do it for. I told him I would do it for fifty dollars, which he said he would give. I was very glad to get to work again so as to earn something for my family.

Soon after I took another job of Bishop Hunter, but before I had commenced it or before he was ready, Jedediah M. Grant came to me and wanted me to go and work for him a few days as he was going to build a farm house ten miles north of the city. I told him I could not work by the day, as I had been counseled to work by the job, and if he could give me a job I would go and do it. He said he had not much of a job to do but if I would go and put on his stupers and set his window and door frames he would pay me what was right. So, I agreed to go.

While on the way, he told me something of his work, and in a few days after, he asked me what I would do it for. I told him I did not know, but from what he had told me I thought it would be worth about one hundred and seventy five dollars. He said he thought I was walking into him rather steep, but he did not know as he was a judge, but he would tell me what he was willing to do. I might keep an account of my labors and when I got done, I might take an account of it to Miles Romney and he would leave it to him and whatever he said was right he would give me, to which I readily agreed.

So, I hired help and went on with it with all my might. But before I got through, he had added considerably more work, nearly double. And according to agreement I took my bill to Romney and went for Jedediah to come and have an understanding about what I was to have. When he came, he said he did not want Miles to have anything to say but Brother Cook must make out his own bill and he would settle it. I said it was agreed that he [Romney] should set the prices and I was on hand to fill my agreement but on hearing this he refused to have anything to do with it.

And then I had to do it and after I had made it out, I submitted it to the inspection of suitable judges, and they said that it was cheaper than they could work. So, I took it to Jedediah, and he looked it over and when he came to the footing, he found it amounted to three hundred dollars at which he appeared angry and found a great deal of fault with it.

I told him I had rather have nothing than for him to have hard feelings about it. And if he was not satisfied with it, he might either say himself what was right, or I was willing to leave it to any man or set of men that were judges which he was a mind to choose. He would not [agree to that,] but said he would pay it. I said he could please himself. I should leave the matter in his hands. So, he gave me an order for what was due to receive credit on the Tithing Office books as that was the way I was to have my pay.

While I was working on J. M. Grant's house, Ann Eliza had a pair of twins which she named Alonzo and Ann Eliza. They were born the 29th of September 1855.

By this time winter set in and I had not done Bishop Hunter's job which had been waiting for me some time. I got that done in due time and he seemed pleased with me, but he was not willing to pay me by the job but paid me by the day in such things as I needed for

Utah History in 1855

Brigham Young had exerted a powerful influence over the territory since entering the valley eight years earlier. In spite of increasing debate over polygamy and his leadership of the area, he continued as the looming figure in both church and government. However, he probably sensed the era was coming to an end. For the first time, in January of 1852 the announcement was made to the world that the church was openly practicing polygamy as part of its doctrine, and the political reaction was immediate. Both Republicans and Democrats in government circles turned their attention to what the New York Herald called "Mormondom." Increasingly prejudiced territorial officials were appointed until there was open hostility between the citizens of Utah and the Territorial Chief Justice.

By the summer of 1855 droughts and grasshoppers had created threat of food shortages, and the same thing the next year ensured a famine. Brigham Young's efforts to produce sugar and iron locally failed, and the government refused to send the money appropriated for the Territory to pay government officials and provide protection from the Indians. Even those with land and means were beginning to struggle to provide for their families. The Cooks, with no land, were on a hungry road.

The fourth effort to appeal for statehood in 1854 was ignored, and rumors were heard that Brigham Young would be replaced by a federal appointee for governor. It seemed the church and its members had few friends (Edward W. Tullidge, The History of Salt Lake City and its Founders, pp. 140-44; Leonard J. Arrington, Brigham Young: American Moses, pp. 199, 235-238, 300).

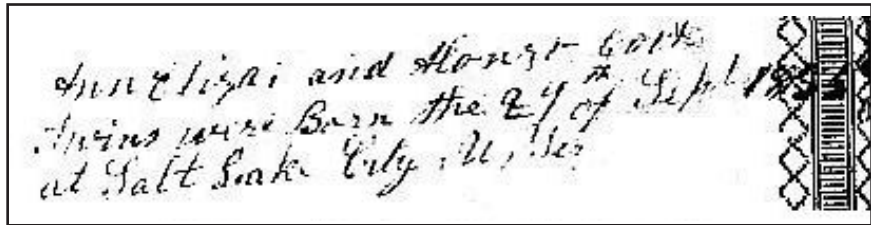
Furniture Made by Phineas

“Grandfather Cook served the Church under President Young’s direction some 9 yrs. He made furniture for the leaders, built homes for them, and some items of his handiwork are now in the museum in the Temple Block in Salt Lake City, a table made from a trunk of a tree, sawed through, making the table top, and oiled and varnished to make it smooth” (Alonzo Laker Cook, “The Story of Pioneer Life and Experiences of Phineas Wolcott Cook, and Family,” p. 3).

“Here [Phineas] worked on the Bee Hive and Lion houses and made some of the first furniture manufactured from Utah pine. He made a bureau for Pres. Brigham Young which is now in the museum in Salt Lake City” (Latter-day Saint Biographical Encyclopedia, p. 53).



Salt Lake City in 1853 sketched by Frederick Piercy: Left of East Temple (now State Street) is the Kimball home; Right is Brigham Young’s claim and the Temple square site (LDS Church Archives).



Phineas W. Cook Family Record
Church History Library MS 6974
Twins: Ann Eliza, Alonzo Howland Sept 29, 1855.



A table made by Phineas W. Cook for Brigham Young, one of the first pieces of furniture made of pine in Salt Lake City, now in museum storage (Courtesy Jeff Lindsay).

my family. He said I was an honest man and as such he could recommend me.

About this time Augusta & Phineas were taken very sick with the flux, but they were healed after a month or so. I was appointed assessor and collector for the 18th ward to build a school house. I was directed to take the assessment from the city collector’s books by the trustees, for which I paid him one dollar. But I did not collect it, for the time soon came that I left the city and then I resigned also the Office of City Water Master and Captain of the fire company in the 18th ward. It began to be very hard times with me, as I had nothing due me from

the public works and I could not get anything to do.

My family was considerable out of health. [We] had a very poor living as flour was very hard to get, and every way seemed to be hedged up.

I could not get anything to do my family were considerable out of health had a very poor living as flour was very hard to get and every way seemed to be hedged up

Phineas W. Cook Journal p.82 (Image 135)

January to June 1856

Salt Lake City

About the 25th of February [1856], Amanda and six of the children, Augusta, Phineas and Phebe, Wolcott, Alonzo, Ann Eliza Jr. had the measles. Harriet never took them. This was indeed a hard time, but it might be said with propriety that it was only a beginning of trouble.

About this time, I needed some brandy for my sick family, and I tried to get credit but could not, even for a pint. At last, I met Jesse C. Little in the street. I asked him if he knew where I could obtain some good liquor, telling him my circumstances. He replied that there was plenty at Godby's drug store. I said I knew there was, but I had no credit and no money. But without asking he stepped into the store, called for a pen and ink and wrote me an order in his own name. For this I felt very thankful that I had yet one friend. I continued to try to get labor, but I could not get any.

[That winter there was] great scarcity, caused by a great many millions of grasshoppers that had eaten the crops before they came to maturity, which caused great distress among many of the poor.

Sunday 4th of February [1856]: This morning we had potatoes and fish. Uncle John Young gave me four small fishes and a little butter and it seemed a feast indeed. Just after eating, Margaret Pierce Young, one of Brigham's wives, as an angel of mercy, came and brought us four quarts of meal and 4 quarts of shorts and a good, nice loaf of bread and seven and a half pounds of beef. Our hearts were full of gratitude, and in view of our situation she was truly an angel of mercy.

Some three years since, I had been to Brother Brigham and told him of the situation of the people in Sanpete [County] where I had lived, how they had fed and clothed the Indians to a great expense. And as he was at [this] time Governor of the territory and Superintendent of Indian affairs, I asked him if it were not possible for something to be done by the general government for them. He said if I would tell the brethren to come and make out their bills, he would send them to Washington and use his influence to have them paid.

I asked him how they should be made out. He said that did not make much difference, [just] so they made them for enough [money]. [I could get] a form from the clerk at the office. So, I went to the office and made out my bill which amounted to two hundred and sixty-two dollars. I immediately sent word to as many as I could to come as soon as possible which many did until a large amount was made out.

At the next session of Congress it was published in the papers that about forty thousand dollars had been appropriated for the relief

Famine of 1855-56

"Among the calamitous events was 'the famine' of 1855-56. This was occasioned by a prolonged drought and a plague of grasshoppers during the summer of 1855, from which dual cause the crop that year was well-nigh a total failure...The sacrifices and increased burdens by reason of the heavy immigration of 1856, and the work of rescuing the handcart emigration of that year will appear all the more heroic and praiseworthy on the part of the Latter-day Saint community in Utah if it is remembered that these resources were reduced by a previous year of famine" (B. H. Roberts, Comprehensive History of the Church, 4: 110-111).

The Plague of Grasshoppers

The summer of 1855 “the crickets were joined by grasshopper hordes,” a year in which gulls again were seen engorging themselves (Deseret News, 23 May 1855).

Even before winter food supplies had run low. Brigham Young described the problem the previous summer: “All the farms south of this city are nearly a desert. A large quantity of wheat has been burnt up for want of water. This is rather a dark picture, but I regret to say it is not over-drawn. Myriads of grasshoppers, like snowflakes in a storm, occasionally fill the air over the city, as far as the eye can reach, and they are liable to alight wherever they can distinguish good feed” (History of Brigham Young, Ms, 1855, p. 71, reprinted B. H. Roberts, A Comprehensive History 4:108).

The combined drought and insect invasion left the settlers with little food for the coming year. “Subsequent entomological research regarding the characteristics of the Mormon cricket justifies the fear felt by these pioneers. The black insects, technically identified as katydids, measure 1.25 inches in length and are wingless. They generally inhabit the mountain country but occasionally become plentiful enough to descend into the valleys in outbreaks which last from two to six years. Traveling in bands the size of a city block to a square mile or more, these sluggish insects move from one-eighth to almost two miles per day. Relishing garden crops, small fruits, and grains, they also are cannibalistic and have been seen consuming leather harnesses and large rattlesnakes, evergreen trees, and sagebrush” (Frank T. Cowan, Life Habits, History and Control of the Mormon Cricket, U.S. Department of Agriculture Technical Bulletin No. 161 Washington, D.C., 1929, 26-27).

of the [settlers who lost money because of trouble with] Indians in Utah Territory. I made some inquiries from time to time but could not learn that those claims had been paid.

I heard that Thomas Williams had been delegated with authority by Governor Young to go to Washington and draw the money, and he had done it. He had paid over into Governor Young’s hands two-thirds of the amount in cash, and those claims in Sanpete were included. The one that first told me was a man by the name of Jackson Allred. He had a lame or stiff knee, and he said he went to Daniel H. Wells for his [money]. He tried to put him off, but Allred had stuck to him until he had finally got it.

I did not feel really satisfied with his story until I went to William Clayton who was chief clerk for Thomas Williams, and he confirmed it. I then went to Brigham and asked him if anything had been paid on those accounts. He said he did not know as there had. He thought not. I said I had heard that there had. He said that it was not so.

He asked me how I got along. I said that the times were very dull and I could not get but very little to do. I had made out to get my wood which had cost me 17 dollars for the winter and last winter when I had my wood of him it cost me 75 dollars for the same length of time.

He said he thought that Sister Fanny’s wood had gone off faster than common. This saying grieved me much. I made no reply but left the office. I went straight to her and asked her if anyone had stolen any wood from her. She said not unless they stole it out from under her bed for she always put it there as soon as it was brought to her. I went again to see him and told him that Aunt Fanny said she had not lost any wood for she always kept it under her bed. He asked what of it. I said you intimated that I had stolen from her and I wished him to know that I had not done it. He said he only intended it for a joke. I told him that I once heard Brother Kimball say that he and Brother Brigham always joked in earnest. But he said he had no idea that I would steal even a pin’s worth.

I, in the meantime, continued to hear from time to time that the claims had been paid and by this time we were reduced to almost extreme want as we had nothing but a few potatoes in the house to eat. Amanda’s aunt came to see us and she [Amanda] went to the neighbors to borrow some bread for her.

I finally concluded to go again to the office and see if it was not possible for me to get [an advance] on the Indian Account. There was no one in but Daniel Macintosh, one of the clerks, and I made known my business to him. He went into the other room, but soon returned and said he was authorized to give me credit on my tithing, but I could get no money or provisions. I told him [I needed more than just credit on my tithing]. I had a young heifer in the hands of Joseph Murdock, and he charged me six dollars for taking care of her. An order on Snow’s store would pay it, otherwise he would keep her, [and my family needed the milk].

By this time Squire Wells came in and I explained the matter to him and he consented that I should have the order [for Joseph Murdock] but nothing more. He said, “The boy [meaning me] ought to consider it a God-send even to get credit on tithing.”

I told him “[This must be] the fruits of toil and hardship,” which caused him to give me an angry look. I was then asked how much my bill [for the Indian Account] was. I told them it was about two

hundred and sixty dollars, which was ordered to be credited to me on my account, as I [still] owed him [money]. The amount [credited] was one hundred and seventy dollars and thirty-three cents, it being two-thirds of the whole amount. When I settled with him, I found a charge against me of the same amount that neither I nor the clerk, Hiram Clawson, could account for, but he insisted that it must be right, or it would not be there. So, I paid it.

About the 22nd of February [1856], I became much impressed to go and [again] talk with Brother Brigham concerning losses to the people caused by the Indian disturbances in 1853, recommending something to be done as recompense by the United States government, and I wrote a letter on the subject and read it to him. As soon as I had read him the letter, he said he had invited many of the brethren to come to his office and make out their claims, but they had not done it. This was all that was said, but arising from his seat, he took the letter out of my hand and putting it in his pocket, went out of the room saying that it was quite an epistle. I had previously read this same letter in the presence of William Clayton, and Captain [William Henry] Hooper. Clayton said it was just what was wanted and advised me to read it to him, but Hooper said he would not do it for he thought it would have a bad effect.

He [Hooper] was at that time in partnership with T. S. Williams in the mercantile business and just about that time or soon after, Williams went through the settlements south [where] the heaviest claims were among the people and engaged as many as he could. In this letter I recommended the appointment of an agent to go through the territory and collect those claims together and forward them to Washington and sue the government, and if possible, to obtain something for the benefit of those who had labored and toiled in poverty to settle this desert and distant territory.

It has always been a custom for enterprising people who were willing to launch forth, pioneer and settle new country, and that too on the borders of civilization, to receive [from the U.S. Government] as a present, from one hundred and sixty [acres] to less or more for each person so settling.

My thoughts were as the government had passed a resolution that no land should be granted to the Mormons on account of their peculiar institutions, meaning polygamy, and as this was their plan for no other reason but a hatred of our religion, I thought it was but right for us to get something as [we] had claimed the honor of opening the mountain country.

But not receiving any definite answer on which course to pursue, I thought if I could get some assistance, I would make out something in the shape of a claim and try it at a venture. So, I went to Curtis & Bolton who were accustomed somewhat to business of the kind. But this was a new-born plan of mine, he said, and he did not exactly understand how to proceed. But like all other new plans, I told him we should learn upon trial after we had made a bill of 1400 or 1500 dollars. I carried it to the Indian agent, and he signed it and recommended to Congress that it be paid. So, I sent it to my brother-in-law [Salmon Hall], who was then acting as clerk for someone belonging to the congress from Michigan.

Salmon had it presented to the department, but it was rejected and I received letters from the department informing me that my form

Acquiring Title to Land in Utah

Legislation in 1841 and 1850 allowed settlers to claim land in the west (<http://www.minnesotalegalhistoryproject.org/assets/Microsoft%20Word%20-%20Preemption%20Act%20of%201841.pdf>).

Later, in 1862, the Homestead Acts were passed allowing settlers to acquire ownership of government land.

However, "In order to punish the Mormons, the [Federal] administration had failed to set up land offices in [Utah]. This left effective land control in the hands of the church [thus depriving the Saints of early land grants] (Leonard J. Arrington, Brigham Young, American Moses, p. 301).

"Because of conflict between Utah Territory and the federal government, the first land office was not opened in Utah until 1869. For the first 22 years after settlement the national land system did not extend to Utah Territory, but the Utah Territorial Assembly governed land ownership in Utah. The territorial government established methods of surveying and acquiring title. These practices and the documents they created were recognized in Utah Territory, but did not provide Utah settlers with federally recognized legal title to land" (Original Land Titles in Utah Territory, <https://archives.utah.gov/research/guides/land-original-title.htm>).

Indian Depredation Claims:

Laws in both 1796 and 1832 offered redress to settlers for loss of "horses or other property" or for "murder, violence or outrage" upon US citizens in states and territories. But the claims were slow to be processed, or were never processed. In Utah it was especially difficult because the Federal authorities were slow to create offices.

"Settlers filed thousands of claims for indemnity until 1894, when the government stopped accepting new claims. Through the bureaucracy the government created to process the claims, the promise of eventual indemnity became a mere eventuality as the bulk of claims accepted for review remained on file, unresolved, for decades" (Sue K. Park, "Insuring Conquest: U.S. Expansion and the Indian Depredation Claims System, 1796-1920," History of the Present, vol. 8, no. 1, 2018, p. 57+).

"To deprive the [church] of federal aid, Indian appropriations were meager. So Indian affairs remained in Mormon hands. On the other hand, antibigamy laws were on the books and [their] foes continued to gain strength" (Leonard J. Arrington, Brigham Young, American Moses, p. 301).

Washington D. C. June 12, [18]56

Dear Sir,

I wrote you a few days since giving an account of what I had done with your claim. Mr. Worden presented to the Indian Department the claim in the name of Mr. Stuart for the purpose of insuring a more full and prompt investigation and statement in reply. The claims and reply together with the copy of a letter to another man in a similar case which will show you fully what to do, I enclose herewith. You will now understand how to go to work. Take good council and go it, for it is worth the saving.

My [son] Henry is surveying public lands off west of your old Winter Quarters at Council Bluffs.

Anything further that I may be of service to you may be called for and will be cheerfully and promptly attended to.

Yours truly,

Salmon C. Hall

P.W. Cook Ex: Save all of these papers for it may be necessary to show that application has been made for pay

Hoping to receive redress for losses incurred at the hands of Indians, Phineas asked his brother-in-law Salmon to send his letter to Washington. While a 1796 and 1832 law each provided redress, federal authorities were slow to address these claims.

of claim was not right. But by this time quite an excitement was got up through Hooper and Williams. They had sent to Washington for forms and had entered into a co-partnership with Alexander McRae. He had been to Brigham, who had told him to go and collect as many claims as he could. So, I concluded to have my claims sent through that channel, but I shall speak more of those matters hereafter.

I now return to the subject of our living and proceed to state our circumstances during the year of 1856 and the most prominent events which transpired.

On September 10, 1855 a young man was brought to me by his father whose name was Salkield. He wanted to bind him to me for four years, and it was agreed that I should furnish him his clothing and board and send him to school three months each year. He was 14 years old and quite awkward. To begin with, he helped me 2 1/2 months and then began to go to school and he continued his three months and lived as the rest of my family. In spring, his father said he was going to leave the city and he said his son could live with me no longer.

I told him I did not feel satisfied for I could not afford to keep him in such hard times so long for what [little work] he had done. Finally, it was agreed that we would leave it to John Young and we both went to his house. But he, Salkield, went on with so much abuse that [John] left the house in disgust. I proposed that he should pay me twenty-five dollars, which he agreed to pay by the next Christmas. But finally, when it was due, he refused to pay it and thus the matter was ended.

The 7th day of February [1856] I went to Ann Snedaker and asked her to trust me with fifteen bushels of potatoes which she was very loathe to do. I promised to pay her one dollar a bushel in city scrip and if she would let me have them, the Lord would bless her. Finally after much persuasion she consented. In a few days, I went

and paid her as I had promised, having obtained it for my services as water master. I put an addition to the back side of the house and did considerable repairing to the other part.

I made a bellows for a blacksmith by the name of Russell. He paid me a plow and some poles for the rafters to the addition. I also made a cupboard for Lorenzo Young. He paid me a little milk for the babies and some meat and left a balance due me of three dollars. The job amounted to twenty-three dollars.

This was about the last work I could get and get any provisions for. I started out to sell my coat for some flour or some kind of bread stuff and travelled through the city the most of the day [but] could get nothing. I finally saw Jedediah M. Grant. He said he would give me some work for which he would pay me part money. I told him I would gladly do it if I could buy flour for money, and after hunting for some time, I got one hundred pounds from Levi Stewart on the strength of his [Grant's] promise at 10 cents a pound. I went to work and he paid me, after which I paid for my flour. After I had finished his work, he asked my price. I told him I had no price. He could pay me what he thought fit.

After this Levi Stewart furnished me some work, but it was at a very low rate. I received a little flour and some beef bones that neither he nor I could eat. As to meat, there was but very little at 7 cents a pound, and what there was we could not eat. It was sour. I again saw Brother Grant and asked him for something to do and some bread stuff. He said he had no flour and could not furnish me provisions of any kind. He had some work and he could pay me a little money. I told him my family must have provisions. I was willing to work for him at his own price if I could get bread. After spending some time hunting around I could not find any flour for sale and I dared not begin his work.

About this time, I learned that a new settlement was to be made at Summit Creek, [Santaquin], Utah County under the direction of Isaac Morley Senior and Benjamin F. Johnson. Father Morley, as we always called him, invited me to join in the enterprise. I told him if it was counsel from the presidency, I would go. Being very familiar with Brother Grant, I asked him what he thought of it. He said he had no counsel for me. I had always been with Brother Brigham and I might go to him for counsel, which I felt very willing to if I could get the chance. But he was almost always busy and it was luck and chance to see him and get in a word edgewise. There were always so many wanting to talk with him, I did not [think it right] to trouble him.

But having no other way, as I thought, I determined to go and see him and ask his counsel. This was the 12th day of March. I found him standing in the office door. It was in the morning and there were none but Brothers Kimball and Carrington present. I asked him if he had a few leisure moments as I wished to get some advice. He said, Yes, come in and take a seat. So, we walked into the back room and I sat down on a sofa or lounge. I said I had done the best I could but in spite of my best endeavors, I was about out of provisions. I did not wish to murmur or find fault, but I could not get labor that would furnish my family with provisions. The times were hard and bread was very scarce, but I did not consider anyone was to blame. I had been invited by Father Morley to go with him to Summit Creek and I would like to get his counsel on the matter, if he had no objection.

Ann Shedaker

Ann (Earl) Snedaker was an old friend. In 1846 the Cooks had camped with the Snedakers outside the Winter Quarters site to harvest field grass for their cattle. The wife of Morris Jackson Snedaker, she welcomed his plural wives, Elizabeth H. Mobbs, Tryphena Pomeroy Fairchild, and Lucy Ringrose. In the end she was the only wife. She had no children of her own, but raised the three children of Elizabeth, who died in 1868. The other two wives left the marriage and sought divorce, but Ann stayed with Morris to the end of their lives.

Living on Fourth South, Morris was an early merchant in Salt Lake City. For a time he had a store in town, but also sold goods from his house. In the cellar of the house he stored bags of salt he had extracted from the Great Salt Lake. After boiling the water down, he cleaned and dried the salt, bagged and hauled it to his house for barter. His entrepreneurial spirit probably accounts for the fact that Ann Snedaker had 15 bushels of potatoes to sell to Phineas W. Cook. Ann died in 1879 and Morris in 1882, both in Salt Lake City.

Utah History in 1856

The previous years convinced Brigham Young that the only hope for impartial and effective government was to become a state, thus doing away with hostile and prejudiced federal appointees. Early in 1856, rejected already after four petitions for statehood, the Utah Legislature called a convention. They drafted a constitution, conducted a state census, and prepared another memorial to the federal government for statehood (Leonard J. Arrington, Brigham Young, American Moses, pp.233-238).

While this was going on, William W. Drummond, the federal appointee for Associate Justice of the Territory had become publicly defiant. His open immorality and his refusal to function in agreement with the court system in Utah were criticized by church authorities. Unwilling to recognize the courts in the territory, he dropped from the books a well-documented suit against himself (B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Vol. 4, pp. 200-208).

Ute Chief Tintic began attacking settlers in Utah Valley. The drought and cricket invasion of the past two years ensured a famine among a people a thousand miles from any source of help. Progress in the communities all but stopped. Mail service to Utah was sporadic and undependable, making communication with the eastern states often six months late, and rebuttal of false claims made by disgruntled territorial officials impossible. Therefore, public sentiment against the citizens of Utah was increasing, but their efforts to improve communication were unsuccessful. Nevertheless, Brigham Young and other church leaders continued to travel to the near and distant towns to give encouragement and inspiration to the saints.

He said he had expected to see me in that position before now. "You have stood it longer than I expected," he said. "If you had stayed here and continued to work for me, you would have had your rations with the rest of my workmen whether you were in debt to me or not. But you saw fit to go away contrary to my wishes." I said I never thought of leaving him until he told me to go. He said he never told me to leave, but I was teasing him to let me work for Bishop Hunter and others and he concluded to let me have a chance.

I said I never knew that Bishop Hunter had a day's work for any man until after he told me to go for myself or anyone else. He said I was a liar and I knew it. As for counsel he had none for me. He did not care where I went to or what I did for a living. I was enthusiastic in my religion; I was running here and there to no purpose when I might as well do all my errands at once. I took a journey for each on the same route. He referred to his own way as doing all his business at one journey.

[He] seemed to condemn me in almost everything that came into his mind. To me this was entirely unaccountable. I knew for myself I had been faithful to him and had tried to build him up with all my might, and why he should thus chastise me was indeed a mystery. I felt as though I should sink into the earth. I could not reconcile my feelings. I felt that death would be a welcome guest to me. I had forsaken every earthly friend or kindred for the sake of the gospel, and had felt proud I could boast of being a servant to him notwithstanding my family and I fared hard many times. We lived short many times, without anything in the house but bread and many times a scant allowance of that.

After he had concluded his remarks to me, I arose from my seat and said, "Good-bye Brother Brigham," and left the house.

I cannot describe my feelings. I was now entirely without friends and knew not what to do. I was in debt and no way to pay, had a

The Cook Family in March 1856

4 adults and 7 children to feed

Phineas – 36	Ann Eliza – 32	Amanda – 19
Harriet – 11	Augusta – 8	Phineas H. – 6
Phebe Irene – 4	Ann Eliza Jr. and Alonzo – 6 months	
Catherine – 19 and her baby Wolcott (11 months)		

large family with nothing to eat for days. I could think of nothing else until I grew angry and gave vent to my thoughts by saying he had had my labor and my money and all my influence and he was unthankful and found he could get no more out of me and this must be the cause, for there could be no other cause. I had labored for him either directly or indirectly for nearly nine years and I had been faithful to the utmost, and he well knew it and his feelings must have arisen out of a spirit of revenge or malice.

I then determined to leave the city and go out into some of the settlements where I should be likely to get food for my family and went about immediately making arrangements for that purpose. There was due me from the avails of the mill in Sanpete a considerable amount and I sent to them demanding a yoke of oxen and wagon and

some provisions if possible.

The same day I saw Brother Brigham, I went back and had another talk with Brother Grant. He seemed very friendly. I told him all that had passed and said that he and Brother Brigham had both refused to give me counsel and I knew no other way now but to fish and cut bait for myself, for I was forced to do business on my own hook. He said that I should make money at that.

I settled with the clerk of the city and received pay for services rendered in city scrip [paper money printed and circulated only in Utah]. I bought some cotton yarn to make a seine [net] for fishing, expecting to get fish, if nothing else, to live on. We made twine and knit the net, or seine ourselves. I pawned a work stand to a man named Williams W[ashington] Camp for flour. He aided me considerably in procuring provisions. While I remained in the city, he went to Orson Hyde and William Price's store, for I had found that they had a few pounds of flour for sale. He asked Price to trust me saying if he would trust me for two dollars and a half, [Camp] would do the same, but Price refused to do it. [Camp] let me have some flour from time to time and took his pay in city scrip which was a great help.

I proposed to Hiram Clawson to take back the house as I had no way to pay for it. I said I would pay rent for it while I had lived in it and he said they would do it. They charged me seven dollars a month for the use of it, thirty months, which amounted to two hundred and ten dollars. I found myself still in debt, according to their books about five hundred dollars, and I had labored all the time. But I was only allowed two dollars and fifty cents a day for my labor as foreman on [Brigham Young's] big house and many common hands were allowed three. I also thought it rather hard, but I felt that I would not find fault. I was about ready to leave the City, but I had not yet received the oxen and wagon and was looking for it every day.

Friday the 28th day of March [1856], by their own free will and choice my three wives went with me to the Endowment House and were each sealed over the altar. Each one has previously had the privilege of leaving me if she chose, as it would be far better to do so before this solemn ordinance was

performed than to wait and become alienated and want a divorce after.

The 7th day of April [1856] I saw Thomas J[efferson] Thurston. I told him I was going to leave the city. He asked me what was my notion. I told him I could not get provisions in the city and I must do something. I was going to try to get a farm, if possible, to raise my own grain. He said if I would take his advice, he would furnish me with provisions until harvest. I said I would do any way that was right for the sake of getting something for my family to eat. He said he owned

Endowment House

“On the northwest corner of the Temple Square stood the ‘Endowment House.’ It was an adobe, two story structure, flanked by two one story wings, and built for the purpose implied in its name—the solemnization of temple endowment ceremonies—pending the erection of the temple. It was dedicated to its sacred purposes on the 5th of May, 1855, and remained in use, with little interruption, for thirty-four years, when it was taken down by order of Wilford Woodruff, in the spring of 1889, because of rumors that plural marriages, contrary to the law of the land, were being solemnized in the building” (B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, 4:15).



The Endowment House was on Temple Square from 1855-1889 (C.R. Savage, HBL Library, BYU).

The 6th Ward

The 6th Ward was between 2nd West and about 10th West (at the Jordan River) and from 300 to 600 South. (Guide to History and Records of wards and branches of the Church of Jesus Christ of Latter-day Saints). We know Phineas and his family lived about two miles from the Jordan River because when his heifer crossed the river he recorded a journey of three miles each way to find and bring her back.

The Jordan River

The Jordan River runs from Utah Lake to the Great Salt Lake, approximately 50 miles. In many places it is shallow enough to cross, and was about 2 miles west of Thurston's house. Over the years it suffered the fate of most urban waterways and became polluted, but since 2010 has been the subject of a renewal project which has restored it to a beautiful area known as the Jordan River Parkway Trail (Jordan River Foundation Utah, <https://jrf-utah.org/>).

a house and city lot in the sixth ward and if I would move there and build a house for him like Brother Grant's I could work his lot on shares. He would furnish the material and I could put up his house.

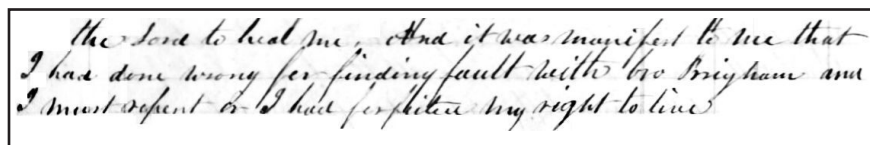
Previous to this, about six months earlier, he had promised to give me one of his daughters for a wife, and I thought he felt an interest in my welfare.

I agreed to build his house for fifty dollars less than I did Grant's for the sake of getting provisions.

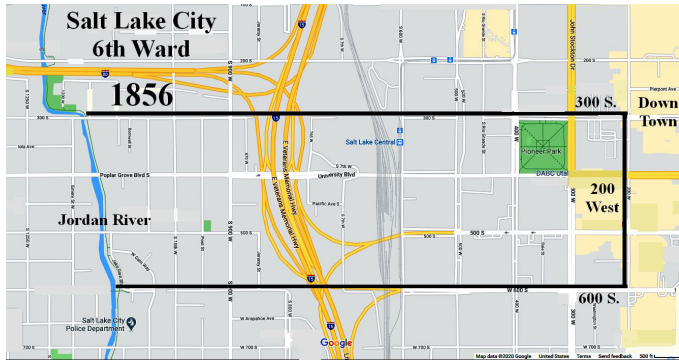
So, I took his word and moved into his house. It was a dirty place and hardly fit as a dwelling place for human beings. There was no floor and it was about 12 by 15 feet square, one roof and that was flat. I got a tent and pitched it at one end to make room for us. He was to furnish me flour or wheat to last us until harvest and I was to wait on him for the rest until fall. I moved the 10th of April. It seemed a great contrast after living in a comfortable house and so suddenly changing it for a miserable hovel, but I felt to do any way rather than be in debt. I was very unwell at the time. I felt greatly troubled about what had happened, so much so that it wore my flesh away. I weighed 130 pounds and my usual weight was 148 pounds.

After fixing around and getting some wood and my heifer from Murdock's herd I started the 16th on foot to see Thurston about some grain and material for his house. It was 15 miles for me to walk. He promised to be down [in] a few days and bring me some wheat and get some lumber for me to go to work on for his house. I returned late in the evening completely over done with the day's trip. The next day I was confined to my bed. I had chills and fever and had a pain in my finger which proved to be [an infection], Erysipelas. It was full of inflammation and great pain.

I asked the Lord to heal me. And it was manifest to me that I had done wrong for finding fault with Brother Brigham and I must repent, or I had forfeited my right to live.



the Lord to heal me, And it was manifest to me that I had done wrong for finding fault with Bro Brigham and I must repent or I had forfeited my right to live



In 1856 the 6th Ward ran from 2nd West to the Jordan River; 300 South to 600 South (Courtesy Google).

Original Phineas W. Cook Journal p. 90 (Image 143)

I promised to do better in the future and as soon as circumstances would permit, I would go and see him and make it right. It was then manifested to me to call my three wives to lay hands on me and pray for me that I might be healed which I did, the oldest being mouth for

the others. I soon felt better. We had nothing in the house to eat but a little boiled wheat that I had laid up for seed. Ellen Green daughter of Williams Camp heard of our situation and had the kindness to lend us 15 lbs. of flour and a little tea and sugar for which I pray God may bless her forever.

About this time, the 20th [of April], Brother Thurston came down and brought me 4 bushels of wheat. He charged two and a half dollars a bushel which is ten dollars. I hired Mathew Savage to take it to mill and bring home the flour. I paid again the flour borrowed of Ellen Green.

April 25th: received a yoke of oxen 11 or 12 years old at 135 dollars and an old wagon at 65 dollars and 5 bushels of potatoes [part of what was owed me from the sale] of the mill at

Sanpete. The oxen were very poor in flesh. One of them was sick and they were not fit for service. I turned them out after giving them some tobacco that they might recruit.

April 29th: ploughed the lot.

April 30th: planted it to potatoes and corn.

I had a great deal of trouble with my heifer. She would cross the Jordon and leave her calf and I was very feeble in health and had to walk three miles and back to get her. But I at last tied a rope to her head and passed it between her fore legs and tied it over her back so as to keep her head down which prevented her from crossing. After I had trimmed my seine for fishing, I went to the Jordon and caught a few which were very acceptable as we had nothing but flour and we felt very saving of that, desiring to make it go as far as possible.

5th of May: I went to look for a white heifer that is one year old but could not find her. Found one of my oxen very sick. Brought him up and gave him some tobacco.

I find myself tired out and very unwell. My last year's labor has, I fear, ruined my constitution or at least I can endure scarcely anything in shape of hardship.

6th: Today I feel some better. I went fishing with Brother Bulin and Mathew Savage, but fish are very scarce in the Jordon and I did not catch any.

May 7th & 8th: went fishing. Got 6 for my share for which I felt very thankful.

May 9th: went to the mountain for wood.

May 10th: returned with a good load of wood but obliged to go to bed sick. Brother Thurston came in and said he had concluded not to build, which disappointed me in getting bread for my family. It is too late to get out and get in a crop. I asked him what he thought I should do. He had put me off until now and there seemed no chance left. He said he did not know. I would have to do the best I could. He could do nothing for me.

I felt he had been prejudiced by someone against me. I said, "I am resolved what to do. I will leave your premises as soon as I can, the Lord assisting me."

Thomas Jefferson Thurston

Phineas never mentioned in his journal exactly where Thurston's house was going to be built, but at the time Thurston lived in Centerville. Since Phineas mentions in his journal he had to walk 15 miles to conduct business with Thurston, it is possible the house he wanted Phineas to build was in Centerville. At that time Thurston had received permission to settle in Weber Valley so it may have been there. But after his crop failed for lack of water that year, Thurston changed his mind about where he would live and Phineas was no longer employed in building his house (Jeanine Fry Ricketts, "Thomas Jefferson Thurston").



The Jordan River runs from Utah Lake to the Great Salt Lake (Utah DNR-issu.com).

Heber C. Kimball's Principle of Sharing During the Famine of 1855-56

Brother Kimball couldn't understand anyone who didn't share with his fellow saints. "I have been under the necessity of rationing my family, to two-thirds of a pound of bread stuff per day each; as the last week is up to day, we shall commence on half-a-pound each. This I am under the necessity of doing. Brother Brigham told me to-day that he had put his family on half-a-pound each, for there is scarcely any grain in the country, and there are thousands that have none at all scarcely. We do this for the purpose of feeding hundreds that have none.

"My family at this time, consists of about 100 souls, and I suppose that I feed about as many as 100 besides. My mill has not brought me in, for the last 7 months, over 1 bushel of toll per day, in consequence of the dry weather, and the water being frozen up—which would not pay my miller. When this drought come on, I had about 700 bushels of wheat and it is now reduced to about 125 bushels of corn, which will not provide for my own family until harvest. Heber [Jr.] has been to the mill to-day, and has brought down some unbolted flour, and we shall be under the necessity of eating the bran along with the flour, and shall think ourselves doing well with half-a-pound a day at that" (Edward W. Tullidge, *The History of Salt Lake City and its Founders, Heber C. Kimball letter, Feb. 1856, p. 114*).

May 10th: rested.

May 11th: went to meeting Sunday. I met Dimick B. Huntington and I told him all that had befallen me. He told me his lot had been some like mine but he felt to say that within 14 months I should prosper more than I had ever done before. I met Jesse C. Little, and he said I must pay for my brandy at Godby's before I left, for he was responsible. I asked him to go with me across the street and we would see if I had not already done so. When we came to the store, he was informed that it was paid for and he went off seeming to feel ashamed of what he had done.

I called to see John Young and he told me that stories of different kinds had been carried to Brigham against me. He had been told by Doctor Sprague who said he heard Jedediah Grant say I had determined to do business on my own hook and I had the spirit of apostasy, and many other like things. But he [John Young] said I must be patient. God was no respecter of persons. If I had been wronged, it would return on the heads of those who had done it in due time.

One thing must be noticed here which happened two or three months ago. Brother Heber C. Kimball said on the public stand that John Pack had refused to sell flour to the poor saints at any price and had sold 8,000 lbs. to the Gentiles at 10 dollars a hundred. [He said that Pack] belonged to the Seventies but did not deserve the name. He also said that if the Seventies suffered such things to be done by members of their quorums that God would curse them, and censured all the Seventy very much for not disfellowshipping such members. The next day I met Brother Kimball and asked him if his case ought to be considered before the quorums. He said, "Yes and if you don't cut him off, I'll cut you off."

I asked him what course I was to pursue or where the testimony could be had. He said the gentiles themselves were testimony enough. I asked him if such testimony would be allowed before a court of the priesthood. He said yes. I then went and informed President Joseph Young of what he, Brother Kimball, had said. He told me that the case had been up at the last meeting, and I must object to the minutes of the meeting being accepted when they were read, for [Pack] had been exonerated by them. It seemed that Brother Kimball wanted him cut off at all events.

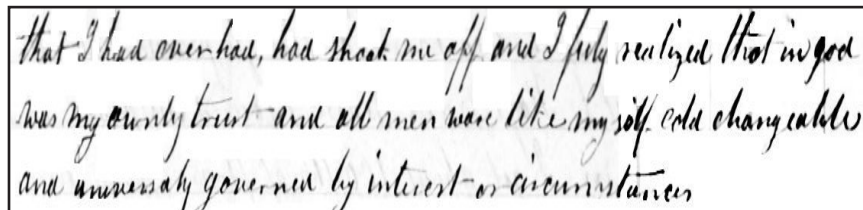
As it was the day of the meeting, I had no time to get my witnesses and when the minutes were read, I did as I was counseled, objected to the [acceptance] of them on the ground that I was not satisfied with them, and it was laid over until the next meeting. I went to see the gentiles in question, [but] they refused to say anything about it. [They] affirmed it was every man's right to sell his flour to whom and at what price he chose. I then went back to Brother Kimball and told him about the matter. I said I could not get testimony to substantiate what he had said and should be unable to sustain the charge. Then I should be compelled to confess myself in fault. He said he did not care; I might confess then.

When meeting came on again, it was called up and I arose and withdrew my objections and said as for myself I had no personal feelings against Brother Pack. I had done what I did because it was required as a duty of me. But Pack was not satisfied. He made a lengthy speech vindicating his innocence and related his many years' experience in the church and denounced me as a private individual

and a man whose deeds could not be chronicled on the escutcheon of fame like his honored self, etc. etc.

Phineas Young, David Wilkins, William Thomson, Daniel Wood and Salon Foster all made corresponding speeches in turn. The question was at last asked me if I could prove what I had made as an objection. I said I could not. I was then asked if I was sorry for what I had done. I said I was not for I had done as I was told by my superiors, but I felt that Brother Pack was to be exonerated for the want of testimony.

A resolution was then passed that any of the Seventy thereafter found making Brother Pack a subject of conversation should be in danger of the council and the matter closed. President Joseph Young said the thing should never hurt me. However, this was said to me privately after the close of the meeting. It now seemed as if nearly every friend *that I ever had, had shook me off, and I realized that in God was my only trust and all men were like myself: cold, changeable and universally governed by interest or circumstances.*



that I had over had, had shook me off and I fully realized that in god was my only trust and all men were like myself cold changeable and universally governed by interest or circumstances

Original Phineas W. Cook Journal p. 93 (Image 146)

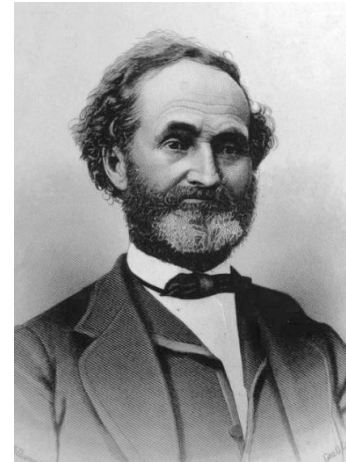
12th of May: I cut up my load of wood and prepared to go to Provo with my seine in company with Mathew Savage and young Brother Bulin fishing.

May 13th: I was not able to go after my oxen, which had recruited so that they were able to work some. Harriet went and got them for me and I started about 10 o'clock. It rained most of the afternoon. On our arrival at Provo River we found we could do nothing without a boat and soon a man came along and offered me four barrels of fish for my net to which I agreed. They were to be dressed and packed in salt for me in two days. He was to furnish salt and do all.

I had an excellent butcher knife and when he saw it, he said he must have it in the bargain, also a bed cord and a hatchet that I had borrowed of one of my neighbors. This he took into his boat and went off down the river without my knowledge. When he came back, I had missed my hatchet, and when inquiring he said he had lost it in the river. He said he would pay me for it in fish. I told him if the owner would take fish I was willing. But if not, he must pay me another as good. But this he would not do, and finally I had hard work to get my fish by dressing and packing myself and finding my own salt. After waiting four days, I tried to get the four barrels, knife, bed cord and hatchet returned, but he took advantage of me.

I started for home and traveled all night and got home the 19th. In the morning, I offered my neighbor Barson fish for his hatchet, but he refused to take them. I told him I had no other means to pay him with. He said then he would wait on me until I could get him another.

May 20th: A man came from Cedar City with a letter from David Savage requesting me to lend him temple garments to get his endowments in, which I did, and he loaned me his mule to go



John Pack

John Pack was a much respected man at that time, and had become something of a local philanthropist. Most people would not consider him a candidate for disfellowshipping. He was a member of the Nauvoo Legion, was one of the first five men who entered the Salt Lake Valley in 1847, served missions for ten years, and opened the French Mission with John Taylor. A man of dignified bearing, he was rich by the standard of the common saints. He owned considerable land in the valley, and made generous land and monetary donations to build a meetinghouse and amusement hall, as well as a Relief Society Building for the 17th Ward.

He had a large family, including 43 children. A Utah History marker at the location of his property on the corner of West Temple and 100 North honors his contribution to the University of Deseret, later known as the University of Utah. The first session of the school was held in his home in the year 1850, under the direction of Professor Orson Spencer (Wikipedia; Biography by Sylvia Mabel Compton Pack).

Famine and Sharing Food

"This second famine [1855-56] was likened to the famine of Egypt. For months some families knew not the taste of bread. Settlements usually noted for good crops were so destitute that they sent teams several hundred miles to other settlements to get bran and shorts, and even that supply was considered a great luxury. The community had also to feed the thousands of emigrants who arrived that year in a starved condition in the handcart companies (Martin and Willie included).

"The famine was the great subject of the discourses of the Tabernacle; and, much to the credit of Governor Young and other leading men of substance, they urged all the community to share with each other, and faithfully set the example themselves. So much were the people appalled with the prospect of famine at some future period, by the experience of this year, that for nearly 20 years thereafter they every season stored surplus wheat to be prepared when famine should come again. It took the railroad to dissipate this terror of famine from the people's mind. It was also the year of the handcart emigration, in which several hundred perished in the snows and for lack of food. The story of the terrible sufferings of the poor emigrants and of the victims whose graves daily marked the journey can never be fully told" (Edward W. Tullidge, The History of Salt Lake City and its Founders, p. 115).

to Farmington to get a cow that I have in exchange for one that I let John Young have two years ago.

May 21st: I returned with my cow, but had to leave the calf for the trouble of the cow. I heard that I could sell my fish for flour up in the northern settlements. While I had been gone my wives had repacked the fish, and that night I dreamed where I could sell my



Early Kaysville was a few houses along a street with surrounding farmland (SL Tribune, 1-31-2012).

fish for flour or at least a portion of them. It was a place where I never had been, but I saw how the country looked so that I could tell the place if I ever saw it.

May 22nd: I started off with two barrels of fish to peddle but sold none until I got to Kaysville where I found the place I had seen in my dream. I got about 100 pounds of flour [by paying] three pounds of fish for two pounds of flour. Then I could sell no more. Thinking it would be time thrown away, I returned home, and I was very hungry, having eaten but one meal which was at the house of Thomas Grover while I was going out. On the road home, I ate 1/4 pound of butter which I had bought for fish. I had no appetite for fish and my flour I felt was more precious than gold.

24th: At night I got home and was glad to eat a light supper and go to bed sick with severe pain in my stomach. Took a teaspoon full of black pepper and rested tolerably well.

May 25th Sunday: Not able to go to meeting.

May 26th: Having now a stock of provisions to last a few days, I began to prepare to go south in search of some place for a home or a farm. Where to go, I knew not, but as my mind had previously been directed to Summit Creek, I thought I would steer for that place. So, after getting a load of wood and cutting it for the fire, 29th: I took one load of our goods and Catherine my youngest wife and about 20 pounds of bread stuff and 10 or 15 pounds of dried fish and started in search of a home. I stopped at Isaac Chase's and got half a bushel of corn to plant. I went on inquiring as I went, but no way seemed to be opened.

I arrived at Payson on Sunday the 1st day of June. I found that Glenn had deposited five bushels of potatoes with Bishop Hancock for me on the mill debt at Sanpete. When he found who I was, he, the Bishop, desired me very much to stop and help him with his public works. But I did not like to work on public works as I was already much in debt and had no way to pay and I thought it might tend to

make me worse off. But he offered me four dollars a day in good pay and said I should have some breadstuff, but I had no testimony that I should get my pay, and I told him I would go on as far as Summit Creek, and if I could not find any better chance I might return and take him up at his offer.

I started on and got out about half way when one of my oxen gave out. I was obliged to turn them out and leave my wagon and wife and go on foot. When I arrived there, I saw Benjamin F. Johnson and talked with him and asked him if I could get some land and something to do to sustain myself and family. He said as to land he could not say but if I was a mind to go to work on his mills he would pay me as soon as he could get sale for lumber.

This, however, was not as good as Bishop Hancock had offered me, for he said he would let me have five acres of land and would plow it for me so as to raise a crop of corn. So I immediately went back to my wagon and in the morning hitched up and went back to Payson. The bishop seemed much pleased and Levi Hancock offered to sell me his house and lot and I need not hurry myself. He, Levi, said I had served the Kingdom of God faithfully and I should in the name of God be blessed. He said many good and comforting words for which I felt very thankful. I agreed to pay him four hundred dollars as soon as I could pay off my debts already due.

I had left my family of 8 [not counting the three babies] at home with 64 pounds of flour and some fish, about 30 pounds and did not yet know how long before I should return. But I knew they would do all in their power to help themselves. They took in some washing and some sewing and in this way they got along and lived it through, and did not consume but two pounds of flour per day. They got three-fourths of a bushel of potatoes of John Young and Bishop Hunter. I wrote to them the first chance I had to send [a letter] and told them our prospects were brighter and to cheer up. I would be after them about the 25th instant [25th of this month]. I was working as hard as I could, and the Lord seemed to strengthen me very much. I could do a great deal more than I each day anticipated, so that in 15 days I had earned over 40 dollars. I got ready to go after my family sooner than I had expected. I got home to them the 18th instant [18th of this month].

I sold my share of the crop in the lot to Barson for 30 dollars and deducting three dollars for the hatchet, I took his note for 27 dollars payable in shoes in the fall. I gave my wood, about one-half cord to John Young and wash bench and such things as I could not carry and loaded up and bid good-bye to Thurston's old shanty.

On Sunday, June 22nd Dustin Amy loaned me two dollars in money and credited me with about three dollars' worth of tin ware. I tried all the merchants to credit me a little tea for my wife but not one cent's worth could I get, so I had to go without. It was a very hot day. We drove out on the state road opposite the sugar works and turned out the oxen to eat while Harriet and I went there and got some wool rolls at the carding machine. We went as far as the warm springs and camped for the night.

Ann Eliza is very sick with the headache. I went to the house of Evan M. Green who was living here a short distance off, to get a little tea for her. Sister Green had just put the last she had in the house in the pot for herself as they were sitting down to supper, but she insisted on my taking tea, pot and all. She did not take even a drop

Sugar Works

Because goods were so expensive to bring to Utah (sugar cost up to \$1.00 per pound to bring from the east), Brigham Young asked John Taylor, then in Europe, to find ideas for Utah "to build up her industries." Taylor investigated Pas De Calais in northern France, a city highly successful in the manufacture of sugar from sugar beets. After securing investors among converts in England, Taylor facilitated the organization of the Deseret Manufacture Company, and with 12,000 Pounds (\$60,000), purchased the equipment and 5,000 pounds of beet seed. It was manufactured and shipped to the United States, but required the purchase of 52 heavy wagons and 400 oxen to bring it from Fort Leavenworth to Utah, taking five months. They arrived in the fall of 1852.

The manufacturing plant was set up four miles south of Salt Lake City just east of the present highway, now known as Sugarhouse. The experiment was tried the next summer with Mr. Mollenhauer, an expert in sugar making, in charge. However, the syrup produced was unsuccessful because a piece of equipment was never sent. The investors were already heavily in debt, and chose to turn the whole venture over to the church, which paid their debts and took over the industry.

While it was a failure at the time, the effort proved sugar beets would grow in Utah and sugar could be effectively produced. Since then it has been one of the profitable industries in the state. Brigham Young eventually purchased some of the machinery for a carding mill, which was in operation by 1856 when the Cooks went there (B. H. Roberts, A Comprehensive History 3:296-402).

Battle Creek Becomes Pleasant Grove

The location of the first Indian battle in Utah in 1849 was thereafter called Battle Creek, later Pleasant Grove. A short time after the battle Brigham Young called settlers to move into that area. However, the event was shocking to the settlers, and it inspired a new, more generous policy toward the Utah Indians. It also inspired them to change the name of the new town to Pleasant Grove (Diary of Oliver B. Huntington, Vol. 2, BYU Special Collections).

Phineas Loses Land Because He Can't Pay Taxes

Phineas often describes his destitution in his journal. The following loss of property for not paying taxes is an example of just how hard it was for him to come up with money.

"Tax Notice: The following Land Claims and improvements in G.S.L. City will be exposed to public sale on the 24th day of January 1857, at 11 o'clock a.m., at the door of the Council House in said city, to satisfy the Territorial and County Tax due thereon if it is not previously paid at my office, N.W. corner of Council House, G.S.L. City: Phineas W. Cook, 18th Ward, \$13.04" (Deseret News, December 24, 1856, p. 7).

herself. My heart swelled with gratitude for such kindness. After Ann Eliza had drunk some tea, she felt better. Towards morning, the oxen began to ramble and I concluded to hitch up and go on. As I went by, I stopped at Green's and left the teapot on the steps.

We got to American Fork to George Warham's to breakfast. They were very kind to us. [Sister Warham] made some tea for my wives and gave me some bread and milk. She went around to some of her neighbors to get something for us to take with us to eat. One gave us some greens and another some potatoes. The name of one was Mott. We went on as soon as we had eaten. Brother Warham went with us as far as his farm on the road and turned our oxen and cows in to bait [rest]. When we started on, the cows did not like to go and they ran through the fence which was down in many places.

While I was chasing after them to get them into the road, a man came along and very tauntingly said, "If you were a brother you would put up the fence."

I told him, "I did not pull it down and if I stopped to put up all the gaps it would hinder me a long time."

He said, "You could find plenty of time to pull it down and turn [your] cattle in to bait."

I said, "I did not pull it down, but it was the man who owned that portion of the field."

He asked what his name was. I told him it was George Warham. He then said he never owned it or any part of it. I afterward found this impertinent man to be Squire MacArthur of Battle Creek [Pleasant Grove].

We camped about 2 miles south of Provo at a spring. *The next day about noon we arrived at Payson, all well but the two women. Ann Eliza and Amanda are very tired and weak, living so short for food. We found the house that I had bought to be full of bugs and we had much trouble to get them thinned off so that we could rest nights.*

The next day about noon we arrived at Payson all well but the two women Ann Eliza and Amanda are very tired and weak living so short for food. We found the house that I had bought to be full of bugs and we had

Original Phineas W. Cook journal, p. 96 (Image 149)



Payson at left in the distance looking toward Nephi, which is 25 miles away. To the right are the hills between Payson and Goshen (Wikimedia).

June 1856 - April 1857 Payson, Utah

[June-July, 1856]: I worked most of the time for the Bishop and got some flour and butter, flour at 12 ½ cents a pound and butter at 25 cents. We lived on very short allowance until harvest but we generally had a little bread every day. I do not remember of being without bread but 7 meals at once and we lived principally on greens of beets, cabbage, or mustard and some beans and peas that I bought at 10 cents a quart.

4th of July [1856]: I hired a young man to work with me at 15 dollars a month. He had neither home nor nothing to eat. I felt sorry for him and told him that while I had anything, he should share. His name is Mosiah L. Hancock son of Levi W. Hancock. He began to work the 7th of July on a store I was building for [his cousin] George Hancock in the name of the Bishop [Charles B. Hancock, also his cousin].

July 19th: I went in company with George [Hancock] to the Indian farm at Spanish Fork to see if I could get the job of building a farm house, as there was talk of the agent building a station of considerable size and it would be a cash job. When we arrived there, we found the principle agent Doctor Hurt was gone to California but would be home in a month or so, and no doubt I would get the job. At any rate I was employed by the subagent to make a plan of the building and make out the bills of timber and lumber.



**The Farm House at the Indian Farm
two miles west of Spanish Fork.
Phineas W. Cook was hired to build
the house (U of U Special Collections).**

July 23rd: We're out of bread with nothing to eat. We had some bran and made a loaf of bran bread. We all ate of it and it made us all sick.

July 24th: Got 3-1/2 pounds of flour. The first barley that got ripe was dealt out by the peck and half bushel. I got a peck and took it to mill, got it ground, and had a feast of fat things. The harvest has at last began to feed the hungry and destitute and many thankful hearts are now rejoicing in the prospect before them of having once more enough to satisfy the craving of nature. By this time, I had resorted to every scheme by honest means to get bread or something to satisfy hunger that I was master of. *But thank the giver of every gift, we are all alive and well and there is no prospect of starvation.*

but thank the giver of every gift we are all alive and well and there is no prospect of starvation.

Original Phineas W. Cook Journal p. 97 (Image 150)

The Hancock Family in Payson

Living in Chagrin, Ohio, the Hancock family was one of the first converted to the church in 1830. Thomas and Amy Hancock were faithful members throughout early church history. Thomas died in Hancock County, Illinois before the saints began their exodus, but the family moved west with the church. Their son Levi was in the Mormon Battalion along with George and Charles Brent Hancock, the sons of his brother Solomon, and they were all in Payson from the beginning of the town. Bishop Charles Brent Hancock became a peacemaker, especially with the Indians. If disputes arose between them and the whites, they would come to "Charley Bishop," as they called him (Hancock Family History by Samantha Cornelia Shurtleff Agren).

Phineas' Struggle to Find Land for A Farm

"Brigham Young said no man should buy any land who came here; that he had none to sell; but every man should have his land measured out to him for city and farming purposes. He might till it as he pleased, but he must be industrious, and take care of it" (Edward W. Tullidge, The History of Salt Lake City and its Founders, FHL 979.2258 H25, 1:45).

Phineas W. Cook had a chance to get a farm in Salt Lake City, but when Brigham Young asked the carpenters and "mechanics" to build the city instead of working a farm, Phineas turned down the free land. Then when he was not able to get food for his family, he had no money, no land to grow food, nothing to sell, and was forced to take land "on shares." It would continue to belong to someone else, but he would do the work and have a share of the harvest.

Payson Named After James Pace

In 1850 three families were sent by Brigham Young to Peteetneet Creek. James Pace and two other families claimed the land and called their town Peteetneet Creek after the Ute Chief whose band of Indians lived about a mile north and west of them. James was called as bishop of the little Peteetneet Branch. Peteetneet is the anglicized corruption of Pah-ti't-ni't, which in the Timpanogos dialect means "our water place" (Edward Sapir. 1930. The Southern Paiute a Shoshonean Language, Proceedings of the American Academy of Arts and Sciences 65(1):1-296).

No one outside of town knew how to spell or say Peteetneet, so they decided to change the name to Pacen after James Pace, and finally spelled it Payson, even though he had left by then.

I called to see James Pace and he abused me by calling me a thief. Said I stole his wood. When I found out what he meant, [I realized] it was the day I started to go for my family. I went down to the hay field to get some grass to feed the oxen on the way and on my return passed by his field where a great many [cuttings] such as willows and trimmings of trees were lying. I took up three or four willow roots and put them on the wagon. As I was about starting on, I looked out on the field and saw him coming. I thought by his gestures he was angry and said to the young man that was with me, "If I take this, I am afraid he will accuse me of stealing," I threw it off and started on.

He then circulated the story that I was a thief, but I did not imagine any evil, for Levi Hancock had before told me I could get as many as I wanted. But I knew that [Levi] was not the owner of the field. [He] had individual permission, [and] concluded that Pace wished to get rid of them as a nuisance on his land. When I heard it, I went to see [Pace] to explain how I came to do it but he was not willing to hear a word but bore down on me very hard so that it was a long time before I could get the matter settled.

August 4th: I commenced putting some gearing together for a shingle machine for Bishop Hancock, but I have little faith in its doing much business. The water wheel is too small. I finished it and started it the 22nd. It had not power enough, but it was just what I told him it would be. So, I threw off one belt and drum and gave it half the motion it had at first and then it went very well.

August 23rd: I received a horse from R. W. Glenn at \$80.00 on the mill debt at Sanpete.

August 31st: I took a piece of ground of Benjamin F. Johnson on shares. It is very weedy, but I think there is seed enough scattered on the ground to do first rate. I am to give one third of the crop for the use of the ground and it is to be divided in the sheaf.

Sept 1st: Today we received a letter from Catherine's parents. They are on the road here from Ireland. They have had all their clothing stolen on the railroad. I hired a team of the Bishop and got in my wheat.

Sept 10th: I finished Hancock's store. Alexander McCray came along collecting claims as before spoken of and he wanted to make one for me. I told him he might make such a one as he thought I was worthy of. So he made one [for myself and others] that amounted to 17,000 dollars or there about, and asked me to get as many as I could to do likewise. This however I had some hesitancy in doing, for I thought that to have anything to do with such things would be likely, if ever paid, *to pass through my hands, and more or less of it might lodge in them and by this means I might become lifted up and perhaps deny the faith.*

I thought to reject the offer as I had no way to accomplish it without paying him three dollars for each (claim). I had not the

to pass through my hands and more or less of it might lodge in them and by this means I might become lifted up and perhaps deny the faith and thought to reject the offer as I had no way to accomplish it without paying him three dollars

Original Phineas W. Cook Journal p. 98 (Image 151)

means to spare and concluded to abandon it for the present.

I however concluded to go to the city on that and some other business, so I hired my passage with Samuel [Jefferson] Adair. I stopped at the Indian farm and took the job of building the house for 600 dollars. I did not do anything at that time about the claims but returned home the 13th and made arrangements to go to the farm to fulfill my contract. I took my 2nd wife Amanda and the tent and started. I hired from three to five hands at one dollar and a half a day and boarded them. I had to push my labor as fast as possible for fear of cold weather as it was getting late in the season. The agent let [contracted out] the job of laying the stone and adobes and the plastering.

Oct. 8th: Today Catherine's mother and two sisters and two brothers came. They are perfectly destitute of clothing and provisions except those that they have on, and there is no way for them to be supported but by me, the father having died on Bear River.

Oct. 11th: David Savage, Amanda's father came here on his way home from conference.

Sunday Oct. 12th: [Savage] took all hands down to the farm to visit Amanda. Margaret McCleve, Catherine's sister, wishes to stay with Amanda, and her mother consented. Catherine desired to stay in Amanda's place and do the work for me and my men but I did not think it was wisdom. She had for some time previous been refractory in her spirit and I warned her frequently of the danger of such a course. She did not heed my advice but became worse and worse through jealousy until she was taken sick and was very troublesome to Ann Eliza in my absence. She kept [Ann Eliza] running to wait on her from morning until night and would be satisfied with nothing until [Ann Eliza] was quite worn out with her labor. [Ann Eliza's] twins were quite unwell most of [that] time and the addition of so much family made a terrible task on her hands.

Oct. 14th: Margaret has proposed to be sealed to me of her own free will and choice. This makes Catherine ten-fold worse.

Oct. 20th: Had a snow storm. Took a heavy cold and had a chill. Went home and took an emetic.

Oct. 22nd: Felt better and went again to the farm to work. Catherine is some better and I think she will do better.

Oct. 30th: She is quite unwell today.

Nov. 1st: She had a false conception and feels quite sick.

Nov. 3rd: Today she had three hysteric fits.

Saturday Nov. 8th: I came home and found [Catherine] as troublesome as she knew how to be. She had no symptoms of sickness of any kind but was as ugly as she could be, and she had worn them all nearly out taking care of her. I told all of them to go to bed and rest as well as they could, and I would take care of her that night. She kept me running to wait on her nearly all night. At last, seeming to be at a loss for something to ask me to do, she took a notion that she must have her legs rubbed which I did faithfully, but she would not be satisfied. She declared she was numb, and I must rub her as I had not [done it enough].

After [I repeated] it time after time, she declared she had no feeling in her legs and she must die if I did not rub her. Finally being out of all patience and knowing she was trying to deceive me, as her pulse was perfectly regular and she was every way perfectly

Payson Water Miracle

"In the spring of 1851 I went to where Payson now stands, selected a farm, and proposed to settle. At that time—March 10th, not a house had been erected, but some were being built by 7 families. Making known to them my intention, I was answered: 'Oh, yes, you may have all the land you want, but no water. We claim all the water; and there is not enough for us.' And so I went down to Iron County. Water at Payson was scarce; the whole stream would have run in a ditch two feet wide or less. How many people live and around Payson now? Hundreds, if not thousands, and all have water. So has it been all through Utah.

"For years after Utah was settled the country was considered the very worst. President Young used to say it was a good country for the Saints to live in, 'for,' said he, 'no one else would or could inhabit it.' It required constant persuasion from the Presidency and Twelve to keep the people from wandering away to more favored lands, and nothing but the wonderful faith of the people retained them. In spite of all, many did go away each year, feeling as if their hardships were more than they could bear. But the great majority remained, sustained by a faith without parallel in the history of any people."

"But the Saints did conquer the desert, by the blessing of Him who rules all things; and their achievements, in founding a prosperous commonwealth as they did, in the face of almost insurmountable difficulties will yet be pointed to as some of the most remarkable upon record. The silly babble indulged in by some of the enemies of the [church] that Utah was desirable in the beginning—fertile, abounding in water and verdant meadows—can only bring a smile to the pioneer, who remembers things as they were then. Today Utah is a garden; but it has become so by the blessing of the Almighty upon the untiring, Herculean toils of the Latter-day Saints, who had faith in God and trusted their leaders" (James B. Martineau, Contributor, Vol. 12, pp. 95-96).

The McCleve Family



Nancy Jane McFerren
Married 1- John McCleve
2- David Ellsworth

In 1841 John and Nancy (McFerren) McCleve were taught the gospel in their homeland of Ireland and their two oldest daughters Sarah and Catherine came to Utah as teens in 1853. The family came in 1856; then traveled by train to Iowa.

On June 11, 1856 they left in Captain Daniel D. McArthur's handcart company. Somewhere after the Continental Divide, John received an injury while working to keep the handcart upright. He died at Bear River two days before the company entered the Salt Lake Valley, and Nancy was faced with the prospect of having no help to support their seven unmarried children, ages 17 to 2 (Eliza Wakefield, "Handcart Trail").

Having no place to live, she moved with four of her children to Payson to live with her daughter Catherine, who was married to Phineas W. Cook. Later Nancy met David Ellsworth, also living in Payson, and was married to him as his third wife on March 27, 1857. They had two children. Called on missions to help settle Harrisburg in Washington County, and Kanab in Kane County, David died at Kanab in 1875. Nancy Jane died at Toquerville in 1879. (The spelling of McFerren taken from Membership records of The Church of Jesus Christ of Latter-day Saints, 1830-1848.)

Page 128

natural, I went out and got a small willow about a foot long to test her sense of feelings. Turning up the bed clothes, I touched her legs very lightly. She immediately drew up her legs and screamed that I was whipping her. She got worse and worse until the devil had perfect control over her.

No one could do anything for her but Ann Eliza. [Then] Catherine tried every way she could to kill her until she had to be tied hand and foot. We tried the priesthood, but she defied its power. At last I told the Bishop that if she could be baptized 7 times, I thought she would get better. So he told me to go and do it. I put her in a rocking chair and with the help of two or three elders carried her to the creek. When she saw the water she knew it was the water of baptism and she began to rejoice.

We put her down carefully into the water and I attempted to baptize her, feeling confident I should overcome, but on the first attempt I did not get her face under the water. She still continued to rejoice, and it seemed to me that my strength was nearly gone. On looking around I saw several persons standing on the bank whose sympathies were in her favor. I told the man assisting me that we must immerse her, as we had not yet done it, so we succeeded the second time which caused the devil to rage and foam worse than ever.

Finding by this time a powerful influence was operating against me, I was compelled to give it up. She got worse and worse, put her foot in the fire, burning it badly and then swore [I had done it]. She would throw everything in the fire she could get her hands on. Finding I could do nothing with her and as my business was crowding, it was agreed I should go to my work and leave Catherine in care of her mother and Ann Eliza. I started Monday November 10th, determined still to overcome, and took to prayer and fasting. This I kept up until Friday night, [when] I heard a loud thumping under the floor where I was at work. As there was no entrance there, I knew well I had gained a victory over the evil spirits that possessed her and they had taken that method to revenge themselves. But the spirit of God was with me and I felt strong.

Saturday Nov. 15th: Got home and found my testimony had been true, as she got over her madness Friday evening and had been out to the neighbors on a visit. She seemed however to be still disobedient to me and her feelings of opposition were the same as it had been some time before. She was very cross at times and ugly to Ann Eliza and her mother and made several attempts to injure them but was as often prevented, except once she clenched Ann Eliza by the wrist leaving the marks of her nails. She circulated the story that I had whipped her nearly to death and stated that there were welts or scars on her legs as big as her finger. She continued to harbor this lying spirit ever after but not always quite so bad.

Nov. 20th: I finished my job and moved home.

Nov. 21st: I told Ann Eliza to get ready to go with me to the city as I had engaged our passage with Brother Adair who was going. But



The Spanish Fork Indian Farm. At 1600 West 7300 South and River Road in the town of Leland is this historical marker showing the purpose and location of the Indian Farm (Jacob-Barlow.com/dup).

the bishop on hearing of it told him not to take any passengers as he wanted him to take tithing wheat. It was my intention to buy some things for the family, but she could not go and I started off on foot.

Nov. 24th: Snow about 6 inches deep. I had bought 6 cords of wood for which I had paid 4 dollars a cord in money. I found I had cleared on my own labor on the house at the farm about five hundred dollars in a little over two months.

I found while at the city I could collect Indian claims together and Curtis E. Bolton agreed to make out the papers, as he was deputy clerk of the district court of United States. He would take his pay after they were collected at 2 ½ per cent. If [we were] not paid he was to have nothing. Having obtained the consent of Alexander McRae, I got some forms printed and started home where I arrived Nov. 30th.

Nov. 30th: I had some chores to do up and got ready to start out south. I had bought about one hundred and thirty dollars' worth of goods at the city for my family and hired George Hancock to bring them home for me. I killed two oxen for meat for I did not know how long I should be gone, and a big family had to be fed at home. I paid half of one to Levi Hancock for my house.

About the 1st of September I sold the house that I had of Glenn to Elias Gardner. He was to deliver me three thousand feet of lumber within one week which I intended should finish off my house, but he failed to fulfill his agreement and refused to do anything about it until I complained of him before the 70s. He said he had done wrong and asked pardon and then paid me one thousand feet and gave me a note of 75 dollars against Ephraim Hanks. This settlement was made about the first of December.

I started for Iron County in company with [my father-in-law] David Savage. It was extremely cold weather and I froze my left big toe.

6th of December: We camped about 4 miles south of the Sevier [River] in company with the members of the legislature on their way to Fillmore. It was too cold to go to bed, and to keep from freezing we sat up and kept fire all night. Amanda was in company going to her father's

Indian Farm in Spanish Fork

"Quite a few people have wondered about the Indian Farm in Spanish Fork, how it started and how it ended. This area was the home of Peteetneet, chief of the Spanish Fork band when the settlers first came in. By the counsel of Brigham Young, the people of Palmyra built a house for Peteetneet and it was his band that was settled by the government on the [20 square mile] Spanish Fork Indian Farm or Reservation.

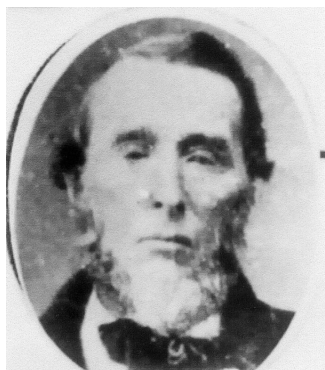
"Governor Young was Superintendent of Indian Affairs at the time of the establishment of the farm. Joseph Elleson Beck was chosen to superintend the farm. After a year the government took over active management of the farm and although keeping Mr. Beck as Superintendent, Dr. Garland Hurt was made Indian Agent in place of Brigham Young. He arrived in 1855 and lived with the Beck family while a two-story adobe house was built for him [by Phineas W. Cook]. He kept supplies here and used the building as a trading post.

"Provisions were hauled from Salt Lake City and were stored in the upstairs and were sold, traded for, and rationed out to the Indians" ("Site of Indian Farm," Provo Daily Herald, 19 Feb. 1953, p. 5).

TERRITORY OF UTAH: } ss.	
COUNTY OF	
<p>BE IT REMEMBERED, that on the _____ A. D. eighteen hundred and fifty _____</p> <p>BEFORE ME, Clerk of the United States Court in and for Utah Territory, (duly authorized and empowered to administer oaths for general purposes, &c.,) Personally Appeared _____</p> <p>aged _____ years a resident of _____ in said Territory, who was by me sworn in due form of law, and who on his oath doth declare, that he is the identical _____ who presented the foregoing bill to _____ United States Indian Agent in and for the Agency of Utah Territory for redress and compensation for loss of property by him sustained by the depredations of a Band of Utah Indians in the month of _____ A. D. 185____, the main tribe of _____ Indians being in amity with the United States at the time. And that he was the owner of the property mentioned in the foregoing schedule signed by himself. That he lost the said property in the manner and at the time therein set forth; and that it was worth the sum set opposite each item and in the aggregate the sum of _____</p> <p>HE FURTHER SAYS he has not received pay for said property nor any part thereof; neither has he nor any agent of his attempted private satisfaction or revenge therefor. And that he was lawfully within said Territory at the time following a lawful occupation.</p> <p>HE MAKES THIS STATEMENT to accompany said bill and to obtain pay for the same from the Government of the United States, pursuant to the Act of Congress entitled "An act to regulate trade and intercourse with Indian tribes and to preserve peace on the frontiers," approved June 30, 1834, and the other acts extending its application to Utah Territory. And he hereby authorizes and appoints _____ his Attorney _____ to prosecute this claim, and if allowed, to receive the money and receipt for the same.</p>	<p>U. T.,</p> <p>make oath, that the foregoing statement was signed and sworn to in our presence by the said _____</p> <p>And that we know him to be the identical person he represents himself to be. That we are personally knowing to the facts an set forth in his bill and declaration, which were read in our presence. That they are correct and true as stated. That he lost the property mentioned in his schedule in the manner and at the time therein set forth. That in our opinion it was fully worth the value by him attached to it. And that we have no interest in this claim.</p>
<p>TERRITORY OF UTAH: } ss.</p> <p>COUNTY OF _____</p> <p>The foregoing bill, declaration and affidavits were respectively subscribed and sworn to before me. And I certify that I know the affiants to be credible persons that the claimant is the person he represents himself to be. And that I have no interest in this claim.</p> <p>IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said Court the day and year before written.</p> <p>_____ United States Indian Agent in and for the Agency of Utah, certify that after due investigation I am of opinion this claim is just and true. And I recommend it be paid. And further that I am disinterested.</p>	

Form for Indian Depredation Claims, ChHistLib
Manu_LR3259 11_Goshen Minutes, p. 19-1

David Leonard Savage



David Leonard Savage may have been returning to his home from the rescue of the handcart companies in December of 1856. Amanda and Phineas W. Cook traveled with him to Cedar City while Phineas gathered Indian Depredation Claims.

David had been in Utah since September of 1847. They lived in the Salt Lake fort for the winter, and then worked a farm. In 1850 he was called to be one of the first settlers at Lehi in Utah County where he became familiar with the language of the native tribes. The Indians came to know and trust him, and when he couldn't be found it is said they asked for his papoose Amanda to speak to them, as she had also learned the Ute and Piute languages (Mary Theodocia Savage, "David Leonard Savage").

When David was called in 1853 to go to the Cedar City area, he settled his four families first in Cedar City and later in Holden, Millard County.

In 1862 both the Savages and the Cooks were in Cedar Fort, Utah County, and both families were called to help settle Bear Lake the next year. However, by then David was 53 years old, and his health began to fail. After losing all his cattle in the Bear Lake winter, he returned to Holden, but in 1875 he went on a mission (The Autobiography of David Leonard Savage).

David Savage died in Snowflake, Arizona in 1886, the husband of three living wives and father of 19 children.

on a visit. I took claims along the way and paid all expenses of myself and Brother Savage, and when I got to Iron County, I found claimants plenty. They paid me generally two bushels of wheat each and I let Brother Savage have the most of it. He was to pay me [for the wheat I had given him] as soon as he could. I left Cedar City homeward about the 26th day of December, 1856. I had let him have wheat so that when [the claims were settled], he owed me 180 dollars.

I was on foot, having to walk eighteen miles to Parowan and it was late. About half way on the journey there came on a violent storm of snow and I could hardly find the road, it being dark. I was very tired. About this time, I was overtaken by the mail from California. I asked them, as there were two men, to let me ride. They declined doing so, but shipped up their horses. I caught hold of one of the straps behind and hung on for three or four miles, but I became so tired that I was obliged to let go. It continued to snow very fast and I came near finishing before I could get through, but I could [follow] the track after the stage very well.

I got in about two hours after the mail and put up at the same place – Doctor Meeks. I there made claims and paid a debt for him [Savage] of 45 dollars in wheat at two dollars a bushel. All the wheat that he had of me – this included – was only counted to me at one dollar and half and he had no trouble to collect it. He came to Parowan while I was yet there and let me have two ponies that he said were left in his care to sell by a man by the name of William Bringhurst who was in California. As he was going directly [to California], he would see him and [give him payment]. I could take them home with me and trade them for oxen or cows just as I chose. I told him he could write to me as soon as he got there and let me know. I also sent him an order at the San Bernardino Tithing office obtained of Bishop Lewis of Parowan for wheat delivered to him.

I found the same [man] Cuthbert that I had bought a cow of while I was living in Salt Lake City. The circumstances I will here state: I went out one day to buy a cow, as we had none. I came along to his house and asked him if he knew who had one to sell. He said he had a first rate one that he would sell cheap for cash. I asked him how much milk she was giving. He said she was giving from 6 to 8 quarts at a time and gave her a good recommend. I then asked him his price. He said he would take forty dollars for her and not any less. This I thought was a big price, but as good cows were scarce, I did not think I could do any better. So I paid him the money and took her home. But she was totally dried up. The next time I saw him, I told him the cow had not filled the recommend he had given her. But he perfectly denied all I told him he said about her and said he could prove it by *his wife and brother in law. I told him I supposed then that he could prove anything he chose and let the matter drop, not having any chance to get any redress.*

his wife and brother in law. I told him I supposed then that he could prove anything he chose and let the matter drop, not having any chance to get any redress.

Original Phineas W. Cook Journal p. 102 (Image 155)

[Cuthbert] had been out to Las Vegas at work at his trade blacksmithing and was on his way home to Great Salt Lake City. He wanted someone to put a span of horses on his wagon and help him through. He found a man that would go as far as Salt Creek for 40 dollars. He came to me and told me of it. I told him I could put my ponies on and go with him and he would save something. So, he concluded to do it. I bought a harness for 15 dollars and we started. The snow was about a foot deep most of the way, and over two mountains it was from two to three feet deep [with] a crust on the top not quite sufficient to bear the horses or wagon. In many places we were obliged to break the crust with our feet and it was attended with much fatigue. But on the 6th day at about 9 o'clock in the evening, we arrived at Nephi or Salt Creek, horses nearly used up.

I charged him twenty dollars. I found my own feed and provisions. He was angry at first and refused to pay me, but after some talk, he concluded to do it. So, I took my ponies and started for home, which was 24 miles. I arrived the 8th day of January 1857 and found all well and [my family] glad to see me. Catherine had behaved very shamefully to her mother and to Ann Eliza.

Mosiah Hancock, the man that I had so much pity for in the summer before and took him in to keep from starving, had been secretly making love to Margaret when he knew at the same time that she had promised herself to me. I asked him if he intended to marry her. He said yes, if I did not [take her for a wife]. I told him I did not want her since from appearances he had made her unsteady, but I thought that was one way to repay me for kindness shown to him. I related the circumstances to Bishop Hancock who was his cousin.

He immediately sent for Mosiah and told him he was ready to marry [them] if he wished. He came back and invited Margaret outdoors. They went to the Bishop's and were married, but came back [and] said nothing. But in a few minutes a man came along and told me of it. I then told [Mosiah] I had kept him and his wife as long as I could. Now he must leave, which he did by going in along with the bishop.

(December) 11th: John Young came to our house and two of his wives. One was Catherine's sister [Sarah]. They talked to her and [Catherine] promised to reform. He said I had done enough for Sister McCleve and her family and he would send someone after her forthwith. A man by the name of Nathaniel Case came and wanted to board with me for he said he had no place to go. He had been much in the habit of telling big stories that had no truth, and I told him of it and told him I did not harbor such men about me. He said he had been in such a habit, but he was determined to reform and do better, and I finally told him in case he would do so no more, he might come and try it.

December 12th: Catherine asked our forgiveness for lying about us to the neighbors. I told her she must go to the neighbors and make her confession and she concluded to do it, which, when she had done, she was forgiven, and she promised to do better.

December 13th: I went to Salt Creek [Nephi] to mill and took Ann Eliza with me to visit Sister Bradley. I made out a few claims and returned the 14th.

Nephi Begins as Salt Creek

Salt Creek begins at the Mt. Nebo watershed and runs westward through Salt Creek Canyon. Very early a little town in Juab County was organized around it. For that reason early Nephi was called Salt Creek for many years. In 1882 the name was changed to Nephi.

Mosiah Lyman Hancock Journal

Mosiah Hancock wrote in his journal in 1856 that he "worked the summer and fall for a man by the name of Phineas W. Cook, a carpenter who had three wives" where he met Margaret McCleve, "who had pulled a handcart from Iowa City to Salt Lake City." He wrote that he heard a voice saying "'Mosiah! Behold your wife.' No one else heard it, it was for me."

"On the 9th of January 1857, Bishop C.B. Hancock married Mosiah L. Hancock and Margaret McCleve. I rented a room of him and hired some carpenter tools and went to work in the same room we lived in. We plastered it the first day.

"The first day of our marriage, Margaret came and put her hands in mine and said 'Mosiah! I wish to make a bargain with you. If you will not use whisky or tobacco I will not use teas or coffee.' 'Done' said I, and we sealed that covenant with a kiss which I have always maintained, yet the Gentiles cry out, 'Oh! The horrid Mormons'" (Mosiah Lyman Hancock Journal, 1852-1862, <https://www.familysearch.org/tree/person/memories/KWJZ-DLC>).

Business Without Cash

“Isolated as it was from the paths of trade, the [Utah] community had to be largely self-sufficient during these early years. There was no national currency before the Civil War, and in any case the territory could not expect any significant amount of capital from ‘outside’ investors or developers. Brigham’s solution was to develop an internal system of exchange based on locally produced coin and currency and tithing produce. Each settlement had a bishop who was instructed to establish a tithing house or bishop’s storehouse to receive (and disburse) tithing contributions, almost invariably ‘in kind.’ Under the supervision of the bishops these receipts were paid out to widows and orphans, the sick and disabled, and to those laboring on public works” (Leonard J. Arrington, Brigham Young, American Moses, pp. 179-180).

The church reported for the year 1854-55 tithing donated in wheat, cattle and produce amounted to \$57,646. As Phineas notes in his journal that amount was used as credit to pay city employees, but one could also work on projects such as the temple and church projects and receive tithing credit. If anything, the whole system attests to the genius of the church leaders at a difficult time.

The Cook Family in December 1856

17 people, 6 adults, 1 teenager 10 children, 3 of whom were under 2

Phineas age 37

Ann Eliza age 33

Harriet age 12, Augusta age 8

Phineas H. age 6, Phebe age 4

Ann Eliza and Alonzo, both 14 months

Amanda age 20

Catherine age 20

Wolcott age 18 months

Catherine’s family was living with them including 2 sisters and 2 brothers. Margaret was the oldest and almost certainly the youngest three were there, the 16, 13 and 11 year olds having gone somewhere else)

Nancy McCleve age 41

Margaret McCleve age 17

Joseph Smith McCleve age 9

Ella Roxey McCleve age 7

Alexander Gilmore McCleve age 2

Nathaniel Case (about 25)

December 15th: Paid some flour debts and started for the city with my claims. It was very cold and stormy. The snow fell two and a half feet deep in the City. I came near getting lost in the storm at the point of the mountain between Utah and Salt Lake valleys. While I was in the city, I got some more blanks printed, but never made use of more than 10 or 12 of them, as it was getting too late to present them to the agent, as no claims are allowable by the United States after three years. So, I arrived home again the 24th. While in the city, I got a certificate of membership from my quorum, or recommend, signed by Jesse P. Harmon, President of the Eleventh Quorum.

Sunday December 25th: I attended mass quorum meeting at Payson. I presented my recommend and was united to the mass quorum by unanimous vote.

While in the city, I paid Brigham all I owed him to \$45.65, forty-five dollars and sixty five cents. I then asked the clerk, Hiram Clawson, to take the note I filed against Ephraim Hanks, of 75 dollars, to balance the account and credit the rest on my tithing, as that was behind \$187.00, one hundred and eighty seven dollars and some cents, but he refused to take it and on conferring with Brigham, he ordered [Clawson] to give me credit for the amount and square the books. I thanked him for the present. I then paid on my tithing until I reduced the old account to one hundred and three dollars.

I sought an opportunity to see Brigham but did not get the privilege until I went into his house. I met him accidentally in the big hall. After I made some complementary remarks, I told him I had spoken against him, telling him what I had said. I said I was sorry I had done so, and wished him to forgive me. He said he would not do it until I had seen Brother Grant and made things right with

him. I told Brother Brigham I had an impression that Brother Grant had something against me and intended to have seen him, but he was now sick, and I could not have the privilege. But as soon as he got better, I would come down and see him, and whatever I had done wrong I would try to make it right. I told him I did not know what it could be, and if he knew I would like to have him tell me.

He said I had told Grant I had worked for him (Brigham) a long time for nothing and boarded myself. I said I had no recollection of such a thing, but it was very true that Brother Grant and I had been great friends and he had told me many things in confidence and I had done the same by him. I said I would see him as soon as I could have the privilege.

Brother Brigham then asked me why I left the public work. I answered, "because you told me to!"

He said, "Did I tell you to?"

I said, "You did."

He said, "Then according to your story I have done wrong, but I am not going to confess."

I said, "I do not want you to confess, but I want your forgiveness for what I have said that was wrong."

He said, "Well, you see Brother Grant."

We then parted. I saw Bishop Hunter and he said I should be blessed more than I ever anticipated for I had been faithful in paying my debts and especially my tithing and said many comforting words to me. This was very thankfully received by me. My time was occupied for several days in trying to regulate the affairs of my family and settling my affairs with the Bishop and the Indian agent and others.

I found my tithing for the year ending December 31st, 1856 had amounted to one hundred and eighty-eight dollars, showing that I had made eighteen hundred and eighty-eight dollars, thus proving true the words spoken by Dimick B. Huntington saying that within fourteen months, I should be prospered more than any time before. I was to pay fifty-six dollars of the debt at the general tithing office to Bishop Hancock. I had paid my present year's tithing to Bishop Hancock in work and was only behind yet the 103 dollars of [the] original, 56 dollars to be paid at [the tithing] office [in] Payson.

1857

Catherine has forgotten her promise to do better. I have given her good counsel and, in fact, (so has) everyone else she has been connected with. Ann Eliza has borne almost everything from her, but still Catherine seems bent to do evil continually. We are now in a reformation for which there seems to be much need. The people are called on through the missionaries to repent of all their sins and confess their faults, pay up their tithing and be baptized for the last time for the remission of their sins. Those who have not committed the unpardonable sin shall be forgiven, but it is said it is the last time baptism can atone for sin. If we sin again, a sacrifice will have to be made according to the magnitude of the sin.

January 29th: This morning I saw Brothers Jacob Hutchinson and McBride. They told me they were sent out as missionaries to settle anything anyone might have against the First Presidency, and as I

Jedediah M. Grant's Death

Jedediah M. Grant was a dramatic and convincing speaker. He contributed to a reformation movement among the saints, resulting in a general effort at repentance and re-baptism which continued for many years. His death in Salt Lake City at age 40 from flu was therefore a surprise to everyone. Because his death occurred December 1, 1856, he had already died by the date December 15 Phineas gives for this interview with Brigham Young. As Phineas was remembering the interview which had previously taken place, his talk with Brigham must have taken place earlier than he remembered.

Plural Marriage and Divorce

"Although some leaders had large polygamous families, two-thirds of polygamist men had only two wives at a time. Church leaders recognized that plural marriages could be particularly difficult for women. Divorce was therefore available to women who were unhappy in their marriages; remarriage was also readily available. Women sometimes married at young ages in the first decade of Utah settlement, which was typical of women living in frontier areas at the time."

At its peak in 1857, perhaps one half of all Utah Latter-day Saints experienced plural marriage as a husband, wife, or child. The percentage of those involved in plural marriage steadily declined over the next three decades (<https://www.churchofjesuschrist.org/study/manual/gospel-topics-essays/plural-marriage-and-families-in-early-utah?lang=eng>).

Catherine's Divorce from Phineas

Soon after the spring of 1857 Catherine divorced Phineas. Living with such a large group of people in a tiny cabin was too much for Catherine, and even her own mother could do nothing for her. Family members say the divorce took place in 1856, but his journal makes it clear they were still together in March of 1857.

"Not all of the records documenting territorial divorce proceedings have survived and very few are name-indexed." Utah County Divorces were handled by the Utah County Probate Court, but their records do not begin until after 1861. Therefore, documentation for this divorce has not been located (<https://archives.utah.gov/research/guides/divorce.htm>).

Catherine is not mentioned again in Phineas' journal, but Joseph Wolcott came to live with the Cook family for months at a time, so family contact continued. She lived in Payson with her family, and on November 11, 1861 Catherine married David Dudley Russell. Eight years later she died in Spanish Fork at the age of 33, leaving four children.

Divorce

"And about this time my mother got a church divorce from my father. He shortly after moved to what is known as Goshen and was instrumental in helping to settle that town and resided there for a few years.

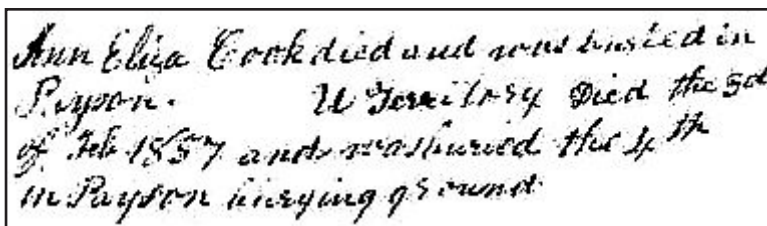
"My mother and I stayed in Payson with her folks. Her sister, Mary Jane, had married a man named Dr. Meeks. They were some of the first to go to Parowan. My mother and I went to visit her. She went to work for parties that were settling near Harrisburg. Here a flood came and washed out a big channel through their farm and around a cane mill they had running by the stream. It ruined the property" (Autobiography of Joseph W. Cook, p. 1).

Page 134

had something against [the president] I was required to make things right. I told them I had nothing against anyone, but as far as I could, where I had done wrong, I had taken measures to make it right and neither they nor I could do any more. Time would probably set all things right.

February 3rd: our little twin girl [Ann Eliza Jr.] died of the bloody flux [dysentery caused by an amoeba or bacteria]. She has been sick about five days. We have done everything in our power to save her, but all our labor was in vain. We sincerely mourn for her. But she has gone from a cold, unfriendly world and we believe has escaped many troubles. This morning I had a talk with Brother [James] Pace and we had an understanding about the brush and each became satisfied.

(February) 4th: We buried our dear little Ann Eliza in the Payson burying ground. May the good God help us to so live that we may receive our children at the Resurrection Morn. Five have been laid in the tomb.



Phineas W. Cook Family Record
Church History Library MS 6974
Ann Eliza Jr. d. February 3, 1857

February 5th: Had to rest as we had been up night and day most of the time during her sickness.

February 6th: Bro Harris came here to see Sister McCleve, being sent by John Young to marry her, but they did not agree for some cause. I told her that some other provisions must be made. I had taken care of her and her children a long time and it was wearing us out in such confusion and I felt I had done my duty.

February 6th: I heard that Brother Grant had died, and I had not seen him. I then resolved to go to the city and meet with my quorum, as a meeting was to be held, and also to make things straight with Brother Brigham. I told him I had not stolen my neighbor's property or committed adultery or anything of the kind. All I had done was what I had before stated. I had not seen Brother Grant, and I should not make it my business to contradict anything he might have said, but I had no recollection of telling anything of the kind. If [Brother Brigham] felt to forgive me as I had asked him before, I should be thankful. He said he would forgive me and gave me a note to that effect. Went to meeting with my quorum. Had a good time and returned home the 11th of February.

February 12th: Shingled some on the house and paid some dues of my family.

February 13th: Finished the roof I was working on yesterday.

13th: I dreamed that Brother Thurston had given his daughter to another man and I wrote him a letter giving my consent; that is, if they were so inclined, stating that I in all probability should outlive all prejudices that

had been afloat against me. I was occupied about home preparing for spring. Chopped wood at the school house and built a privy. Some rain.

February 16th: Received a wagon of Brother Elmore priced at 58 dollars, it being in payment for one that I let him have for which I was to receive hay and lumber, which he failed in getting. Brother Case agreed to me for nine monthly [rent payments] at twelve dollars a month. He has been faithful to his agreement thus far and has been industrious and faithful.

February 17th: This night Mary Ann Washburn stopped with us and she told me that Julia Thurston had been married to [Joseph] Bates Noble which confirmed the truth of my dream.

February 19th: Stocking a plow also 20th, and chopped wood at the school house. I dreamed I had a fight with a snake and Ann Eliza took hold of its head and tail and held it until I cut it off at both ends. I look for a letter from Harris to let us know whether he is coming after Sister McCleve or not, but none comes. I told the Bishop some time ago I was not able to keep her any longer. He told me he would provide her a home, but he has done nothing about [it]. He seems to think it is no matter. I told her today I could not keep her any longer and she must go to the Bishop herself.

February 21st: This morning [Sister McCleve] went to the Bishop herself and asked for a home, but he did nothing for her, and Mosiah said he would keep her a few days until she could do better. I had provided for her over four months. My provisions were mostly gone and I had no means to buy [more] with but a small job here and there, and I could not depend upon it for so many. She took her things away to Mosiah Hancock's but not until she had made propositions to me. But I told her I could not take any more wives at present. So she left in a rage and no thanks, claiming she had paid her way. The Bishop had failed to furnish me with employment as he had agreed to do, and I knew no other way but to get me a farm to raise my provisions. I rented five acres of corn ground of George Patten and agreed to give him one fourth in the shock.

February 23 and 24: I had provided a plow and harrow and got tools ready for farming. It began to thaw around the house, and I began to clean up. There was a deep hollow on the east end of my lot and I carried all the rubbish into it. Finding it made [the place] look so much better to fill it up, I concluded I would dig a cellar and prepare to build me a good house, and by so doing I would get the hollow entirely full. I consecrated it unto the Lord and asked him to bless me in the work and if it was his will, I might build a comfortable house. We laid it off 17 feet wide and 40 feet long. We dug all we could, for a foot of it lay in the shade of the house and the frost was not out of it. We went to the stone quarry to hunt for rock but did not find a good chance, [so] we went to the hill about half or three fourths of a mile and found plenty. I got up the ponies and the 3rd day of March went to drawing away the dirt we had dug out of the cellar.

We all went [to meeting] and were chastised [by] the Bishop. Then he forgave us in all we had done wrong.

Catherine has made a new resolution to do better. We finished digging the cellar the 15th [of March]. The Bishop came to me and wanted to know if I was willing to work for him on the store house. I told him if it was his counsel for me to do so I was willing. But if

Summary of The Year in Payson

The Cook family lived in a small house on a lot at Payson, purchased for \$400 from Levi Hancock. They found the house full of bugs. They cleaned it and lived there through the summer and winter. Phineas also leased five acres to plant in Payson owned by Benjamin F. Johnson who was then in Santaquin, with a promise to pay a portion of the wheat harvest, which was completed in September. During this time Phineas sold a house he had received in payment for the mill debt in Manti and with the profit, which would be paid in lumber, prepared to build an adequate house on his land.

After having worked at building for six months, he finished the Indian Farm project November 20. On February 21 he rented five acres of ground from George Patten at Payson and prepared to farm in the spring, procuring a plow, harrow and other tools during the winter. At some point, not mentioned in this part of his journal, he purchased twenty acres at Spanish Fork for planting wheat. However, they continued to live in the house in Payson.

As soon as the weather improved he began work on a bigger house. In February, 1857 he dug with his shovel a cellar for which he gathered rocks from the canyon for a foundation. That same month he cut small trees for poles, hauled them home in a hired wagon pulled by borrowed oxen, and went to work building house, corral and fences. At last the two ponies he purchased from David Savage and the horse he received in August of 1856 from the mill debt in Manti would have their own corral near the house. For the first time in more than a year his family had good prospects for a decent place to live. And for the first time since entering the Salt Lake Valley in 1848 he finally had prospects for a harvest of his own in the coming season.

Reformation of 1856-57

“For approximately seven months from September 1856 to April 1857, Brigham Young and other Church leaders preached throughout Utah Territory to generate greater religious commitment among Latter-day Saints. This season of devotional activity, which came to be known as “the Mormon Reformation,” represented a turning point for many who reported experiencing spiritual renewal and improved morale within their communities.

“In their efforts to build up the kingdom of God and prepare for the Second Coming of Jesus Christ, Latter-day Saints often expressed frustration at perceived shortcomings in living the restored gospel. They also experienced many early setbacks and natural disasters, particularly crop failures, wildfires, grasshopper plagues, and a winter famine. Brigham Young viewed these challenges as divine reproofs, and at the October 1855 general conference he urged the Saints to repent “that [they] may be chastened no more.” The following spring, he called for sermons to blast “peals of thunder” and motivate mass repentance. In September 1856 Brigham informed several Apostles of plans to “make a great wake” throughout the territory. Within days, Jedediah M. Grant, counselor in the First Presidency, launched the effort at a conference north of Salt Lake City. Immediately following Grant’s preaching, 500 Saints were rebaptized to signify their renewed devotion.

“Similar sermons were given throughout the settlements...

“Five months into the reformation, Brigham Young signaled God’s acceptance of the people’s repentance. By April 1857, most Latter-day Saints in Salt Lake City had been rebaptized” (<https://www.churchofjesuschrist.org/study/history/topics/reformation-of-1856-57?lang=eng>).

not, it had been my intention to go to farming for a living. He said it was not [his counsel]. I could do just as I pleased.

Beginning in September of 1856 a Reformation movement went through the church settlements, inspired by church leaders and bishops.

John Young came here and called a meeting and told the people they had been hammered long enough [by the reformation movement] and they had come to extend the hand of mercy and said that all hands must go and be baptized.

March 16th: The people assembled at the water for Baptism. Mosiah came over to make it right about the course he took to get Margaret but justified himself and made the matter worse by accusing Amanda of lying. She has not yet [come] home from her father’s in Iron County.

The people were called upon to covenant to sustain all the authorities over them, and never to speak against the order of celestial marriage, and to keep the commandments of God. It was a unanimous vote. The Bishop and his council were baptized first and the presidents of Seventies next, of which I was one. I then baptized Ann Eliza, Catherine, Harriet, Augusta, and about a dozen others. We had confirmation meeting in the afternoon.

March 17th: Today I went to the farm and took the claims to Dr. Hurt [the government Indian Agent at the Indian Farm] and he signed them all. He promised me the use of a yoke of oxen to work.

March 18th: Went after [the oxen]. They are both off oxen and very awkward to work. Took the ponies and hired one wagon and went to the canyon after poles.

March 19th: Came home and brought some wood. Could not get poles as there was no road made and the snow was deep and hard. The wind is very high, and it has upset the privy. I turned out the ponies as they were not suitable for the canyon.

March 20th: Took the oxen and went to another canyon. Got some poles to fence the lot where we lived. I did not use the oxen much but took them back soon after. This was in the times of the reformation [when there was] great excitement. When Uncle John came he told the people that if their wives wanted a cup of tea to give it to them or if they wanted a cup of coffee to give it to them and if they wanted anything else to give it to them, so this put an end to the trouble.

April to June 1857

Discovery and Permission to Settle Goshen

Note on this Section of Phineas W. Cook's Journal

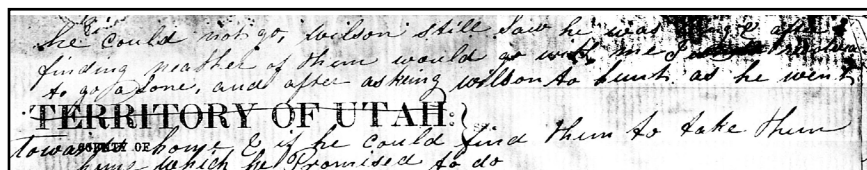
The following transcription is from the written record of Phineas W. Cook, who wrote both his journal and the history of Goshen on printed papers which had been bound together with a string. These printed papers were obviously left from the previous year.

After the entry in his original journal 20 March 1857, his journal as we have it ended. However, it didn't really end; rather it continued onto the forms before mentioned. These forms are the ones Phineas had printed in Salt Lake City to distribute among those who suffered losses from Indians. As papers dated as late as 1887 were included in the collection, he must have donated all these papers to the Church before moving to Wyoming. At the present time they are housed in the Church History Library of the Church of Jesus Christ of Latter-day Saints. Digital copies are in the possession of the Phineas W. Cook Family Organization.

Included in the collection are many letters. A few are originals, but most are copies he made into this journal of letters he had written or received. In 1857 when this journal was begun, he apparently had no other paper because he wrote on every square inch of blank space and between the lines on the printed form, but continued the same format: writing the date "1st" or "20th" without a month or year, as he had done in his first journal. Complete dates have been inserted here to avoid confusion. When he had a blank piece of paper he wrote on it front and back, then turned the paper sideways and wrote across the written lines (Church History Library, General minutes, Goshen Ward, Santaquin-Tintic Stake, Hardcopy/Manuscript, LR 3259 11 [100001021440] Part 7, Access No: 1176148, transcribed by Janet S. Porter and Catherine C. Rasband).

The beginning page has been lost, but the incident to which it referred was the original discovery of Goshen as Phineas W. Cook searched for lost horses.

[The date is lost, but late March or early April 1857. It begins mid-sentence as they searched for Phineas' lost horses]. . .he [George] could not go. Wilson still saw he was lying. After finding neither of them would go with me I resolved to go alone. I asked Wilson to hunt as he went toward home, and if he could find the [horses] to take them home which he promised to do.



Phineas W. Cook Goshen Journal, April 1857, page 1 (Image 1-1)

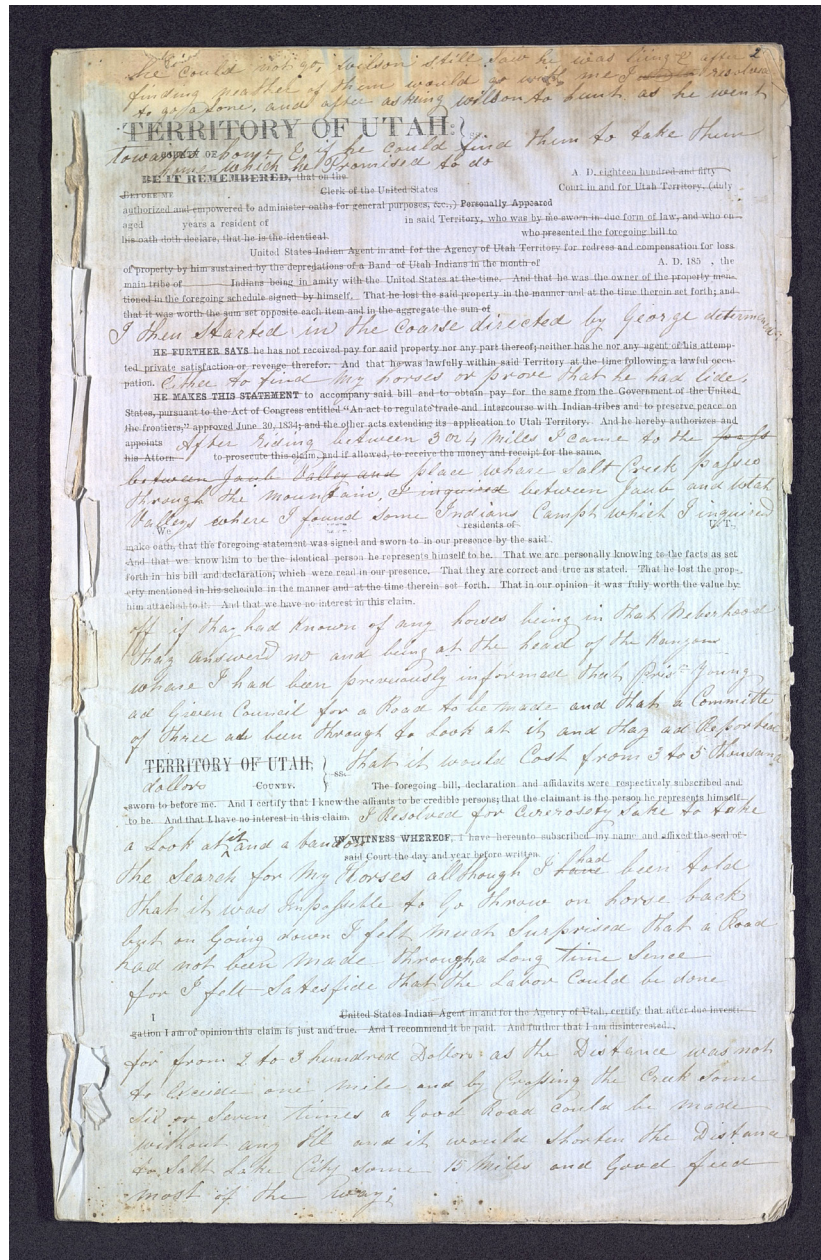
I then started in the course directed by George, determined either to find my horses or prove he had lied. After riding three or four miles I came to the place where Salt Creek passes through the

Indians Living in Central Utah

Archeological digs have proven Fremont Indians lived in Goshen Valley since before 1,000 A.D. Gradually their culture evolved and became less self-sufficient as the Spanish and Anglos moved in. "The Timpanogots, along with most Utah Indians, saw the whites as resources to be exploited, and eventually they obtained metal beads, guns, blankets, metal arrow points, mirrors, and other items of European culture. The Utes of Utah Valley and central Utah by at least the 1840s had acquired horses and firearms, making them very formidable to their traditional enemies the Shoshoni and influential in their trade relations with other tribes. This change displaced their natural economy with what ultimately became a dependent one.

"The Latter-day Saints attempted to draw native people into the orbit of Mormon agricultural settlements [and] Indian farms, where Indians were provided food, clothing, and work. Church leaders were apparently too optimistic, however, and, in some cases, underestimated the strength of Indian culture and tradition.

"Like other Indian people in North America, the Timpanogots of Utah Valley eventually bowed to American hegemony (supremacy) in the region, but not without armed resistance" (Richard Neitzel Holzapfel, *Utah Centennial County History Series*, BYU Studies, pp. 37-40).



Phineas W. Cook Goshen Journal, first surviving page, written on the only paper at his disposal at the time, in this instance, a form for Indian deprecations (Church History Library General minutes, Goshen Ward, Santaquin-Tintic Stake, page 1-1).

mountains between Juab and Utah Valleys. There I found some Indians camped, and I inquired if they had known of any horses being in that neighborhood. They answered no.

I realized I was at the head of the canyon where I had been previously informed that President Young had given counsel for a road to be made. It had been reported it would cost from 3 to 5 thousand dollars, so I resolved for curiosity sake to take a look at it and abandon the search for my horses, even though I had been told it was impossible to go through that canyon on horseback. But on going down I felt much surprise that a road had not been made through a long time since, for I felt satisfied the labor could be done for from 2 to 3 hundred dollars, as the distance was

not [excessive]. In one mile, by crossing the creek some six or seven times, a good road could be made without any fill and it would shorten the distance to Salt Lake City some 15 miles and good feed most of the way.

I also found good soil on the creek bottoms which led me to think there must be good farming country below. After leaving this canyon [now known as Goshen Canyon] I came where the Indians had camped and had planted some corn and wheat, and upon examining the soil I pronounced it good.

I then left the creek and turned to the left. I proceeded to the bench of high land and looked over the country below which more and more convinced me a good location existed there. It being late, I continued my course homeward, and arrived about 9 o'clock p.m. Finding my horses had been located by Wilson and were safe in the corral, I informed him if he had found the horses I had found a first rate place for farming, but I should not probably need it, as I have a farm of twenty acres at Spanish Fork.

Wednesday April 8th: I took my team and hired a man and plow and other tools. I went to Spanish Fork to put in my wheat and after working some three or four days I was informed that the title to my land was not good and I could not have it.



Salt Creek flows south from the mountains through Salt Creek Canyon into Nephi; turns north and runs through Goshen Canyon on its route through Goshen to Utah Lake (Courtesy Google maps.)

Salt Creek

Phineas followed Salt Creek northward from Nephi toward Utah Lake, passing through the mountains where a road would one day be made. Leaving the mountains, the creek flowed through a beautiful little valley.

"Salt Creek, now called Currant Creek, rises in the Juab Valley near the eastern slope of the Mount Nebo Range. From its source it flows in a southwesterly direction and enters Juab Valley near the town of Nephi, the county seat of Juab County. From Nephi the creek takes a northerly course and at the northern end of Juab Valley passes through the Juab range of mountains into Goshen Valley, emptying into Utah Lake about 5 miles north of the town of Goshen" (Elwood Mead, *Irrigation Investigations in Utah, United States Office of Experiment Stations*, p. 144-145).

Because Nephi was built up near the creek it was originally called Salt Creek.



Goshen Canyon today between Nephi and Goshen. A rough ride in 1857, but a good road makes it passable now. (Photo by Seth Porter).

I resolved to go to Bishop Hancock and see if I could get the privilege of going over the mountain in company with some others which he might direct to make some farms where I supposed no one had taken any claims, supposing, as I told him, he would still be our Bishop. Accordingly on the 13th I went to see him and he told me to

Charles Brent Hancock

Charles Brent Hancock was born 23 December 1823 at Columbus, Ohio. His family was in Missouri during the expulsion, and his father Solomon was named in the Doctrine and Covenants, Section 52, Verse 27 as a missionary on his way to Missouri. The family moved to Quincy and Nauvoo, Illinois, and then to Iowa where Solomon died 2 December 1847. Charles B. Hancock had gone the previous year to Iowa, served in the Mormon Battalion, and entered Utah in 1847. In 1852 he was made the second Bishop of Payson and served until 1859 (A Short Sketch of Solomon Hancock, <http://elaineriddle.blogspot.com/p/solomon-hancock.html>).

Land Charters

Because the U.S. Government declined opening land offices in Utah, no one actually owned the land. Brigham Young and eight other men held the land in trust for the church. The church would then grant charters for settling, grazing rights, etc. Alan Overstreet, Graduate in Anthropology/Historical Archaeology, who wrote "The Settling of Goshen," maintained that while cattle owners had enjoyed free range throughout the entire Goshen Valley, sending their herdsmen anywhere they wanted to go, they did not own the land and there had never been official charters granted for grazing rights. However, as settlers moved in, there were continuous problems because ranchers had used the land and felt entitled to it (Alan Overstreet, "The Settling of Goshen, 1857-1870," Provo, Utah, June 1979, p. 9).

go and see what I could find. He said there was a good place on the east side of the lake [where] the springs could be taken out and land enough for ten or twelve of the brethren to make farms. I told him I thought he was mistaken for I thought it was on the other side, but I would take a level along with me and see if [we could get] water onto it.

Monday April 13th: I took my hired man Nathaniel Case and started. We came to the place directed by Bishop Hancock and after examining found little or no chance [for a settlement]. We passed onto the place seen from the bench a few days before. On crossing the stream, we passed over to the west side and passed down the stream. There we found some excellent soil for farming and a place for a settlement. After looking sufficiently to [assure] myself, I returned home where I arrived about 11 o'clock p.m.

Tuesday April 14th: The Bishop being anxious to hear the results of my mission came over early next morning to see me. I told him what I had seen but I did not feel willing to go there without the consent of President Young. If the Bishop was willing to write a letter of recommendation I would go and take it to him and bring back the answer, which he accordingly did. It was in substance as follows:

Payson, April 14, 1857
President Young,
Sir

Brother Cook has been out prospecting and he has found a place near the mouth of Salt Creek sufficient for a settlement as large as Payson or larger and there are a number of Brethren here that have no land. As we have as much land under cultivation as we have water to irrigate, I would be glad if a settlement could be made there if you in your wisdom think [it possible].

President Chas B. Hancock.
Brother Jack Hardy, Clerk.

Tuesday April 14th noon: Started for Salt Lake. I arrived the 16th. [I presented] the letter, and President Young handed it to Squire [Daniel H.] Wells who read it aloud. President Young remarked that he thought it would be very prudent providing we could get a company sufficient to make ourselves safe.

I answered I thought I could get a hundred men if it was necessary. Brother Wells said the land there is all chartered for herd grounds.

President Young replied he knew it was, but no charter should be granted to interfere with the rights of settlers. I asked President Young if he would be so good as to answer in writing to Bishop Hancock, which he did as follows:

President's Office,
G.S.L. City.
April 16th 1857
Bishop Hancock, Payson.

I have considered that Phineas W. Cook go to the mouth of Salt Creek as stated in your letter and that he take about 25 men with him.

Yours truly,
Brigham Young

This letter was read to me, from which I took for granted it was my privilege to raise the men and go ahead. Accordingly I stopped on my way home at nearly all the settlements and asked the Bishops to inquire among the people to see if there were any that wanted land and would volunteer to go with me. I found some few and expected the Bishops would feel interested to inquire after those [who] wanted land; but afterwards learned by individuals living in those settlements they had heard no such inquiry made. I arrived home on the 19th and gave the letter to the Bishop. I asked him to read it to the people. He answered he did not know when, but he would sometime.

Monday, April 20th: The city of Payson took part in the new reorganization of the Nauvoo Legion.

I asked the Bishop to read the letter while the people were all together but he deferred it until the majority of the people were gone to their homes. I again asked him to read the letter which he did. In addition he said the land was good and he was willing that any should go who wished to.

April 21st: Brother John Neff from Battlecreek came and we started with some 6 or 7 others to go and look at the new location.

April 22nd: We raised the white flag, having no other, which we called a token of peace if nothing more. Brothers Neff, Lewis Hatch, Peligugue B. Gosley and myself raised the flag and dedicated the land to the Lord by prayer in which I was mouth for the rest as follows:

Goshen Prayer of Dedication, April 22, 1857

O Lord God the Eternal Father we thy servants bow down upon our knees around this flagpole which we have raised as an Ensign of liberty and truth. And we unitedly call upon thee and ask thee in the name of the Lord Jesus Christ of Nazareth to draw near unto us while we call upon thee and we ask thee that thou wilt bless this land and bless those that come here to dwell upon it.

We dedicate and consecrate this land as the land of Goshen unto thee together with the water, timber and rock and everything that thou hast created upon it. And we bless it in His name and ask thee that thou wilt not suffer a wicked person to dwell upon it but may the just who desire to serve thee and keep thy commandments rally to this place and in honor to thy name build up a city in which thy name may be glorified.

We ask thee in His name that thou wilt soften the hearts of the Lamanites who now dwell and those who may hereafter dwell within the reach of this valley, and [inspire] them to be friendly toward thy Saints that dwell here. Suffer not, O Lord, that they shall have power to drive away our flocks and herds or destroy our lives or the lives of our brethren or our wives or children or anything that pertain unto us. We realize that blood has been spilt on this soil by their hands but we pray thee to strengthen us by thy power and let not the blood of the righteous be spilt on this soil.

We dedicate ourselves unto thee and all we have, praying thee to let thy spirit rest upon us that we may have wisdom to live in such a manner as shall be well pleasing in thy sight and that we may merit all those blessings. And unto the Father, Son and ever Blessed Spirit we will ascribe all the praise, honor and glory now and forever, Amen.

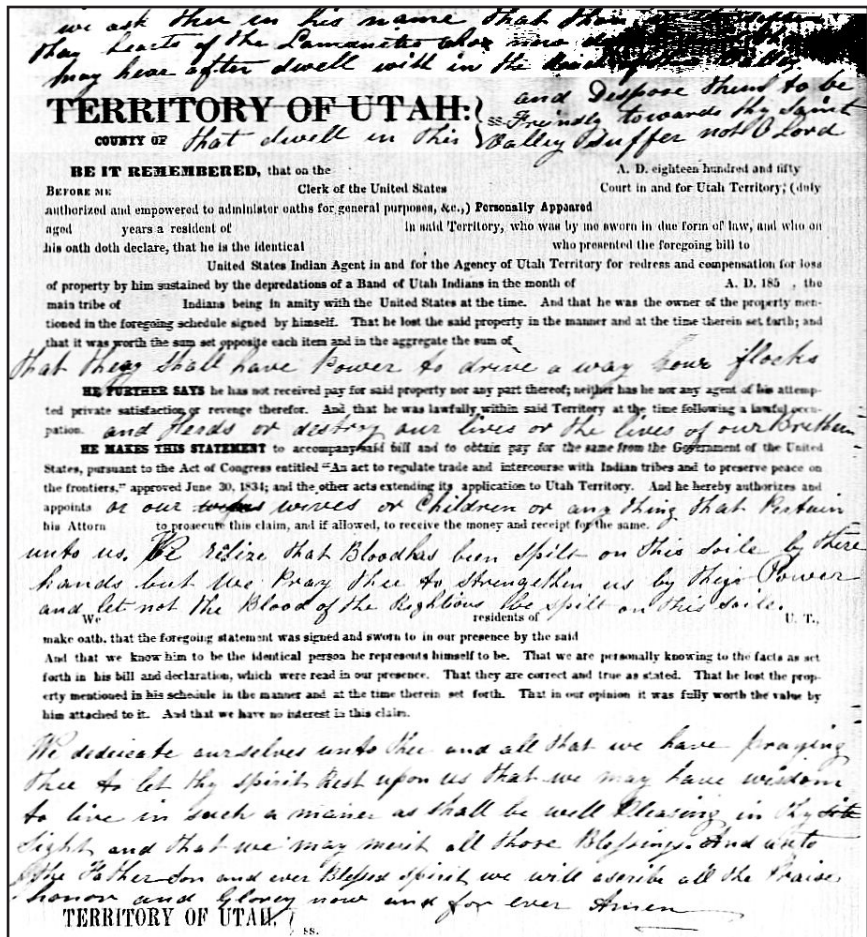
Phineas W. Cook

On April 22, 1857, Phineas W. Cook raised a flag and dedicated the land for the town of Goshen, named for his birthplace in Goshen, Connecticut. Phineas W. Cook Goshen Journal, April 22, 1857, page 3 (Image 3-1).

Indians in Goshen Valley

Louisa Jensen was born in Goshen to Samuel and Nancy Steele who came to Goshen in 1862. She collected stories about the early pioneers as she heard them. She wrote: "In May 1857 a little band of pioneers looking for a stream of water came into the Goshen Valley, about one mile north of the present town site. Here they found two streams of water that seemed good enough for them, [and] they made camp. On the west side along the creeks and washes they found a little band of Indians. They had dugouts dug into the banks. Their leader said his name was Joe; that they had been here a long time, said they were of the Goshute tribe. He could talk fairly good English. They told him they wanted to build their homes on the east side of the valley. He said that would be allright, for they were peaceable Indians and would cause no trouble..."

"[The settlers] soon found they were right in the middle of Indian territory, the Indians coming from the south to hunt, didn't like white people using their ground. Then the Indians from the south down in Sanpete would cross Goshen going to Tooele to make war on the Indian tribe there. Goshen was now on the cross roads" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, pp. 3-4).



Phineas W. Cook's original dedicatory prayer, written on an Indian Depredation form.

[Thursday, April] 23rd: I went to Salt Creek or Nephi for the purpose of obtaining aid in making a road through [Goshen] Canyon and also to obtain letters. I did not see the Bishop because he was absent at that time but saw the county judge. He told me it was



The first townsite for Goshen shows its isolation even now. No road in 1857—and a 15-mile walk from Payson (Photo by Seth Porter).

counseled by President Young [gave counsel] three years ago to make a road there and to build boats on Utah Lake, but [nothing

further had been done.] Bishop Bigler and one or two others had been through, and thought it was too hard a job to be undertaken, but as far as his influence would extend he felt willing to help. If he was not overruled he would appropriate money to it, for he knew it would be a benefit for that county.

I did not obtain any settlers, as they had entered into a new project for farming on Chicken Creek about 16 or 18 miles south of Nephi.

[Friday, April] 24th: I returned to Goshen by the way of what was called Haywood Cutoff, going west from Nephi to the mountain, thence northwesterly and northerly until I entered the valley on the south. I arrived at camp about sun two hours high and found an addition of two to our former number. Their names were John Hamblin and George A. Chick. The brethren from Payson had all returned to get provisions and do a little work, promising to return in a week to assist in putting in crops. I turned out my horses to graze in the mounds west, tying a chain to one's leg. We attended our prayers evening and morning.

Brother Neff seemed somewhat disheartened at bedtime but in the morning he felt better. He had a dream and said, "Boys, you need not be discouraged for I dreamed of seeing some of the prettiest wheat I ever saw and it was raised here, bins upon bins full," and he knew it would come to pass.

Saturday April 25th: This morning all seemed to feel better, being encouraged by the dream. Brothers Hamblin and Chick and Neff returned home to Dry Creek in Salt Lake Valley to come on the next week, promising to gather all the recruits they could. I went out to look for my horses but could not find them. Case and myself hunted nearly all day but could not get any track of them. We went to camp and cached all our provisions and hid the clothes and started for Payson. When we arrived I found my feet blistered nearly all round.

Sunday April 26th: Sunday, went to meeting. In the course of the day I found those who had promised they would go to Goshen had given it up, for what cause I was unable to learn. In the evening I asked the Bishop if he felt to encourage the brethren that needed land to go with me. He replied he had concluded he needed all hands here until after harvest to build up this place [meaning Payson.] "You want to get a big farm there and my counsel to you is you had better put it off until that time and then I will go over and see that the place is started right."

I answered, "If that is your counsel, of course it would seem proper for me to listen to it; but how shall I do by those who are coming next week on the other side of the lake?"

He said, "You can write to them and stick up a notice over there that the settlement is put off until after harvest."

Monday April 27th: I hired two horses of David Colvin, agreeing to pay him one day's work for each horse. We rode to Nephi and found [my horses] in the field. We returned as far as Willow Creek in Juab Valley and stayed all night at the Head house at that place.

Tuesday, April 28th: We came to Goshen and put up a notice on the pole agreeable to the Bishop's counsel. I took the wagon and all the things home. I tried to rent some land but could not get any. Finally the Bishop said he had some land I could have on shares. I asked him if he could get the water onto it for me and he said he could; but

The Road to Goshen

Phineas W. Cook continued to press the issue of a road through Goshen Canyon, which Brigham Young had already called for. Goshen Valley was isolated from every other town because it was surrounded by mountains with Utah Lake on the north, making any journey through the area tedious. In 1857 there was no road at all, and Phineas knew a town would not thrive if there was no way to get to it.

In May of 1863, Brigham Young visited Goshen on his way back to Salt Lake City after visiting the southern settlements. Once again he asked the people to build a road through the canyon south of Goshen into Juab Valley "to reduce the miles needed to circle the ranges between Nephi to the south and Goshen." Finally on July 1 the people of Goshen, Santaquin and Nephi worked together and finished the road in one month (Dale L. Berge: "Archaeology of a Mormon Pioneer Town", BYU Studies, Vol. 30, Issue 2, p. 7).

Today there are paved roads which link Goshen with the rest of Utah Valley. Currently Utah Highway 6 links Goshen through Santaquin to Interstate-15. The Goshen Canyon Road runs south from Goshen to Mona, through the Mountains, and into Nephi, again connecting with I-15.

Water in the Desert

Why couldn't Phineas claim a piece of land for a farm? After all, unclaimed land was free and there were only a few settlers in these towns in 1856 and 1857. One obvious reason was Indians. The settlers had to stay together for protection. The other reason was water.

Just as travelers followed the rivers and streams which charted their course in the early days, settlements also had to be located where water was available. In Utah ditches and canals were dug and the water was shared, but the number of settlers at that location was restricted by the available water. While there was land surrounding the towns, much of it was unusable because water was severely limited, was at a lower elevation, or slowed to a trickle at summer's end when snowmelt stopped. Therefore, the early settlers found their farms and claimed land which could be irrigated, but later settlers were required to rent or buy what had already been claimed. Competition for the few farms available became intense, and the only hope for some was to locate somewhere else or start a new town where land along a stream or river would be unclaimed. While a call to a new location was always a traumatic change, at least there would be hope of a good location for one's farm or business.

after I had plowed two days I found he could not do it. I then left it and went to work on the public works. During that time President Young and company had gone to [Salmon] River [Idaho] on a visit.

May 25th - I called at the [Payson] tithing office to settle up. John Fairbanks and Joseph Curtis, the Bishop and first and second counselors, and J. F.

Hardy, clerk, were present. I told them I wanted to get everything straightened up so that as soon as wheat was harvested I wanted to be ready to go to Goshen. Bro Hardy said "I don't suppose you will go until the Bishop sends you."

I told him "Bishop Hancock said that harvest was the time we could go." But, some said the Bishop had nothing to do with it. As for myself, I did not wish to judge the bishop but I thought the course I had previously taken might be considered as running before I was sent, for I had invited the brethren just as it had happened without the counsel or consent of the Bishop, supposing that was my duty.



Goshen today may be the Fulfillment of Brother Neff's Dream. Originally the old Goshen Cemetery, this site is now a field (Photo by Seth Porter).

Previously taking might be considered as running before I was sent for I had invited the brethren just as it had happened without the counsel or consent of the Bishop supposing that it was my duty

United States Indian Agent in and for the Agency of Utah, certify that after due investigation I am of opinion this claim is just and true. And I recommend it be paid. And further that I am disinterested.

Phineas W. Cook Goshen Journal, May 25, 1857, page 4 (Image 4-1)

Just at this time the Bishop came in. I asked him whether he considered himself responsible for the settlement at Goshen or whether I was. He said, "Why I am, or at any rate I know what is wanting there as well as here. It is for all hands to take hold of the public works here until fall. We want to build the Council House and finish the wall around it and build a thrashing machine and gather in our corn and potatoes and thrash out all our grain and bin it up in the Council House cellar and get everything safe here and then I will take a company and go over and take out the water and fence the land and then I will roll in the wheat."

I thought he had laid out work enough for twice the number of men there were in Payson. On relating the circumstances to some of the brethren who wished to go they said they would not stand it, for the Bishop had all he could do without going [to Goshen]; and if they had to wait so long, they would not go at all. [They] requested me

to go to President Young and know for certain.

[Tuesday, May] 26th: I went to San Pete to get wheat. Called at Nephi to see Bishop Bigler but he was gone. I saw one of his counselors, Brother Foot. He said he thought the Bishop would be willing to have the people turn out and make the road. It would certainly

be a great deal nearer to the city. He requested me to call on my way back.

[Wednesday, May] 27th: On my return I called again and saw Bishop Bigler, but he declined doing anything on the road as it would not benefit this place. He said he did not know but he might help next fall or spring if there were a settlement made there. He asked me how much I thought it would cost to make it. I told him if he would send 25 men on Monday morning they would return on Saturday and the road would be completed. He seemed to express some doubts. He thought it would cost several thousand dollars to make the road and said he would try the legislature and see if they would not help.

I said, "If the road is needed, we should make it without their aid."

[Sunday, May] 31st: I started for the city to see President Young by the request of many of the brethren who wish to go to Goshen. Went on horseback and arrived the 2nd of June. I met President Young in the office and told him we had not done much at our new settlement. He asked why. I told him I had been at work on the public



In 1858, under Bishop Hancock's direction, the settlers of Payson began the Tithing House on Main Street. (Courtesy Payson Historical Society).

Bishop Hancock's Building project

Bishop Hancock had big plans for the town of Payson. He urged the settlers to donate labor, and the Tithing House was started the next year. "[In 1858] the cellar for the building was excavated and sandstone walls were laid up. The pioneers then installed the floor joists of the main floor. There were also 10 courses of adobe laid up for the beginning of the main floor walls. The floor served as the roof of the cellar. The floor of the cellar remained dirt. A stage was built in the south end of the unfinished main floor. This served as gathering place for the settlers. For light the pioneers used candles and rags [rags soaked in oil] and lit.

"There was no more work done on the building until 1860. At that time, more adobes were hauled to the site and the remaining walls of the first floor were finished. There were some more timbers brought down out of the canyon and it was partially framed during the fall. It remained in this state during the winter.

"In September 1861 the members of the church laid up another story of the Tithing House. Some timber had been sawed and plans were made to put a roof on the building. The bishop and about ten men went into the canyon and obtained more lumber for the completion of the roof. When the building was finished, the cellar that was about three to four feet underground was used for the storage of tithes and offerings in kind (Pictures Tell the Story-Old Payson Tithing Houses, <http://paysonhistoricalsociety.blogspot.com>).



A mid-range of hills separates Goshen Valley from Payson, a 15 mile journey (Century 21).

Why Did Bishop Hancock Try to Control the Settlement of Goshen?

Both Phineas and the Bishop considered the new settlement an extension of Bishop Hancock's stewardship at Payson. It was the natural outcome of an enlarged role for bishops adopted in early Utah.

"The Bishops were as the organic basis of the Mormon society, and the proper business managers of the Church; but it was not until they came to the Rocky Mountains that the society-work of the Bishops grew rapidly into the vast proportions of their social and church government. In Utah, they soon became the veritable founders of our settlements and cities; and, having founded them, they have also governed them and directed the people in their social organization and material growth, while the Apostles and presidents of the Stakes have directed spiritual affairs" (Edward W. Tullidge, The History of Salt Lake City and its Founders, pp. 57-58).

works at Payson by the counsel of Bishop Hancock. He considered himself responsible for the settlement and would not allow us to go on until fall. He said he thought his letter which he sent by me was sufficient, but if it was not he would write another. Accordingly he ordered his clerk to write two, one for the Bishop and one for me, and wrote as follows:

President's Office
GSL City 2 June 1857
Bishop Hancock, Payson

Bro Phineas W. Cook has liberty to go to the mouth of Salt Creek and take about 25 men with him. They may go in one week or one year just as may suit their convenience. But I do not wish anyone to take a woman or children with him until they have built a fort in which their families can be safe. Furthermore I do not wish one man to go unless he wants to and those that wish to go have my permission. Read this to the brethren.

Truly yours,
Brigham Young
P.S. Brother C is at liberty to invite those who wish to go.

On my return home I called at the wards and read my letter, requesting the Bishops to give it out in public as before, which all promised to do but they all forgot it except Bishop L.C. Harrington. He gave permission for all to go from his ward that wished to. I arrived at home.

Wednesday, June 3rd: I gave Bishop Hancock his letter.

Sunday June 7th: The Bishop said, "Here is a letter and how it came I do not know, nor I do not care." At the same time he handed it to Hardy the clerk and told him to read it, which he did. The Bishop said he had always understood it the same as he did now and did not consider he had anything further to do with it. He said, "Brother Cook came to me and asked my counsel and I told him he had better put it off until after harvest, and that is my mind now. At any rate I would not advise any of the brethren to go until after the 25 men are raised." He said it was a good place and no doubt it would make a good settlement and if any wished to go he had no objections.

After the meeting was dismissed I called to the people and told them that inasmuch as I had permission to invite those who wished to go, if there were any such present they may all consider themselves invited.

June - December 1857

Goshen

June-August Obstacles to Settlement

Payson, Utah Territory
June 7th 1857
Salmon Hall, Sir,

You will please deliver my claim for losses and damages sustained in the Indian war of 1853 to the bearer amounting to one thousand five hundred and fifty-seven dollars and much oblige. Also one for Leonard Savage amounting to three thousand two hundred and fifty dollars, and much oblige.

Phineas W. Cook (Goshen Papers, Image 83 1-1)

Tuesday June 9th: This morning Brother Case, Daniel Page and I started on foot. Took five loaves of bread and a grubbing hoe and axe and two shovels for Goshen, expecting a number from Provo and other places to meet us there, but no one came.

Wednesday, June 10th: Charles Long came on horseback to look at the country. He liked it much. We all returned home at night hoping to raise a team [of oxen], as we were destitute and could do little or nothing without a team.

Thursday, June 11th: Saw Doc Rush. He said a company had started from the city to go over to that valley to look at it. I hardly knew what to do, for I did not wish to go again until I could raise a team. Finally Brother [Nathaniel] Case said he would go and stay there until I came over.

In the morning Brother Case started very early. Brother John Saxey had promised to go with us the next Monday, but Bishop Hancock came after John's oxen. [John] said [Bishop Hancock] wanted them donated to pay into the Perpetual Emigration Fund. Saxey told the Bishop he could not have them, for they were all his dependence. He had taken his bed and his bed clothes to buy them and had [slept] ever since on straw and with little covering. Bishop Hancock might kill his wife and children and he would lay down his own life before he would suffer the oxen to go.

Bishop Hancock also counseled Brother Saxey not to go to Goshen, for he was not able to do much hard work. Saxey told him he knew he was not very strong but he would do the best he could. Accordingly on Monday the 15th [of June] we started—Brothers Page, Saxey, myself and [Saxey's] team for Goshen. Found Case all right but no one had come. We went to the place where we designed to build a dam and dedicated

John Walter Saxey

Like Phineas W. Cook, John Walter Saxey had fallen on hard times. A staymaker for dresses by trade, John had a hard time making a living on the western frontier. He brought his family to America in 1854, and settled in Payson, but his trade was of no use to him when his neighbors were near starvation. He, like Phineas W. Cook, found his only hope was in producing food for his family. Born in 1806 in England, he was 51 at the time, and attempting to try his hand at farming for the first time. It may have seemed sure starvation to give away his oxen.

Sadly, his effort to get a farm in Goshen did not help him. By 1859 he had given up, and sailed back to England with his wife and two children. But times were hard there too, and within a few years he was writing to his son Alfred who lived in Troy, Kansas to send money or come get them and help them return to America. They immigrated to America again, but unfortunately never made it to Utah. John died in May of that year while visiting with his son in Kansas, and his wife took the children back to England. She eventually returned and died in Kansas in 1886.

Building a Dam in 1857

These men started with what they called a "stringer," which was usually a horizontal timber or log supporting a frame or lightweight structure. In this case, the log was laid across the stream, supporting brush and wood pieces which were covered with hay and mud to make a dam. When the dam washed out, more brush and wood were added to stop the flow of the water.

"We do not know the names of [all] the men who helped Cook put in this first dam. The most authentic information we do have comes from an eye witness account of one of our first residents, Mikkel Powelson, who stated that he thought most of the crew were working for wages or on a swap-work arrangement of some kind. They camped all summer by their work, one and one-half miles west [and north] of the present town of Goshen. Before winter set in, most of the men returned to their homes, but Phineas Cook and a few others [lived in Goshen] valley during the winter" (Raymond Duane Steele, Goshen Valley History, BYU Anthropology Museum F834.G68 S74x 1960b, pp. 1-3).

The Dam and Dugouts on Salt Creek

"In the fall of 1857, Cook with a small party started to build a dam across Currant Creek. [Later] the group constructed a small fort of mortar, rock and poles in the bottom lands [about 2] miles NW of the present village. Dugouts were excavated for homes. The location was damp, and as the people suffered much from disease, they named their colony 'Sodom' to express their feelings toward fever, dampness and bad water" (Clark S. Knowlton, "History of the Tintic-Santaquin Stake," in A Community Study of Social Change in Goshen, Church History Library M277.9224 g676).

the spot unto the Lord; then went to work and agreed to stick by each other until it was done. We first laid stringers [horizontal timber or log supporting a frame] across the creek for the water to pass under; then put on cedar brush in large quantities, occasionally covering them with hay and dirt.

[T u e s d a y ,

June] 16th: Nathan Lewis arrived from Battle Creek [Pleasant Grove] to look at the place. He said if he liked it he could bring from 6 to a dozen men from Battle Creek. I asked him if Bishop Walker had not notified the people there was to be a settlement here. He said no; he had heard of it by some men at Dry Creek in Salt Lake Valley. I then asked him if he was acquainted with John Neff at Battle Creek. He said yes. He told me he heard he was over here some time ago and he went to him and asked him what kind of a place it was. He said there was some tolerable good land but he could not recommend it to be of much account. I said Neff also has forgotten himself, [having had a dream about it].

Brother Lewis looked at the land and liked it much and returned home the next day, saying he would be back soon and bring some men [and would ask] Bishop Walker to give notice as he had promised me. Our numbers now began to increase and we began to be encouraged. Many came to look at the land and were generally well pleased with it. By the end we had 35 different men to work on the dam.

Saturday June 20th: We had a meeting to organize. They appointed me president and John Saxey clerk. We had our prayers morning and evening.

Friday, July 10th: William Seeley came down from Juab Valley with about three or four hundred head of cattle. The company objected to his keeping his herd here as it would destroy the grass which we were intending to cut for hay, and they requested me to put a stop to it. Accordingly I went out a few rods and met Seeley and asked him where he was going with his herd. He said he was going down onto the bottoms. I asked him what authority he had for doing so. He said he was ordered to do it by Bishop Walker. I informed him that we had permission by President Young to occupy it and we were not willing that his herd should destroy the hay.

He said he should do as he was told, let the consequences be what they might. He had as good a right as we had and we might help ourselves the best way we could. I then told him that if he undertook to drive his herd onto the grass land without proper authority we should drive it off and him with it. He stopped there that night. We called a meeting to know what should be done and Brother Seeley was invited to attend. We resolved as far as our interest was concerned that Brother Seeley have the privilege of keeping his herd on the east side



Today the dam across Salt Creek (now Current Creek) is permanent, providing water for farms and herds (Photo: Seth Porter).

of the creek until we can learn from a proper source whether anyone that pleases has a right to turn their herds in upon us. I was appointed to go to the City to see what privileges we really had as settlers.

[Saturday, July] 11th: This morning Seeley is very much exasperated and used much abusive language. He says we are no better than the old Missouri mobocrats and we need not send to Brigham on his account for he was going to take his herd away as soon as he could gather them up. I told him he need not be offended for we did not want to be abusing and we should not allow him to be. I started for the city in company with Elisha Wilcox of Battle Creek, leaving Nathan Lewis in charge of the hands in my absence.

[Sunday, July] 12th: John Nurdin furnished me with a horse to go to Salt Lake City. I got as far as Ivy Creek in Salt Lake Valley. About one o'clock I turned in to a little field and took the saddle off. I gave the horse a rest by holding onto the lariat while he ate some grass on the bank of the creek. I put the saddle on to start again, the lariat being on the ground, but he turned and kicked and ran away into the wheat field. I tried a long time to catch him but could not.

Finally I went for help to the nearest house which was the one in front of the field and told him of my mishap. He instantly turned out to help me and we laid every plan we could think of but could not get within reach of him. After a while the man's brother-in-law and son came to our assistance and we came so near that horse, he broke the fence and went homeward full speed, leaving me to go on foot. By this time it was sunset. I started on and got in sometime in the night.

Monday, July 13th: I went to see President Young and told him my business. He told me to get up a writing, referring to the law, giving us the privilege of making a settlement at Salt Creek and get Franklin D. Richards, Silas Richards, Isaac Morley, James C. Snow, Aaron Johnson, Lorenzo M. Hatch, Leonard C. Arrington, and B. F. Johnson to sign it. Those named were the men holding charters on both sides of the creek. President Young said, "Brother Hatch is on a mission, but see the others and if any of them refuse to sign it get their objections in writing and send it to me." Accordingly Joseph A. Young wrote as follows:

To all whom it may concern

Know ye that Elder Phineas W. Cook and those associated with him have our permission to make a settlement at a point near where Salt Creek empties into Utah Lake with a privilege of using so much of the grass, wood and water as may be necessary for the well-being of said settlement. Said privileges to be used under the direction of the Presiding Church Authority.

We at the same time reserve to ourselves the right of locating farms and holding lots in said settlement and making such settlement or improvement or keeping such herds of cattle as we may deem expedient on the lands held by us under legislative enactment.

Great Salt Lake City
July 13, 1857

F. D. Richards
Isaac Morley
Silas Richards
James C. Snow
Aaron Johnson
Benj F. Johnson

William Seeley's Claim not Legal

William Seeley had not obtained grazing rights from church headquarters, but communicated only with his bishop about where he could take his herd. Because large-scale ranching had been taking place in the valley, Phineas had a difficult time carving out his claim for enough land to begin a town, in spite of Brigham Young's permission. The ranchers, especially Brother Seeley, had been there so long they felt entitled to their claim, but by now Phineas knew their claim was not legal. Hence, he went to Salt Lake City for the legal paper showing he had been granted the land held in trust by the signers. Since there had been no charters recently granted for herding, Seeley knew he had to comply (Alan Overstreet, "The Settling of Goshen, 1857-1870," Provo, Utah, June 1979, p. 9).

Brigham Young's Third Letter to Settle Goshen

On July 13, 1857 Phineas W. Cook had to go to Salt Lake City to request the third letter written by Brigham Young authorizing him to make a settlement at Goshen. By then they must have recognized the level of opposition mounting against Phineas as he tried to maintain peace with all factions. If Young thought his word alone would pave the way, he was mistaken. The six signers plus Brigham Young and L. C. Arrington held the land in trust for the church and had the right to assign it to whomever they wished. They made it very clear there were no official charters granted in Goshen Valley for grazing rights (Alan Overstreet, "The Settling of Goshen: 1857-1870," Provo, Utah, June 1979, p. 9).

The Hay in Goshen Valley

The well-watered Goshen Valley was recognized by cattlemen as an easy spot for their herds, a welcome attraction for cattle owners near and far. However, the hay was not the alfalfa of later years, but rather natural grass, a desert prairie. Settlers used the grass exactly as they use cultivated hay now. They sometimes cut and stacked it for winter so they could feed their animals when winter snow made grazing impossible. Thus, the grassland near Goshen was part of the attraction of this location, a necessity for their animals as they prepared for winter. Having great herds of cattle roam through the valley would destroy their intended purpose for moving to this location.

Alfalfa or lucerne was unknown in Utah in 1857. It originated in the vicinity of Iran before 500 B.C., adaptable to almost every climate and elevation where crops were grown, but was not introduced into the western United States until the 1850's when alfalfa seeds were imported to California from Chile. Old-timers in Goshen Valley say it wasn't available there until the 1870s (Raymond Duane Steele).

Alfalfa was a great improvement over wild grass, the beginning of a rapid and extensive introduction of the crop over the western states a few seeds at a time. It was highly productive and could be cut several times a year in some places (J. M. Westgate, "Alfalfa," Farmer's Bulletin 339, Government Printing Office, Washington D.C., 1908, pp. 5-7, <http://www.naaic.org/Resources/Alfalfa1908.pdf>).

Tuesday, July 14th: I started home, calling on the men as directed. They all signed it with little or no objections except L. C. Arrington who was not at home. I arrived at Battle Creek late in the evening.

Wednesday, July 15th: Saw Bishop Walker. Talked about his sending a herd over to our place. He said it had been represented to him that there was a great deal of range for cattle there. "I thought there would be no harm in it." He did not intend to interfere with the rights of others and hoped I had no feelings.

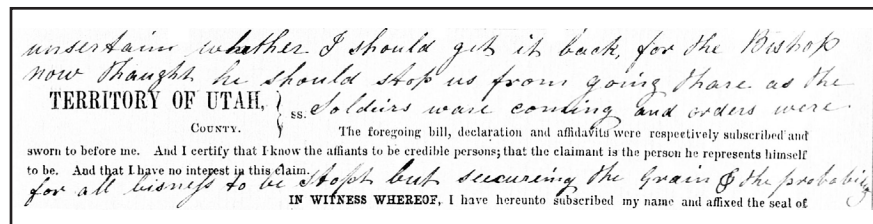
I told him I had none but it seemed as though some power was endeavoring to hinder our progress in that place. He said he wished us well and hoped we should be blessed in our enterprise and manifested a very good spirit. I came home in company with Brother Wilcox. Brother J. C. Snow said he would come and survey the land directly after the 24th.

Thursday, July 16th: Started for Goshen. Found the brethren anxious to return home. They were satisfied with my proceedings at the city and went on home to come directly after the harvest. So the time was set to return the first of September to build a fort. They had stopped the water in my absence. Had a loss of about \$35 or \$40 by mismanagement but they had it mostly repaired. I tried to prevail on the brethren to stay a few days longer but I could not. My harvest was ripe and I could not stay to work on the dam any longer either. Brother Page agreed to stay with Case and watch the motion of the water.

Monday, July 20th: All hands left me except Lewis. He stayed until the 24th and then went home.

Sunday, July 26th: Brother Page came to Payson and said the dam had sprung a leak and without a team it would all be washed out. I asked him if he knew of anyone [who] could be hired. He said if I would give him the privilege he would go to Summit Creek [Santaquin] and try, so I gave him an order making myself responsible for the pay. There he hired two men and a team [for] the amount of 22½ bushels of wheat at \$2.00/bushel, which I would have to pay.

Thursday, July 30th: Brother Page came home and reported what he had done. He said he thought the dam would stand so I told him to discharge the men. I did not know how to spare more wheat unless it was absolutely necessary, for it was *quite uncertain whether I should get it back. [And now] Bishop [Hancock] thought he should stop us from going [back to Goshen,] as the soldiers were coming and orders were for all business to be stopped but securing the grain. The probability was that the most of our time would be taken up in*



Phineas W. Cook Goshen Journal, July 1857, page 8 (Image 8-1)

fighting so Page returned to Goshen and sent all hands away.

[Saturday,] August 1st: Made out the expenses of the dam.

[Monday] August 3rd: Took two hands with me expecting



Illustration from Harper's Weekly, April 14, 1858, showing Johnston's Army marching through the mountains to conquer Utah (Courtesy Utah.gov).

Utah Prepares to Fight

It took two months for the news to reach the settlers in Utah of the coming of Johnston's Army. On 28 May 1857 President Buchanan, in response to partisan opposition and political intrigue, named Albert Cumming as territorial governor of Utah to replace what was reported as the rebellious governor, Brigham Young. Fearing resistance by the settlers, he sent an army of 2,500 soldiers—one third of the United States Army—with the new Governor. He cancelled the mail routes into Utah without informing anyone in Utah of his decision. When the government action was discovered in Utah, word quickly spread that there would be a new wave of religious persecution, which they thought they had left behind when they moved to the western frontier. The settlers quickly responded by preparing to protect themselves (B.H. Roberts, , 4:198-226).

“Numerous newspaper articles continued to sensationalize the beliefs of the Church of Jesus Christ of Latter-day Saints and exaggerated earlier accounts of conflicts with frontier settlers. These stories led many Americans to believe the church leaders were petty tyrants and that they were determined to create a Zionist, polygamous kingdom in the newly acquired territories.” When President James Buchanan ordered the U.S. Army to stop the rebellion in Utah, the settlers, given no warning or explanation whatever, panicked (Norman F. Furniss [22 April 2005]. Mormon Conflict: 1850-1859. Yale University Press. ISBN 978-0-300-11307-5. reprinted in Wikipedia: Utah War). The church members considered it a continuation of earlier persecution and mobocracy. The citizens braced for an invasion and prepared themselves for the worst.

Brother J[ames] C[hauncy] Snow to survey, and found the dam had just come to the top. We went to the cedars and got three loads which, we threw down below to keep the water from undermining the dam. Then we put a load of hay on after.

Tuesday August 4th: Took a level for the canal. One man dug a well in the bottom as the water in the creek was warm on account of standing in the dam. At noon Brother Snow came and Brother Stewart with him. I took them over the land to look at it. We came to the well in the bottom and camped, and they commenced surveying at night. Went to camp and ate bean soup for supper.

Wednesday August 5th: Finished surveying one mile square into twenty-acre lots with the addition of some fractions next to the creek and selected a site for a fort at the southeast corner. Then went home.

Thursday August 6th: Brother Snow required me to pay him for surveying before the land was dealt out. I asked him if it was not customary to wait till the land was dealt out to the settlers. He said he had always done it but he did not intend to do it anymore. I asked him how much his bill was. He told me the law gave him \$2 for 20 acres.

I said, “If you charge me for all of it, I’ll lose money. One half of it is not very good and probably will not be taken; consequently, I shall have to lose that amount.”

He said, “Pay me the 2 dollars and charge 4 dollars for the good land and that will make you whole.”

I said, “If that is your counsel to me, I will do it, but will it be right? The dam has already cost 700 or 800 dollars and I am afraid the people will think I want to speculate.”

He said it was right to charge enough to make myself good.

“Well,” I said, “how can I pay you for your labor?” He said he would take wheat.

I told him, “I have the wheat but I do not like to let it go unless there [is] a prospect of getting it back.” I asked him how much he would allow me a bushel.

He said he would allow me \$1.50 per bushel delivered at Provo City so I agreed to it, saying, “There are men who are coming from

James Chauncey Snow

James Chauncey Snow was born 11 January 1817 at Chesterfield, Chester, New Hampshire, the son of Gardner and Sara Hastings Snow, and a distant cousin of President Lorenzo Snow. He came to Utah in 1852 and immediately went to Provo where he served as Stake President from 1853 to 1858. During that time he was elected surveyor of Utah County. Apparently he found the settlers for whom he worked unwilling to pay for his service, and he changed his requirements to payment at the time of service, creating problems for the poor Goshen saints. It proved to be a problem for himself because he later refused the payment offered by Phineas W. Cook from the Tithing Office (Frances Snow McEwan, "James Chauncey Snow;" Roxie LaPreal Clapp Monson, "Biography of James Chauncey Snow," Church Historian's Office, Film E; 535, No. 18).

Banking in Goshen

"The trustee-in-trust had served as the private banker for general authorities at a time when banking was almost completely nonexistent in Utah. Brigham and other authorities had drawn on the tithing resources of the church, repaying all or part of this obligation in money, property, or services" (Leonard J. Arrington, Brigham Young: American Moses, Vintage Books, New York, 2012, p. 423). Church leaders did what they could to provide a system of barter and borrow. With no cash in the territory, tithing resources were their only option, a source of goods donated to the church which could then be used as credit for public works. Phineas W. Cook was authorized to utilize this system, but had no control over what would actually be paid to Snow. In the end, the office refused to pay in wheat which is all Brother Snow would accept.

Battle Creek and they will want their wheat here too. I will get an order on the Provo Tithing Office of 40 bushels as soon as I can."

He said that would do. I paid him 2 dollars at George Hancock's store and a plug of tobacco 50 cents. I had previously paid him an order on tithing of 2 dollars making \$4.50.

Sunday August 9th: I wrote a letter to Brother Wilcox asking him to remind the brethren of the time appointed as being the first of September for all hands to be in Goshen with 6 weeks' provisions to build a fort and to stay until we can build a good fort ready for our families.

Sunday August 30th: I saw Brother Snow and asked him what the counsel was. He said it was to raise all the grain possible and go ahead as usual.

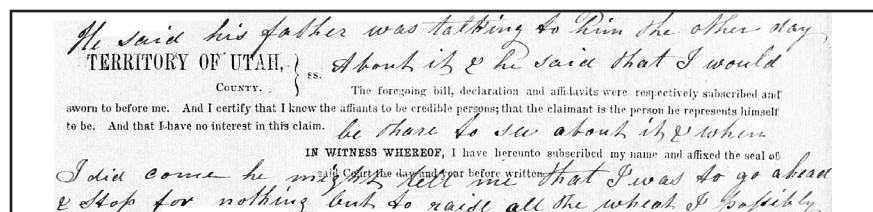
Monday August 31st: I started for the Summit Mountains [the ridge of hills between Payson and Nephi about five miles east and south of Goshen] to get logs to take to Goshen for ribs to build our houses. Got a load ready to be on hand as soon as the company came to build. I waited until the 4th of September, but when the company did not come I started and went down to Battle Creek. Upon inquiring I learned that President John Young had been there and held a meeting about the 30th of August and he had counseled the brethren not to go to Goshen at all, for this was a time of gathering instead of scattering. He said it was Brigham's mind and he knew if anyone was to go and ask him he would say so.

Some of the brethren told me that after preaching was over the Bishop whispered in his ear some time and they thought it was likely the Bishop had asked him to say it because he knew a number of the brethren were going [to Goshen]. They reported the Bishop had sometimes in the past manifested a feeling to stop them. They believed after hearing the Bishop's advice, President John Young arose and gave the counsel not to go to Goshen.

September-December The Move to Goshen

Saturday September 5th: Directly after upon hearing this, I started to go myself and see if it was right.

Monday September 7th: I went to Salt Lake City into the tithing office and saw Joseph A. Young and I asked the privilege of seeing his father [Brigham Young]. He asked me what I wanted. I then stated the counsel that had been given to the brethren pertaining to be the President's mind. *He said his father was talking to him the other day about it and he said I would be there to see about it. And when I did come he might tell me that I was to go ahead and stop for nothing but to [stay in Goshen] and raise all the wheat I possibly could.*



Phineas W. Cook Goshen Journal, Sept 7, 1857, page 9 (Image 9-1)

“In such time, when anarchy takes the place of orderly government and mobocratic tyranny usurps the power of rulers, they have left the inalienable rights to defend themselves against all aggression upon their constitutional privileges. It is enough that for successive years they have witnessed the desolation of their homes; the barbarous wrath of mobs poured upon their unoffending brethren and sisters; their leaders arrested, incarcerated and slain, and themselves driven to cull life from the hospitality of the desert and the savage. [We] are not willing to endure longer these unceasing outrages; but if an exterminating war be purposed and blood alone can cleanse pollution from the Nation’s bulwarks, to the God of our fathers let the appeal be made.

“You are instructed to hold your command in readiness to march at the shortest possible notice to any part of the Territory. See that the law is strictly enforced in regard to arms and ammunition as far as practicable that each Ten be provided with a good wagon and four horses or mules, as well as the necessary clothing, etc., for a winter campaign. Particularly let your influence be used for preservation of the grain. Avoid all excitement, but be ready (Daniel H. Wells Letter reprinted in Russell R. Rich, *Ensign to the Nations, A History of the LDS Church from 1846 to 1972*, pp. 231-2).

Protect the grain

A letter from Daniel H. Wells to the local militia known as the Nauvoo Legion dated Aug. 1, 1857 warned militia units “that an army from the Eastern States is now en route to invade this Territory.” Having so recently experienced a famine, he made it clear the grain was to be protected.

Tuesday September 8th: I returned [from Salt Lake City] to Battle Creek and told the brethren I was ordered to [go forward with the settlement].

Wednesday September 9th: I arrived home at Payson.

Friday September 11th: I wrote a letter to Brother Lewis of Battle Creek as follows:

To Nathan Lewis
Bro Lewis,

Sir, it is not prudent to invite anyone to take a claim in Goshen who has not been there to labor in the first place. Let those come who wish to, of those who have done the work, and then if we lack any I can soon supply the deficiency by taking in those only who have no land and also those who labor for a living. Otherwise we shall get into trouble. Be cautious not to do it. There were 35 enrolled in the list; our counsel is 25. I shall take no more without the consent of President Young. Tell those that come to bring their arms with them without fail and provisions enough to last them four or six weeks or a sufficient time to do their share in forting, for we must close it in before we move our families.

Yours truly,
P.W. Cook.

Monday, September 21st: Started again for Goshen with two

The Unfinished Goshen Fort

Phineas W. Cook did his best in 1857 to build a fort to protect their cattle and families, but because of seemingly endless interruptions it was not finished until the next year. They finally moved into their houses in December and thus were close enough to work on the fort, which was described by a Goshen settler: “This fort was made of rocks, posts and mortar. A watch tower was built high on the wall and a guard put in it night and day. He would call out every hour of the night, but if he saw Indians he would call, ‘Indians!’ and everyone was awake getting their families inside the fort, also their livestock.

“These are the names of the first settlers of the Fort as far as these people could remember. Thomas Job, who settled just below the fort [and] didn’t want to live with the Mormons; he was a Josephite. Bill Teeple, Bill Larkin, Robert Till, George Eakins, John Finch, Hugh McKee, Mikkil Powelson, Hannah Powelson, Mr. Andreason, Christ Nelson, Paul Gourley, Mr. Jeffs, Zeak Oleman, Mr. Johnson, Soren Sorensen, their wives and children, Phineas Cook, [and family], James Gardner, Hans Powelson, Alex Gourley, Robert Gourley, Tom Morgan with their sisters and little brothers.

“That first winter was a hard one. It was very cold. They never had much bedding to keep them warm, not much to eat. Then having to come from their dugouts at any hour of night or day, they really suffered with the cold” (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, [punctuation modernized] pp. 4-5).

Troubles in Utah

Mountain Meadows Massacre took place two weeks earlier, on September 11, and was initially blamed on Indians. It seemed plausible enough since the Arkansas and Missouri travelers spared no pains to destroy property and threaten and insult both whites and Indians as they passed through Utah. They had stirred up local Indians by poisoning an ox and a water hole, resulting in the deaths of several Piede Indians, one white boy and numerous cattle. By the time they reached Cedar City where they shot up the town and bragged they had the gun which had killed the Prophet Joseph Smith, both Indians and white men were infuriated, compounding the anxiety felt by the settlers about an approaching army (Russell R. Rich, Ensign to the Nations, pp. 238-242).

It was thirteen years before it was made public there were white men in the final conflict, and that they had shot most of the travelers. The Saints in southern Utah were highly anxious over reports the US Army was on its way to continue the treatment Saints had received in Missouri, which indeed was the message received initially in Utah because the government kept the deployment a secret. From existent reports, it appears several citizens urged Indians to attack the Arkansas settlers, and in the end were responsible for the murder of most of the adults in the wagon company (The Church of Jesus Christ of Latter-day Saints, Saints: No Unhallowed Hand, pp. 256-269).

Although accusations were made against Brigham Young which continue to this day, he advised peace. His letters still exist in which he strongly advised the militia in Southern Utah to allow the wagon company to pass through in peace (B.H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, 4:139-159; Carter E. Grant, The Kingdom of God Restored, p. 470).

men, Brother Page and Isaac Webster. I thought Bishop Hancock did not like to have Webster go with me. He told me the Bishop offered him 3 dollars per day for common labor if he would stay and work for him, but Webster told him he must get some land of his own to raise his bread on.

I carried a load of house logs for Brother Webster and we made a shanty to camp in while cutting hay and making adobes. I hauled logs to build houses with.

Saturday September 26th: After making adobes and cutting hay a few days, we heard there was some excitement among the Indians. With no one coming to our assistance, we concluded to go home.

Monday September 28th: Went to see Bishop Hancock, as he was the commanding officer [of the Nauvoo Legion] and asked him about the times, telling him we supposed he was more familiar with the news there. We all asked him what course would be best for us to pursue. He thought we had better wait until after conference and be on hand for anything that might be needed. As the excitement [was] quite high he thought it was best to wait until it abated, so we took the team, drove to Goshen, got our camp equipage and took it all home.

Tuesday September 29th: I wrote a letter to Bishop Walker asking him to inform the brethren if they did not come on as they promised, I should be obliged to make up my company of others.

31st [Probably Wednesday the 30th which was the last day of September, 1857] Today being counseled to be ready [to fight] if required, I asked permission of William McClellan, the major, to go to conference. He said he had no objection but [I] should take the tools along and be ready to go back if wanted. So I took my gun and ammunition and blanket and started, expecting to go [after conference] to Echo Canyon. Called on President Snow and he asked me where I was going. I told him I was going to the city and I expected to go to Echo Canyon if I was needed. He said he had another mission for me. I asked him what it was. He said it was to go to Goshen and go to raising grain.

I told him the reason I was not there was on account of the excitement. He said there was not a particle of danger over there. The Indians had gone the other way with Doc. Hurt [the Indian Agent]. I told him I had been over there at Goshen for some days and no one came and I supposed the company had given it up. As I had nothing else to do, having received permission, I calculated to go to the battlefield.

He said there were men enough without me and if my company have backed out to go and raise another, for I had the best place for raising wheat of any man in the territory and if I did not improve it, some must suffer.

So I went to Battle Creek to see how many I could raise. Got in late in the evening. Stayed with Brother Lewis's family. He was gone back on the road for Captain Hooper to carry flour to pay a debt to the soldiers. I could not find but seven men that would agree to come.

Saturday October 3rd: I returned home determined to go ahead [with our settlement] at all hazards.

Wednesday, October 7th: I took my team and got Brother Page and two or three more and started.

Sunday October 11th: I received a letter from John Hamblin and George Chick asking if we are going on with the settlement. They

stated they had been down there but could find no one there but a man cutting hay for Stewart. He told them I was not coming at all. They wished me to let them know the truth, so I wrote that we were going ahead and for them to come on forthwith. I had left word with the man cutting hay that we should not be there until after conference which he had misunderstood for not at all.

Wednesday October 13th: Finding it was too late for making adobes on account of frost, we undertook to cut sods which was a very good substitute until they got wet by the storms.

Much had been said concerning the location of our fort. Most of the brethren wanted it near the bottom or hay land and after finding all or nearly all against me I gave up and told them to put it where they thought fit and I would submit to them. By this time several had joined us from Cedar Valley [west of Lehi] and Battle Creek amounting to twelve or fifteen men.

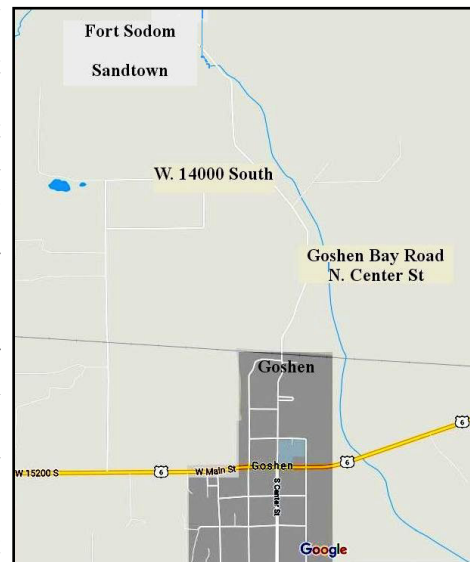
We concluded to measure off 40 rods north of the present survey on the east of the middle street. We laid out 24 lots 40 feet each. Brother Page had considerable to say against Brother Snow and his surveying. He said he would not give a ___ for all the surveying in the world; it was a perfect swindling game from first to last. Brother John Reynolds joined with him in some respects but not to the extent of his remark. I reproved them sharply and told them it was right, as we could not do anything right unless Brother Reynolds was satisfied. But Page kept secretly angry. We commenced cutting up our houses and dug a well but found salt water. We then concluded to move our fort to another place.

Wednesday November 4th: Today we went to seek another location for the fort. Called on all hands to go. Brother Reynolds was not quite ready and said "Go ahead and put it where you please and I will be suited."

Brother Page wanted it down in the bend of the creek next to the cane. I told him it was no place for it, for the water would drown us out before spring. He still persisted and finally got all hands started back with him and I stood alone while they went off some distance. Finally



Still in place today, rocks collected for fortifications in Echo Canyon are witness to the determination felt by settlers to protect themselves (Utah.gov).



The location of old Fort Sodom, north and west of the present town of Goshen, just off Goshen Bay Road. Now private property (Google).

Militia Ordered to Echo Canyon

Excitement was running high for everyone during this time. Between reported trouble with Indians and the approaching army, no one dared make plans. In the second week of September, 1857, almost exactly two months after people in Utah heard of the invasion of U.S. Army, Brigham Young declared martial law and denied permission for any military force to enter the territory. He told the newly re-organized Nauvoo Legion to be in readiness. Twelve hundred men were to report to Echo Canyon east of Salt Lake City to meet the U.S. Army when it arrived. But as winter approached, the Utah militia began a campaign to burn army supply trains and grassland along the trail for their animals; slowing the progress of the army. If they could be forced to winter elsewhere, it would give the church leaders time for negotiations (Russell R. Rich, Ensign to the Nations, pp. 248-250).

Cattlemen and Farmers

Riley Stewart and his brother William had established their large herd of cattle on unclaimed land near Goshen before Brigham Young gave permission to begin a settlement there. However, by this time the Goshen settlers, who owned surveyed land granted by the Territorial Governor, knew Stewart's claim was not valid. Besides, there was plenty of open land in the valley for his cattle. Still, Stewart complained the settlers were encroaching. Four months later the Goshen settlers unknowingly trespassed on his land. On February 15, 1858 he sent word that if the settlers at Goshen did not stop cutting his timber, he should put the law in force. Phineas continued treating him kindly, even under stressful circumstances. As with Brother Seeley, his efforts to treat others with respect paid off. Riley Stewart moved to Goshen and continued living there until his death in 1866.

Sodum Up

Early Goshen was called "Sodum" as a result of all their delays. By the middle of October it was too late to dig clay for adobe bricks to make their houses. "Sodum up" was a term used for the process of sodding up the early dugout structures because of the lack of bricks and lumber. Although sod was their only recourse for building houses so late in the season, it resulted in a washout in the spring. Their fort, known later as Fort Sodum, is still on the Utah place names list:

"The First Bishop, Phineas W. Cook, named it for Goshen, Connecticut, his birthplace. The settlement changed location several times and was successively known as Sodom, Sandtown, Mechanicsville, Lower Goshen and finally Goshen. Sandtown was an obvious name for the sandy region" (John W. Van Cott, *Utah Place Names*, <http://www.onlineutah.com/goshenhistory.shtml>).

The First Dugouts

Carl Cook, Phineas' son, born 1879 at Swan Creek, wrote:

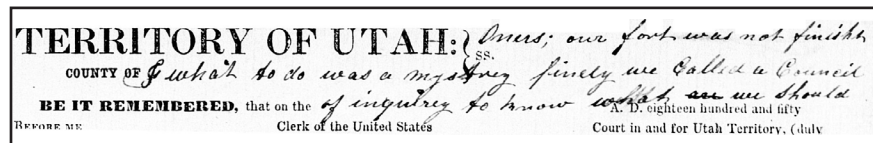
"In 1857 father, in charge of a colony, started to establish the settlement [of Goshen]. They had not time to get logs from the distant mountains and build houses for winter shelter, so they dug pits, or holes in the ground, covered them with poles, grass and earth and called them dugouts. In these they lived until sometime in February, when the water began to rise and seep into their homes, obliging them to move to higher ground, and burrow in again for the rest of the winter. Later under the personal supervision of President Young, they moved the settlement a mile or two further upland and began building more permanent homes" (Carl Cook *Autobiography*, ed. Josinette Cook Whiting, *The Life Story of Carl and Ella Cook*, Salt Lake City, 1981, p. 5).

the brethren seeing I did not follow dropped off one at a time until two or three returned and joined me. I walked up the creek. The men were in a great hurry. I finally stopped and told them to dig a well. They had all come back and when I had them engaged I went to look for a suitable place. I followed up the creek until I came to the north east corner of the survey. By this time two of the brethren had joined me. I asked them how they liked this place. They said first rate.

"Then I will go," I said, "and invite the brethren up." All agreed that should be the spot. So we laid out the fort after the former pattern four square. Every man [did] his best to get up [our] houses. Our numbers did not increase any more for some time and it seemed as though many of them that were here would go away, for they continually kept shifting and changing. One or two would leave and one or two came until it seemed very dark.

Meanwhile, some six or seven of us worked until our houses were done. Our families were compelled to move, as our time of rent was out and the houses were wanted by the owners.

With all this going and coming and changing of minds, *our fort was not finished and what to do was a mystery. Finally we called a council of inquiry to know what we should do* and it was agreed



Phineas W. Cook Goshen Journal Nov. 4, 1857, p. 11 (Image 11-1)

that considering all our disappointments from different causes, we should be justified in moving our families [here]. We thought it would be the means of enticing others to come.

[November 22nd was a Sunday in 1857. This was probably written Friday Nov. 20, just two weeks before the December 3 reply which follows] Friday November 22nd [20th]: I wrote a letter to Brother Snow telling him that the brethren were all poor and [it would be unlikely] if any could pay wheat for surveying. I asked him to take an order on Bishop Hancock for 60 dollars' worth of tithing or lumber as it was due me from him, to which I received answer on Dec. 3rd.

Phineas W. Cook

I was a little surprised after waiting so long for an order for the wheat on the Provo Tithing Office that you should want me to take lumber yet growing in the mountains. If I wanted the lumber I would take it. Suppose you have 25 settlers. It would only be a little over a bushel of wheat to make up 30 bushels which would answer my present wants and arrangements, which if you fail to do will cause other failures.

You will notice in numbering the blocks that I have calculated to add on other blocks on the south of the present survey. Please to write as soon as you receive this and let me know. May God bless you and enable you to manage in wisdom.

Brother J. C. Snow.

Monday December 7th: Brother John Rouse moved his family to Goshen. [His wife was] the first woman in Goshen.

Wednesday December 9th: I started for my family in company with Brother Rouse. Returned on the 10th.

December 9th/57
Brother Savage,

I send your order for two claims. The rest may be called for and I shall be held responsible. I can take twenty cows as well as not. I should like to have them before they [unreadable] if convenient. I would like to get enough to pay a herd boy. John Fairbanks says he did not agree to get the five until after February. I will take good care of them.

This day we move to Goshen. I shall have this to send by Amasa Lyman. Stick for the wheat at Iron County, for it is honest. I am one with you.

We are loading up—4 o'clock in the morn. Be humble and the Lord will bless you in all your enterprises. This is my testimony from the spirit. Don't be discouraged, but go ahead and look not behind you. Remember Lot's wife.

Yours in great haste,
P. W. Cook

Phineas W. Cook, Excerpt from a letter to D. L. Savage Dec. 9, 1857, (Image 83-1-1)

[Friday December] 11th: Brother Reynolds came with his family.

[Sunday December] 13th: Brother Webster came with his family.

[Wednesday December] 16th:

I had a long talk with Brother Reynolds and read all my letters and accounts to him, at which he seemed well pleased. I then told him all the brethren had said I should be their president or bishop, but I intended they should put someone else in that



A pioneer dugout with sod roof preserved in Utah, similar to those in Goshen (Utah State Parks, utah.gov).

place. However, if they should call on me for that office, I would do the best I could and I should call on him for one of the counselors. I said I wanted him to round up his shoulders and bear it. He said he would do the best he could. At least he should hold me up for that office. I then told him the brethren were pressing me to call a meeting for it had been rumored that the bishop at Cedar Valley was going to preside over us and they did not want it to be so. I felt it my duty to

Moving to Goshen

The letter to Amanda's father David Savage is the only record we have of when the Cook family moved to Goshen. December 10 at 4 a.m. is not the easiest time to move, but in this case it may have been particularly difficult. Ann Eliza, having recently lost her 18-month old daughter, was expecting another baby any time and Amanda was just four weeks from the delivery of her first child. If their experience moving into a small mud, one-room house with five children and three adults was unusually depressing, we can understand. And if Catherine simply couldn't do it, we can also understand.

Phineas and David continued to work closely on several projects. In this letter he refers to business they had in which wheat and cattle are being received as payment and Phineas is acting as agent for the recipients, even though David Savage lived in Cedar City. In December, 1856 when they traveled to Cedar City together with Amanda, who went there to visit with her father and family, Phineas gave to David Savage the wheat given to him in payment for helping settlers make claims for Indian Depredations, which may be the wheat mentioned in this letter (Church History Library, Goshen Document Folder, Image 83, page 1, side 1).

Clues to This Journal

The phrase "what to do was a mystery" was one of the clues that this unsigned journal was written by Phineas Wolcott Cook. In his original journal he repeatedly used such phrases. On p. 22 of the early journal he wrote: "This was a mistory [mystery] to me and what had done it was a mistory [mystery] still greater..." His wry humor in the next sentence, calling a "council of inquiry" among the brethren, is another of the markers indicating that every word of this journal is his.

Where Were Catherine and Her Son Joseph Wolcott?

Don Cook wrote: "When Catherine's son was two years old Phineas moved his family south to [Goshen]. It was at this time Catherine divorced her husband. Catherine and her son lived with some of Catherine's family who were in Payson and later with others who had moved to southern Utah near Harrisburg" (Don Cook, Biography of Catherine McCleve Cook Russell).

Margaret Cleo Butler Shelley tells the following: "Her sister Mary Jane had married Dr. Priddy Meeks, one of the first families to go to Parowan, and Catherine and Joseph [went to visit them]." At the end of this visit she met a man going north. She traveled with him and "upon their return, Joseph went with his brother to his father's home where he stayed for six or eight months."

When Phineas moved his family to Goshen without Catherine, there was a strange reaction among the saints who had moved there from Payson, knowing she was his wife and had experienced severe problems the previous year. Perhaps his unwillingness to talk about it created a rumor which persisted for 150 years. Teresa Dickson, a descendant, was a school teacher at Goshen when she heard in 1997, "Phineas Wolcott Cook, the first bishop of Goshen, had a wife Catherine before he moved here, but she was so ornery he sold her for a barrel of pickles."

call the meeting soon for a majority wanted it and I presume all did.

[Tuesday December] 22nd: Lafayette Noe came with his wife.

Tuesday [Actually Thursday December] 24th: Called a meeting by the request of the people to choose their presiding officers. Meeting opened by singing and prayer by Brother P. W. Cook. I arose and stated to the people the object of the meeting. I told them I had liberty from the President to call the people here and I have done the best I could and it would be agreeable to me if they would release me and make choice of someone else as their Bishop and president. If they saw fit to put it upon me I did not expect to do any better than I had previously done, but it was my motto to do the best I can, asking no odds of those who felt disposed to find any fault. If they did not like my mode of procedure now they were at liberty to choose, for if they got me in by their own choice it would be a hard matter to get me out. I shall now leave the meeting in the hands of the brethren to make such remarks and act as the Spirit should dictate.

Brother Reynolds made a few remarks exhorting the Saints to live their religion and previous to sitting down nominated Brother P. W. Cook to act as Bishop and President of this place.

There were many remarks made by the brethren and they all approved of the nomination. The question was put and carried unanimously. Brother Cook then nominated John Reynolds as First Counselor. Brother Rouse seconded the motion. Carried unanimously. Brother Cook nominated Brother John Rouse and seconded by Brother John Reynolds; carried unanimously. Names of the brethren present: Henry L. Cook [not related to Phineas], John Bottoms, George Galley, Samuel Galley, William T. Follet, Isaac Webster, John Reynolds, John Rouse, Matthew J. Ellis, William Quayle, Charles Cowley, Lafayette Noe, Phineas W. Cook.

Sunday December 27th: I took my counselors out to look at the land and we agreed to deal out 10 acres to each man.

[Thursday, December 31st: Mary born to Ann Eliza at Goshen. Died the same day.]

Phineas W. Cook Family Record, Church History library, MS 6974 p. 2, Ann Eliza's child Mary born and died Dec. 31, 1857 in Goshen.

The Cook Family in Goshen, December 1857

8 people including 3 adults and 5 children

Phineas age 38

Ann Eliza age 34

Harriet age 13,

Augusta age 9

Phineas H. age 7

Phebe age 5,

Alonzo age 2

Amanda Polly – 21 and expecting a baby soon

January - March 1858

A Bishop for Goshen

Phineas' Journal and Goshen Ward Minutes

Beginning in 1858, the personal notes and letters of Phineas W. Cook are mixed with Goshen Ward Minutes, as he took on himself the responsibility of recording the history and minutes for the new settlement. His record is the only primary source in existence for facts on the early settlement of Goshen. Information and quotes which apply to his personal history are included in this journal because that was how it was written. Often the notes are written in third person, but the writer is Phineas W. Cook, even when he refers to himself as Bishop Cook or Brother Cook. It is included here because his testimony and counsel are herein written (Goshen Ward Historical Record, 1857-1859, Church History Library LR 3259 23).

Thursday Meetings

“In 1855 when poor crops were harvested because of drought and grasshoppers, the Church inaugurated its first regular fast day, the first Thursday of each month. It was to be a day when people would donate in kind the food they did not eat which would then be distributed among the poor.” (Russell R. Rich, Ensign to the Nations, pp. 434-435.) In 1896 Fast Day was changed to the first Sunday of each month, but until then Thursday became the night for a regular weekly meeting, as recorded in Goshen minutes.

Sunday January 10th: Brother John Rouse came from Cedar Valley and brought me a copy of a legal paper sent by Bishop Weeks to inform me that the surveying done by James C. Snow was not

Cedar County Existed For 6 Years

Cedar County was created from the western part of Utah County in 1856, running from Salt Lake County on the north to Juab County on the South. In January 1862 Cedar County was discontinued and the land distributed to Utah and Tooele Counties (Deon C. Greer, Atlas of Utah, Ogden, Utah: Weber State College, 1981, 162, 164; FHL Q Book 979.2 E7a).



Even today the site of old Sodom Fort is reminiscent of the spring washouts in 1858 and 1859 (Courtesy Cruiseroutfit.com).

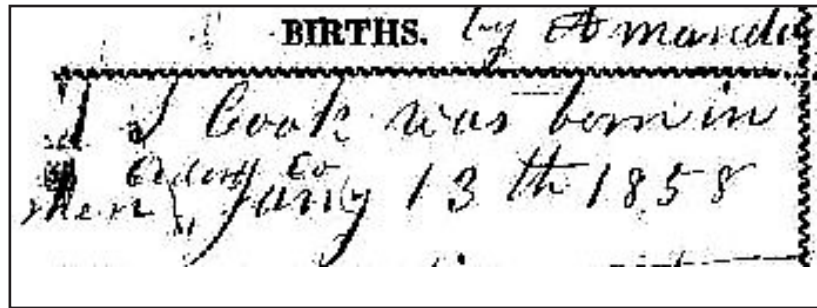
Deeds in Early Utah

None of those original deeds were recorded at a U.S. Land Office at the time. Those who continued to hold land two decades later after the Land Office was opened in Utah were recorded as land holders, but those who owned land in 1857 and 1858 and then left the county were recorded only locally as land owners in Utah County. Thus, Phineas W. Cook was never recorded as a land owner in Goshen, even though his land ownership was legal at the time. His first recorded deed was in Rich County (Janet Porter research at Utah County Courthouse).

legal because he was not the county surveyor of Cedar County. Since we had been designated part of Cedar County, the county clerk said he would not record it. I reported to the brethren and it was proposed to petition for a county of our own. I told the people that the survey was legal for he was authorized by the Surveyor General of the territory.

Tuesday January 12th: This day Joseph Weech and his mother, brother and sister came here, which makes 10 families.

[Wednesday January 13th: Amanda's first child David Savage Cook was born in Goshen.]



Church History library, MS 6974 p. 1. Amanda's son David Savage Cook born Jan. 13, 1858 in Goshen, Cedar Co.

Thursday Evening January 14th: Had a meeting at the house of John Rouse. Had a good time. Much of the spirit of God with us. All seemed united.

Friday January 15th: Held a business meeting at William Nelson's house to take into consideration the propriety of petitioning the legislature for the grant of a county. Meeting opened by Prayer by Bishop Cook.

Resolved that inasmuch as we are located near the boundary lines of 3 different counties and the land, grass, and timber which are necessary for us to make use of is situated in each county, to wit, Cedar, Utah, and Juab Counties and our improvements must necessarily extend to each, and also that we shall be under the necessity of doing county business in each county, thereby causing considerable travel and expense, it being about 28 miles from Cedar, 30 from Utah, and 20 from Juab,

Resolved that this county be called Egypt County and that Brother P. W. Cook be the bearer of this petition. Number of signers 28.

Saturday January 16th: I started to the city with the petition.

Monday January 18th: Saw President Young. Told him my business. He said he had no time to attend to it at present. It was near the close of the legislative session and business was crowding. I was counseled by Bishop Hunter to stay in the city until the 19th at the Bishop's Meeting where they would discuss important business.

At the Bishop's meeting I told them the people had made choice of me for their President and Bishop at Goshen. They counseled me to meet often and operate through the lesser Priesthood. [They also] said the proper way for the people [to have a bishop] was to petition the authorities of the church. The man the church leadership [called and] told him to be ordained was the man.

Tuesday January 19th: I saw President Snow and told him concerning the survey and that Bishop Weeks has said it was not legal.

He said he would make it right, so wrote a letter to the people of Goshen as follows,

G.S.L. City Jan. 19, 1858

To Bishop Cook and the Saints of Goshen Cedar County

Dear Brethren,

It seems that from a report which has reached me, and that too from a reliable source, that there are some feelings brought up amongst you relative to the legality of the surveys I made last fall by the request of Brother Cook. Now gentlemen, I do not profess to understand law as a lawyer. Still I do honestly believe that good common sense is the sure basis of all just and equitable laws as they have been intended.

I will now ask you a question: has Jesse W. Fox a right to make surveys in Cedar or anywhere else in this territory or not? If he has, then has he a right to authorize me or any one besides to make surveys in Cedar County or any other portion of this territory? Gentlemen your surveys are legal to all intents and purposes. I have the documents in my possession given me by J. W. Fox S. G. [Surveyor General] of this Territory authorizing me to make surveys in Cedar County and to take the supervision of all the surveys made in your county.

I hope this will satisfy your minds so that you may rest in peace with regard to the matter and if the Hon. Judge of your county did send you the law and did say that I had humbugged you, he is most awfully mistaken. I now say go ahead and do right. May god bless and prosper you,

Respectfully, your brother in the gospel

James C. Snow

Drinking Water

“They found out the water wasn’t so good to drink so along with their other work they dug a long pit, then when winter came they cut ice from the creek, put a layer of ice, a layer of grass and rushes, and then another and another until the pit was filled, then a top was put on of posts, poles, willows and dirt. This kept the ice so the next summer they had ice water to drink also ice to keep the milk and butter. Also during the summer of 1858 Bishop Cook had the women and children gather cattails and make pillows of them. Then they gathered cane tops and made ticks of them, then that winter they had better beds” (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, p. 5).

[Wednesday January] 20th: Saw President Young again. He asked me if I had put the people up to petition for a county or had they done it by their own accord. I answered what first led to it was the County Clerk had refused to record our land but I had just learned that tax laws had been repealed [so] we could do without recording for the time being.

He answered that was right. I then told him we had 25 men as directed by him but we had room for many more as we had about 1500 acres of good land including both sides of the creek. He said that will sustain about 1200 souls. He asked if we were going to fence. I said yes.

Asked him if we were permitted to occupy the land on both sides of the creek. We should need to fence the east side to keep Stewart’s herd off. There were between 500 and 600 acres lying idle and plenty of water running down from springs at Stewart’s herd house, which was doing no one any good. If we could have that water, it would help many to farm. He told me to take it and call in all [the settlers] we wanted to cultivate all our land.

Thursday January 21st: Came home. Went to meeting. Told the people the counsel I had received. Had a good time. Much of the spirit of God.

Saturday January 23rd: Today the brethren draw land. I told them the land would cost two dollars per acre for improvements on

Isaac Webster

Isaac Webster was born in Lancashire, England in 1827, joined the Church of Jesus Christ of Latter-day Saints in his early twenties, and married in 1853. He and his wife came the next year to America where their first child was born at the Missouri River halfway to Zion. The second child was born in 1856 shortly after they had settled in Utah. Isaac came to Goshen for land, but after so recently immigrating, he had few resources to pay for the land. While they worked to build a home and farm at Goshen, the Websters had two children, and then buried their second and third child there. It was a hard beginning in America for them. After working at Goshen for a few years, he moved his family to Cache Valley and then back to Nephi. Isaac died in Weber County at the age of 66.

Counselors to Bishop Cook

When he was asked to be second counselor at Goshen, John Rouse was 38 years old—six months younger than Phineas. He was born in 1820 at Warwickshire, England, married and had two children when they immigrated to Zion in 1849. They had four more children in Utah and lived in Cedar Fort and Pleasant Grove before coming to Goshen, where they had two more children. It was a good place for them, and he never left. He died in Goshen in 1883 and was buried in the Goshen Cemetery.

John Reynolds, the first counselor, was about a year younger than Phineas, also born in England. He came to America unmarried. In fact he married later in life. He was in Goshen with the earliest settlers, but didn't stay. He died in 1902 in Salt Lake City.

the dam and four dollars per 20 acres on surveying, in work or stock or wheat after harvest to which all agreed and seemed satisfied.

Sunday January 24th: Had a meeting at 11 o'clock. Liberty was given for anyone to occupy the time as they felt led by the spirit. Isaac Webster arose and said he might as well speak as to think for it was in him and it must come out. He said he thought there was too much speculation going on here and it is time the people were looking into it. Brother Cook is charging us two dollars per acre for this land and there are about 600 acres of land in the survey. He said the dam had cost about 800 dollars and you see he had made calculations to swindle this people out of about 400 dollars to start on and you see if this is the way he is going to ride us. It is high time for us to straighten him up and I for one do not believe in it and won't stand it, and he said many insulting and abusive things calculated to stir up strife and cause confusion.

William Follett then arose and said he was of the same mind as Brother Webster and he did not feel like bearing it. He said Brother Nathan Lewis felt as he did and he knew it was the mind of all the people if they dared to speak their feelings. Brother Hamblin said he knew the dam had cost far too much and if he had the same to do he would venture any money he could do it for \$500.

Brother Cook asked if they had said all they [wanted] to say. If not there was liberty for anyone to free their minds. Brother R. Johnson Sr. said for his part he had no fault to find with Brother Cook. He knew he had spent a good deal of time and it was right he should have his pay and he felt like sustaining him in the position he had taken. William Finch also agreed with Johnson and said he should stand by him. He was present some of the time while the dam was being built and it was a hard job and it was right to pay the men for their labor.

Brother Cook then arose and said he had told the brethren from the time the work was done on the dam that the land would cost 2 dollars per acre and if they were of a mind to take it at that, all right; and if not, they could let it alone. As for him it was his motto to do right and [he] should do it fearless of any consequences, and as for such Spirits, he asked no odds of them and should walk over them. He had followed counsel and he was not afraid of anything they could do. He should maintain equal rights at all hazards and as for Isaac Webster and Nathan Lewis, there was no land for either of them until they could make up their minds to do right. He had been Isaac Webster's friend and still was, but Webster had been for some time secretly trying to undermine his position, and he had been acquainted with his course. He did not owe him anything and asked him no odds.

Webster then arose and said he was as independent as Cook was and he asked him no odds either. And as for his being the Bishop, it was not Webster's mind that he should be where he was. For when he was chosen it was got up in a great hurry and no one had any time to think about it and there was only five or six there and the advantage was taken of them and he did not think it was a fair shake and there was a good many more felt as he did.

Brother Reynolds [the First Counselor] said if he was not wanted by the people as [a counselor] he was willing to stand back and let someone else take it. Brother Rouse [Second Counselor] and I [Cook] said the same. Brothers H. L. Cook, Johnson, Finch, and

Anderson said if there was any dissatisfied they might petition for them to be removed. As for them they were already satisfied.

I then sent word to Nathan Lewis that the land which he with Brother Reynolds had selected he could not have as he had not been to see about it but is running to others and trying to raise a mutiny in camp without any cause whatever. It was a spirit of jealousy, and if he did not repent it would end in his downfall. Adjourned to meet in the Evening Meeting at candle light.

Evening Meeting open by singing and prayer. I arose and asked the people to forgive those who had offended at the other meeting, for Satan had got his stronghold or grasp onto them. [I] felt to pity them and told the brethren to take the matter in hand and help them out of it and that might be the means of saving them. Brother Johnson said he felt like kicking the devil out of his house for [Webster and Lewis] had put up there. I told him not to do it but to bear with them and help them out of it if possible. Had a good meeting. The Spirit was with us. Closed by prayer to meet next Thursday evening.

Thursday evening January 28th: Met according to appointment. Meeting opened by singing and prayer. Brother Webster said he was sorry for the course he had taken. He had been looking into things and found he was mistaken. He had learned that nearly or quite half of the land in the survey was not worth farming and he had insulted Brother Cook and he was sorry and wished to be forgiven. Brother Cook moved that he should be forgiven. Seconded by J. Reynolds; carried. Also Follet and Lewis confessed their faults and were forgiven. Had a good time. The brethren had much of the spirit. Closed to meet again on Sunday next.

Sunday January 31st: Meeting at 11 o'clock. Opened by singing and prayer. Had a good time. Administered the Sacrament for the first time in Goshen. I counseled the Brethren to build eight privies, two at each side of the fort and to get the timber for their corrals before the frost was out of the ground, for as soon as winter broke up it would be necessary for them to be cleaning the land and putting in wheat. I also said we now have our number here and you have all got your land, but there is much more that might be occupied. Are you willing that more should be invited in to occupy all the land? There is water to irrigate this season. They all thought it was right.

Prayer meeting in the evening at Brother John Reynold's house. A good spirit prevailed.

[Probably January, 1858 from dates on the rest of the paper]: Meeting in the evening. Received a letter from Bishop Hunter in substance as follows:

Bro Cook

Sir, I presented the petition of the settlers of Goshen to President Young who said he was satisfied that the people chose their presiding officers. Go ahead and operate through the lesser priesthood. Keep the commandments of God and all will be right.

Yours truly

Edward Hunter, Presiding Bishop

Carl Cook on the Title of Bishop Cook

Customs were different in early church history. Although Phineas W. Cook did not hold the Melchizedek Priesthood as Bishops do now, he was known as a bishop at the time. He fulfilled the duties to the best of his experience, and the people in the town knew him as Bishop.

Carl Cook stated: "Father was the first presiding officer in the colony and the people called him Bishop. I talked with an old man at Santaquin, Utah in 1930, who remembered Bishop Cook of Goshen, and he gave me the details of the early settlement and the Dug-outs. After presiding there as Bishop for a few years, probably not more than four or five, [actually 3] Father was released" (Carl Cook Autobiography; Josinette Cook Whiting ed., The Life Story of Carl and Ella Cook, p. 5).

Modern Newspaper Account of Goshen's Bishop

"Goshen, Utah County. Named for Goshen, Connecticut, birthplace of Phineas W. Cook, first Mormon bishop in the community. Formerly called Sodom, Sandtown and Mechanicsville. It was settled in 1857" (The Deseret News, 19 July, 1947, p. 10).

Johnston's Army Again on the March

"Since [the citizens of Utah] had to discover for themselves that an army was on its way, that none of the common courtesies of government had been observed, and that the general cloak of secrecy had been invoked by the federal government, the Saints had to put their own interpretation upon the actions of the administration. They thereby read into the procedures a far more menacing attitude on the part of the government than was actually intended" (Russell R. Rich, Ensign to the Nations, p. 232).

From a modern perspective the arrival of Johnston's Army into Salt Lake City was merely an inconvenience, but to the vulnerable settlers in Utah it was terrifying. Phineas W. Cook's trip to Provo to obtain counsel about whether or not even to plant crops which may have to be abandoned, and his statement that their day of redemption was nigh because their enemies were trying to destroy them reflects the fear of these settlers at what was about to happen. They had no idea what was ahead, but were prepared for the worst. Nevertheless, his faith was expressed that through the Lord they would overcome their enemies.

The Fear of Invasion

The Saints had been informed that Johnston's Army had wintered in the mountains and were on the move again to control "the Utah uprising." Tensions were high, and President Young was reportedly planning to escape to eastern Arizona, where Ponderosa Pines of the White Mountains could make him hard to find. It is obvious these people continued to believe the invasion by government troops was imminent.

I called on John Rouse and Henry L. Cook to act as teachers for the time being.

Thursday February 4th: Showed most of the brethren their land. Thursday evening prayer meeting as usual.

Sunday February 7th: Meeting opened by prayer by Henry L. Cook. Bishop Cook counseled the people not to neglect prayer in their families and in secret that they might be blessed to raise grain for themselves and for those who might come and be in want. Brother Reynolds prophesied that we should sow and reap in this place. Others bore testimony. The Bishop blessed the people in the name of the Lord. Closed as usual.

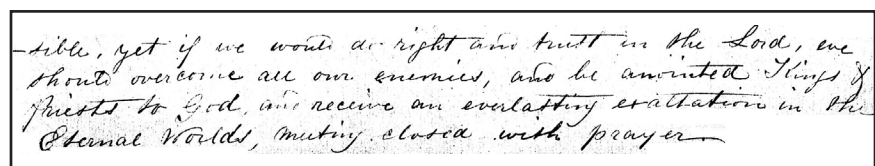
Monday February 15th: Brother Follett brought word from President James C. Snow for us not to [move out of the fort and] lay out a city until we have word from him to that effect. Riley Stewart sent me word that if we did not stop cutting timber on his land he should put the law in force.

Thursday evening February 18th: I was absent to Payson at mill. The brethren and A. E. Bigelow brought word from Provo that President Young [anticipating Johnston's Army coming into the Valley] was preparing to move to the White Mountains. This caused some excitement and the people wished the Bishop to go to Provo to obtain counsel about what we should do.

Sunday February 21st: Meeting as usual. Had the Sacrament. I counseled the people to live the Religion of Jesus Christ and keep their covenants. They should cease to do any evil speaking, lying and back biting, and learn to do good all the time. They should pray much in secret as well as in their families and set good examples before their children. Then the Lord would bless them and they would have the light of revelation. When the floods come they could not be moved for they would be founded on the rock. And I said many other things pertaining to their duty. I told them that inasmuch as I had been placed at the head of affairs, it was my intention to clear my garments of their blood and if any of them needed reproof or correction I should attend to them in the spirit of meekness and in the fear of the Lord.

Monday February 22nd: Bishop went to Provo. President Snow gave him counsel to go ahead and put in all the grain we could and that if anything fresh occurred he would send us word in time.

Thursday February 25th: Thursday Evening Meeting. Bishop returned from Provo and reported everything is all right. Wanted the people to feel encouraged, and to go ahead, that the day of our redemption drew nigh, that although our enemies were determined to destroy us if possible, yet if we would do right and trust in the Lord we should overcome all our enemies, and be united Kings, Priests to God and receive our everlasting exaltation in the eternal worlds. Meeting closed with prayer.



...ible, yet if we would do right and trust in the Lord, we should overcome all our enemies, and be united Kings & Priests to God, and receive an everlasting exaltation in the Eternal Worlds, Meeting closed with prayer

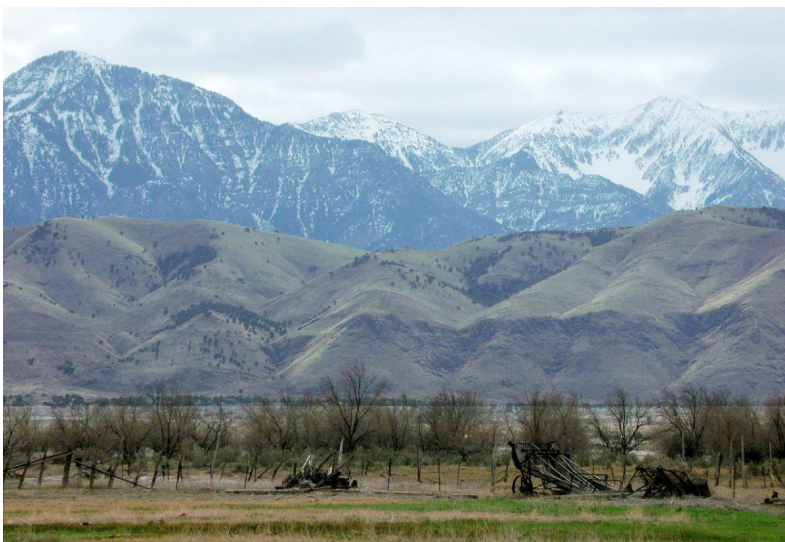
PWC Goshen Journal, Image 15-1, Feb. 25, 1858

Sunday February 28th: Meeting opened by prayer; all hands present. Bishop Cook talked about building a city at the place selected on the southwest corner of the survey. He said he had wanted the fort built there in the first place, but all the people being against him, he dropped the matter telling them that if anything was wrong about it the blame should be with them. He considered it best to build where they would not be likely to have to pull down again and thus lose their labor.

Brothers Reynolds and Rouse said they both opposed the Bishop in the matter of location, but could now see it would have been better if they had built where the Bishop suggested. It was therefore resolved to lay off some city lots so that some fruit trees might be set and be growing in case we should have the privilege of staying and building a city. All felt well. Meeting closed by benediction.

Thursday 4th March: Prayer meeting. Bishop instructed the people in the principles of cleanliness. Counseled the people to wash their bodies, keep the children's noses clean and mend their clothes. A good spirit prevailed. Meeting closed by prayer.

Sunday March 7th: Bishop talked to the people about Sabbath breaking, that they should remember the Sabbath day to keep it holy. Meeting closed as usual.



To build a fort on the Goshen townsite, they had to cut logs either ten miles east at the Wasatch Mountains pictured in the distance or west at the Tintic Mountains (ExploreUtValley).

Thursday March 11th: Thursday evening meeting as usual. Reports reached us that the Indians had killed two of the brethren at Salmon River [Idaho] and wounded three others. Thinking it probable the same spirit might extend here also, we unanimously resolved to build a good corral and gather all our cattle into it by the next night. [We would then] hire a herdsman and have our cattle guarded from this time out.

Friday built the corral and made a contract with Brother John Hamblin as follows:

The First Goshen Settlement, Fort Sodom Finished in 1858

“As soon as the new colonists arrived they decided upon a site for a fort and settlement about two miles north of the present town of Goshen on the east side of what was then called Salt Creek. In view of the Indian troubles throughout the new settlements, Brigham Young advised the new comers to build themselves a substantial fort to protect them from the depredations of the Indians. Two projects were uppermost in the minds of the settlers. One was to construct the fort and build shelters, and the other was to prepare the ground for seeding and to plant crops.

“According to authentic records, a fort, enclosing about two acres laid out in a square, was built that spring. The walls were built of large cedar posts and filled in between with sod from the nearby meadow. These provided the needed protection for both man and beast. Besides, the materials for the walls were easily obtained thus enabling the pioneers to make good headway. [Some of] the buildings inside the fort were log cabins with sod chimneys [and] gunny sacks hung over the windows in place of glass. Some of the other dwellings inside the fort were merely dugouts. At nights what cattle, horses, and sheep the people had were locked in the enclosure. Sentries were on duty both day and night. Each man had to take his turn at this important duty. Meanwhile the dam across the creek had been completed and the work of preparing the land and seeding it went on” (Raymond Duane Steele, Goshen Valley History, BYU Anthropology Museum F834.G68 S74x 1960b, pp. 6-7).

Brigham Young's Policy Toward Native People

Brigham Young did not fail to advise his people to take precautions, but he always counseled the settlers to be kind. He summed up the church's response to Native Americans: "This is the land that they and their fathers have walked over and called their own; and they have just as good a right to call it theirs today as any people have to call any land their own." He concluded they should deal with them so gently that "we will win their hearts and affections to us more strongly than before, and the much good that has been done them, and the many kindnesses that have been shown them will come up before them, and they will see we are their friends" (Richard Neitzel Holzapfel, "A History of Utah County," Utah Centennial County History Series, p. 41-47).

Indian Superintendent O.H. Irish wrote to Washington after President Young assisted him in making a treaty with the Utah tribes: "The fact remains, as much as some might prefer it should be otherwise, that he [Brigham Young] has pursued so kind and conciliatory a policy with the Indians that it has given him great influence over them. It was my duty and policy under your instructions to make use of his influence for the accomplishment of the purposes of the government" (Irish to Commissioner of Indian Affairs, 9 June 1865, House Exec. Doc No. 1, U.S. Congress 39th, 1st Session, 2:318, in Dale L. Morgan, "The Administration of Indian Affairs in Utah, 1851-1858").

"Memorandum of agreement made and entered into the 12th day of March AD 1858 between John Hamblin and Matts Powelson of the first part and the people of Goshen of the second part.

"Said Hamblin and Powelson do covenant and agree to take all the cattle and be responsible to each owner for their herding. Each and every animal taken into said herd is to be received at and returned to the public corral each day in suitable season for the benefit of the feeding of the cattle and the accommodation of each party. The bulls to be free of charge.

"If the cattle should stray from the herd or be found in mischief or not returned, or any neglect of duty occur whereby losses or damage are sustained by the owner said Hamblin and Powelson do bind themselves to be responsible for the same.

"In consideration for which the people do covenant and agree to pay the sum of one and a half cents per day per head in produce at the common trade price at the time of payment and in commodities to suit each party. The time of payment to be seen as practicable and if either party wish to pay or receive labor it may be done by verbal contract of the herdsman and the contractors. Work cattle to be half price."

Saturday March 13th: At a Meeting of the Lesser Priesthood William Finch was appointed to preside and Joel Childs to act as clerk. Received much good instruction from Bishop Cook, who said that hitherto he had borne the burden alone and now wished the Teachers to bear their share of it and watch over the spiritual interests of the people.

Sunday March 14th: Brother Reynolds arose and said there was some dissatisfaction about the price of herding, and if there were any [who] could do it cheaper than Brothers Hamblin and Powelson, [they should] do it. He was for having it done as cheap as possible.

Bishop Cook asked who was dissatisfied. Brother Finch said he thought one cent a day per head was enough, and he was willing to do it for that price. Bishop said he wanted men or good responsible boys to take the herd. [He did not want] little boys and was willing to pay his share to have his cattle well cared for.

Richard Johnson said he thought one cent was enough and he was willing to do it for that. Brother [Henry L.] Dall said he did not vote for 1½ cent per day in the first place, for he thought it was too much, and he was willing to do it for one cent, and if his boy was not enough he would go himself. Brother Hamblin said if they could do it for one cent he could, so they all agreed to let Bro. Hamblin keep the herd. Bishop said if any had objections to make, he wished them to speak now or forever hold their peace. Meeting closed by prayer. Prayer Meeting in the evening as usual.

Friday 19th March: I received the following letter from President Young:

Governor's Office
Great Salt Lake City
March 10th, 1858

Bro. Phineas W. Cook,

Some Indians have assembled in the vicinity of our frontier settlements southwest and west of here and have already committed extensive depredations upon the herds of the brethren. You are not safe in your present location either in your stock or your own lives unless you are continually on the lookout. You will require to have with you constantly not less than twenty-five good efficient men well armed and always on hand.

With these and by keeping your horses stabled and cattle guarded night and day you may be able to keep your stock and secure yourselves.

In case you have not this number of men, you had better move your stock away at once and remove to Summit Creek to strengthen the settlement there. In either case do not neglect the constant guarding of your stock night and day. Lose no time in carrying out these instructions.

Your brother in Christ,
Brigham Young

Utah Valley Indians

The Goshutes, related to Shoshones were enemies to the Timpanogots, and Utes. Goshute tribes lived on the land next to the west mountains south and west of Utah Lake, and in 1856 began what was known as the Tintic War to drive away the settlers. Chief Tintic was killed in the valley, along with a number of settlers. The Timpanogots and Utes, also lived in the valley, but on the eastern hillsides and canyons, often moving south to Sanpete Valley. Some of the Southern Paiute band sometimes came north, and there was much conflict between the tribes.

Because they tried so hard to be kind and generous to the native people, the settlers befriended the Utes, and unwittingly became involved in inter-tribal conflicts. Chief Wakara of the Utes claimed ownership of the region through force of arms and invited settlers to Sanpete County, in part to reinforce his position there. Over the years there were continual problems with the Indians. The last engagement of the Walker War in 1854 was fought in Goshen Valley (Richard Neitzel Holzzapfel, History of Utah County, Utah Centennial County History Series, pp. 41-47).

Various estimates have shown that more than 40 settlers were killed by Indians in the first ten years of settlement in Utah, at least three in the Goshen and Cedar Valleys. While that was unfortunate, the numbers were considerably higher in other areas of the Western United States, where policies toward the Indians were focused on annihilating native tribes rather than finding ways to live together (Peter Gottfredson, History of Indian Depredations in Utah, Appendix).

Governor's Office
Great Salt Lake City March 11th 1858
Brother Phineas W. Cook
Some Indians have assembled in the vicinity of our frontier settlements south west and west of here and have already committed extensive depredations upon the herds of the brethren. You are not secure in your present location either in your stock or your own lives unless you are continually on the look-out. You will require to have with you constantly not less than twenty five good efficient men well armed and always on hand. With these and by keeping your horses stabled, and your cattle guarded night and day you may be able to keep your stock and secure yourselves. In case you have not this number of men with you, you had better move your stock away at once, and remove to Summit Creek to strengthen the settlement there. In either case do not neglect the constant guarding of your stock, night and day. Lose no time in carrying out these instructions.
Your bro. in Christ.
Brigham Young

The original letter is found in the L.D.S. Church Historical Library, Online letter file of Brigham Young. When Phineas copied it into his journal he dated it March 10, but the original is dated March 11. Otherwise the copy is worded exactly the same as the original, proving what we already know to be true: Phineas W. Cook was an excellent record keeper. (A copy of Brigham Young's original letter is in possession of the Church of Jesus Christ of Latter-day Saints Church History Library. Digital copy held by the Phineas Wolcott Cook Family Organization).

Bishop Cook called a meeting of the brethren, read the letter, and found that we had 20 guns, 32 men, and 311 rounds of ammunition. The spirit had previously suggested the necessity of a guard being appointed which was to commence this night.

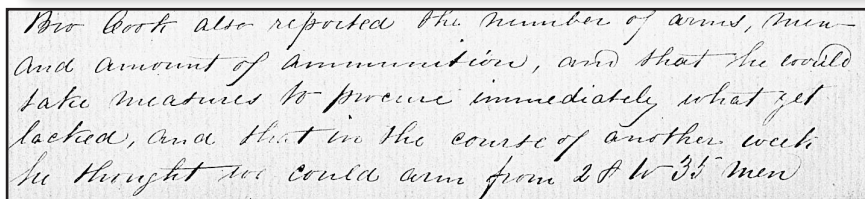
Saturday 20th March 1858: Bishop Cook wrote to President Young in substance as follows:

March 20, 1858

President Young

We have already built a corral and hearing rumors of a difficulty with some Indians, we have lost no time in making preparations for defense.

We thank you for your kind instructions and feel to double our diligence and improve upon them.



Bro Cook also reported the number of arms, men and amount of ammunition, and that he would take measures to procure immediately what yet lacked, and that in the course of another week he thought we could arm from 28 to 35 men

Phineas W. Cook Goshen Journal, Letter to Brigham Young March 20, 1858, Image 17-1

Brother Cook also reported the number of arms, men, and amount of ammunition, and that he would take measures to procure immediately what yet lacked. And in the course of another week he thought we could arm from 28 to 35 men, but if it proved necessary for us to move to Summit Creek we would do so. He wished President Young not to forsake us nor leave us alone for we wished to keep the commandments of God and be saved in his Kingdom.

March - October 1858 Goshen



A Nineteenth Century photograph taken at Goshen Valley looking east and south to Mount Nebo (Courtesy BYU, L. Tom Perry Special Collection).

Sunday March 21st: At meeting Bishop Cook spoke of influences existing against this place. Henry L. Cook volunteered to go and preach to the people at Summit Creek, Payson, Spanish Fork, Spring Ville [Springville] and Provo. Isaac Webster was called and both were appointed to go and compare spirits and see if we could enjoy fellowship with our neighbors or not.

The Missionaries [Henry L. Cook and Isaac Webster] returned and reported as follows.

We left Goshen March 21st on a Mission to Summit Creek [Santaquin] and arrived at Summit Creek at half past 11 o'clock. President Benjamin F. Johnson gave us a hearty welcome and a good dinner. He immediately called the people together. We told them we were sent to compare spirits and give instructions to any who wished to come to Goshen. Brother Johnson and all the brethren expressed themselves willing to help sustain us as a settlement and defend us against any foe, as we were willing to assist them, and that we were welcome to use all the timber, grass and water we wanted. They bore testimony that the Spirit of God was with us. Wished us God's speed and many blessings.

Proceeded to Payson and made our business known to

Was Henry L. Cook A Relative?

Henry Lyman Cook was from a different Cook line, a Rhode Island family originating in Essex England. The 1630 emigrant was Thomas Cooke. Succeeding generations were John Cooke, John Cooke, Thomas, Job, Abial, William, Henry Freeman. Henry was born 8 July 1803 in Kingsbury, Washington, New York. Living near Detroit, with his first wife Nancy, he was baptized Nov. 10, 1837 and they met the saints returning from Missouri the next winter. They were in Quincy with the other members for the 1840 Census. He moved with them to Nauvoo, and was called on a mission in 1844, serving for only a few months.

He arrived in Salt Lake City in 1850 after his first wife had died, but is known to have been a polygamist, marrying his last wife about 1853. They lived at Cedar City; then moved to Goshen, where they had two children and were on the 1860 Census. He died in Goshen Nov. 17, 1869 and is buried in the original Goshen Cemetery.

Fears of the Advancing Army

Brigham Young was told by mediators, including Colonel Thomas L. Kane, the approaching army would make a peaceful entrance into Salt Lake City. Nevertheless, the prophet counseled residents to leave the city and prepare to burn their homes if the army threatened to attack. For many days the road to Utah Valley was crowded with wagons and families leaving their homes. Their need to forsake everything was a clear reminder to Phineas W. Cook of his difficulty earlier in Salt Lake City when he couldn't make a living for his family and had to leave. Although he may have felt that people "repay themselves and get rich from the downfall of their brethren" he had a forgiving nature and counseled the people of Goshen to be more generous in hard times.

However, the *New York Times*, the *New York Tribune*, and the *New York Herald* were not as generous. When they learned citizens in the Territory were deserting their homes and farms rather than submit to the tyranny of the army, the newspapers launched into an inquiry to know the motives of the Buchanan Administration in sending an army to Utah (Russell R. Rich, *Ensign to the Nations, A History of the LDS Church from 1846 to 1972*, pp. 260-261).

Bishop Hancock. He inquired who sent us, whether President Young or Brother Phineas Cook. We told him it was a vote of the people. He asked the nature of our mission. We told him as we did the president at Summit Creek. He said he did not think it of importance enough to call the people together and refused to do so. He also said there was a letter in the Post Office for Brother Cook sent by express to be forwarded immediately, but when he opened the letter and found out the contents he did not think there was any hurry and concluded to let it lay over until a chance opportunity occurred to send it to Goshen.

He said the contents were an order for us to fit out two men with four horses for the public army [Nauvoo Legion] and we asked him if it was of importance enough for us to turn back. He said he thought it could wait until our return. He said that Brother Cook had talked about him to President Young and also to the clerk in the office, but more particularly to the clerk and had accused him of using an influence against the settling of this place. We asked him if he had not used an underhand influence against this settlement. He said he had not.

We asked him if he knew any in Payson who had no land. He said he was willing they should go to Goshen if they wished it. We asked him if he had not said we had declared our independence. He said he had not but he had heard of it by others. We told him and so calculated to defend [Goshen] in common with all Israel in regard to guarding our cattle and ourselves night and day. He said that was right and in accordance with general orders. This is the amount of conversation as near as our memory serves us.

Tuesday, March 23rd: We passed on to Spanish Fork and made our business known to Bishop Butler who gave us a hearty welcome but said we could not see the people all in one place. It



The dam at Goshen across Salt Creek caused considerable expense and much trouble when it broke because workers had to be hired to repair it (Photo by Seth Porter).

would take four meetings for all the people to hear, and as there was about to be a general meeting of the Presidents and Bishops he would give notice through that channel, which he did during our absence.

Meeting Thursday April 1st: Brother Cook said we have to bless some little children this morning. The first is David Savage Cook [Blessing given by Phineas W. Cook].

Brother Cook arose and spoke in the following manner: He said he felt a little guilty that we as a people or branch of the Church of Jesus Christ [have] not [done] according to the commandments of God in fasting and prayer on Fast Day which [has] been appointed on the first Thursday of the month. I also wish to instill into the minds of the Saints that we have got to live our religion and if they pick up chains, tools, or anything that is not their own to give it up so as the owner may have that which belongs to him.

I wish the Saints when they borrow anything to fetch it back to the owner after they have done with it. There are some who have borrowed many tools of me and I have been at a loss to know where those tools have gone. Then when they come home they have been broken or [are] very much out of order. It is apt to create feelings, etc. Spoke and encouraged the Saints to live their religion so as they may be able to call down the blessings of God upon them at all times. He was determined to do that which is right by the help of God so he may enjoy the good spirit of God continually. Made a few more remarks and then sat down.

Sunday 4th April: Brother Cook spoke [about keeping our] chickens from destroying the gardens. He was willing to do just as the Saints were willing. He gave the brethren liberty to speak how they would like to have it whether the chickens were to run at large or not. Brother Reynolds was against the chickens running at large. Also Bro. H – was of the same mind. Brother Jensen made many good remarks upon letting their chickens run at large. There is plenty of room for our chickens and ourselves, and thus we shall enjoy some eggs, also a chicken now and then when we feel like it, etc.

Brother Cook arose and made some excellent remarks about the brethren that live up north. “You know how they dealt with the brethren living south in hard times. Now the Lord is trying the Saints living south if they will act as the brethren did north, take judgments upon themselves and repay themselves and get rich from the downfall of their brethren. Now let us be careful how we get along. The Saints up north have to give up all and leave their homes and go south and find another house.”

He called for a vote of the brethren concerning the chickens. They voted unanimously that the chickens should run at large, etc.

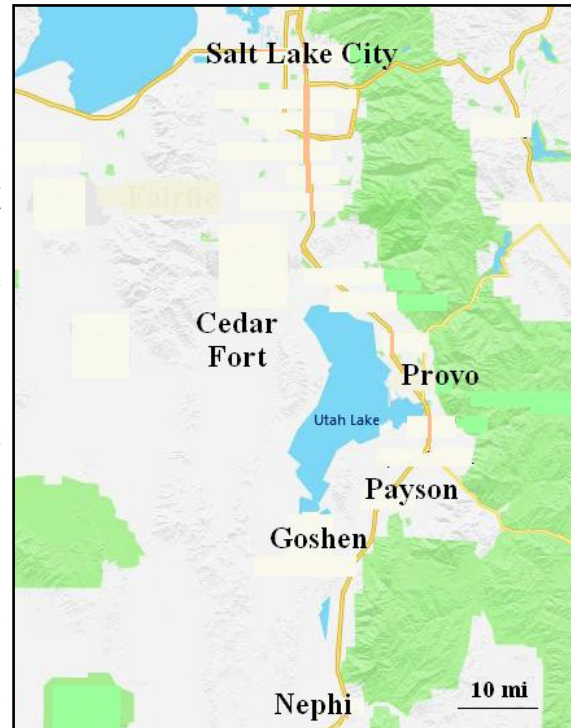
Sunday April 11th: Meeting opened up in singing and in prayer. Prayer by Brother Rouse.

Bro. P. W. Cook arose and said he wished to speak about the herdsmen herding the cattle. There is a little that has been said about it and I wish to have all things made straight so we may have a good

Some Newcomers Did Not Remain in Goshen

To be honest, not everyone was a good fit for Goshen.

“During the summer of 1858 a man named Friel came to the fort. He made so much trouble they ran him out of the town boundary. So he set up a distillery just outside of the town. Here the Indians came to get whisky [and] get drunk. Even some of the men of the town started drinking, so began a reign of terror. A double watch had to be put on the fort wall, night and day” (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, p. 8).



Johnston's Army marched 40 miles through Salt Lake Valley, turning west at the Point of the Mountain to make a permanent camp at Cedar Valley.

Cooking, Sleeping and Clothing in Goshen

The settlers of Goshen had to make do with whatever they had. They could depend on no one to provide for their needs.

"Nearly every man and boy wore pants and jackets of jean cloth or buckskin...Everyone had home-made chairs which Mr. Joshua Ferris made of wood and rawhide. These chairs were very strong and lasted many years. They were also very comfortable to sit on. Until 1865 everyone slept on the floor. No one had a stove; all cooking was done on a fire in the fireplace. Bread was baked in an iron bake oven. This had a lid on. It was placed on hot coals; then hot coals were banked all around it and over the lid. Soups, meat, potatoes or greens were placed in a pot or kettle and hung on a rod in the fireplace."

"For soap they saved all their fat from cooking meat. They took greasewood ashes, put them into a barrel of water & churned it. Then they combined that with the fat and boiled it. Turning it into a pan, they let it harden into soap.

"There was no light in their dugouts so they poured a little fat in a saucer; then put a rag into it with one piece hanging out which they would light. Usually they only had light from the fireplace. The lamp was used in emergencies because it used too much fat, which they needed for soap.

"Matches were non-existent. They used a flint or borrowed fire from a neighbor. Then they banked fires at night with ashes so they had a spark in the morning" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, pp. 12-13).

feeling with us and go on rejoicing in the things of God. Brother Finch said he knows that Brother Hamblin herds the cattle first rate and has done the best he could and gives good service to the people.

Brother Hamblin said, "I want someone that will do as much as my boy can do. Brother Dall's boy is so small it puts the most of the work on my boy and I feel like something needs to be done in this matter."

Brother Dall said, "I do not like to have feelings about those things, but I consider my boy is as active as any boy in the fort. He is 15 years old and a good boy, willing to do work or do anything that is required of him."

Bishop Cook asked if it was the minds of the people that Brother Hamblin should take charge of the herd and have the privilege of choosing any boy that will suit him to assist him in herding. "I wish to know the minds of the Saints and I move that Brother Hamblin take charge of the herd himself."

Seconded by Brother Rouse. Carried unanimously that Brother Hamblin take charge of the herd himself. Brother Rouse said that inasmuch as Brother Hamblin felt to do right the Lord would bless him and prosper him in his undertaking, etc.

April 19 Sunday Evening Meeting [It was probably April 18 which was a Sunday in 1858]: Brother Cook arose and said, "I wish to speak about the Brethren leaving their cattle up the creek. It does destroy the grain which the brethren have labored hard to grow." Made many other remarks that were suitable to the people, etc. Spoke about making our own clothing or should have to do without. Save all the wool we can. Also sow plenty of flax so we may have plenty of clothing to wear and may be comfortable, etc.

"If you do not wish to get up and speak, I will occupy a few moments. I have read in the paper of some of the movements of the states, how it is intended to rid [our country] of the people from this place. Those things I have read in the news have been got up by some man living in the states.

"I wish to clear my skirts of the blood of this people. Someone has been saying we should not have such good meetings as before but I testify we shall have good meetings and that the spirit of God will be in our midst and [will] bless us. I also say to the Brethren to keep ourselves awake and our guns ready and prepared to stand in defense of our selves our wives and children that we may dwell secure in our Goshen home, etc."

April 19: Brother [Phineas W.] Cook arose and spoke of his trip to Salt Lake City. He spoke of a report of some horses stolen from Brother Nails and of this settlement not being broken up [as the soldiers entered the valley]. Brother Stewart [is] going to move up to the other side of the creek and Captain Hooper is coming. Spoke of Brother Brigham not letting the Brethren farm so much as they have done individually and of his only dealing out 5 acres of Land to those that should come to Goshen [from Salt Lake City]. Gave some appropriate remarks to our present situation. Visited Uncle John Young and learned that Brother Brigham was determined not to cease till he had gathered all the people from the northern settlements into the southern settlements. Spoke of his belief of our going to Jackson County before we cease our exertions. Related a dream he had before he went to the City that the Saints were going to gather to Lehi. Exhorted the brethren to be cautious how they acted

and also to be careful and industrious.

The apostates will try to poison the minds of our new governor against this people. Exhorted the brethren to prepare themselves for the trial that would come upon this people. Spoke of the brethren to do away with covetousness and live their religion. Spoke of a dream that he had in Sanpete, and exhorted the brethren to be on hand for anything they shall be called upon to do. The time is not so far off, as many suppose, to go to

Jackson County and it is our privilege to know it as well as the authorities. Spoke of the words of our prophet coming to pass and of his being very desirous of living to see the day when Zion shall be redeemed.

Sunday April 26th: Brother Dall was called upon by Bishop Cook to speak to the people. Spoke some time upon the ways of the people in the days of the Prophets of old, showing how the people were disobedient to those placed over them by the God of Heaven. Also showing what the Lord wants this People to do, etc. Made some more remarks, closed.

Brother Bishop Cook arose and said "I feel good this morning and if we would carry out the preaching we have had this morning I would venture to say we will reach our destination all safe." He made many other good remarks and gave some instructions to the Brethren in keeping their [guard] in the herd and doing those things that will be right so as to keep good feelings with each other. "I want the Brethren to keep their calves herded, also the pigs." He gave some good instruction to those that go on guard both by day and night. "They must stay on guard, for if we should lose our cattle the charge will be to those who were keeping the watch, if they are caught.

"[We can't] sleep at such a time as this when we have Uncle Sam on one hand and the devil on the other. So keep awake whatever you do."

Sunday, May 2: Brother P. W. Cook spoke some time and gave the Saints some good instruction, praying the blessing of Almighty God to rest upon the Saints in Goshen and all the places; and that they only do right continually and they shall be blessed.

Had a good meeting. Closed by prayer by P. W. Cook.

Sunday May 9th: Brother Cook gave a sketch of his trip to Cedar City. Exhorted the brethren to work the works of righteousness and felt a desire to remain faithful.

Bishop Cook arose and stated he had been edified with the remarks that have been made. Said he had spoken to Brother Hamblin to herd the cattle by the cedars the other side of the creek but he has not done it for some cause or the other. Thus we will preserve the grass this side. Spoke of the brethren not taking care of the work



Cedar Valley was a barren desert to the soldiers, urging them to find new excitement. This picture of Camp Floyd was taken in 1859 by Samuel C. Mills (Courtesy Wikiwand.)

Where Were Their Meetings Held?

"During the summer of 1858 a bowery was built within the walls of the Old Fort, also called Sodom. Here all of the community meetings were held that summer, [including] observance of the Fourth of July... The flag was raised, a community dinner was served, speeches were made, songs were sung, and as usual in [church] gatherings of this kind, a place was prepared and dancing enjoyed to conclude the day's observance and celebration" (Raymond Duane Steele, Goshen Valley History, 1960, BYU Anthropology Museum F834.G68 S74x 1960b p. 9).

Independence Day, 1858

"In that first year they didn't forget to prepare for Independence Day. A bowery was built, some benches made by sawing logs in half, putting pegs in the underside for legs. Then a piece of ground was leveled and scraped clean. Then the task of keeping it hard and smooth was given to the girls. Rabbit Brush was used for brooms. The girls would first sweep it, then pour water on it. This was carried on for a number of days until finally it was hard and smooth.

"Then some of the boys went into the canyon west of the town and cut pinon pine limbs, these were stuck into the ground at different places around this dance floor. At night they would light these sticks and as they burned they gave off a good light. When the fourth of July arrived they were prepared. First a program of singing, readings, toasts and sentiments were given. Then when they went to dance some had shoes, some didn't. The shoes scratched the floor and cut the feet of the bare foot ones. It was decided everyone had to dance bare footed. Mr. Sorensen played the violin for these dances" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, pp. 5-6).

Goshen One of the Towns Near the US Army

Camp Floyd became the destination for the 3,000 soldiers and army entourage the fall of 1858 after Johnston's Army left the Salt Lake Valley. They tried to choose a location far enough away from settled areas there wouldn't be conflict between soldiers and settlers; and after running into Lot Smith, Bill Hickman and Porter Rockwell on the trail, they weren't any more anxious to mix with church members than the members were to mix with the soldiers. The Camp was located about ten miles south of Lehi and fifteen miles north of Goshen on the west side of Utah Lake. Johnston chose the location so it would be far away from the more populated areas, but the many hangers-on who moved to the location made it second only to Salt Lake City in population. Soon Cedar Valley, hot, dusty and miserably cold in the winter, was filled with gentile merchants, card sharks, prostitutes, thieves and sellers of whiskey. Whatever trouble the army promised to prevent in Salt Lake City spread quickly to the nearby settlements. Since Goshen was about fifteen miles to the south, and on the road to other towns, much of the trouble went there (<http://americantalesandtrails.com/history/camp-floyd-state-park-utah-civil-war-generals-and-the-pony-express>).

The present towns of Cedar Fort and Eagle Mountain are located on the west side and the east side of the valley, about five miles north and west of the lake. A little pass south at Wanlass Hill connects Cedar Valley with Goshen Valley and the southern tip of Utah Lake. It was a natural route through the pass and into Goshen, and both soldiers and locals learned the route well.

oxen but letting them get on the gardens and taking their cows out of the corral to milk and not putting them back. Also exhorted the brethren to take care of pigs and calves.

Would like to see bars fixed up at the bridge. Felt satisfied with the brethren. Exhorted the brethren to pray to the Lord to preserve his priesthood and his people. Thanked the brethren for turning out and helping him to put his wheat in. Thought that some had to go to California to get oil, seeing they were out of it. Exhorted the brethren to strive for the faith once delivered to the saints. Spoke of the troops having a certain work to do and would not return until they had finished it. Spoke of brethren turning out their cattle at noon to bait [graze unsupervised] and get on the wheat. Exhorted the brethren to quit doing this.

Bishop Cook wanted all the brethren going to the city for wheat to go in two companies [for safety]. When one comes back, then the other can go.

Brother Finch thought it was wisdom to put in all the crops they could before they went.

Brother Cook spoke of the night [watch] going on guard at dark and do their duty.

Sunday May 16th: Bishop Cook arose and said he was happy to hear the Brethren speak with such good feelings, etc. and spoke upon many things that were beneficial to our present condition. [He] encouraged the Saints [to] be kind one to each other so as they may always have a good spirit to be with them, etc.

Ministered the Sacrament. A good spirit in the meeting and all went well. Prayed that the spirit of God would be given to the Saints in much more abundance than ever has been and even so as we may be faithful.

Sunday Morning May 23rd: The Bishop called upon Brother John Murdock to speak to the people. He arose and said, "I am a stranger in your midst but I can say there is a great portion of the Spirit of God enjoyed by this people here and I feel to uphold the Bishop and his Council and all authorized authority. I feel to do all I can in doing good wherever my lot may be cast. I should like to know or so hear from some of the brethren the order or rules of the place, etc."

Brother Cook gave the brethren liberty to speak their feelings. Brother Larkins arose and spoke his feelings saying he was glad he came to Goshen. He bore his testimony to the truth of [the gospel].

Brother Finch said "All the brethren that come to Goshen speak well of the people here while I did the same when I came here. So it appears there is a good feeling all the time and I can enjoy myself first rate all the time. I believe we shall have good crops and things



Looking to the west, Cedar Valley was isolated enough to keep soldiers away from the big towns, but close to small towns. Goshen is through the pass at the left (Courtesy Panoramio).

will go on well if we work well with this people here. So let us be kind one to each other and then we shall go on all right and be enabled to build up each other. Let us do all we can when we are at work in the fields or on the water [ditches] or anywhere else and be kind to those that are at work with us so as we may go on our way rejoicing in the Gospel of Jesus Christ in these the last days.”

Brother Cook gave some good instructions to the Saints for the present welfare in time as well as Eternity, and called upon the Seventies and Elders to meet as mass quorums, etc. Also wanted a water master. Moved and seconded that Brother Johnson be the head water master. Benediction by Bishop Cook.

Sunday June 20: Bishop Cook said that for the past week he was aware that a spirit of rebellion had been manifested by certain parties and he warned the President of the lesser priesthood (Bro Finch) to wake up and bring those parties to their senses or he himself would be dropped. Stringent measures must be adopted, that peace and good order may be preserved. He also wished all the hogs to be taken up and penned immediately.

Resolved that all hands turn out on Tuesday to haul wood for a bowery and tithing corral for hay, etc.

Fall of 1858

Editor Deseret News

Sir

There was one of the U.S. Soldiers shot here on Tuesday Evening about 8 o'clock in Goshen. On Tuesday last a couple of Soldiers under the command of Major Prince camped at our settlement. There were 3 or 4 soldiers that had been drinking pretty freely, cursing and God damning the Mormons greatly to the annoyance of the peaceable citizens.

They were just behind the houses on the South end of the fort when the report of a pistol was heard and one of the Soldiers fell, exclaiming he was a dead man. They carried him away, blaming it to some of the d--- Mormons in the morning. Bishop Cook wrote a few lines to the major soliciting an interview with him, the major, that the affair might be understood. He sent a Lieutenant to the Bishop informing him that the man had been shot accidentally by one of their own party and that he died about an hour and a half after receiving the shot.

P. W. Cook

Phineas Tries again to Collect his Claim

Brigham Young assigned Phineas to gather claims for Indian depredations two years earlier. Originally sent to Phineas' brother-in-law Salmon Hall and rejected because of incorrect format, apparently they were re-submitted to this company for payment. Confusion and bureaucracy led to few of these claims being paid through the government fund appropriated for that purpose (Sue K. Park, "Insuring Conquest: U.S. Expansion and the Indian Depredation Claims System, 1796-1920." *History of the Present*, Vol. 8, No. 1, 2018, p. 57+).

The First Goshen School House

"In the fall of 1858 the first school was started. This was held in the home of Bishop Cook. This home was a one [room] log [house] with willows, canes and dirt for a roof. There was no floor. This room was heated by a fireplace. This little home was inside the fort. Sunday School was first held in Bishop Cook's home in the Old Fort. The Indians always took Sunday morning to attack the little village, for they knew that everyone, large and small would attend Sunday School. Of course there was the watchman on the wall, but Sunday School was disrupted" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, LDS Church History Library M277.9224 G676j, pp. 70, 79).

First Goshen School Teacher

"Bill Teeples was the teacher [for the first school]. Each child had a nice chip of wood to write on and a piece of charcoal for a pencil. School continued in the [Cook] home until [almost] 1860 when the townsite was changed to Sandtown" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, LDS Church History Library M277.9224 G676j, pp. 70, 79).

We can be quite certain the oldest child in the Cook family must have attended this school because it wasn't long before she married the teacher. On August 21, 1859 Harriet Betsey Cook, when she was almost 15, married William Randolph Teeples at Goshen. Before William died in 1883 at the age of 49 at Pima, Arizona, he and Harriet had eight children: one in Goshen, one at Paris, Idaho, five at Holden, Utah, and the last at Pima, Arizona.

**Phineas' Dream:
Ranchers vs. Farmers**

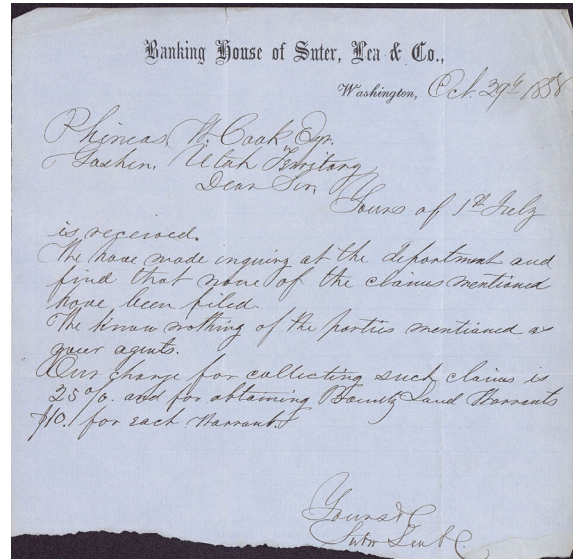
Dated about October 1858 from other items on this page. These notes may have been written by someone else because nowhere else in this folder is Phineas W. Cook named Mr. Cook. There is no date and it is obviously continued from an unknown source. It is included here to demonstrate the conflict between cattlemen and settlers who farmed the land, a conflict which arose in almost every state in the western United States, but was especially critical in Goshen—so much conflict it became the subject of his dream.

The authorship and date of this document are unknown, but the "Mr. Cook" to which it refers was no doubt Phineas W. Cook who went to See Brigham Young. It is dated from other minutes on the sheet of paper. The hiring of Mr. Dennis by Brother Rouse to manage the Goshen cattle became such a sore point Phineas W. Cook went to Salt Lake City for advice. The subject of the entire passage as well as Phineas' dream is herds of cattle being moved around the state. Cattlemen made good money and finding land for one's herd was vital. Apparently Brother Dennis was one of those who found Goshen an open meadow for his herds, thus avoiding the cost of leasing land. Eventually he was hired by John Rouse to manage the Goshen herd as well, causing the other brethren to complain because of the expense and because of Dennis's bad temperament. The fact that Phineas had a dream about it and recorded that dream indicates his concern about herds, grazing rights, and the profitable cattle industry which often conflicted with the rights of settlers.

Sunday August 2nd [Sunday was August 1]: Brother Fife arose and spoke of Brother Cook's calling of him on a mission, him and his team for 3 or 4 days and said he was perfectly willing to do all he was called upon to do."

Sunday morning August 7th [Sunday was August 8]: Meeting opened by singing. Prayer by Brother West.

Bishop Cook arose and said he was edified with the remarks that have been said. He said we must have a School House that we may teach one another. He said that Bro. Bosnete wanted to come and build a grist mill here and be one with the people here.



The original letter informing Phineas W. Cook that none of the claims he sent were even submitted is now filed in the Church History Library, LR3259 11.

On Letterhead Banking House of Suter, Lea & Co.,
Washington, Oct. 29th 1858
Phineas W. Cook, Esq, Goshen, Utah Territory

Dear Sir,

Your request of 1st July is received. We have made inquiry at the department and find that none of the claims mentioned have been filed. We know nothing of the parties mentioned as your agents.

Our charge for collecting such claims is 25% and for obtaining Bounty Land Warrants \$10 for each warrant.

Yours, Suter, Lea & Co

October 1858 [unidentified author, but about Phineas W. Cook]

Mr. Cook says "when I went to the City I went to see Brigham Young and told him all about things concerning [Mr.] Dennis." Brigham told him to go and tell [Mr.] Dennis to bring on his Herd and tell him there is a little passage of scripture that says your hands were never meant to tear each other's eyes.

Mr. Cook dreamed that he went to [Mr.] Hooper who had a beautiful wagon for four hundred pounds flour and he then thought [Mr.] Hooper had something good for him. He went and found he had good counsel to give him concerning the herd.

Now says the spirit go and see Clayton. He says to Mr. Cook, "The Agent has come and in a few days he wants an introduction to Brigham Young. He says that Russell & Co. are going to put their cattle into Brigham Young's lands and also all their goods." Clayton told him to go and tell Brigham about it [which he did.] Brigham appeared well pleased.

January - July 1859 Goshen

Sunday January 16, 1859: President Cook Said he was pleased to see so many come to meeting. It proved to him the Spirit of God was at work on the minds of the people. Asked the people to appoint a man to build a schoolhouse. Also made some remarks on the order of the Kingdom of God, showing the position he himself held and his [determination to] adhere to Counsel.

Goshen, Monday January 17, 1859: Meeting to arrange for building the schoolhouse. Moved & seconded and carried that the plan laid down by committee be accepted. Moved by President Cook that two men be appointed to go to explore the canyon to see if logs could be [used] for the purpose. Seconded by William Finch; carried unanimously. Ezekiel Oldman and Isaac Webster chosen. Report to be received on Thursday. Estimates to be given in on Saturday evening. Brethren dismissed, all but the lesser priesthood.

Goshen, January the 19th 1859: Meeting of the lesser Priesthood. President Cook said it was his mind to carry things out in this Branch after the Order of Great Salt Lake City. President Cook numbered the Fort South line No. 1; East line No. 2; North No. 3; West No. 4; North Fort No. 5; West Fort No. 6. Henry Lee Dall & Asa Bigelo to visit the North line. President Cook then appointed the teachers to their several stations, telling them if they could find any young boys that held the lesser priesthood to take two or more with them and help them to learn their duty. He said he wished the teachers on No. 6 to see Brother Sorenson.

Resolved and carried that we [grant a contract for] the building of the schoolhouse to the lowest bidder. President Cook gave the meeting into the hands of the Brethren to speak as they felt. Henry L. Cook made some remarks respecting the building of the schoolhouse and said that every man ought to be taxed alike and that tax ought to be applied solely for that purpose and nothing else and moved that the means received from the letting [leasing] of the big corral should be applied to the building of the schoolhouse and the rest be made up by tax, referring to the Revolutionary War showing that being over-taxed led to that war.

President Cook said he had done the best he could for the interest of this people and as for the money they might do as they pleased about that. He has considered so long as the people did not want to use [the corral] he might as well [lease] it as not.

Schools in Utah the Responsibility of the Bishops

“Most Utah elementary schools in the 1850s and 1860s were organized on the basis of Wards with the church meeting house serving as the school house during the week. These ward schools differed widely in their curriculum offerings and the quality of their teaching. They were in essence quasi-public schools, controlled by local trustees appointed by [the] bishops; they reflected [local] community values, used scriptures as supplemental texts and [were] supported in part by tuition from patrons and local taxes. During the pioneer period up to 1869, in the words of John C. Moffitt, ‘very little was done in Utah for education beyond the rudiments of learning.’

“Utah schools reflected the patchwork quilt of aspiration, apathy, rhetoric and actual commitment which characterized much of the century’s education at the national level. Some communities were pockets of educational excellence and others displayed only minimal commitment. Some parents wanted as much formal schooling as was possible for their children; others were hostile to book learning. Much depended on local economic circumstances and the personal commitment of local ecclesiastical leadership” (Frederick S. Buchanan, “Education in Utah,” Utah History Encyclopedia).

Apostle Erastus Snow, Short-Term Goshen Landowner

Erastus Snow and his brothers were among the first converts to the early church in 1830. Moving to Kirtland with Joseph Smith, Erastus spent several years on a mission to Pennsylvania. In 1847 he and Orson Pratt were the first two pioneers to enter the Salt Lake Valley. On February 12, 1849 he was called as an Apostle. In the 1850s, Snow served as the presiding church authority in the midwest United States.

Elder Snow had a vested interest in the town of Goshen. He had claimed a piece of land near where Goshen was settled. Goshen Valley was the home of several Indian tribes, and he suffered great losses when Indians drove off his herds and killed his herdsman Louis Hunsaker. By the mid-1850s he had concluded not to keep herds there until there was a settlement nearby. After returning from St. Louis, with permission of Bishop Cook and the settlers of Goshen, he planned to return to his land. Unfortunately, when he felt it safe to resume keeping his herds there, another man had contracted with the army to manage the government herd at that location. When Elder Snow came to reclaim his land, he found it overgrazed and damaged by government stock (Erastus Snow Letter included in General minutes, Goshen Ward, Church History Library, LR 3259 11 Document Folder Item 51, side 1).

His efforts at farming did not last very long. In 1860 he was called with Orson Pratt to the eastern states, and the next year to the southern Utah settlements. He lived in St. George and later founded Kingman and Snowflake, Arizona (Utah History Encyclopedia; Larson, Karl Andrew. Erastus Snow: The Life of a Missionary and Pioneer for the Early Mormon Church, Salt Lake City, Utah: University of Utah Press, 1971, pp. 744-755).

Meeting in Goshen With Two Apostles

Saturday January 22: Meeting with Apostles Erastus Snow and Ezra T. Benson

Remarks by [Apostle] Erastus Snow. He said we must not make up our minds to stay down in this location [Fort Sodom] for it is not a fit place for us to dwell and said if Brother Brigham does not come or send somebody we must jog his memory.

He further said that before we knew we should have a state road coming through here and through Salt Creek Canyon and we should make provisions for fencing our fields or we should be likely to be annoyed. Also counseled us to prepare for building a city the next year. Further said we should be wise as serpents and harmless as doves and all pray for the Bishop but not make too free with him least he should discover your weak parts.

He said if we could trade through one [soldier] it would be better, and we should be better off [so the soldiers don't feel free to come into town anytime they want]. "It's women and liquor they're after, and if we



Apostle Erastus Snow owned a ranch near Goshen.



The view west at the original site of Fort Sodom, now private property. One mile west and nearer the lake is higher ground where Elder Snow proposed to move to a new townsite (Photo by Seth Porter).

entertain the [soldiers] we must take up with the results. The prophets, apostles, and Latter-day Saints have no fellowship with venders of ardent spirits." He asked how many have paid the tenth dollar in gold they have made by trading with the soldiers. Also if we had sold our tithing hay we should pay the money we made of it.

[Apostle] Ezra T. Benson said he had desired to Visit Goshen a long time and was thankful of the opportunity and said they were sent to preach the Gospel and the peaceable things of the Kingdom. He said many good and salutary remarks upon the same and exhorted the Saints to live their religion and keep their



Apostle Ezra T. Benson told the people to sustain their bishop.

Covenants. He also made some remarks on farming. Spoke some upon home manufacture and the necessity of making our own clothes, etc. Exhorted the Saints to diligence and to sustain their bishop. He told us he went to Sanpete and baptized some that had been cut off.

Sunday January 23: Brother Reynolds made some remarks on what Brothers Snow and Benson said. He was converted for he had been opposed against building [Goshen on high ground] and his mind had been against it all the time. He said that [now he sees] what they said was right.

President Cook said that Brother Reynolds and Brother Rouse had opposed him all the time and that he had to carry them [in every decision]. But he would not carry them any longer for Brother Rouse had made bullets and others had to shoot them and [he was] ruining this people.

Brother Reynolds said he felt just as well now as he did before



Camp Floyd became a massive supply station, enlisting statewide resources (Camp Floyd Visitor Center.)

or what he had said was all true but he meant to support Brother Cook in all things. Asked Brother Cook if he was satisfied with his confession for the brethren could discern his spirit. Brother Cook said not quite, for it implied he did not discern right. Brother Dall said we ought to be careful for it was not profitable for us to have contention and get under a false influence. Further that Brother Cook as President ought to put things right in the best way he thought fit. Further that he hated to live down here and that if he could shift tomorrow he would like to do it.

Brother T Murray said he had been opposed to the bishop but he had changed his mind.

Brother West said he would have been glad if more of the people could have been here for he felt like talking. President Cook has been sent here to build up this place and he has come here with his ideas. He must try his ideas first. And if there is opposition in the way, he cannot carry them out. But if everyone will trust in the Lord they will all go right. Union is strength and knowledge is power and with union we can carry anything out.

Brother Finch said he rejoiced at the spirit present. We know what has been said by Brother West is true. He made many remarks

Apostle Ezra T. Benson

Ezra T. Benson knew something about learning from opposition. Born in 1811 in Massachusetts, he became acquainted with the Church of Jesus Christ of Latter-day Saints in 1839 while he lived near Quincy, Illinois. His first introduction was when he heard preaching against the church as the Saints were being driven from Missouri into Illinois. Upon investigating the negative reports, on July 19, 1840 he was baptized and was immediately sent on several missions. He was called as an Apostle in July of 1846 and was among the early pioneers in Brigham Young's 1847 company. Elder Benson led several pioneer companies to Utah and subsequently built lumber and grist mills in Tooele. After coming to Goshen with Elder Snow, he was called to preside over the settlements in Cache Valley and died in Ogden in September of 1869, the father of 35 children and great-grandfather of the prophet Ezra Taft Benson (<http://etb.bensonfamily.org/>).

The U.S. Army Encampment was Tempting for Get-Rich-Quick Schemes

“At first hostility and fear were felt toward the soldiers, but the high prices paid by the army for food, forage and timber and high wages for workers attracted the villagers. Grain and potatoes sold at \$12 a bushel, hay and straw at \$25-30 a ton and workers were paid in horses, mules, wagons, cloth, and other needed items. The whole population in time became dependent upon the camp. However, the influence was not altogether to the good, as the habits of the soldiers found ready imitation among the younger people” (Andrew L. Neff, History of Utah, SLC: The Deseret News Press, pp. 22-23; Hamilton Gardner, History of Lehi, SLC: Deseret News Press, 1913).

Finding a New Townsite

Goshen settlers had struggled for two years with rising water which repeatedly forced them out of their homes and onto dry ground. Many of them became discouraged and wanted to leave. The Stake History states:

“Goshen, which was first settled in 1857, struggled hard for an existence for many years. First the settlers built a small fort, which they evacuated in 1859 and then built in city form. Owing to the poor quality of the soil, they moved a few miles further north in 1860, but found that location not much better. In 1869 the present site was located by President Brigham Young” (Goshen Ward, Santaquin-Tintic Stake, Manuscript History and Historical Reports 1857-1984, Church History Library LR 3259 2).

Approval For a New Townsite

One study summarized Goshen’s effort for approval to move their townsite: “On January 22, 1859 a meeting was held in which Brother Erastus Snow told the settlers they shouldn’t stay in their present location because it was unhealthy. He said that if Brother Brigham didn’t come or send somebody, then they needed to jog his memory. He also mentioned that a state road was soon to go through near Goshen and through Salt Creek Canyon and they needed to prepare by fencing the land or be troubled. He also counseled the settlers to prepare for building a city the next year.”

“Bishop Cook returned from Salt Lake City on Thursday February 10, 1859 in the evening and said that Brigham Young suggested they move their settlement to the upper side of their farmland where they could have a pleasant place for their city. As can be seen, even the fort had three different locations before it was actually settled down” (Alan Overstreet, “The Settling of Goshen, 1857-1870,” Provo, Utah, June 1979, p. 9).

suitable for the comforting the Saints and made other remarks upon the order of the Kingdom of God. Further that he did not agree with the way Brother Reynolds treated President Cook and said it was not his place to dictate to Brother Cook. Brother Reynolds [had] said he thought we should not carry out the plan for fencing the field but did it ignorantly. Brother Reynolds thanked Brother Finch for putting him right.

President Cook said he liked Brother Reynolds as a man and [was pleased] the Brethren [still] had the room to laugh. He said he was glad to see Brother Snow and Brother Benson made some remarks upon fencing. The counsel the brethren had given met his mind. No one ever got any liquor from him and he wished the people to let Brother Larkin tell what he knew about it. Made some remarks on tithing etc. He also told a dream of Brother Haywood.

Brother Ezra.T. Benson said that if we could not have both schoolhouse and fence, to have the fence. Brother Erastus Snow recommended both if practicable. President Cook said he was thankful to see Brothers Snow and Benson and he would prove it by giving them two bushel of wheat and if anybody else would do it he would be glad. Proposals were not received for the schoolhouse but will be looked after some other time.

President Cook read a letter written to the New York Tribune and told a conversation between himself and a man cut off from the Church. He felt well toward the man, exhorted him to come back into the Church and felt to bless him, etc. Further said he had a tussle to get to know whether he was teaching the Saints right, but now he was perfectly satisfied he was right through the testimony he had received.

Thursday evening January 27: President Cook asked the people if they would build a schoolhouse so a school could be started, for our children were growing up in ignorance and we are responsible for them and he for one must see to it. He [knew] it was necessary to have a fence but he thought he might have both if we were united. After some consultation the people agreed to build a schoolhouse and to let it out by the job to the lowest bidder.

Isaac Webster [spoke] on the first Principles of the Gospel asking the question: how is that we do not enjoy the blessings of the gospel here as in England? Because we do not live for it here as there. Other suitable remarks, etc.

Next Sunday night President Cook said he wanted the people to fast and pray that they might have the heavens opened to them. The only reason it had not been done was their own fault and if they did not desire [revelation from] the Lord, our enemies would speak in our ears louder than thunder & closer by.

Thursday Fast Meeting February 3/59 : President Cook Read a Lecture of Faith from the Book of Covenants. Said it was necessary that we should understand the principle of faith; then read another Section and said the reason we did not enjoy the gifts of the gospel here as in England was because the faith was gone. Also that it was necessary that we understand the principle of faith and have it in our possession in order to obtain salvation. Brother Rouse [made] some few Remarks. Brother William Finch said he was well pleased with the remarks made by P (President) Cook, the open and frank manner that he expressed himself and said the reason his faith was so

weak was because he never heard the principle taught from leaving England until he heard Brother Brigham in Salt Lake City. Made other salutary remarks showing what it was that created confidence in one another.

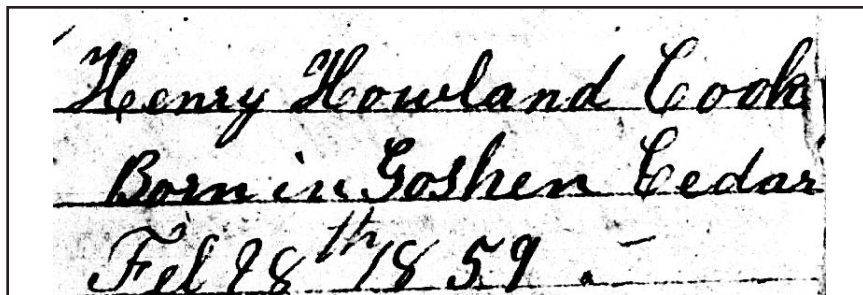
Thursday evening February 10th: Meeting opened by prayer by Bishop Cook. Opened by himself at his house. He said he was much pleased to see so many of the people come to meeting. It was a sign the people were seeking the word of the Lord for which he was thankful. He said he had just returned from the city. He had seen President Young and had asked him about our changing the location of our settlement. [President Young] said he would recommend our moving to the upper side of our farm where we could have a pleasant place for a city and a good chance for raising fruit. He would furnish us all the peach trees we wanted free, but the Bishop said we could afford to give him something for them as well as he could give them to us.

The Bishop said the word of the Lord is for us to build a fort and not to scatter. Then we could be called together with the crack of one gun. We can have our city laid off and made ready, and as soon as we're able we could build our houses. He indicated the people should humble themselves and get the spirit of God and if they would do that it was their privilege to know all things pertaining to the Kingdom of God.

He said many things to stimulate the people to good works and have testimony to the truth of the work. Joseph Smith was a prophet sent of God and Brigham Young was now as Moses to the people. The Elders have been called by him even as Moses called Aaron. They are legally authorized to baptize and administer in the ordinances of the gospel.

Monday, February 21, 1859 : Bishop Made some remarks. He [answered] Isaac Webster's question, Why the meetings were stopped. It was in consequence of the disobedience of some of the people. They had not obeyed counsel. Presiding Bishop Hunter said we might have meeting but we must not preach anything but the first principles of the gospel. They had not done as they were told and he was not going to let the people come together to accuse one another. It was the duty of the people to worship God and if they could not meet for that reason they could not meet at all.

[Henry Howland Cook, son of Ann Eliza, born in Goshen February 28, 1859.]



Henry Howland Cook
Born in Goshen Cedar
Feb 28th 1859

Phineas W. Cook Family Record, Church History Library, MS 6974, p. 1 Henry Howland Cook, Feb. 28, 1859

A Lack of Unity in Goshen

One of the most agonizing problems at Goshen was the contention and disagreement among the settlers. To this day Goshen people remember stories passed down through the generations of discontent and bickering among the early residents. It is described by one descendant, Raymond Steele:

"A few [families] remained on at the Old Fort until the move to Lower Goshen. Sandtown and Mechanicsville both lasted only a short time. From the beginning of the Goshen Colony, Phineas W. Cook had served the people here as presiding elder with John Reynolds and John Rouse as his counselors. It appears from the various moves of the Goshen Valley colonists that there was a lack of unity. No one seems to be to blame. Perhaps the fault lay with the dust, the mud, the alkali, and the poor soil onto which they had moved. The newcomers had to go through the process of trial and error. They had to find out by experience which townsite was best" (Raymond Duane Steele, Goshen Valley History, 1960, pp. 11-12).

In 1859: The Decision to Relocate

As they came to an agreement on the necessity of relocating their homes and fort, the Goshen people looked around for a site close enough to the Creek to provide water, but high enough to avoid being flooded every year. Living in a low, flat valley provided few choices. One resident recorded they looked around, and found a high ledge of ground a mile north and west of the fort and agreed to move to the new location. Little did they know what awaited them there.

Emma Huff said, "In 1859 the old fort was abandoned. Part of the inhabitants settled in a new site on a sand ridge 2 miles west-northwest of the present village to get away from the swamps. They named their cluster of adobe houses 'Sandtown.' Another group from the fort moved across the creek several hundred yards southwest of the fort, and called their settlement 'Mechanicsville.' However, many of the people left the valley in disgust and immigrated to Cache Valley" (Emma Huff, Memories that Live, Springville: Art Publishing Company, 1947, pp. 21-22).

March 6, 1859 : Brother Cook said, "I should like to see the Sabbath kept better [than] at present. The boys are playing in all directions, and some of the brethren do things on Sundays [they] can do on other days. It will be well for us to rest on the Sabbath if we do not have any meetings," etc. Gave some good instructions to the brethren and prayed that God may bless you all with his spirit so as darkness may have no power over us, etc.

Sunday, March 13, 1859 - Brother P. W. Cook arose and said, "Brethren, there is something wrong in this place and some of the brethren would do right if they would retrace their steps and repent and do right so as they may be forgiven, for there is nothing done but what can be righted." He encouraged the brethren to live their religion, etc.

"My advice has been all the time to the people to keep their covenants, and seek diligently for the spirit of God that they might know the things which are to come, for I have often told you that



While most of the families moved to the high ground, several built on a fertile area a few hundred yards southwest of the old fort, called Mechanicsville

(Photo by Seth Porter) .

everything would be shaken that can be shaken, to which brother Snow bore testimony when he was here as you acknowledged to him by the show of the right hand that what he said was true. The Brethren must not give away to the powers of darkness or Satan will have you into a bad scrape. He never stops to help you out but leaves you to get out the best way you can.

"Observe the Sabbath Day to keep it holy, cease your labors on the Sabbath Day, only to prepare your food with singleness of heart. Rest and read good books such as the Book of Mormon, Doctrine & Covenants or the Bible. Here are the boys playing at ball and have been at it nearly all day and I wish that parents would watch over their boys and not let them make a holiday of the Sabbath. There is a swing up over on the other side of the fort which is contrary to my feelings and counsels. Suppose some of your sons or daughters should get their legs or arms broke. You would no doubt say you should be glad if such things were done away and it is the duty of every man to use his influence against all such things and do the best they can to preserve the peace and good order.

"Concerning those who have been offensive to me, it is my

advice for them to stop telling things and holding private meetings for if you get together you will be apt to speak and if you speak you will be apt to say something. From the abundance of the heart the mouth speaketh and it is a saying that words carry tales and the more you talk the worse you will feel and the more you will have to repent of. But spend the time in prayer and humble yourselves and get the spirit of God. Then when you come to a trial you will be better prepared to see your position.

“May God help us all to humble ourselves and get forgiveness for all our wrongs for there has been nothing done to my knowledge but what I can forgive and when this is done let not your sins magnify themselves or weigh you down but tell Satan you have no time to spend with him but you are now going to build up the kingdom of God. May God help you is my prayer. Amen.”

Sunday, March 27, 1859 - Bishop P. W. Cook said that he should report to their respective Quorums those turbulent members and would take it as a favor for them to leave this place and the time would come when they would have to humble themselves. The Bishop showed the necessity of every man having the light within him under all circumstances. Men are controlled by two principles: good and evil. If good, there is the necessity of being united and not be led by every spirit that is abroad; and the necessity of asking and seeking for the spirit of revelation to guide us under all circumstances. Showed the necessity of prayer and that regular.

Meetings in Goshen with President John Young

Following is a transcription of meetings in Goshen requested by members of the ward to address their complaints against the bishop. Presiding are President John Young, Brother Thurber, Brother Colton. Conducted by John Young.

Monday April 26, 1859: Meeting opened. Brother Thurber spoke. “I have come with the brethren to feel of the spirits of this people. The testimony of Brother Young and Colton is that every inch of ground [we] have gained has been at the point of the sword. It is our place as we are in this Kingdom to fight against the powers of darkness. I feel my weakness. I feel that this people can rise up and testify that they know their sins have been remitted, that there is efficacy in the ordinances.

“There are other principles that followed in the wake [of the Restoration], namely the Holy Priesthood, by which we can reach into the heavens. The Kingdom is onward and upward and never on the retrograde. There is something amiss unless we increase in knowledge and grow better day by day, year by year. We call this the old ship Zion. I myself would rather jump overboard in the calm than in the storm and I feel I should stand the chance of being washed away with the waves. I believe the captain of the ship has charity enough to throw us the end of the rope but if we reject the rope when offered it is our fault and we have no excuse. If we have done wrong we have to make restitution for that wrong before [it] can be made right. I desire to stand and bear a faithful testimony though in weakness. Amen.”

Brother John Young remarked that unless he felt different to what he did at present he would not talk much. His aim and desire



John Young, Patriarch and Friend to the Cooks

John M. Young, the son of John and Nabby (Howe) Young was born at Hopkinton, Middlesex, Massachusetts May 22, 1791, the oldest of their six sons, one of whom was the Prophet Brigham Young. Converted and baptized into the Church of Jesus Christ of Latter-day Saints by his brothers in 1833, John came to Utah in 1847 and in 1853 was ordained as the President of the High Priesthood of the Church, an office which has since been discontinued. He also served as counselor in the Salt Lake City Stake Presidency and later as Stake Patriarch. He was referred to widely as President John Young or Uncle John Young. Both terms were used by Phineas in his record.

John married Sarah McCleve two months before Phineas married her sister Catherine, and thus was Phineas W. Cook's brother-in-law. Over the years, John Young's relationship with the Cooks was a great comfort and support to Phineas, and it is possible he came to Goshen to ease some of the contention arising with almost everything Phineas tried to do among the people there. John and his family continued to live in Salt Lake City and he died there in 1870 (Ray A. Peterson, "John M. Young").

Who were Brothers Colton and Thurber?

Philander Colton is most likely the Brother Colton at this meeting. He lived in Provo at the time John Young came to Goshen. Brother Young apparently brought local Utah Valley saints he knew to the meeting. Brother Colton had been born in New York in 1811 and stated he attended the meeting as a young man on April 6, 1830 at Fayette, New York when the church was organized, although a record was not kept of the 56 who attended that meeting. Within a few years he had married and was baptized. They joined with the Saints at Nauvoo and he later volunteered when the Battalion was organized in 1846.

After arriving in Utah, they moved to the new settlement of Provo where they lived until 1887, after which they moved to Vernal. Both he and his wife died there in 1891.

Brother Thurber who attended the meeting with John Young may have been Albert King Thurber of Spanish Fork. His early experience with religion was with the Prophet Miller who also impacted the Cooks in Michigan when he predicted the end of the world. Albert Thurber later admitted when he heard of the prophecy of the Savior's imminent return, "seven days was altogether too short for me to make a reasonable atonement if I was as bad a sinner as they represented, and if such things were to transpire, which I did not believe would, that either the Lord or Devil would have to take me as I was."

His practical philosophy led him to abandon a group of 44 men from Massachusetts who were on their way to the gold fields in California in 1849, and stay in Utah to be baptized a member of the church. He married and moved to Spanish Fork where he lived when John Young organized this meeting. He died in 1888 at Ephraim, strong in his testimony.

was to do good and unless he could say something to do the people good he would rather sit and hear. "There are a number of brethren here that are ordained to the ministry. It has been 25 years since I have embraced the Gospel and I have been trying to bring myself under subjection. I believe the saints are more united than any other people I was ever acquainted with.

"I have come here to see Brother Cook and his family and the rest of the brethren I have been acquainted with at other settlements. I have heard a very current report that about 40 families had signed their names to leave Goshen, Bishop Cook at the head of the pile. I realized the saints have been tried considerable this last two years. Some think they cannot stand it but let me tell you, you have got to stand it. It is right that men may have the privilege of moving to what settlement or where you please, but those that have a restless spirit, their moving will not make them feel better.

"I believe those who have come in [to Utah] within the last four or five years are less dissatisfied than those that have been here longer. Shall we do what we came here for? (The people were unanimous in replying yes.) We have come here to do you good. That is what we came here for. I calculate to find out what Spirits you have and also what spirit is in your Bishop and his counselors and every man and woman. We will do you good if you will spend a little time and come together when meetings are called."

Brother Uncle John spoke to the brethren and sisters relative to meeting in the morning. Decided we meet at 9 o'clock tomorrow morning. Meeting dismissed by singing and Prayer by Brother Reynolds.

Tuesday Morning, April 27/59 [Tuesday was April 26] Meeting opened by singing and Prayer by Brother Rouse. Bishop Cook stated that President Young has been sent here by President Brigham Young to set all things right. The people have the opportunity of stating their difficulties.

Brother John Young said, "I want to hear from the brethren to know what is the matter. Some are not satisfied with the authorities of this place. I want to impress on the minds of the brethren that there are recording angels and records kept. I want to feel that my accounts are right before God. We live in an age that has been spoken of by all the holy prophets. We as a people enjoy privileges above many that have lived and died without those blessings. The Lord has been pleased to set apart 1,000 years for the Millennium. I am willing to sit down and hear from the brethren. I want to know what is the matter. I want the brethren that have been grieved to speak their grievances and let us see if we cannot set all difficulties right and ascertain where the fault is.

"I have heard that some are dissatisfied with the Bishop and his counselors and that they are divided. I want to know if the Folks in Goshen are willing to support The First Presidency of the Church, namely Brigham, Heber, and Daniel. Are you willing to uphold the Twelve and all the constituted authorities? [The vote was unanimous to sustain & uphold them.] They will take us to a place, if we follow, where Satan and wicked spirits can have no power. We are ready to hear your grievances that we may know. We have not come to hear half the story, but want to have all out."

Some of the brethren made comments respecting the cost of

the dam and city lots and the building of the fort. Several were angry that they had been “cut off” from the church by their bishop, who claimed there were several in the ward who weren’t worthy to be officers and teachers. There was an argument over ownership of an ox.

President John Young wished to know who it was that was suspended. Bishop Cook gave an explanation.

President Young summarized all he had heard and said, “This is a pretty good branch of folks and Brother Cook is not such a bad man, but had his peculiar notions and is too hasty in cutting folks off the Church.” Meeting ended until afternoon.

Bro Colton remarked that he had been in the Kingdom of God about 28 years and never found anything in it but the truths of God. He was a member of the Kingdom when the first six members were organized. Had found that the way to get on was to live and practice the principles of Mormonism. “The First Mormon I saw was about 9 o’clock at night. Before 10 the next morning I had applied for baptism and it was granted. The first sermon I heard I preached myself. The next day I was baptized.

“I have enjoyed myself more this last winter and spring than ever I did because there has been a greater portion of the spirit and our faculties have been more capable of receiving and understanding of the things pertaining to the kingdom. I want you to know the necessity of being united with our Bishop. Hold him up in your faith and prayers. The hardest thing I have found to conquer is self. When I first came into this settlement I believed there were good saints here. I feel so yet and may the blessings of the Lord God of Israel be and abide with you forever. Amen.”

Tuesday Afternoon April 26, 1859: Uncle John Young remarked that we are fallible beings and are liable to err in Judgment. “It is because our judgments are not perfect that we go wrong. Many times I cannot measure you by my measure nor you measure me in yours. Rather it is necessary to have charity and pure love. God is Love. He that dwelleth in love dwelleth in God. We have to have the principles of the Gospel grounded and rooted in us.

“If there is a man or woman here that have always done right let them land on their feet. I should like to look at them. We are told we are to judge angels, honor the priesthood. Suppose there is one here that does not desire salvation. No they all desire it. I have sometimes thought some of us were willing to sell ourselves for less than Judas.

“Joseph Smith was the greatest prophet that was ever on earth. Did he any more than save himself? No he had to do what he did to save himself. I have eaten, drunk and slept in company with him. I know he restored the Holy Priesthood and that he walked with Job the same as Enoch did.

“My advice is to keep the testimony of Jesus and mind your own business. I know that many take responsibility upon themselves which they had no business with. You must either rise in intelligence or go backward. We must be for the Kingdom of God or for the Devil. Can a man go so far ahead it would be impossible to be severed from the Principles of Truth? The Apostle Paul said that some that lived in his day had come to that stage of Perfection. I want you to play on the old fiddle again but remember and have charity, for without it we are as sounding brass.”

Everyone Under Pressure

John Young told the Goshen saints “you are in a snap and I want you to get out of it.” The citizens of Goshen were not the only ones in a snap. The whole state of Utah had been through the wrenching experience the previous year of watching the U.S. Army march into Salt Lake City and take up residence in Utah Valley. Less than a year before this meeting 35,000 church members from Northern Utah had moved south to live with relatives and friends, returning during the summer of 1858 after the army had settled itself at Camp Floyd. As a precaution, the temple foundation had been buried to hide evidence of progress in the community, and 300 wagon loads of wheat were hauled south to be stored in specially built granaries in Provo.

Along with the army was a new governor sent to replace President Brigham Young. Governor Alfred Cumming was assigned to uphold “the supremacy of the law,” authorized to call upon the army if necessary to maintain law and order. Brigham Young’s kind and generous treatment of the native people was misconstrued as an effort to turn the Indians against the government, and a new Superintendent of Indian Affairs was appointed. However, it was almost a year before Superintendent Jacob Forney actually came to Utah, and was critical of Young for acting in his absence. For decades the government bickered over Brigham’s financial accounts.

Meanwhile, the saints continued to live with an unsettled feeling that all of them could be evacuated in the future. Persecution and violence had been very real to many of these people, and they lived with the memory the government had done nothing to help them (Leonard J. Arrington, Brigham Young, American Moses, pp. 264-276).

Providence in Goshen

In time the people of Goshen recognized God's blessings in their efforts to feed their families. In looking back they could see how God had provided for their needs in ways they hadn't expected.

"Ground cherries grew abundantly all over the fields, these were gathered and dried. The people grew a little pink beet, [which] was boiled down until it formed a syrup. This was used to sweeten their food and to sweeten the ground cherries when they stewed them in the winter. Sugar was scarce and sold for a dollar a pound. But the dollar was more scarce than the sugar.

"People developed sore mouths and loose teeth. Samuel Steele had lived among the Indians of Grantsville since 1849, so he could talk the Indian language. One day he was talking to an Indian about their sore mouths and loose teeth. The Indian said, 'You need salt.' But there was no salt. Samuel knew they needed salt, but how to get it was another thing. He asked the Indian what they did for salt.

"He said, 'we gather the little tender sprouts from greasewoods. These we cook and eat. Some we keep and put into whatever we cook, and that salts.' The people began eating greasewood greens, putting it into their bread, soups and potatoes and all meats. Soon their sore mouths were cured" (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, Church History Library M277.9224 G676j, pp. 8, 13).

Bishop Cook remarked that he intended to have spoken of this in the morning. "I said that I thought that Brother Brigham was my enemy but I have seen my fault and went to Brother Brigham and confessed my faults and made all right."

[More comments from the brethren who had complaints against their bishop and against some of the policies voted on by the brethren, after which President Young spoke about the importance of respecting authority.]

Uncle John Young asked what it was that designates the priesthood. "Joseph Smith understood the system of government by which people can be governed and held together. It is order, my brethren. They knew no more about the principle of unity than your animals. As bad as you have been making yourselves appear, you are the best men on the earth outside this Kingdom. I want you to wake up and realize you are a chosen people, [and have] been gathered up here from all nations.

"We enjoy privileges above those who lived in the day of darkness. I used to wish before I heard this gospel I had the privilege of hearing the Apostles and Prophets of old, but [first] we have to learn the necessity of [unity]. I will tell you of my dream. I dreamed Squire Wells and I were at a place where the saints were divided. We had two meetings in opposition. We went into the first meeting. They had a good spirit. We went to the next and they were working with their arms like lightening. Have I seen anything here today that puts me in mind of my dream? The most of the people here want to do right because they see someone else do wrong and want to get out of the way. They go and get off the track the other side. I am going to tell you, [take care of] yourself and not look for others getting off.

"The hardest task a man has to do is to govern himself. If you are in a situation that you cannot be governed, you have got to get up out of this place. You cannot go it in this way. I want you to make it up in your minds how you are to be governed. Says one, 'Let Bishop Cook lead me the way I want to go. Then he can lead me.' I have heard Bishop Cook say the Lord had sent him here. Others have testified the same. Have you a man that will do any better than Bishop Cook? Bring him up and let us make a Bishop of him. If Brother Cook has got money over and above that will pay for the town, all right. Let it go to build up Zion.

"The Bishops hold the most responsible office next to the First Presidency. The Bishop has to have the spirit of a Shepherd and not of a drover. Remember Brother Cook has not been Bishop long. He has to learn a good many things. I have heard of cutting off root and branch. It is a serious thing to cut a man off root and branch. I don't like to hear of it. Perhaps Bishop Cook has been too hasty in some things. I tell you, you are in a snap and I want you to get out of it. I [hope] all that want salvation [will] come here tonight. You are all blest and I feel to bless you in the name of the Lord, Amen."

Tuesday Evening, April 26, 1859: Meeting with President John Young and Brothers Thurber and Colton - Meeting opened by singing; prayer by Brother Johnson. Uncle John Young gave some remarks. "If it was not for the business that was before us I would like to speak some things. I have in my mind respecting the things of the Kingdom and while we are under these embarrassments we cannot

enjoy ourselves much. First there is the necessity of reconciliation of sin against Brother Cook. You have to get forgiveness from him.

“It ought to be the case that every man and woman should have the privilege of bearing their testimonies. We read in the old script of those who were ever learning but never came to a knowledge of the truth. It was because they had not the love of it. Well now if the Brethren and Sisters felt as they did when they first embraced the Gospel they would find it difficult to keep their seats in the testimony meetings. I believe there are those here tonight that the Spirit of God has been whispering to them the course they should take. When I was here last Sunday the influence of the Spirit rested down upon the people and upon me.

“Where there are all kinds of iniquity among the saints, the way is hedged up. The Apostle said there are many spirits gone abroad in the earth. I will say a good many have come here to Goshen. Jesus said beware of surfeiting and drunkenness. I don’t say there are any drunkards here but there are in Salt Lake City.

“Now Brethren what are you going to do? If you want a new bishop, have a new one. If you want Brother Cook for Bishop let us know. I love to confess when I find myself in a fault, and that has been many a time. There are a great many things I should like to say to you. The Gospel is too simple for the inhabitants of the earth. There are those called Latter-day Saints that would speculate upon our blood. Feel thankful for the instructions we have received. If I have injured Brother Cook I ask his forgiveness and want to build up little Goshen and make it what it ought to be.”

The brethren expressed a desire for conciliation. Uncle John said he wanted this people to have who they liked for Bishop and President for the coming season. He wanted to know who they wanted for Bishop. “Those that are chosen by the people, that is the man for Bishop. When did Bishop Cook tell you to do a wrong thing? As long as he was sustained by the first presidency of the church all hands ought to sustain him. You have done right in writing down to the City. It has been thrown out today that Bishop Cook has taken advantage by getting money off the corral and dams. I don’t believe that Bishop Cook has done everything right. He has cut several off the Church. He has also cut someone tonight. All that are in favor of sustaining Brother Cook for Bishop raise the right hand.

“The vote was unanimous and I feel you are about as good a set of fellows as have I met in Goshen. Anyhow go ahead. I know the Lord will bless this land in Goshen. I believe the people in this settlement will raise more wheat than any other settlement. According to the number of men [here] you will have as big tales to tell [as any] I heard about raising grain.

“Saints are to shun the very appearance of evil. Brigham, Joseph and Moses said they would to God that all men were prophets. Bishop Cook is a visionary man. I have heard Brother Cook talk for hours on his opinion on different revelation. I have gained light by talking with Brother Cook.”

Brother Colton arose and said, “I have heard many remarks this day against Bishop Cook and others. The grand question now is what they want done. It is evident that those things which do exist cannot exist if you [wish] to enjoy the spirit of Mormonism as it is. As it is you cannot be prospered temporally or spiritually because

Move to the Second Townsite: Sandtown, 1859

“In the fall of [1859] a new site was selected for the settlement on the bench land west of the farms, where a town plat was surveyed...about two miles west northwest of the present townsite of Goshen. To this new townsite most of the people removed before the setting in of winter, the old fort being abandoned. The new location was very pleasant, but much exposed to the wind, which is almost constantly blowing around the head of the lake, raising the dust and sand at times and making it very uncomfortable and disagreeable for the people. The place was on this account nicknamed ‘Sandtown’ by some of the people. No meetinghouse was ever built in this new location, but religious services were held in private homes” (Deseret News 10:72).

“When the old fort was abandoned in 1859-60, a few of the inhabitants moved over the creek, opposite to, and not far from the old location [Old Fort] and built up a small town, known locally as Mechanicsville, only a few hundred yards southwest of the old fort. It may be explained further that some families moved away from the old fort in 1859 and the rest in 1860, and that some of the people, instead of moving to Sandtown or Mechanicsville, went to Cache Valley. John Reynolds and John Rouse acted as counselors to the Presiding Elder, Phineas W. Cook” (Goshen Ward, Santaquin-Tintic Stake, Manuscript History and Historical Reports 1857-1984, Church History Library LR 3259 2).

Neighboring Town of Santaquin

Benjamin F. Johnson and Isaac Morley were involved in the settlement of Summit Creek, or Santaquin, noted by Phineas W. Cook in his original journal February-March 1856. It may be remembered they invited Phineas to be a part of their town in 1856 when he left Salt Lake City, but could offer him no land, which helped him make the decision to go to Payson instead. Only a few miles from Goshen, its progress paralleled that of Goshen as both towns grew slowly. Disputes over limited rangeland among these neighboring towns was almost inevitable. In June of 1859 Phineas wrote to the authorities at Santaquin proving charges the Goshen cattle had ranged on Santaquin rangeland were false and pointing out that herds belonging to Stewart had been there.

you are not united. If you love not your brethren, how can you love God in your present condition? You cannot call down the blessings of heaven. Do you realize your position you Seventies, you High Priests, and Elders? Do we think of the time when we baptized and brought others into the Kingdom, how we rejoiced?

“[That is also what] you want today. Will you abide the decision of this council?” (The people agreed they would.) “Where are the principles of truth developed this day? Are there as many righteous saints as there were in the days of Enoch? I expect they would be hard to find. The difficulty is, I think I am as straight as a candle and someone else has got on one side and I want to write him up. We want to know what you want. How many of this congregation are there that will abide Brother Young’s decision? It is not for me to say whether they are true or no. Were I one of the people, I would meet the Bishop half way, and if I were the Bishop I would meet the people halfway and shake hands.”

Bishop Cook said if the people did not want him as Bishop and he can get out of it honorable “I would be glad this night, for it is a great burden on a man. The Lord put me here and I know it. He led me here to this place.”

Brother Colton remarked that he felt gratified with the union which seem to exist this evening. “I am not deceived in my expectations. I believed when we started for this place that all would be made right before we left you.



**After living for two years in the mud at Old Fort Goshen, settlers moved to higher ground, only to discover new problems. They later named it Sandtown, pictured here, which was later abandoned
(Photo by Seth Porter).**

“We are destined if faithful to become mighty men in these last days no matter what people think of us. It is for us to keep the Spirit of God. You can look forward for a few years to [receive] great blessings if faithful. You are placed here with beautiful land and have the privilege of raising plenty of grain, vegetables, etc. I was

at the first organization of the Church of the Kingdom of God on earth in these latter days. I have never seen a brighter day than at this present period. Take the advice of our honorable Patriarch tonight. Let us stick close to our file leader. It is my calculation to keep close to Uncle John, sustain the Bishop and all the authorities of this place and rejoice that we have [priesthood authority] here. When I started in this meeting I calculated to run against a good many snags. Whomsoever we [complain] against, to them we must make restitution and no one else, for that is the Kingdom. Our prayer to God is that you may prosper in your flocks and herds, etc.”

Bishop Cook said that Uncle John had said [I am] snappish and sharp, but I have tried to overcome. Uncle John has been instrumental in bringing about a restitution and I feel that we should turn round and bless him. I want all that feel like bringing anything in, they can bring it tomorrow morning. I calculate to take 20 bushels of wheat if I have to take it out of my own bin. Brother Bott said that he would let Brother John Young have a cow and calf.

Sunday, June 12, 1859: The Bishop said he felt gratified at the Spirit that had been made manifest. “I feel encouraged to go ahead, and I believe we shall become united. Be passive as clay in the hands of the potter. If a man should counsel us to kill our neighbor or commit adultery we know that is not right.

“Do not let Satan bring up things that have been forgiven to seduce your mind away from your brethren. He will tell you what the Bishop has done, how mean he has acted and so on. If you were in the presence of departed spirits they would not accuse you. It is the Devil that accuses and not the Lord and his servants.

“I feel thankful I have been placed in the position I have this winter. The hand of the Lord is in it. Goshen has a great name. The Lord is over us for good. Do not let anyone trample on our rights. I feel thankful for the blessings of God towards this people.

“I had a flood of revelation for about two hours and I haven’t told anyone all I have in my mind respecting this settlement. Let us hide one another’s faults, not blaze them to the four winds. There is a certain channel whereby men are called to responsible offices. Let us be faithful and uphold the priesthood is my prayer, amen. One request I want to make of you: My wife is very sick with a bad breast. I wish an interest in your prayers.”

Sunday June 13, 1859: Sacrament administered. [Bishop] spoke of the martyrdom of Joseph Smith and if the [nation] could have their way they would destroy this people the same as they did Joseph. We would uphold the Constitution of the United States and save the Union.

Spoke of the blessings pronounced upon his head. Bishop Cook gave some counsel to the brethren that they be more strict in guarding our cattle. The Indians are hostile and are going to fetch in the soldiers to fight the [church members]. He did not want folks to bathe in the water [which] will be used in the fort [for drinking]. Exhorted the brethren to do right.

If any brethren were found taking water that did not belong to them, the committees appointed would assess damages. [No] bathing in the stream. Moved and seconded. Or driving over ditches and letting water run away to waste. Moved and seconded that Brother Dall act as Water Master for the sect [main ditch] leading

Water an Important Issue in Goshen.

While too much water seeping into their dugouts was a problem, getting clean water for drinking, cooking and bathing was another source of frustration. It took two years to discover the clear springs along the creek. Goshen was moved but it was such a sandy location they couldn’t plant gardens and trees.

“Water was brought from the creeks in buckets for use until wells were dug. After moving to Sandtown, springs of water were found along the creeks. Many carried water from these springs although it was a long way from the house. This water was nice and clear and cold. When they moved into the [final] town site there were no springs or ditches of water. That’s when every [family] dug a well by their own homes. There were two underground streams of water. The one was good tasting; the other one was brackish, so much so it couldn’t be used to drink. But could be used to scrub floors and water gardens.

“[Much later] After the dam was built and ditches made down the main streets of town you could dip your water from the ditch. It wasn’t until 1911 that the first water works was put in” (Louisa Steele Jensen, Goshen Centennial History, 1857-1957, p. 84).

School of the Prophets

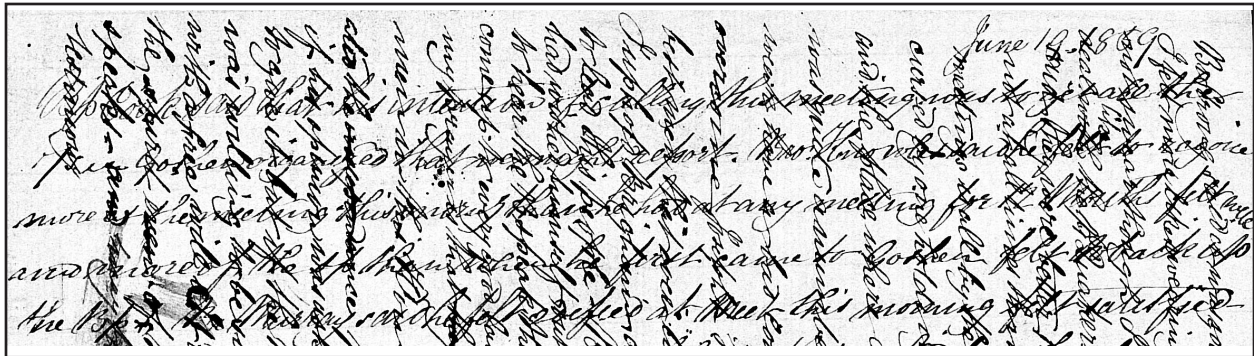
On January 19, 1859 Bishop Cook had suggested they organize "after the Order of Great Salt Lake City." In the following months he began having School of the Prophets, which it seems likely he had experienced during his time in Salt Lake City.

"Joseph Smith and his contemporaries used the term 'school of the prophets' to describe this new school. This term was commonly used

to our gardens. Would like the brethren to build some bridges as soon as possible over our water sects, that it should go to defray the expenses of our land. Exhorted the captain to see their men had their guns and ammunition on hand. Meeting closed by singing and prayer by Bishop Cook.

Sunday June 19, 1859: Bishop Cook said that his intention in calling this meeting was to get all the offices in Goshen organized that we might report.

Bro Knowles said he felt to rejoice more at this meeting this morning than he had at any meeting for 12 months. Felt well and more of the spirit than when he first came to Goshen. Felt to back up the Bishop. Brother Murray said he felt edified at meeting this morning. Felt satisfied.



Phineas W. Cook, Goshen Ward Minutes, Church History Library LR3259 11- June 19, 1859, Image 49-1 (Horizontal lines)

to describe the seminaries at Harvard and Yale as well as other schools at which clergy received training for their ministry. For some, the name called to mind the Old Testament 'company of the prophets,' which gathered around such figures as Samuel, Elijah, and Elisha. In Utah, Brigham Young organized a School of the Prophets in 1867 in connection with the University of Deseret [and probably had informal meetings much earlier when the Cooks were there]. Soon other Schools of the Prophets were organized throughout the territory. In addition to spiritual and secular learning, members participated in economic and civic planning as pioneer settlements tried to implement principles of the law of consecration" (churchofjesuschrist/History Topics).

Brother Finch said he knew this was the Kingdom of God. Believed there were men in this Kingdom called to build up others, [but] there [were others who tried] to put down. "It has puzzled my mind lately how they would get united. Each think they are building up the Kingdom of God. I don't [see] that both parties can eventually live together. [I think] they raise themselves friends [to] make themselves enemies. I expect we have to bear with such men as God bears with us. I don't see we can at present but we must do the best we can."

Rejoiced at the privilege of being at the School of the Prophets. His desire was to be valiant in the cause of the truth. "I feel to acknowledge the hand of the Lord in all things. It is best to take an even course. I expect to [rise] in power as I increase in wisdom. [I pray] we may not be prejudiced against our brethren."

Brother Lindquist said he appreciated the principle of independence. If his opinion was asked on any subject he felt to give it but if the Bishop differed with him he was willing to be subject. I have gathered here with a free will. It is our privilege to know the spirit of the Bishop even before he speaks.

Sunday Morning July 3: Bishop Cook addressed the Saints on the necessity of taking care of their breadstuffs, vegetables. He said there were some who attended meeting but it was but few considering there are now 65 families here.

[Meeting continued Sunday July 3, 1859]

President Cook read a portion of Brother Brigham's sermon

Goshen, Cedar County June 26th [18]59

President Joseph Young

Dear Brother,

I feel it my duty to report to you the spirit of Chauncey Webb who has located himself on the hay land belonging to this settlement contrary to the feelings of the people, and refuses to be controlled. I invited him twice to attend Seventies meeting. He did not do it. I then sent two teachers to visit him. They reported him in a very turbulent wicked spirit refusing to acknowledge any right of the priesthood in this place to control him.

He has bought a farm here and a house and a part of his family are here. A part of his family is at the meadow where he has located his herd and is now and has been for a month or nearly, just cutting hay with the help of his brothers to sell to the army, thus depriving the people of our settlement of the main portion of feed for winter. This course is such that we as a people cannot fellowship.

We have borne with him as long as we can without exposing him.

*Most respectfully I have the honor to be your Brother in Christ
Phineas W. Cook*

A Personal Friend Becomes an Enemy

The problem with Chauncey Webb was particularly difficult for Phineas. Chauncey was a good friend, the brother of Edward M. Webb who baptized Phineas and Ann Eliza in Michigan. The Cooks met with Edward and Chauncey in Iowa, and were good friends with the whole Webb family at the Winter Quarters settlement. It was Chauncey who tried to persuade Phineas to go with them to Missouri when there was so little food in Winter Quarters. Phineas told his good friend he had covenanted to stay with the saints and refused to abandon that promise, which irritated Chauncey.

The Webbs spent the next three years in Missouri and came to Utah in 1852. Edward died on the journey during an outbreak of cholera, but Chauncey eventually went to Utah County and devised a scheme to make money from the U.S. soldiers who had moved into Cedar Valley. Unfortunately, his scheme deprived the Goshen settlers of their range land, but because he was a very convincing personality, he managed to persuade the people of Goshen their bishop was being unfair to him. In spite of the fact that they were losing their grassland to his scheme to make money from the government, in the coming weeks the settlers of Goshen took Webb's side of the argument and fought the bishop as he attempted to protect the limited range land they had been granted.

at the funeral of his sister Fanny. Spoke of the necessity of being united and moving our hay and wheat up to the city directly. [When] we say we cannot do it so soon we trample on our priesthood. "We must build a Tithing Office with regard to the priesthood here. The Priesthood has given me the seniority of the Priesthood here. I want to go ahead step by step until I can lay hold of the power which is prophesied by the priesthood.

"The Lord has a great and powerful ordination to confer on the head of his servants and we have to have the power of controlling the elements and gathering the saints and feeding them while traveling to Zion. Some of the Brethren feel they are cramped but if we are united and go ahead I will prophesy that all obstructions will be removed. It is not the old ship that is going to move out of the way; it is the snag that has to be removed.

"I am going to draw up a little on the Seventies and I want them to meet at the line appointed once in two weeks as I am made accountable for their standing. If they are not at meeting they will be required to give a satisfactory account.

"Some were in too great a hurry to get rich, had to go to cutting hay, picking currants, etc. on Sunday because they had no time in the week. Heard there was some said that they should leave unless there is an alteration. There will be an alteration. The Priesthood will have to keep their covenants.

"The man or woman found selling whiskey will lose their standing. We are not agoing to stand it. I will go to their houses and knock the liquor keg over to pieces." Spoke of the brethren cutting the hay in the field against counsel. "Sometimes I feel as though I wanted to fight when they go contrary to counsel but I have

not fought with any nor do I calculate to.” Proposed & Seconded that Brother Brown A. Strong be appointed as teacher to visit the Seventies.



Phineas W. Cook, Goshen Ward Minutes, Church History Library LR3259 11- July 3, 1859, Image 49-1 (Horizontal Lines)

The Seventies

Seventies were ordained to that office in the priesthood and organized into quorums. Two weeks after the first Twelve Apostles were called in February of 1835 the First Quorum of the Seventy was organized. The prophet stated “the Seventies are to constitute traveling quorums to go into all the earth, whithersoever the twelve apostles shall send them” (B.H. Roberts, History of the Church, Period I, Vol. II, p. 202). Before the saints left Nauvoo there were thirty quorums of seventy ordained members each. The number increased as the church grew and spread throughout the mountain states.

Today the Office of Seventy is a leadership office. “They assist the Twelve Apostles and serve in various locations throughout the world. There are currently eight quorums of the Seventy. Each quorum may have up to 70 members. Some seventies are assigned to headquarters administrative functions, but most live and work within a specific geographic region of the Church” (<https://newsroom.churchofjesuschrist.org>).

5 July 1859: A petition was presented to their bishop from citizens in the town of Goshen. They were unhappy about the selling of whiskey nearby. Mr. Ward and Benjamin Johnson [not the bishop of Santaquin; rather a resident of Goshen by the same name] had set up what had earlier been called a grog shop at Goshen which was a constant source of irritation. The petition signed by men in the town of Goshen asked their bishop to find a way to rid them of the problem. In selling to the soldiers, Ward and Johnson had disturbed the peace, and foul language could be heard at all hours.



Goshen Valley looking west and north, illustrating the difficulty of finding a good townsite in a valley with abundant water and sand. (Wikimedia)

The petitioners claimed “they have been heard also to threaten to not only shoot us, but to stir up the Soldiers to come upon us if any one dared to molest them either by land or otherwise. They are also thoroughly suspected of being engaged in stealing oxen and horses or mules, for which the people [of Goshen] are more or less blamed. Also there are other vices such as playing cards and we have no doubt gambling and perhaps whoredoms.”

July - December 1859

A New Town for Goshen

Bishop [Edward] Hunter

Dear Brother, July 25th [18]59 Sunday, This day has been a day of toil to me, but I do not feel to complain. I am thankful that the Lord has seen fit to test my integrity occasionally.

Bp Hunter In Brother Goshen Cedar County July 25th 59 Sunday This day has been a day of toil to me, but I do not feel to complain I am thankful that the Lord has seen fit to test my integrity occasionally.

Phineas W. Cook, 1859, letter to Presiding Bishop Edward Hunter, Image 35-1

I gave out the word the other day that if the people would sustain me I would [discipline] Chauncey G. Webb for robbing this settlement of the main portion of their hay and also setting at naught the priesthood. Someone told him of it and he came here today. According to my understanding, under a cloak of hypocrisy, he gave us a good thrashing. If I am any judge he is now stirring up a division and I think something more than I am able to do should be done immediately for the salvation of this people.

If you deem it wisdom to send some good hand to fight the devil I would like it. Whether I am to be blamed or not, I do want my acts openly known and then I can be put again in the strait & narrow way. I, however, [threatened his church membership] with perhaps a half of the people present in my favor. Unfortunately, not near all were present.

He is at this moment contending or arguing his case in a crowd in the bowery, telling them I am crazy and he really pities me. If you think it wisdom to put it in the Deseret News I will father it and you can place my name at the bottom as Bishop.

On a more positive note, I have made out all the tithing accounts and will come & bring them down as soon as I can.

I wish to be a laborer in Christ's Kingdom.

P.S. I write to you not knowing what else to do.

*P.S. I write I wish to be a laborer in Christ's Kingdom I, W, Cook
to you not knowing what else to do*

Phineas W. Cook, 1859, letter to Presiding Bishop Edward Hunter, Image 35-1

I have concluded to send you the schedule or list of affairs as

Chauncey Griswold Webb

A member of the Church of Jesus Christ of Latter-day Saints since 1834, Chauncey G. Webb and his parents came to Kirtland where he married and plied his trade as wheelwright, later moving to Far West, Missouri. He built a house in Nauvoo near Brigham Young with whom he established a close relationship. It may have been that early friendship which prompted Brigham to ask for Chauncey's daughter Ann Eliza for a plural wife many years later.

Chauncey was a faithful and loyal church member. In 1851 he served a mission in the Sandwich islands; then in England for four years from 1852-1856, after which he returned to the United States and spent the next six months supervising the building of handcarts for his beloved British Saints to cross the plains. As he traveled to Utah with Elder Franklin Richards and other elders, they discovered the plight of the Martin and Willie Companies. The missionaries pressed on to Salt Lake City and Chauncey returned with the rescue companies to bring the handcart companies in. A Deseret News article of December 5, 1856 stated he "had manifested his faith by his works."

At this time his family lived in Cottonwood, several miles south and east of Salt Lake City. Eventually he returned to them and continued living there.

The Lure of Quick Money

Many of the saints quickly caught on to the idea that the only real money in Utah was in government hands, and the way to get it was to do business with them. Some quickly overcame their sense of propriety and found any way possible to provide goods or services for which the army would pay good money. Chauncey was overcome by the greed which afflicts all mankind.

"Camp Floyd had a population second in size only to Salt Lake City. They paid for whatever they bought from the Goshenites in gold coins in denomination of \$2.50, \$5.00, \$10.00, \$20.00 and \$40.00. When they came into the valley, they brought with them lots of mules, harnesses, wagons, guns and most all kinds of merchandise. It was from the Army commissary at Camp Floyd that some of the Goshen boys purchased their first leather shoes and factory made clothing" (Raymond Duane Steele, Goshen Valley History, 1960, BYU Anthropology Museum F834. G68 S74x 1960b p. 10).

they are in the books here. I have had it copied and the copy I send to you. I have receipts and orders but those I will bring to Salt Lake with me. The letter I received from President Young requires me to have them ready when called for.

If this schedule is not in proper form I would be glad to receive any correction you may think proper to suggest.

P.W. Cook

Goshen Cedar County July 27th 1859
To President Joseph Young, G.S.L. City
President Joseph Young

Dear Brother

I have [disciplined] Chauncey G. Webb for robbing the settlement of the hay which lawfully belongs to [the citizens of Goshen] but he has cut it to sell to the army and also he has set at naught and been defiant to the priesthood in this place. The circumstances were so aggravating I could not [reason] with him any longer.

I should report him to his own quorum but I don't know his Number. I have written to Bishop Hunter on the subject, I am told he is going to put me through before a higher court which will be what I designed, for I could do nothing else with him. I am respectfully your brother in Christ.

Phineas W. Cook

Seventies Meeting August 7: President Cook reported the minutes of our former meetings have been deficient but he hoped to do better in the future and it was his intention to carry out the counsel he had received more fully. Some questions had been asked with regard to his authority to preside over this quorum. He then read the instructions he had received from the first presidency of Seventies which seemed to be satisfactory to all present. He then called upon the brethren to speak their feelings in short as they felt moved by the spirit.

Brother William Teeples said he desired to do right and keep the commandments of God in all things. He said he desired an interest in the prayers of the Saints. Felt thankful for all things & felt to acknowledge God.

Bishop Cook then arose and said he had been edified as a general thing with the spirit of the Seventies. He had his trials. He said "Men came on this earth to be tried and I feel thankful that I am accounted worthy. It is the duty of every man to follow his file leader and keep his covenants, live his religion and magnify his calling.

"It seems that some of you have been tried with me or with my acts. It was taught me years ago that the people would be tried from time to time by the servants of God. I have only done what I considered to be my duty. I alone am responsible for the record of this people and the acts of them. If they will take my counsel they are not accountable for my acts. For I am accountable to them who have placed me here.

"Brother Finch said he disagreed with my treatment of Brother Webb. And he did not feel like standing it and he never should feel right until we had made it right with him. He says we had a president that was voted in and was announced without his consent. And he

says that president was placed there by us and it was his duty to remove him if he acted contrary to [our] counsel. He says he did not agree to bury the hatchet.

“If he did not, then I am not able to understand, for if I am not much mistaken [Brother Finch] said he had been foolish and made a humble confession and asked to be forgiven and I did forgive him and it was so with the rest of the brethren.

“As to clerks I asked Brother Till about the minutes he had kept when Chauncey Webb was [chastised]. He said he could do no better. I told him it was a one-sided affair and if he could do no better he might consider himself discharged. I told Brother Till he was opposed to me and had manifested it by voting against me. He says he does not feel first rate but that is not the first of his bad feelings. He has not felt good for a long time. I have known President Young to remove clerks and put in new ones at [his] pleasure and it is my duty to do the same when wrongs are not made right. They may be [offended] about it, but they must get over it the best way they can as I have to do.” The Bishop made many other remarks by way of counsel, instruction, exhortation, etc.

Brethren assembled in the bowery in the evening for business. P.W. Cook said, “The object of this meeting is to take into consideration the proposing of building a grist mill. Brother Bosnell came here one week ago and proposed to me to come and build a grist mill at the falls and said if he could have 40 acres of land above those he thought it would be a sufficient inducement for him to come. I did not feel willing to grant him that privilege, notwithstanding he said he was willing to do his share on the dam the same as if his land was below it. I accordingly told him I would lay it before you at the earliest opportunity and let him know your feelings.”

After considerable consultation, it was agreed that no mill or machinery should be built at the falls or land cultivated above the dam, but if Brother Bosnell wishes, he can come and build a mill in the city. We will render him all the assistance in our power. Carried unanimously.

Bishop Cook said he would make a proposition to the people concerning the building of a schoolhouse. “I will open to contract for the adobes and other materials and see that the schoolhouse is built if you are willing to agree to tax yourselves at the completion of the same and pay what it costs. I will keep a correct amount of all expenses and return a bill of the same to you if you are willing to back me in it.” After some discussion it was unanimously agreed that we back the bishop and tax ourselves to pay him for building the school house.

Sunday August 14th: Bishop Cook said he had been much edified in the spirit that the speakers had manifested. He exhorted the people: “Know for a surety that [you] are the friend of God, and if there are any who do not know, or think you are not the friends of God, try to prove yourselves faithful to his servants so that through them you may obtain favor in his sight or make yourselves friends on righteous principles.

“Remember the Sabbath Day, for the law is ‘six days shalt thou labor.’ This is a command as much as baptism because it is the word of God, not man.” Made many remarks by way of counsel. Asked the people to take care of their cattle, to keep them out of the brethren’s grain. If they did not they must pay the damage.

Sunday, August 21st [18]59: P.W. Cook read a discourse by

After a Year, the Schoolhouse is Again Proposed by Phineas W. Cook

Bishop Cook had encouraged the people of Goshen for over a year to build a schoolhouse. As with every other step in the progress of Goshen, it took more than a year to work out all the details and come to an agreement for the building of a schoolhouse which, as in other settlements in Utah, would also serve as a meeting place. In the beginning he called for suggestions and proposals, but in the end gave up and took over the project himself. His letters reflect his efforts to find a mill to provide the lumber.

“In 1861 a new log schoolhouse, commenced the year before, was completed after which meetings, school, and social parties were held in that building for some time. Later on an adobe schoolhouse was built” (Raymond Duane Steele, Goshen Valley History, 1960, BYU Anthropology Museum F834.G68 S74x 1960b p. 18).

**The Discourse on
Obedience and
Consecration by
Brigham Young that
Phineas Read to the
Congregation**

“You see mankind running to and fro, like ants upon an anthill—now forward, now wheeling and taking the back track; then to the right and to the left, seemingly in a perfect state of excitement and confusion. They are seeking they know not what. They possess the foundation for eternal intelligence, and they do not know how to obtain that which will satisfy their minds.

“True knowledge flows through the Priesthood, to enable us to know how to order our lives, to overcome every principle that tends to the death, and to embrace every principle that tends to the life, that we may preserve our identity to all eternity, which is the greatest blessing bestowed upon man.

“Suppose the Lord should make his appearance in his glory, how many in this Tabernacle could abide the day of his coming? Is there an individual in the valleys of the mountains that could abide the appearance of the Son of Man in his glory—that could look upon him? Are we prepared to sit down with Jesus when he comes? We had better be careful to know whether we are prepared... We had better be purifying our hearts.

“Seek for the principles that pertain to eternal life—the principles of the holy Priesthood. Let us prove ourselves to be friends of God, whether we raise potatoes or not, whether our pigs and calves live or not, whether we are blessed with much or little, or have nothing—trust in God...I exhort you all to reflect whether you are ready for what is coming, and are prepared to receive what you anticipate. Amen” (Brigham Young, Address in the Tabernacle July 31, 1859, Journal of Discourses, Vol. 7, pp. 201-206).

President Young, Great Salt Lake City July 31st. He spoke to the people about building a city, exhorted them to go ahead and build. “There are those who have a lying spirit, and you must not give heed to it. Remember the instructions given in the discourse. Remember the Sabbath Day and make calculations to rest from your labors, also your tools, cattle etc.

“Someone has said that I had found salt water [on my land]. If I have it is all right. I did not make the water and it does not try my faith. My motto is to go ahead and I counsel all the people to haul their wheat and everything else and concentrate their labors at that point and not haul anything down here but what is wanted for immediate use.”

Sunday, August 21: President Cook said he had been edified in hearing the remarks of the brethren. “Some of you seem to be somewhat tried with the ungodly deeds of your brethren. Brother Webster says if the bishop has anything against him he wishes to know it in plain terms. Now I will say as I have said before I have



Salt Creek (now called Current Creek) flows northward from Nephi, through Mona and Goshen to Utah Lake (Courtesy Google).

nothing against anyone that voted against [my complaints to the Church authorities about] Chauncey Webb, for I know why they did it. They had been told by him that I had given him the privilege of settling on the hay land, but when he said it in our presence I told you all it was entirely false. There was not one word of truth in it and now I say it was as big a lie as the devil ever wants any man to tell. But you took his word before mine. You could sit and hear him insult me time after time by telling me I was crazy or drunk or mad.

“He interrupted me a good deal of the time while I was speaking and ordered me to sit down. I at last told him to stop making his noise till I was done. I had listened to all he had said and did not interrupt him, notwithstanding the fact that he had insulted me from the beginning to the end of his speech and finally said if he had injured anyone either above or below him if they would come to

him he would make it right. However, he did not want anything said about it today for it is a day of God's worship, which I consider to be a trick of the devil when he could ride around and trade and traffic on the Sabbath and hunt cattle etc.

"After telling him where he had injured me and this people I told him that one of two things he had to do and that was to either pull up his stakes and [stop harvesting] our hay land [to sell to the soldiers] or I should [make a complaint to the church]. He said he should not do it. I might cut him off if I pleased. I had no power to cut him off and he cared no more for me than the passing breeze. I then motioned that Chauncey Webb be [reported to] the church and some of you voted against it and according to my understanding those that voted against it voted against me for it cannot be construed in any other light. for the Savior says he that is not for us is against us and he that gathereth not with us scattereth abroad.

"But the question arises has the bishop laid it up against us? No I have not. I have forgiven you. Now go and ask God to forgive you and when you are forgiven try to live your religion and don't be troubled about the ungodly deeds of your bishop. Live for yourselves and if Satan tempts you to think any of your leaders are doing anything wrong tell him to get behind you for you have no time to listen to any such foolish things. You are going to build up the kingdom of God and then you will have no such perplexities. As for making it right, it is all right if you will only be still about it and not keep talking about it. I will fight my own battles with all such men as Chauncey Webb by the help of God."

The Bishop counseled the brethren to not be discouraged but go ahead and build and make their families as comfortable as possible and do all things required by their leaders and then they would be justified.

[Sunday, August 21, 1859: Harriet Betsey Cook, two months short of age 15, was married in Goshen to William Randolph Teeple, age 25.]

Goshen Sunday August 28th 1859: Meeting in the Bowery. Opened by singing. Prayer by James Fife. PW, or Bishop, said, "It is my duty to see that the people have correct principles set before them, also to bear my testimony to the truth of the holy gospel. Were it not so, I should not speak. Rather it would be my choice to sit and listen. I have been edified in hearing what has been said unto us today. I feel that it is true and good for us to listen to the first principles of the gospel of life and salvation.

"It is in my mind to speak a few words on the establishment of the kingdom of God on the earth. It is one thing to organize and another thing to establish. For example when the saints first settled in these valleys they organized the constitution and laws and a form of government. They petitioned for a state government to be called the State of Deseret but it was not established as such. So it is with the kingdom of God. It is partially organized but it is not established.

"When a thing is established it is beyond controversy. Our enemies do not acknowledge any Kingdom of God on this earth but the time will come when they will, and when that time arrives the kingdom will be established. The saints will have power over their enemies and over the elements. They will have power to go forth and build up the kingdom of God on earth. Therefore I exhort you my brethren and sisters to think of these things while you are in your

Harriet Cook Marriage Performed By Her Father

"[On August 21, 1859] I was married to William Randolph Teeple by my father, as we had to wait to be called to go to the Endowment House. We were not called to go to the Endowment House for three years. Then we went and received our Endowments and were sealed September 23, 1862. My husband's parents were George Bentley Teeple and Hilda Colby Teeple. They were also pioneers of Utah, crossed the plains in President Heber C. Kimball's Company, which arrived about the same time or shortly after President Young's Company.

"The first two years of our married life were spent in and around Goshen. Our first child was born at Goshen April 25, 1861. We named her Harriet Rita. She was baptized at Holden in 1869. She died at Holden later August 8, 1875, with measles, fifteen years and four months old. In the fall of 1861 we moved to Salem, Utah, where we lived one year and then moved to Provo, and bought us a nice little home. But in the fall of 1863 we were called to go to Bear Lake Valley to help settle" (Autobiography of Harriet Betsey Cook Teeple, p. 1).

The Teeples Family of Utah Valley

The Teeples family, living in Michigan when they heard the Gospel of Jesus Christ, moved to Clay County, Missouri in 1835. After moving to Nauvoo in 1839 and coming with the Saints to Utah in 1848, George Bentley Teeples with his wife and children was called to settle the Provo area. He stayed ten years, from 1849 to 1860, but was then called to Fort Supply, Wyoming and eventually moved to Ogden. At the age of seventy he moved to Holden where his son William R. Teeples became one of the founding settlers. He died there at the age of 81.

His son William Randolph Teeples was in Goshen early, noted in the records in meetings in 1858. He was the first school teacher there, and in 1859 he married Harriet Betsey, the daughter of Phineas W. Cook (Autobiography of Harriet Betsey Cook Teeples).

labors and trying to make yourselves and families comfortable. Let your minds be set on the kingdom and do not forget to have it first and foremost in all of your thoughts. Let your prayers ascend to God in faith that the time may speedily come that the saints may sway the scepter of righteousness over the face of the whole earth.

“I also wish to speak upon the principles of exaltation. You may have been taught in former times that the order of Abraham is the grand stepping stone to it and without it we are only prepared to be saved as angels or servants to those who are to receive exaltation. Therefore I exhort you to remember your former teachings and see that you do not speak lightly of those things and of those who embrace it and are now in it. You will be tried and Satan will sift you as wheat. So when you see images of gold or silver, see that you maintain your integrity, for these are the days of darkness and Satan has great power [over] the hearts of the saints.”

The Bishop said many things to comfort and build up the saints. Meeting closed by prayer by P.W. Cook.

Sunday August 28, 1859: 11 o'clock Meeting in the bowery. P.W. Cook made a few remarks upon the first principles of the gospel and read the 15th chapter of the Doctrine and Covenants. He spoke of the gathering of Israel and the redemption of Zion. He said he rejoiced in what we have heard today and exhorted the people to be more punctual in attending meetings. Felt to bless the people and asked God to bless them.

Seventies Meeting Sunday Sept 4th: Minutes of the former meeting read and accepted. President Cook said he hoped at this meeting the Seventies would tell their determinations as to their faith in the great work of the last day and let Brother Webb's case rest from this time forth.

William Teeples said he hoped that we might have good feelings in the meeting as we had had today. He intended to do right. He felt his weakness. He always feels the best in time of excitement. He was glad our enemies are so near for he thought it was necessary to cleanse the saints. Felt to be on hand for anything that he was called upon to do and do the best he could. Bore testimony to the truth of the work.

President Cook said he had been edified in hearing the brethren



Looking Northwest from the old fort site, Goshen Valley is still isolated (Courtesy Google).

speaking their minds though some of you seem to regret that there is not perfect union in our settlement. "But as for me I cannot say I am really sorry we have now and then a little opposition. I used to be sorry and disheartened both. But I am getting more used to it. If the time should ever come when opposition should cease, do not think I should apostatize but I desire to be ready for anything that comes.

"I hope my brethren may all be ready for the coming of our Savior, but before he comes he will come to his Saints and teach them and administer blessings to them such as shall give them power over the elements so as to enable them to gather the Saints to Zion. Although the elements may be cursed they will come as in clouds or as doves flying in the elements to their windows. But how will this be done?

"It is written in the scriptures that in ancient times the saints were exhorted to contend earnestly for the faith that was once delivered to the saints and that was to have power with the heavens to call down His Angels as in the case of Elijah who ate at the hand of the Angel and traveled in the strength of it—forty days and forty nights. This could be no common food and Ezekiel says then fruit is good for meat and the leaves are good for medicine.

"Read your Bibles and you will find many things that are necessary to pray for. Without faith we receive nothing." He exhorted the Seventies to remember their high and holy calling.

Some of the brethren said they did not comprehend the teachings they had heard from the president. President said, "Ask the Lord to enlighten your mind and then you will be able to comprehend. Do as you have been told by Brother Webster: Lay them up until you can understand."

Sunday September 11, [18]59: Meeting in the bowery. P.W. Cook said, "I had thought I would not say anything today, but in obedience to that spirit that is in me I am in duty bound to have something to say." He spoke of the coming of the Son of Man in Zion to prepare

September 17th, 1859

Brother William J Stewart

Sir,

I take this opportunity to inform you that your stock are doing a large amount of damage to our [fields] at this present time and for some time past. I saw your brother Riley and he informed me that he had no control over it; consequently there was no one to look into the matter. We have ordered our crops all the season at the expense of one dollar per day on this side which your cattle come in on. It was our intention to get up a fence but they come in now in the night time. A little care on the part of your herdsman would prevent them from doing us any damage either night or day.

I have not suffered your cattle to be driven by our people, only out of our own field. But they are doing so much damage to our crops, I am compelled to ask you to aid us in the matter, for some fields have been entirely destroyed. I hope you will adopt some measures to accomplish so desirable an object.

Respectfully yours, Phineas W. Cook

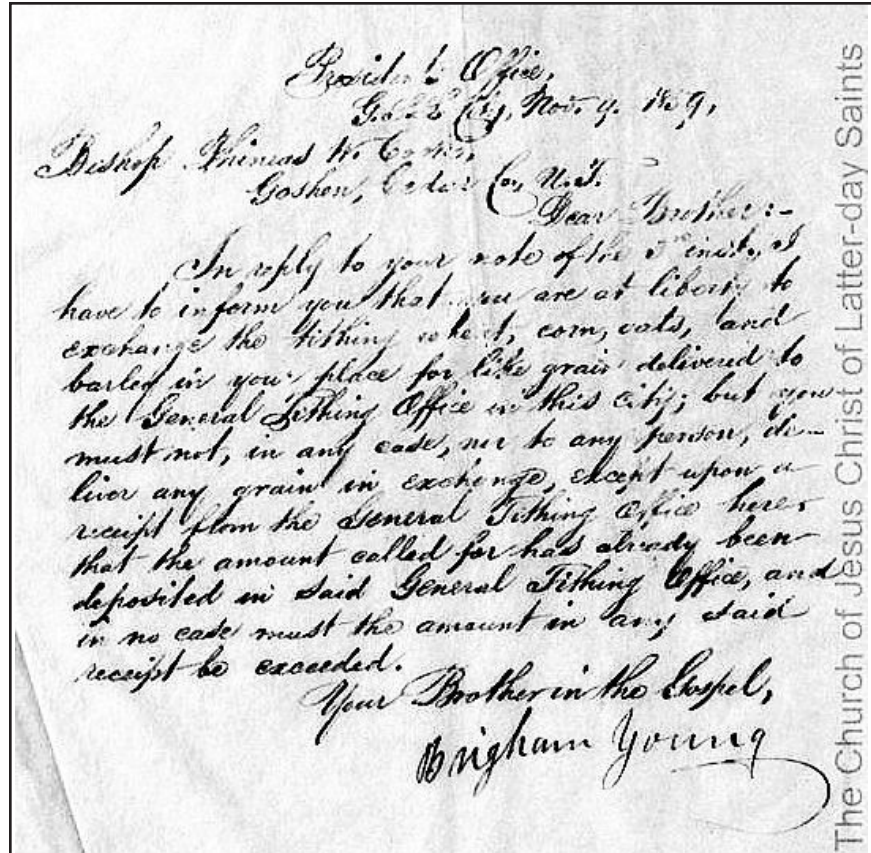
Goshen, Cedar County

Goshen "A Paradise for the Stockman"

"In early days Goshen Valley was literally a veritable paradise for the stockman who came here with his flocks and herds. Even before the coming of the permanent settlers, cattlemen from points as far north as Honeyville, Utah had heard of the excellent grazing here and had brought their cattle to graze part of the year. For instance, the family of Abraham Hunsaker and others were here as early as February 1856, with their herds of cattle. They knew that the valley was Indian infested at the time, yet they risked their cattle as well as their own lives for the sake of the forage" (Raymond Duane Steele, Goshen Valley History, 1960, BYU Anthropology Museum F834. G68 S74x 1960b p. 14).

Barter Policy Maintained in Paying Tithing

There was almost no cash in Utah until the soldiers came in 1858. Then the money passed through the hands of the soldiers to a few citizens and to the thousands of army followers also camped at Cedar Valley. Young's insistence on an exchange of goods from the General Tithing Office in Salt Lake City to the local Tithing Office in Goshen is consistent with the barter system established in an isolated location where cash was almost nonexistent. The soldiers contributed almost nothing to the local economy. Rather their presence created a wide division of the few with money and nowhere to spend it, and the vast majority of local residents who had no money at all.



Brigham Young's original letter is in the Church of Jesus Christ of Latter-day Saints Church History Library. Digital copy in possession of the Phineas Wolcott Family Organization.

President's Office,
G.S.L. City, Nov. 9, 1859
Bishop Phineas W. Cook
Goshen, Cedar Co., U.T.
Dear Brother,

In reply to your note of the 3rd Inst, [of this month] I have to inform you that we are at liberty to exchange the tithing wheat, corn, oats, and barley in your place for like grain delivered to the General Tithing Office in this city; but you must not, in any case, nor to any person, deliver any grain in exchange, except upon receipt from the General Tithing Office here, that the amount called for has already been deposited in said General Tithing Office, and in no case must the amount in any said receipt be exceeded.

Your Brother in the Gospel,
Brigham Young

his saints to receive him when he shall come in his glory at Jerusalem. Exhorted the saints to be prepared and when they had lived their religion according to the best light and knowledge they had they could have confidence and claim the promised blessings. He believed that many of the saints have done the very best they knew.

Goshen, Sunday December 25, 1859: Meeting held in Brother Cook's House. The Bishop opened the meeting. Stated he was desirous to hold meetings again, that he was tired of the contention among the brethren in Goshen.

P.W. Cook addressed the people in substance as follows: "I am happy to meet my brethren and sisters again to speak of things that pertain to our mutual welfare. We have had no planned meeting except in my house in cold weather since we have been in this valley, which is a little rising of two years. We ought to have had a school house and our children should now be going to school but we have not. But if the ward will, with the help with a few of the brethren [to help me], I am bound to build one as soon as the weather will permit me to lay adobes.

"It is well known I was appointed to act as president and Bishop of this place. I made choice of Brothers John Reynolds and John Rouse for my counselors. Last April John Reynolds moved away and left us to act alone, and in consequence of counsel I received of President Benson I have waited for someone of the Twelve or someone else to come to assist me, but none of them have come. I do not know that they are coming and I feel it my privilege to have four counselors and since I am left to act alone I feel it my privilege to choose them and to ask you to sustain them by your faith & prayers. . .

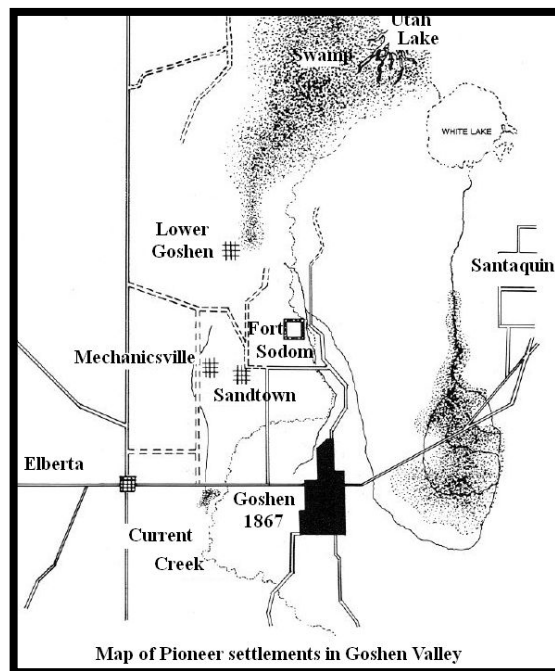
"My only desire is to do right. I have asked the Lord to direct and to show me the men, and it has been done. I have called a council of a few of the brethren. We have made it a subject of prayer and we have agreed in our feelings. You may call it revelation or what you please if you feel it is my privilege to have those counselors and to choose them as I have stated. As you can, please manifest it by the show of hands. I will now present Brother William Finch as my First Counselor to the presidency and if you feel to sustain him as such you will manifest it by the show of hands."

It was unanimous. Brother John Rouse was [also] sustained. William West First Counselor to the Bishopric and Andrew Olgreen, Second Counselor. "I now ask you and request you to sustain us by your united faith and prayer that we may be united and that we

Goshen's Ups and Downs

Bishop Cook, unwilling to tolerate further criticism and contention, stopped holding meetings in the late summer of 1859. It was a time of moving from the old fort a mile away to the new location, and he chose to focus on building and relocating. His counselor John Reynolds moved away during that time, and on December 25 the Bishop began holding meetings again in an effort to strengthen the bishopric.

"It is true that Goshen has had its 'ups and downs,' and what place has not. It is also a remarkable fact that Goshen has been singularly ill-fated in the selection of a suitable building site, having selected, built up and improved consecutively three several locations which in their turn have been abandoned, and subsequently all improvements demolished" (Goshen Ward, Santaquin-Tintic Stake, Manuscript History and Historical Reports 1857-1984, Church History Library LR 3259 2).



The first three locations for the town of Goshen were too close to the lake, either soggy, boggy or sandy. Goshen is now 3 miles further south (Dale Berge).

The First Schoolhouse for Goshen

“When the townsite was changed to Sandtown it was decided to build a school house. It was 1862 [1861 in Lower Goshen] before this was ready. The Indians were so bad at this time it was nearly impossible to hold a public gathering. This house had one large room with fireplace to keep it warm. There were two windows and the door in it.

The roof was poles, canes and dirt, there was no floor.

“Benches were made by sawing a log in two, then putting pegs in the underside for legs. The Bible and Book of Mormon were used for text books. The teacher here was a Mr. Tuttle. His salary was the tuition each child paid.

“In 1867 the townsite was changed to the present location. So the school house was moved to the Northwest corner of the public square. A board roof and a board floor [were] now put in” (Louisa Steele Jensen, Goshen Centennial History, pp. 70-71).

may have faith with the heavens. I am satisfied those men I have chosen are capable of giving good counsel. Don't go to either of them for it unless you calculate to take it, but pray that the Lord may speak through them to you inasmuch as you have not faith to get revelations for yourselves.”



Much more was said in good feeling and good intent. Counseled the people to remember their

Early picture of the old Goshen school begun in 1860 by Phineas W. Cook (Raymond D. Steele, Goshen Valley History p. 72).

covenants and to keep the Sabbath Day. The Bishopric carried without dissent. Brother Olgreen made some appropriate remarks, and also made some remarks in Danish.

[In spite of his progress the past few years, Phineas was unable to keep the city lot in the 18th Ward originally assigned to him in Salt Lake City. In the end he allowed it to be sold for taxes, probably intending never to return to the city.]

The Deseret News, 23 Feb. 1859, p. 4; repeated 30 March 1859

City Property to be sold for taxes – The following persons are indebted for City Taxes, which if not paid before the 28th inst., with the cost of this notice, a sufficient portion of their property will be sold, to pay the taxes and costs:

Phineas W. Cook, 18th Ward, \$6.54

In the same newspaper:

List of Agents for the Deseret News:

Cedar County: P.W. Cook, Goshen

1860-1863

Goshen to Camp Floyd

Six weeks after calling his new counselors and having the Goshen Branch members sustain them, Phineas W. Cook was released as Branch President of the Goshen Branch of the church. On February 15, 1860 Goshen was organized as a ward and William Price of Salt Lake City was called as the new bishop. Ward membership records show the Cooks were still part of the Goshen Ward for the next three years, even after they had moved west of the lake to Lone Tree Ranch. Beginning in 1860 the Goshen Journal ends, but Phineas W. Cook copied his letters and financial accounts to the end of his life, preserving for us a record of his work and his family. It is of interest to note that many of his children and grandchildren also kept a record of their lives, perhaps inspired by his diligence. The journals and histories of his family members help provide a look into his life after 1860.

Alonzo made it clear the family continued to live in the town of Goshen after William Price was bishop. The town itself had moved from the sandy bank where they had located the previous year, but Alonzo did not forget his family moved to Lower Goshen with the rest of the town in 1860 because he complained about the “alkali flats of Goshen.” Somehow as they sought to avoid the wind and sand of Sandtown in 1859, the Goshen settlers neglected to notice what the pioneers called ‘saleratus,’ or alkali soil at the new townsite. There was a reason there were no trees, only sagebrush growing at this location. The soil was Lake Bonneville clay, hard and firm when dry, but plastic and sticky when it rained. It became obvious gardens would never grow here. It took the town of Goshen nine years to muster the courage to move again and rebuild.

The Cook family was in the town of Goshen for the 1860 Census. Phineas age 40, Ann Eliza age 36 and Amanda age 24, are living in the same household. Ann Eliza’s five children are there, ages 12 to 1; and Amanda’s son David S. is age 3. Because the head of household was a single man, Jonathan Allen from England, the Cooks were probably already looking for a new place to live and didn’t build their own house.

Beginning in 1861 Phineas was advertising in the Deseret News for his new business: stock management. For the next three years he and his children managed sheep, cattle and oxen. We know they had moved to Lone Tree Ranch next to the mountains on the desert west of Utah Lake by April of 1861 because he recorded Martha’s birth and death at Lone Tree Ranch 24 April 1861. But because of his stock accounts the fall and early winter of 1860, they were there much earlier. It is likely he spent 1860 building house, barns

The New Goshen Ward

Goshen was organized as a branch in 1857 with Phineas W. Cook as President. On 15 February 1860 the Goshen Ward was organized with William Price as Bishop. They were in the Utah Stake until 1901 (Goshen Ward Record of Members, FHL 25,982)

Lower Goshen Unsuccessful

“Significantly, in the immediate area of [their new location] Lower Goshen, there are no trees, only wild grasses and sagebrush. The combination of clay and saleratus, the latter causing the plants to turn yellow and dry up, deterred the pioneer families from growing gardens and shade trees near their homes, though they did cultivate the same fields and grazed their livestock in the same open areas throughout all the relocations of their townsites. Their primary crops were wheat, potatoes, and corn while domestic livestock included cattle, sheep, and horses” (Raymond Duane Steele, Goshen Valley History, privately published, 1960,) 13-16, 18; Emma N. Huff, Memories that Live, 485).

**This ad in the Deseret
News was repeated
Many Times**

The Deseret News, Jan. 15, 1861 as well as Feb. 13 and 20, April 24 and May 1 of the same year.

"Notice to Stock Owners.

"All persons wishing to LET OUT STOCK, to be taken good care of, can be accommodated at the Lone Tree Ranch, on the west shore of Utah Lake; the range is not surpassed in the valleys of the mountains.

"Horses and cattle will be herded for one cent a head per day. Cows will be taken for half the butter and cheese, and one-third of the calves by the year. Calves will be taken at two months old and kept till two years old for one-third. Sheep will be taken, if in good condition, for one-third of the wool and lambs. The scab will be cured in one year, but one-half of the wool will be charged.

Phineas W. Cook"

January 11, 1862

"Received this day of San Pitch, Utah Indian, seven sheep which I am to keep one year on the following terms (to wit) I am to wash and shear them about the first of May next and he is to have two thirds of the wool of the ewes and one half of the increase of lambs and one half of the wool of the wethers [male sheep]. I am accountable for all losses caused by any neglect of care.

"Also one ewe goat. She is old, Her teeth are gone in front, and one young kid. I am to take the best care of them that I can but if either of them dies I am not responsible. I am to have one half of the increase.

P.W. Cook"

and fence enclosures for the animals he was being hired to manage and the family moved there the summer or fall of 1860. Because their names continue to appear on ward records and tax records for Goshen, they continued to be a part of Goshen Ward.

From November 1860 to May 1863 Phineas kept careful accounts, noting physical details and brand or marking of the animals he cared for. He wrote the date and the name of the owner and when the animal would be returned. In the 1861 property valuation schedule for Goshen, Phineas W. Cook is listed with land worth \$120 and house valued at \$60. The value of his cattle is \$205 and his hogs \$80. His wheat valuation was \$450, showing he was successful at farming in Goshen, and he is the only one in town listed with a stove, valued at \$40. The total value of all his property was \$1,153. Clearly, moving to Goshen had been in his family's best interest.

Carl later explained what he knew about the Lone Tree Ranch. "Here he built a stockade composed of sheds, corrals, etc., of heavy cedar posts set together, a sort of shelter against Indians as well as from wind or storm. He had a considerable lot of hay in stacks, which he had cut on the nearby natural meadows, and enough livestock to feed it to."

During this time two children were born in the family:

Martha Cook died at Lone Tree Ranch April 24, 1861 at her birth. PWC Family Record (Church History Library, MS 6974, p. 4).

Martha, daughter of Ann Eliza, born and died April 24, 1861 at Lone Tree Ranch.

Willie Cook was born at the Lone Tree May 19, 1862, PWC Family Record (Church History Library, MS 6974, p. 4)

William, son of Ann Eliza born at Lone Tree May 19, 1862.

When the Cooks moved to Lone Tree Ranch, they must have been aware they were very near the Pony Express Route across the desert through Nevada. The Central Overland Stage and the Pony Express had stops down the road at Fairfield, the end of the Nevada road, the most desolate stretch of roadway in the country. The ranch was quite isolated, which made plenty of room for their corrals and herd grounds without encroaching on anyone's land, but the Cooks were



The Pony Express went from San Francisco to Omaha, crossing Utah from south of Wendover, Nevada, through Cedar Fort, Salt Lake and on to Evanston (National Park Service)

thus exposed to the Goshute Indian tribal lands. These tribes started a war along the Pony Express route in 1860 because their traditional hunting grounds were invaded by the Pony Express and Stage stations.

Probably near the end of 1861, Joseph Wolcott Cook, age 6, went to live at Lone Tree Ranch with his father's family. His mother Catherine remarried a man by the name of David Dudley Russell November 11, 1861, and allowed the boy to live with his father for more than a year. He told of his brother Phineas riding on a horse from the ranch to Payson to get Joseph, or Wook as he was called, and they rode all the way back together. "Riding behind him I went back with him and stayed with Father's family for some time. Father had taken some cattle and sheep to herd and winter for the people around Provo. I remember helping in the herding of the sheep. In the spring of 1863 [Mother] went to Salt Lake and came by father's place and took me with her. This is the first time I remember of seeing Salt Lake. On this trip Mother asked me to call her new husband 'Father.' This did not strike me very favorably, but I consented and did so till she died."

Alonzo told of the sheep they cared for--700 of them. The problems the family experienced out in that isolated spot were almost overwhelming.

"After a fruitless effort at trying to farm in the alkali flats of [Lower] Goshen, we moved over to the west bank of Utah Lake where we had settled on some farm ground where my father built a house and barns and put up hay for some 700 sheep we had taken to winter.

"Father and Mother went to California to visit Grandmother and Grandfather Howland. [They] went there in 1862 to receive mother's legacy from Grandfather Howland. She received \$2,000 in gold, and in Utah changed for paper money of U.S. currency. Her parents offered them 1000 acres of land around Stockton, California if [my parents] would stay and take care of them. Thanks to the Lord and His goodness, they were so imbued with the truth and knowledge of the Gospel, they could not be turned away from it. Had they yielded to the temptation to stay, heaven only knows what would have become of us. When they could not be induced to accept the wonderful offer, Grandfather Howland, procured the best mules and team that could be gotten, a new wagon loaded with everything in a dry good way that a family could use and gave it to them.

"During the fall of 1862, we had provided plenty [of hay] for 700 head of sheep, which father had taken to feed and herd for the

Pony Express Trail

"It's not easy even today to travel the Pony Express route. Information is available at BLM offices in Salt Lake City or Lehi. The drive begins at Fairfield, reached easily from the second Lehi/Highway 73 exit on I-15, a short drive south of Salt Lake City. As you drive west on Highway 73, you are following the old Overland Stage and Pony Express route and are at the start of what was generally considered one of the most dangerous and difficult sections of the long trail across the desert" (www.visitutah.com/things-to-do/road-trips/undiscovered/west-desert-ramble/).

Phineas W. Cook, Utah County Officer

An interesting item from the Utah county court minutes of March 4, 1861 was that Cedar County had been discontinued. "The Utah county court in 1861 consisted of Z. Snow, probate judge; Henry F. Cook, Phineas W. Cook and John Carson, selectmen; and Walter C. Sawyer, clerk" (The Ogden Standard-Examiner, 13 Nov. 1936, p. 5)

Ann Eliza's Inheritance

"At this time, about 1862, Phineas was urged by Ann Eliza Howland Cook to go to California, to obtain her share of her father's estate, the first handed to the descendants. Their share was \$2,000 dollars in gold coin, plus much camp equipment, tents, [and] a new wagon. The one they started with was destroyed in a roll down a hill. Mother and baby [were] with it, but no one [was] hurt. Phineas put his team on lead of a family going also to California, and he drove the leaders riding on rear on wheeler horses or mules all the way to California, the accident having taken place near the border of the Utah-Nevada line.

"This camp equipment was burned in the fire spoken of [by] sparks from a heap of ashes, also valuables given the couple by her father, Henry Howland (Alonzo Laker Cook notes, February, 1959 at Tremonton, Utah).

Goshute Indian War 1860-63

Infuriated by the intrusion into their lands by the Stagecoach and Pony Express, in 1860 the Goshute Indians began a war which continued for three years. Finally in October of 1863 the government made a treaty with these tribes, promising \$1,000 a year for twenty years to compensate the Indians for the telegraph lines and roads crossing their lands. The Indians agreed to become less nomadic or remove to a reservation (James B. Allen, and Ted J. Warner, "The Goshute Indians in Pioneer Utah," Utah Historical Quarterly 39 Spring 1971).

winter. It was after we had our house and sheds built and the hay in the barns that a very dire calamity happened. Because of putting live coals out in ashes, the entire lot of hay and [all our] yards, were burned up. We were unfortunate enough to have had the surrounding dry grass to catch fire, causing us the loss of our barns and sheds with all our winter hay storage.

"All of these supplies were burned up in the fire. After the fire, our people were the poorest of the poor. The fire caused so much damage all of our winter supplies were lost, including our tents, a pocket knife from Stockton, California. The only alternative was to have the children herd the sheep all winter, practically bare footed and otherwise scantily clothed. We passed through much hardship and exposure, which necessitated sticking quality. Of course, our parents



Lone Tree Ranch was somewhere in the distance west of Goshen and near the Tintic Mountains. Left of center is the canyon where Route 6 goes from Goshen into the mountains (Ken Lund-Flickr).

were very poor as to this world's goods. The horrors of the rattle snake were a great menace to us. There were many of them. They would coil up in the rocks and bushes. We had to be very careful.

"The snow did not fall as deep as in other localities but deep enough. I will assure the reader, for barefooted children, it was bad enough. We brought the sheep through the winter okay. Several barrels of corn syrup and all that was in the cellar were burned. This left the family almost destitute. The house too, would have gone except the wind changed just in time to save the house. The women folks had moved out all of the furniture.

"Father Phineas W. Cook arrived with more flour from Lehi where he had gone for flour. I remember as well as can be that father saw the hand of the Lord in it, so it was all right in his mind."

The aftermath of the fire was devastating. Fortunately the family still had a house to live in, but there was no way to corral or feed the vast herd of animals they had contracted to care for. Not long afterward Phineas began hauling freight, and the children had to take responsibility for the herds. There was no feed near the house, so they had to move out near the Tintic Mountains all winter. Alonzo gave some vivid details:

"[While wintering the sheep out in the desert] we had no shoes

and very little clothes to keep out the chill winds. My father had moved a covered wagon out to the desert for us three children to live in and left us there with only the help of a big yellow dog named Beaver, which a few days later saved our lives from a rabid wolf who had wandered in off the desert to do harm to whatever came in his path. He did not seem to bother the sheep who were bedded nearby, but persisted in getting into the wagon to attract us children. But our faithful dog came to the rescue and killed the wolf, only after having been bitten by the wolf, which necessitated our killing our best friend and protector which was constantly with us herding the sheep.”



All winter the children watched 700 sheep without shoes in rough terrain at the Tintic Mountains (Wikimedia Commons).

Hard Times Make Responsible Children

“When Phineas Jr., the sixth child, was between ten and thirteen years old, he and his sister Phoebe Irene, two years younger, and Alonzo, three years younger than Irene, had to herd a large flock of sheep. In writing about the Cook children, the historian said that sometimes in inclement weather ‘they were almost destitute of clothing and often bare-footed. Once they survived a mad wolf attack and another time, fought a large mastiff dog which had gone mad’” (Edith Parker Haddock and Dorothy Hardy Matthews, *History of Bear Lake Pioneers*, p. 150).

Patriarchal Blessing of Phineas Wolcott Cook

A blessing by John Smith, Patriarch, upon the head of Phineas Wolcott Cook, son of Phineas and Irene, born County Litchfield, Connecticut, August 28, 1819.

Brother Phineas in the name of Jesus of Nazareth and by the virtue of the patriarchal office vested in me I lay my hands upon thy head and confer upon thee the blessing of a father inasmuch as thou hast no father in the Church to bless thee. Thou hast obeyed the Gospel with an honest heart and a willing mind and left thy native land to seek a habitation with the saints where they can dwell secure from the powers of the ungodly Gentiles and enjoy the privilege that God hath given to every man to worship the God of thy fathers according to the purposes and will of heaven.

The Lord is well pleased with the sacrifice that thou hast made and thy name is written in the Lamb’s Book of Life never to be blotted out, for thou art a lawful heir to the Holy Priesthood which shall be conferred upon thee in company with thy companion in a Temple that is yet to be built to the name of the most high, you being of the house of Joseph.

Thy mind shall expand as wide as Eternity. All the hidden mysteries of the Redeemer’s Kingdom shall be revealed unto thee and thou shalt be established as a ruler and as a wise steward in the House of Israel forever. Thy children shall multiply and become exceedingly numerous and they shall be numbered with the Kings and Priests to the Most High and be saviors on Mount Zion.

God hath called thee to save thy father’s house by doing a work for them that they were ashamed to do for themselves. Thou shalt have the happiness of seeing them all if they do not commit the unpardonable sin...in the bonds of the New and Everlasting Covenant. Thou shalt live until thou art satisfied and inherit all the blessings which you desire if your faith does not fail. Even so Amen.

Blessing No. 441.

Legacy of Johnston's Army

"In 1861, the army left for the Civil War. The names of those who participated in the Utah campaign, read like a 'who's who' in Civil War Generals. Rosters include names like Johnston, Buford, Reynolds, Bee, Heath, Lander, and others. Nearly all the buildings erected by the army were dismantled or demolished before their departure. Today, all that remains is the Commissary Building, which serves as a Camp Floyd museum, and the cemetery" (stateparks.utah.gov/parks/camp-floyd).

The "war" would forever change Utah [with] the influx of non-Mormons.

It also changed the U.S. military. At least 98 men who would become future Civil War generals — 50 confederates and 48 for the Union — served in at least part of the "Utah Expedition."

Johnston was one. He commanded all western Confederate forces and was killed at Shiloh (Lee Davidson, Deseret News Jul 9, 2006).

Phineas receives his Patriarchal Blessing

Sometime during the Salt Lake period or the Goshen period, Phineas received his Patriarchal Blessing, which states only that it was given by John Smith. No date is given. In 1849 Brigham Young called John Smith, a brother of Joseph Smith Sr. known as "Uncle John," to be Presiding Patriarch. John served until his death in 1854 when the second John Smith, son of Hyrum, was ordained. He served from 1855 until 1911. In 1979 the office of Presiding Patriarch was discontinued as each stake had by then established its own Patriarch. Therefore, sometime between 1849 and 1900 the blessing was given, but from the wording in the blessing we can conclude it was early because there was no temple at that time.

Phineas was greatly moved by the promise in his blessing that he would "save his father's house by doing a work for them." For the rest of his life he had a great longing to provide for his ancestor families the opportunity for salvation. Beginning in 1870, just seven years after establishing himself at Bear Lake, he and his wives and his sister Eliza Hall were at the Salt Lake Endowment House doing ordinance work for the names they had diligently collected through the years—hundreds of them. In the end, it was the Logan Temple which brought him there in 1882, and when conflict arose in his family, it was their determination to "save thy father's house" that healed their hearts.

1863 Camp Floyd/Crittendon

Sometime early in 1863, after most of the U.S. Army had left Camp Floyd (recently renamed Fort Crittendon) the Cooks were called to move to the army camp in Cedar Valley, possibly to help normalize the abandoned camp and restore public property as farmland. It is known several men were also called to the army camp to help purchase for the church equipment and animals being sold. Settlers came from near and far to buy food stores, tools, wagons, harness, tents, medical stores, clothing and many other items.

Carl recorded later the move to Cedar Valley was the result of a call from Brigham Young. "Later, in answer to a call from President Young, he went to Camp Floyd for a year and he was then called to go and help settle Bear Lake Valley."

It appears from his accounts that Phineas may have been closing his business at Lone Tree Ranch during the winter of 1862-1863. In April and May 1863 he returned stock to the owners, and on May 6 he recorded the last transaction. Alonzo remembered they moved in the spring of 1863. "We picked up what little we had, and moved to Camp Floyd. This was where the soldiers of Johnson's Army had hitherto camped. We subsisted that summer while [our] Father and Brother Phineas Henry freighted to Rease River with ox teams to procure necessary wherewithal to live on in the forthcoming winter in Bear Lake Valley."

In his autobiography Alonzo recorded some older boys tormenting him and his brother as they herded cows. Until his father and brother Phineas H. returned from their freighting there was no relief. But when Phineas Jr. threw them in the canal the tormentors changed their ways. There were good memories too. "My brother and myself would amuse ourselves gathering shot which seemed to be abundantly scattered

around the ground from the size of bird shot to cannon balls.”

Also called to Camp Floyd was David L. Savage, Amanda’s father. “In the spring of 1862,” he stated in his autobiography, “I moved to Cedar Fort, Utah County,” called to be at Camp Floyd during the same time. His presence there was a great blessing to Amanda, who was expecting babies late in 1863. He was also called to help colonize Bear Lake Valley, and left with his wife Margaret in November along with his son-in-law Phineas. Unable to travel to Bear Lake with her husband, Amanda stayed with David’s wife Mary and her family and was assisted during her most critical time of need.



Cedar Valley looking east to Utah Lake. Camp Floyd was between the west mountains and the lake (Google).

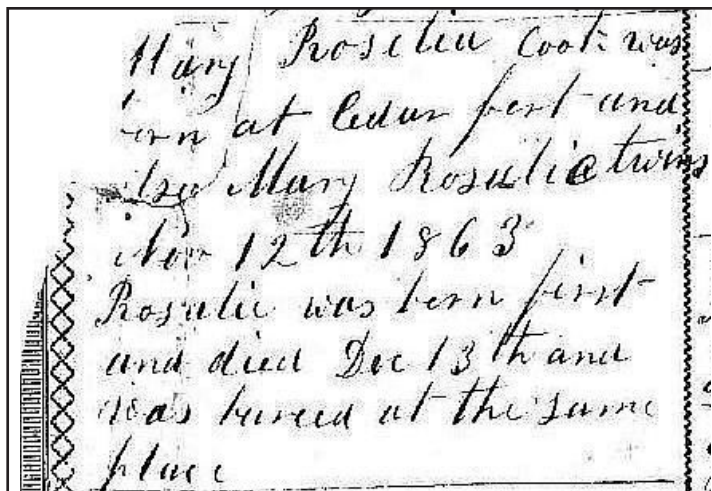
Brent Hale wrote in his history of Amanda: “On 12 November 1863 Amanda gave birth to a pair of twin girls. They were premature and Amanda had child bed fever. She was very ill for a long while. She was totally deaf for weeks. When her babies were a month old, the oldest one died. Amanda maintained her life

was saved by the care of her family, especially her half-sister Mary.” After David had established a home at Paris, he moved the rest of the Savage family to Bear Lake, bringing Amanda with them, and in the spring of 1864 Amanda joined her husband at Bear Lake.

Born November 12, 1863, twins to Amanda at Cedar Fort:

Mary Rosalie lived one month. She died December 13, 1863 and was buried at the same place.

Mary Rosalia lived to the age of 81.



Mary Rosalia Cook was born at Cedar Fort and also Mary Rosalie, twins Nov. 12th 1863. Rosalie was born first and died Dec. 13th and was buried at the same place. Family Record, Church History Library, MS 6974, p. 1

Mary Rosalia Cook McCann wrote an autobiography in which she told of her birth: “I was one of twin sisters, born on November

Order is Restored to Camp Floyd

“Events were shaping up in the states that would shortly cause the closing of Camp Floyd. In February of 1861, Secretary of War John B. Floyd was in disrepute, and Colonel Cooke ordered the name of Camp Floyd changed to Fort Crittendon.

“As rumors of war filtered in by way of the Pony Express, it was obvious Fort Crittendon would soon be abandoned. Soon Colonel Cooke received orders to move the remainder of his troops and close down the fort. The cost [of the Utah Expedition] to the government in dollars is variously estimated from twenty to forty million dollars, with 6,600 regular troops involved up through 1858 and 10,500 other employees and camp followers through the same period” (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, pp. 286-287).

Blessings of Twins Mary Rosalie and Mary Rosalia Cook

“On 10 Dec 1863, Mary Rosalie Cook and Mary Roselia Cook were blessed by Bishop Allen Weeks of the Cedar Valley Ward at Fort Cedar, Utah.” (Charles B Hale notes from “Garden City Ward Bear Lake Stake Record of Members Early to 1901”)

U.S. Army Auction

The Colonel was told that everything he could not take with him was to be sold at public auction except the munitions of war, and these were not to be sold but were to be destroyed. On July 16, 1861, the auction began that saw \$4,000,000 worth of property sold for about \$100,000. Hiram B. Clawson, Brigham Young’s agent, paid about \$40,000 of this amount for purchases.

“The [Army] condemned their horses, wagons, mules. A good many of their animals, branded with a large ‘C’ were sold at public auction. Horses and mules went by the span from \$5.00 to \$100.00. One large wagon with three sets of harnesses brought \$30.00” (Raymond Duane Steele, Goshen Valley History, privately published, 1960, BYU Anthropology Museum F834, G68 S74x 1960b p. 10).

12th, 1863. My sister died when she was one month old, and my mother was very ill all winter. She has often told me that I owed my life to the devotion and care of [Amanda’s half-sister] Aunt Mary Wilcox, who was then only a girl of fifteen years [married two years later at Paris, Idaho, John Dingman Wilcox]. She cared for me and for Mother as she lay ill on a straw tick on the floor in front of the fireplace.

“Father was Phineas

Wolcott Cook, a fine carpenter and millwright, and he worked on the public works in Salt Lake City for many years. Mother was Amanda Polly Savage, a little blond woman who had a great love for beautiful dishes and flowers, and who, wherever she went, managed to have a nice collection of both. Her father was one of the first pony express riders, and freighters to California, and spoke the Indian language so fluently that he was a great friend of the red men, who always referred to my mother as ‘Savage’s Papoose.’

“Brigham Young finally sent my father to Bear Lake Valley to start mills and a settlement there, and when I was eight months old my mother took me from my crib (made of birch, fastened [with] rawhide), packed our few belongings, and joined my father in the new valley.”



Camp Floyd grew from a few tents to a small city by 1860. Albert Tracy sketch (intermountainhistories.org).

Sources for 1860-63, Goshen to Bear Lake

Carl Cook, “The Goshen Valley Period,” *The Life and History of Phineas Wolcott Cook*, published by the Phineas Wolcott Cook Family Organization, p. A 7-8.

Phineas W. Cook Family Record, Church History Library, MS 6974.

Autobiography of Joseph Wolcott Cook, p. 1.

Alonzo Howland Cook Life Story as told to Edith Cook Eldridge, a daughter; Alonzo H. Cook Autobiography.

“Carl Cook, “The Goshen Valley Period,” *The Life and History of Phineas Wolcott Cook*, p. A-8.

Brent Hale, Biography of Amanda Polly Savage Cook.

Mary Rosalia Cook McCann Autobiography, p. 1.

Autobiography of David Leonard Savage, p. 2.

1863-1865

Called to Bear Lake

Long before the saints left Nauvoo the Bear River and Bear Lake Valleys were considered by the apostles as possible locations for their future migration. The area was well known even then. The great influx of Americans to Oregon and California had created the Oregon Trail through the Bear River valley north of Bear Lake, and trappers had long valued the area as a haven for trapping and hunting.

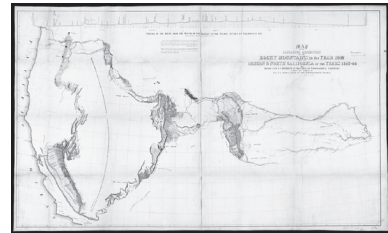
By 1843 and 1844 John C. Fremont's maps were published, bringing into focus for the whole country the possibilities in these western lands. Still, not enough was known about the area to make it a final destination for the saints. In the end, the high elevation and cold weather at Bear Lake prompted the church leaders to locate in the Salt Lake Valley, but they kept Bear River Valley in mind.

The area was so well known to travelers and trappers, when the Homestead Act of 1862 opened these tracts in the west for free land grants, Brigham Young realized the whole area in northern Utah and southern Idaho and Wyoming could be taken over by groups hostile to the church, and he took steps to keep Bear River Valley open to members of the Church of Jesus Christ of Latter-day Saints. Almost immediately President Young sent Charles Colson Rich to investigate the possibilities of the Bear Lake Valley, and the year after the Homestead Act was passed, settlers were called to populate these high elevations. The area came to be known as Rich County, Utah and Bear Lake County, Idaho.

After a long summer of hauling freight and making a dugway across the mountain between Franklin and Paris, Idaho, Phineas brought Ann Eliza and their children from Cedar Fort late in the fall, joining with a group which included his daughter Harriet and husband William Teeple, and probably his father-in-law David Savage and wife Margaret. Alonzo Howland Cook, eight years old at the time, remembered the difficult journey for these Bear Lake pioneers:

"We subsisted that summer at [Camp Floyd] while Father and [my] Brother Phineas freighted to Reese River [in Central Nevada] with ox teams to procure necessary wherewithal to live on in the forthcoming winter in Bear Lake Valley.

"It was very late in the fall of 1863 before Father returned from Bear Lake where he had been to help build a barely passable road. He came to get the family so everyone could go to Bear Lake. It was a hard time traveling. Between Salt Lake City and Ogden, I had the misfortune of breaking my left arm. The wagon wheel passed over it, breaking the arm between the left elbow and the shoulder. My father who happened to be walking close by took the butt of a bull whip and shoved my head away from the moving wagon wheel



John C. Fremont's map to the Rocky Mountains in 1842 and to Oregon & north California in 1843-44 (collections.leventhal-map.org)

The Rocky Mountains Mapped

During the 1840s, Americans became interested in the Far West as hundreds headed for the Oregon Territory. The Mexican-American War focused attention on California. The American explorer John C. Frémont, led five scientific expeditions, and wrote glowing reports of the western lands from 1840 to 1844. "Manifest Destiny" became the nation's passion, believing it was their preordained right to spread coast to coast as they claimed lands from the Atlantic to the Pacific.

The Homestead Act

On the 1st day of January, 1863, the Homestead Act, passed 7 months earlier, went into effect. Any person with a family or who had served in the armed forces but who had not borne arms against the United States could petition for 160 acres of unclaimed public land in the western U.S. If he lived on it 5 years, built a dwelling, improved the land and paid a \$10 fee, he would be the legal owner (www.ourdocuments.gov).

David Savage Called by Charles C. Rich

"In the spring of 1862 I moved to Cedar Fort Utah Co. In the fall of 1863 I was called by Charles C. Rich to go and explore and settle Bear Lake Valley. I settled at Paris where I lived for five years. Here our daughter Lucy was born December 8th 1865. I moved to Hiram 1868" (Autobiography of David L. Savage, p. 2).

only to have the wheel pass over me and break my arm which my own father set, as doctors were unheard of in that vicinity. My arm caused me no little pain and I was compelled to ride bareback on a mule and drive cattle. I had to carry it in a sling all the way from the place of injury to Bear Lake.

"It started to snow on us at Franklin, Idaho, the first town found in Idaho. With the snow and bad roads, it was doubly bad. The oxen were tired from the strenuous trip they had previously made to Reese River. We moved our caravan along from day to day at a very slow gait with the cold fall winds whipping around and bringing flurries of snow.

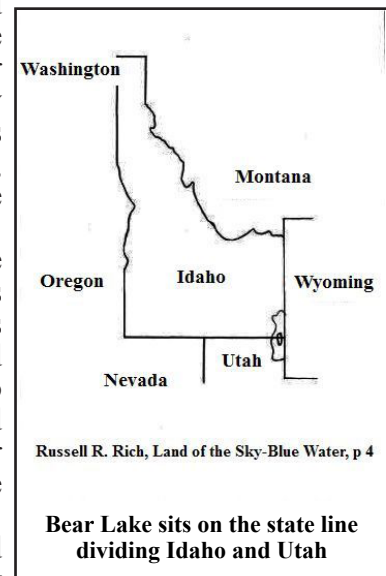
"By force of circumstances I had to ride a mule bareback and help one George Savage to drive the cattle as previously stated. It snowed constantly on us from the time we left Franklin and nearly all the time over the big dugway north from Franklin. [A dugway is a road constructed along a hillside by using for the fill on the downhill side material excavated immediately above it.] By the time we had reached the big dugway on the Bear Lake Side, we had 3 feet of snow.

"I remember distinctly it required 13 yoke of oxen to haul a heavy government wagon across the dugway, and the men had to hold the wagon with ropes to keep it from sliding off the mountain. The men would walk along on the upper side of the hill and hold ropes that were tied to the wagon to help keep it from slipping. The heavy deep snow forced us to send ahead to Bear Lake for help. They went to Paris to get the help. At last we finally managed to get our outfits up to the summit where some three days later one of our wagons that had flour and provisions was snowed in and left. We trailed our outfits on down the canyon and over to what was later to be called Paris, we being amongst the first settlers.

"The whole family had to live on boiled wheat and potatoes nearly eight months. The man who we hired to haul our winter flour, stalled at the bad dugway so we had no flour, just wheat and potatoes for breakfast, dinner and supper and our livestock was forced to forage along the bottoms in the rushes for winter feed. There were only a few families in Paris that winter 1864. As I remember now, Phineas W. Cook, William Teeples, and David Savage [among them]."

Ann Eliza's daughter Harriet, age 15 when she married William Teeples at Goshen, was now twenty years old with a two-year old baby and expecting her second child. They too were called to Bear Lake and traveled with her parents. She wrote of their trauma with bad weather and the worst roads imaginable:

"In the fall of 1863 we were called [from Provo] to go to Bear Lake Valley to help settle, so we sold our home and started on a two hundred mile journey with an ox team. [It was] late in the fall and we traveled over rough roads northward through



Utah passing through Salt Lake City, Ogden, and Cache Valley, which was a newly settled district. Then to Franklin, Idaho, stayed over a night and left on the twenty-seventh day of November for Paris, over very rough roads through the mountains. We went over a three-mile dugway that was very steep and rough. We all had to walk over this and use all the teams to take one wagon over. Half of the company camped at the top, and [some] stayed at the bottom until we were all over. The snow was one foot deep.

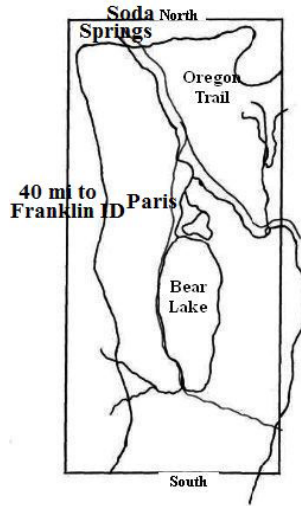
“We, with my father and family, had six wagons so it took us six days to get over that three mile dugway. One of the wagons broke down. It had to be unloaded and a new bolster (support) made which hindered some. Two or three of the men who had come ahead of us came with wagons and hay for our horses that night. Although the distance between Franklin and Paris was only forty-five miles, we were on the road ten days reaching Paris.

“[When we reached Paris December 7, 1863] the snow was one foot deep. The people who had moved in from the valley had made wigwams like the Indian’s teepees to camp in until they could build log houses. [They] had now moved into their houses and left their teepees so we could move into them until we could do better. The people who were there were very kind to us and helped us out by letting us have some logs, which were already there. My father being a carpenter and builder, he with the help of others, soon had a log house of two rooms ready to move into, then moved in before Christmas Day.



This peak east of Franklin, Idaho was along the 40 mile route to Bear Lake. The lake can be seen from the summit (Courtesy summitpost.org).

Phineas planned to build a gristmill, but someone else was there first. Alonzo wrote: “My father wanted to ‘erect’ a flour mill but a man from Paris claimed the best mill site, so my father went up into the canyons where there were some four feet of snow to get out



Early pioneers used two routes to travel from Utah to Bear Lake. Some went north to Soda Springs; The Cooks cut a road from Franklin.

The Road to Bear Lake

Charles C. Rich brought the first group of Settlers in September of 1863 by traveling north almost to Soda Springs; then turning south through Emigration Canyon into Paris. It was a longer route, but somewhat easier.

When Phineas W. Cook came two months later, the men had worked on a dugway directly from Franklin eastward to Paris, but it crossed a steep mountainside and was a barely passable road. By fall of 1864 there were almost 700 settlers in Bear Lake Valley, all of whom had come through great hardships. (Robert E. Parsons, A History of Rich County, pp. 52, 55, 58).

The Calling to Bear Lake

In 1863 Brigham Young called a group of people on missions to go into the Bear Lake Valley for settlement. On the list of families called to Bear Lake at General Conference in 1863, the Cooks, the Savages and the Teeples do not appear. After the original settlers were publicly announced, Charles C. Rich went through the settlements calling additional people. Others heard about the settlement and volunteered to be a part of it (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, pp. 2, Appendix B 186).

“My husband soon had a nice little house built after the same style as the others, although we had no lumber for floors or roofs. We got along with thatched roofs covered with dirt and ground floors covered with wild hay for carpets.”

From the moment he arrived in the new valley,

Bear Lake Facts

“Bear Lake covers more than 112 square miles and straddles the Idaho-Utah border. Approximately 20 miles long and 8 miles wide, it sits at an elevation of 5,924 feet along the northeast side of the Wasatch Range and on the east side of the Bear River Mountains. It is 208 feet at its deepest point with an average depth of 94 feet. A steep mountain face that begins its climb nearly from the water’s edge mostly defines the eastern shore. The western shore rises more gradually through foothills to a high ridge. The north and south shores are natural beach bars. Beyond the bar at the north end is Dingle Swamp, whose open-water portion is called Mud Lake and is the home of the Bear Lake Wildlife Refuge” (Patsy Palacios; Chris Luecke; and Justin Robinson (2007) “Bear Lake Basin : History, geology, biology, people,” Natural Resources and Environmental Issues: Vol. 14, pp. 1-2).

Why the Name ‘Paris’?

“The huts were situated along the bank of North Twin Creek (Paris Creek) in no particular pattern at first. On General Rich’s return, he brought Fred Perris back with him. Mr. Perris surveyed two tiers of ten-acre blocks on the north side of the creek. From this, a systematic town site was begun. This became Paris (a corruption of the name Perris, for whom the settlement was named)” (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, p. 22).

logs. The snow was very deep, yet Father Cook got into the Paris canyon and procured logs and built a two room log house. We did not get into our house until Christmas Day.” The settlers stayed together that winter, gathered around the creek at what came to be known as Paris, Idaho.

In the beginning they found quaking aspens near the foothills, but when the aspens were gone, the men had to go higher on the mountain into the pines for their logs. It was no simple task. To make a road for the wagons to carry logs down, five bridges had to be built across Paris Creek. Even though the temperature usually hovered between 0 and 20 degrees most days, Phineas Cook could never rest when someone needed his help. His son-in-law William Teeple was quoted in his biography: “Bishop Phineas Cook was an experienced carpenter and helped every family in this area build a comfortable little home.”

Alonzo told the effect of his father’s service project: “Then Father Cook, through exposure in wallowing through the snow, took cold and was laid up all the rest of the winter and we had no bread to live on either.”

Early Bear Lake pioneer Thomas Sleight described their efforts to have church meetings in this rising community. They met Sundays and Thursdays for meetings, and priesthood brethren were assigned to visit every family during the month to make sure everyone had what they needed. By then Sleight had discovered “Bear Lake Valley was a ‘howling wilderness.’ Bears and mountain lions, wolves, wolverines, coyotes, foxes and badgers lived in the valley, but the worst pest was the ground squirrel.” He also described the trek on snowshoes across the dugway in March of 1864 with news the Civil War had broken out.

Nevertheless they were curious about the lake. “In January,” Alonzo recorded, “My father and brother-in-law, William Teeple, and a man by the name of Raymond traveled all around Bear Lake with a team and sounded the depth of the water and measured the length of Bear Lake. They found it to be 22 miles long and 7 and $\frac{3}{4}$ miles wide at the widest place at Swan Creek point. In the middle of the lake, opposite this place was the only place they could not reach the bottom with the line they had.”

These newcomers had no concept of what was ahead of them. The last frost for the winter of 1863-64 was July 5, and the first frost of the next winter was the end of August. That was their first signal normal crops would not thrive at 6,000 feet altitude.

But as the weather warmed the settlers began working to establish



The north end of the lake where Bear River angles nearest Bear Lake is a marshy bird refuge. (Courtesy Skyler McCracken, onlyinourstate.com.)

themselves. Phineas appeared to be concentrating on two things: getting Amanda and her two children to Bear Lake and finding a place for a mill. His account book for June 12, 1864 shows his effort to square the books with his father-in-law David Savage.

1863: 125 lb. flour 10.00 and 60 lbs. flour 10.00 – 17.50

1864, June 12: Pay my wife Amanda's and son's board and care in sickness two months, in all seven months, and moving her to Bear Lake Valley.

1863 125 lbs flour 10.00 and 60 lbs flour 10.00 17.50
 June 12 1864 By my wife Amanda and son's board and care in sickness 2 months in all seven months and moving her to Bear Lake valley

(Phineas W. Cook Accounts, Church History Library MS 6288_M_00052).

His accounts show his part in building a house for the Savages, and they apparently traded services. Phineas got logs and worked on David's house and David brought Amanda, her baby and her six-year old son with his family to Bear Lake.

Their trip the summer of 1864 was described by David's wife Mary Abigail White in her personal history. She had been witness to the generosity of David's convert Phineas W. Cook as they immigrated with the saints in 1846-47. She said, "When the great move west was started my husband was called to go help one of the polygamist families 200 miles on their journey, the snow being so deep and I was left alone with two small children and being very poorly cared for. The trip proved so hard that he lost one of his horses and we were left without a team to get along with.



Bear Lake was named for Bear River which flows northward and finally into the Great Salt Lake. The Oregon Trail followed Bear River past Montpelier (Courtesy Pinterest.)

Bear Lake Basin – Indian Country

"Prior to the fur trade era, Rich County was claimed by both Shoshoni and Blackfoot Indians, who fought one another for preeminence in the area. Diarists, who traveled the Oregon Trail during the 1840s following the meanderings of the Bear River northwest to present-day Montpelier, Idaho, and on to Oregon, often commented on the region's abundant resources.

"Historically the south shore areas of Bear Lake were the home of several nomadic Indian tribes. Utilized primarily during spring and summer periods, the Shoshone, Bannock, Ute, Sioux, and Blackfoot Indian tribes favored the prime hunting and fishing of the area" (Robert E. Parsons, A History of Rich County, pp. xi, 76).

Summer Frost

The Deseret News reported: The 5th of July, 1864 a very destructive frost, cut down the vines and injured the corn at the Bear Lake settlements, but the people had hopes their wheat would survive (Deseret News Aug. 3, 1864, 13:352). On August 30 another frost damaged crops (Deseret News, 14:364).

"They were dark days but there was a way provided. Brother Cook had lost one of his horses too, but he had an ox team and he

Bear Lake Not for Everyone

“To those who endured, raised families, and whose names became linked with the area, the rigorous climate of Rich County became something to be celebrated. Not just anyone could make a go of it in Rich County. And not just anyone did. The early history of Rich County is peppered with examples of settlers who came, spent one winter in the area, and then left the next spring” (Robert E. Parsons, A History of Rich County, pp. xi, xii).

Climate of Bear Lake Valley

“Generally the climatic conditions in Rich County are considered rather severe. Killing frosts are common until June and again in early September affecting a short growing season. Its high elevation makes this region one of the coldest areas in the state. The intense inversion also accounts for some extremely cold temperatures in winter. The coldest temperature on record, 50F below zero, was recorded at Woodruff in February of 1899” (Palacios, Luecke, and Robinson, “Bear Lake Basin, Natural Resources and Environmental Issues: Vol. 14, pp. 37, 54).

kindly let us have his other horse and [we] got along by trading our last cow for an old wagon that had no box. This is the way we left Nauvoo and was glad to get away. We were in very poor circumstances, [David] having performed two missions and helped others get away. But we did not feel to complain, it was for the gospel’s sake and we were willing to endure for that.” She went on to describe the difficult journey across the plains to Utah in 1847 in which Amanda was required to walk almost every step of the way.

Mary Abigail went on to describe the journey to Bear Lake, which included Amanda and the children: “We now had twenty persons in our family. In 1859, David [had] married Mary Ward Heaps. He also married Margaret Jones Evans in 1860. There were also an old man and his wife by the name of Miles and [David’s brother] Sidney Savage who lived with us.

“This was a hard move for us, as we lost nearly all our stock, sheep, and mules in the hard winter. Some that did not die had to be traded for food stuff. Here my husband’s health began to fail as the strain was so great on both body and mind. It was so cold and frosty that our crops did not mature, and it was really hard to get along with such a large family.” The Savages stayed three years and then moved back to central Utah.

Waiting out the winter was hard on everyone. A grandson Alonzo Laker Cook heard his father tell about experiences with bears and wolves, and about just how hard it was: “In the early winter [in] 1864 a belated hired man with a load of flour got only onto the mountain, and could go no farther. [Then] under 10 feet of snow men on snow shoes dug for flour during that winter, carrying [it] to the settlements in Bear Lake to aid the diet of fish from the Lake ‘till [spring] 1864, when they moved on south to Fish Haven.”

Knowing nothing about the area, Phineas found a spot to plant crops at Fish Haven, and then began to look around for a permanent place. He immediately recognized a spot for a mill three miles south of Fish Haven at Swan Creek, which was a unique stream in the valley. Fed by a spring up a little canyon, Swan Creek never freezes. Carl Cook wrote of that move to Swan Creek:



Swan Creek tumbles down from a mountainside spring, a year-round source of water power.

“Early in the spring [of 1864], they moved to Swan Creek which

was so named for the fact that a flock of wild swans was seen in the open water of the lake as some approached the place. The lake was mostly covered with ice, but where the waters of the stream emptied into it there was an open area. The land in this vicinity was considered unimportant, it is said, and, therefore, was allotted by the Authorities to Father.”

In time they learned Swan Creek provided the greatest volume of water of any stream in the valley, but Phineas must not have been sure. The land was all canyon and hillside, with almost no flat land to plant, and he may have wanted to see one last place before making up his mind. He built a cabin there that summer and made his family comfortable, but when winter approached he followed the lead of several of the men with whom the Cooks had traveled to Bear Lake, and found a spot at Meadowville to winter the cattle. South of the lake to the west, Meadowville is a secluded haven in the hills with tall natural grass. Phineas apparently liked this place because he tried claiming a piece of land for a mill, but was again too late. An old friend Luther Reed from Goshen had already claimed the land and declared his intention to build a mill.

Phineas took his sons to help him look after the cattle. Alonzo, 9 years old at the time, wrote in his autobiography, “We were only at Fish Haven some two months and our family moved over to Swan Creek and established another temporary camp [and cabin]. From there we moved to Meadow Valley at Meadow Creek, named afterward Meadowville. Father and the hired man by the name of Bill Morley cut hay enough with a scythe to do the horses and cattle that winter, as our cattle had been moved up to our new-found [Swan Creek] ranch. We put up hay by cutting with a scythe and raking with a hand-made rake, the teeth being of hard wood.

“While raking hay one day, our little old cayuse [a small unruly horse] ran away with the rake and did not cease her travels until she had run 9 miles to Swan Creek Ranch only to have entirely demolished what was once a good modern toothed hay rake. Nor was this enough, she ran through the open cabin door and tried to get on the bed where my mother lay sick and it was only by the persistent effort of my sisters that kept the pony off the bed.

“Father had provided and paid for plenty of flour to have supplied the family, but the party whom he had agreed with to deliver the flour was obliged to leave his wagon load north of Swan Creek. During those years it was assumed and believed that the whole of Bear Lake was in Utah, The registration of the name Swan Creek was from the fact that in early days, many large swans were seen. This bird was as large as a goose and good to eat, [and] frequented the place during the spring of the year.

“One Dan Cornel, a trapper came and wanted to stay with us all winter. He was a shoe maker and he made shoes for all the family after father had tanned the leather. They made and used berry bark and fig trees. Nails they had none. We were very fortunate to get shoes, as most of the previous winters we had no shoes. What bread we had was made from whole grain. It was unground, but we ground the wheat on a hammer mill stone, which father obtained from a stone quarry on the south east side of the lake. He also got a bolt [acts as a sieve] to remove the bran. Many people came from neighboring places to grind flour on our mill.”

Where is Meadowville?

“South of Bear Lake, three miles west of Lake Town through a narrow pass in the low rolling hills is a secluded valley surrounded by mountains. Floor almost level. Meadow hay and hardy grains grow here. Valley six miles long, 1-3 miles wide. Earliest settlements in Rich County were here at Meadowville and Round Valley” (Mildred Hatch Thompson, Rich Memories: Some of the Happenings in Rich County From 1863 to 1960, FHL 979.213 H2t, p. 2).

George Albert Smith Prays for the Bear Lake Environment

President Young and church leaders visit the Bear Lake saints, 1864

“In the spring of 1864 Brigham Young guided a group of immigrants into the Bear Lake Valley. Heber C. Kimball, George A. Smith and John Taylor accompanied this party. It was a very difficult trip for all. Heber C. Kimball remarked that ‘to see that presidential procession waddling through the deep mud was enough to make any living thing smile.’ The mud was three feet deep in places, miring the wagons to their hubs and the horses to their sides. Most had to abandon their wagons and walk.

“At the close of the meeting a prayer was offered by George Albert Smith asking God the Eternal Father in the name of Jesus Christ to bless the resources of the valley and the settlers who would locate there; they also asked God to bless the Indians that they might not have ill feelings towards the people for settling in the valley. Blessings were invoked upon the congregation and those that already lived in the different settlements of the valley” (Solomon F. Kimball, “President Brigham Young’s First Trip to Bear Lake Valley,” Improvement Era, Vol. X, 1906-7, p. 41).

Agreement With the Indians

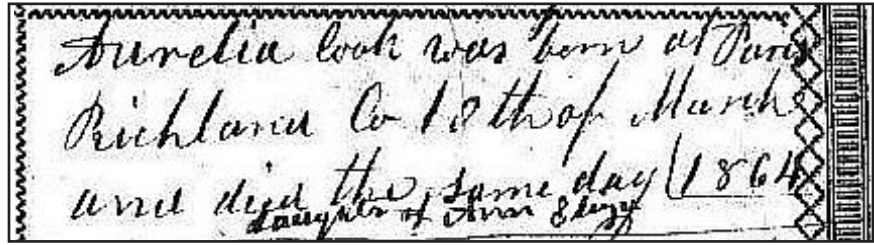
"The Bannocks and the Shoshones were allies who traveled through the southern Idaho region. The Bannock chief was Tighi and the Shoshone chief was Washakie, a friend of Brigham Young. [In 1863] General Rich told the two chiefs that Brigham Young desired to open up the Bear Lake Country for settlement, explaining that they would like the Indians' consent and cooperation. The Indians [made an agreement] but wanted the country at the south end of the lake to remain as a camping ground for themselves. It was also agreed that the whites were to contribute what they could from their crops to visiting Indians" (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, p. 19).

Why Did the Settlers Break the Treaty?

"The Settlement of Laketown was considered an absolute necessity if the [church leaders] were to continue with their plan of settling as much of the Intermountain West as possible before [people hostile to the church] could gain a toehold in the region.

"Although part of the agreement made between Washakie and Charles C Rich had been for a portion of the [settlers'] crops in exchange for the privilege of settling the valley's north end, the reality of the situation was such that if the [Church] did not find a way to expand settlement into southern Bear Lake and Bear River valleys, [non-member] settlers would; or as Young feared, the government might make an Indian reservation out of the entire area" (Robert E. Parsons, A History of Rich County, pp. 70-72 citing Charles J. Kappler, ed, Indian Affairs; Laws and Treaties, 4 vols, Wash. D.C.: GPO, 1903, 2:650).

Aurelia born 10 March 1864 at Paris, Idaho to Ann Eliza; died the same day. Of Ann Eliza's sixteen children, this was the eighth to die early.



Phineas W. Cook Family Record (Church History Library MS 6974). Aurelia, born and died 10 March 1864 at Paris, Richland Co.

Phineas must have liked the area south of Bear Lake because he made a land claim, in spite of the fact that he knew by then he couldn't build a mill there. These claims were settled and recorded December 11 and 12 in 1865, but he probably entered the claim much earlier, perhaps the late summer before, while he was there with his sons. By 1865 when the lots were settled and recorded he had already built his mill at Swan Creek, but apparently wanted to keep open the possibility of living south of the lake. His claims were Lots 6 and 7, 20 acres each and a smaller parcel on Lot 4 with 1¼ acres. The claims were in Ithaca, now part of the area surrounding Lake Town.

Toward the end of the summer the Indians returned to their summer hunting ground. Because they had made an agreement with Charles C. Rich that their traditional hunting grounds south of the lake would be theirs and the settlers would stay north of that area, they were furious to find houses and tents and cattle scattered over their anticipated camping grounds. In an interview with Idalia, the youngest daughter of Phineas and Johanna, Alton Cook described what happened:

"They had an incident with the Indians up by what's now Ideal Beach [near Meadowville]. It was a situation where people had moved into Round Valley, and that broke the treaty, so the Indians were going to massacre everyone in the valley, and as I understand it, [Phineas W. Cook] collected the animals and the grain and the seed and everything from everyone in that end of the valley and gave it to the Indians in order to keep from being massacred. That meant no food for the winter and no seed for the spring.

"I believe along with that incident they mentioned that at least in one event, someone walked from Logan to Bear Lake and carried a sack of flour under each arm on snowshoes in the wintertime."

In 1864, Harriet and William Teeple moved east and north to Montpelier, which was a stop on the Oregon Trail. Harriet described living in Bear Lake Valley that second year. The warm summer put them off guard, and their wheat was frozen in August. "It was not fit for bread," she said. Their log houses without floors were adequate, and they didn't starve because there were trout in Bear River, but "It was a terrible winter and our grain [was] all frozen and no mills in the valley to grind it, if it could have been eaten... We divided it with others who were worse off and we still had enough to do us. Of

course, we had to use the frosted grain. We made the best by boiling it and eating it with milk.”

No one expected snow 3-4 feet deep. “The snow came so deep and drifted so badly,” she said, “the cattle could find nothing to eat and many of them died. We had only one cow and two oxen. We managed to keep them alive by feeding them a little hay we had.”

“The wind blew and drifted the snow up around the houses until it hid them all and it froze so hard that for several weeks, teams could travel anywhere over the fences. You could stand and look in every direction and could not see a house, but could see the smoke coming out of the drifts. The wind swept around the houses leaving a strip two

or three feet wide like a ditch, which continued to the tops of the houses, so it did not quite smother us. We had to cut steps in the drifts to get out on the top of the road. The snow was four feet deep on the level across the valley on the 1st of May. My husband with another man went to Paris on snowshoes, measuring as he went.”



Looking east from Fish Haven. We have little comprehension of the cold endured by pioneers living at 6,000 feet altitude (Courtesy summitpost.com).

In spite of unexpected weather, life continued to find happy moments. On Christmas Day, 1864 Ann Eliza’s second daughter Augusta married Joseph Robert Meservy. He was age 22; she was 16. Joseph was born in 1842 on the isle of Jersey in St. Johns, England and immigrated in 1853 to Salt Lake City with his parents. The family lived in early Santaquin; then moved to Goshen where they became friends with the Cooks, and in 1860 were among the first pioneers to Franklin, Idaho. In 1864 his family came to Bear Lake where he became reacquainted with the Cook family, and in December of that year at Round Valley, he married Augusta Precindia. They made their first home at Fish Haven, and Joseph stayed close to her family. In a biography written by his daughter, he reported he worked for Phineas W. Cook building the mill.

1865 - The Cook Family at Swan Creek

Phineas planned to bring his sheep from Meadowville to his Swan Creek ranch at the earliest possible date. Considering the fact that four feet of snow covered everything, even traveling in early spring was not a possibility, just as it had not been possible to travel out of the valley for supplies all winter. Alonzo wrote of their journey in the spring to Salt Lake City for supplies. “We were short of provisions forcing us to make a trip to Salt Lake for supplies,



Washakie’s friendship with the settlers did not prevent his anger when they broke the treaty Chief Washakie_ (Wiki.jpg).

Broken Treaty

[In spite of the agreement with the tribes before settlers came to Bear Lake Valley,] the earliest recorded history in southern Bear Lake Valley took place in Round Valley, or Meadowville in 1863. “It was here that Luther Reed, George Braffet, and others first came in search of a suitable mill site; and it was the settlement of Round Valley that infuriated Washakie and created the situation in which the initial settlements were abandoned and then resettled” (Robert E. Parsons, A History of Rich County, pp. 51, 71-78).

The Hard Winter of 1864-65

"The summer of 1864 foreshadowed an early winter. An early summer frost froze virtually all of the vines, corn, and vegetables. A second frost in the fall destroyed the wheat crop before full maturity. By January, three and a half feet of snow blanketed the valley floor." In virtual isolation, cut off from both Salt Lake City and Cache Valley, the settlers made do with the scant provisions on hand. The previous year, Rich had managed to secure provisions through the Cache Valley tithing office, but during the winter of 1864-65, communication with the world outside the Bear Lake communities was virtually impossible (Robert E. Parsons, A History of Rich County, p. 54).

A Burr or Buhr Mill

A burr or buhr mill is for grinding or pulverizing, in which a flat siliceous [or granite] rock rotates against a stationary stone of the same material. The Buhrstone mill is one of the oldest types of mill and, with either horizontal or vertical stones, has long been used to grind grains and hard materials. Grooves in the stones facilitate the movement of the material (George W. Kessler, Power Generation Division, Babcock and Wilcox Company, www.accessscience.com).

taking some thirty-three days by ox team to make the trip. I [went with my father,] and being a boy of some nine years old, would feel very uncomfortable when my father would leave the wagon in the morning to get the oxen, as the Indians were none too friendly."

An April journey across the ice on Bear Lake would be unforgettable, and Alonzo did not forget: "It was in the spring of 1865 we moved back on the ice to our Swan Creek Ranch, the 15th day of April. The ice being 3 feet thick permitted us to move over the lake with every degree of safety. The snow was 4 feet deep on the level at the Swan Creek Ranch.

"We did not move the sheep down to Swan Creek until the first of June. Then the creek was so high that the sheep didn't want to go. When we finally succeeded in getting them into the water at the mouth of the creek, the heavy current was so strong it took them out into the lake some 200 yards. We had to cross them to the other side because our home and ranch were on the north side of the creek."

The Garden City Ward Manuscript History gives us a short history of Phineas W. Cook. It states he had planted grain at Fish Haven in the spring of 1864, after which he went to Meadowville to build a mill, but probably changed his mind because "Luther Reed was intent on erecting a mill at Meadowville, or Round Valley." Apparently he returned to Swan Creek with a determination to carry out his plan there.

Phineas was about to make a third attempt to build a gristmill at Bear Lake, but he was in for another surprise. The Manuscript History states when he arrived at Swan Creek Phineas was greeted by another man who had also claimed the Swan Creek land in his absence. The fall of 1864 after Phineas left for Meadowville, Snellen M. 'Cub' Johnson came to the same land Phineas had claimed and constructed two log cabins there, in spite of the fact that Phineas had built a house and his family was living in it at the time. Later writers who knew of the incident were unsure of Johnson's intent, but were quite certain he intended to build a mill because there was almost no tillable land at Swan Creek. Although there is no record of a transaction, it was speculated in Mildred Thompson's book Rich Memories that Phineas bought Johnson out because 'Cub' Johnson was not known for his easygoing, conciliatory nature. "Johnson, his families and brothers eventually settled in the vicinity of South Eden on Bear Lake's east side."



This upper burr stone turned on the lower stone to grind and pulverize wheat, which then was forced through the channels outward to be collected (Wikimedia).

Phineas made a land claim early to secure his Swan Creek land, and in spite of several attempts to take that land from him, he was able to keep it. The record for "Lots 1.6.7.4 and 12, Block 7 or

17, containing 20 acres more or less with mill privileges on Lot 6—Swan Creek” was recorded June 28, 1867. However, the land claim was made much earlier than the final date on which it was recorded.

Alonzo Howland Cook, age 10 at the time, remembered his father’s ingenuity. He seemed to be a master of all trades. Alonzo mentioned “sleds made of cotton wood, the runners sawed from mahogany, shod with green mahogany cut to the shape of the runner and pinned on with pins made of service berry wood. There were no bolts in the country at this time and iron was very scarce. Coffee, sugar, and tea, were \$1.00 per pound. We used rawhide strings for wire and wooden pins for nails.”

Phineas arrived at Swan Creek in April and went to work as soon as possible. Alonzo said, “The first flour mill by my father in Bear Lake was built by him in 1865, with one pair of burrs. This was the first mill in the valley at any time. My father’s grist mill was built out of whip-sawed lumber. That meant it was sawed by having one man in the pit and the other on top of the log.”

Joseph Meservy, Augusta’s husband, was the man in the pit. It was recorded in Joseph’s history “The same winter, [after his marriage] he and another youth whip-sawed the lumber for the construction of the Swan Creek Grist Mill.”

The building materials were recorded by Alonzo: “This mill building was built by using logs about 1 foot in diameter. The shingles were split from green blocks of yellow pine. They were the only thing [we] had nails for. It was only the wealthy who had anything except that made by hand.”

Alonzo wrote by the end of summer 1865, the mill was under way. Logs were brought from the mountains, the ground cleared, and the millrace finished. A more substantial home was built with two rooms and the mill building was under way. “My father split the pine by hand to make the shingles for the house and the mill. The lumber for both houses was sawed by a whipsaw. The house stood about 200 feet north east of the old mill, just under the hill, sheltered from north winds. Some of the house was dug into the hill, a two room building of logs. The water ran by the north of the house. The water ran in the creek all year round. It didn’t freeze, even in the coldest weather.”

Because cutting the natural hay at Meadowville had been successful the year before, Phineas took his boys there again late in 1865 to harvest their winter’s supply. Leaving some of the stock, including the sheep, at Swan Creek this time, the men left the women and girls at the cabin on the Swan Creek ranch. Harriet Teeple and her family had moved from Montpelier in the summer and had come to live with her family. She wrote: “My father had already moved [to Swan Creek] and had started to build a sawmill and gristmill. We stayed there through the summer and when the grass was ready to cut for hay, the men went to Round Valley (ten miles) from home south, with no houses in between, to put up hay for winter, leaving us women [at Swan Creek].”

Suddenly the women became anxious about Indians. Harriet wrote: “My mother and Aunt [Amanda] and myself and younger sister were alone with the little children, not knowing if the Indians were contemplating mischief. There was no one living between us and Fish Haven, [which] was three miles north.

Bear Lake Mills in 1865

In the beginning, people ground grain in small batches with coffee grinders. Various records show a mill built at Paris using a hand-cut native stone was finished on May 1, 1865, but with no way to sift out the bran. A local man, Standley R. Rich, wrote: “Phineas Cook built the next grist mill at Swan Creek, which, though a small affair and homemade, made very good eatable flour” (Standley H. Rich, son of Joseph C. Rich, Bear Lake History, LDS Church Historian’s Office).

Settlers Discouraged With the Climate

“Bear Lake settlers realized the settlement of Bear Lake valley would be difficult. Some asked to be released. Charles C. Rich said, ‘In the fall of 1863 President Young called me into his office and said, ‘Brother Rich, I want you to go up to Bear Lake Valley and see if it can be opened for settlement, and if it can, I want that you should take a company there and settle it.’ That was all I needed. It was a call...There have been many hardships. That I admit...and these we have shared together. If you want to go somewhere else, that is your right, and I do not want to deprive you of it. If you are of a mind to leave here, my blessing will go with you. But I must stay here, even if I stay alone. President Young called me here, and here I will remain ‘till he releases me and gives me leave to go’” (Robert E. Parsons, A History of Rich County, pp. 55, 59-60).

Polygamy Legislation

[On April 8, 1862, H. F. (bill) No. 391 was passed] "to punish the practice of polygamy in the Territories of the U.S., and for other purposes, and to disapprove and annul certain acts of the Legislative Assembly of the Territory of Utah. It included a fine not exceeding \$500, and imprisonment for a term not exceeding five years.

"The bill punished the crime of bigamy without punishing cohabitation or mere adultery. It passed in the Senate June 3 and in the house June 5, 1862. The motion was approved and the President signed it June 30, 1862." (Edward W. Tullidge, The History of Salt Lake City and its Founders, FHL 979.2258 H25 Vol. 1, pp. 259-267).

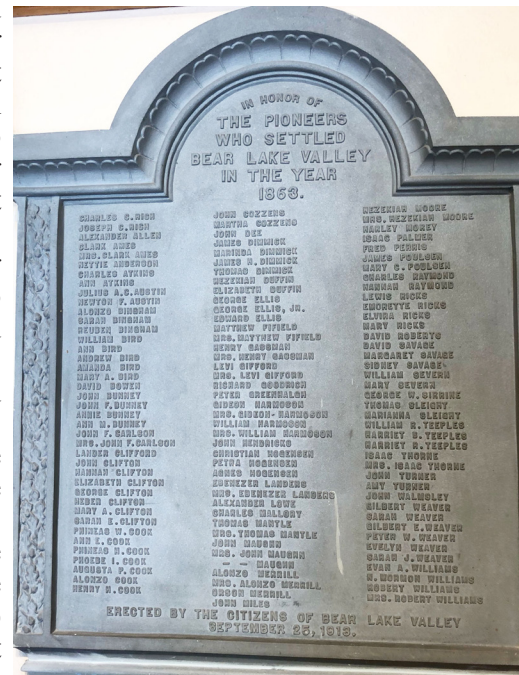
"One day about noon, two Indians came on horseback and [asked] if they could leave their guns with us until the next day at noon and they would call for them as they were on their way to Paris and did not want to carry them with them. But the next day at noon they did not come and we began to think they had left them for some unknown purpose. At sundown, they had not come and we were frightened.

"About this time, a boy from Fish Haven who had been hunting for his cows, came galloping by the door calling "Pony Express." We ran out and stopped him and told him he certainly was our Pony Express and the Lord had sent him there to save our lives. We told him about the Indians and asked him to go as fast as possible to Fish Haven and tell our brother-in-law to come at once and bring his gun. He went and found our brother-in-law starting to get his cows, but as he had his gun strapped on him, he jumped on his horse and ran it all the way there.

"In the meantime my sister and I had gone out to milk our cows. As we were coming to the house with the milk, we saw the Indians ride up to the house. They went to the kitchen door where my Aunt [Amanda] was cooking supper. They were very gruffly ordering her to give them some supper. We were frightened to enter at first, but Auntie was very calm and told them to just wait until supper was ready. We then went in the other room and there to our happy surprise, sat our brother-in-law, Joseph R. Meservy. When the Indians saw him they became quiet and seemed to be very disappointed.

"We gave them supper and our brother gave them their guns. They wanted to stay in the house all night but Joseph objected and told them they could sleep in an empty house one night across the creek. In the night we heard our sheep making a great noise but we did not go out until morning and found that they had killed one of Father's sheep and were gone with it. We were very glad we had not been left to their tender mercy that night and we fervently thanked our Father in Heaven for His intervention in our behalf. Sisters, do you not see the hand of our Father in such things? I do."

Native Americans provided considerable anxiety in their lives, but there were other conflicts too. The Polygamy bill of 1862 was the first warning the government would ultimately demand the end



Monument honoring the original Bear Lake pioneers in 1863. Pictured is the Cook Family, Harriet and William Teeple, David Savage, his brother Sidney and wife Margaret Savage. (Courtesy Rachel L. Leaver).

of polygamy, even though the law in 1862 was never fully enforced. Phineas W. Cook had deep faith and believed in God's power to save His Church. In a letter to the President of the United States he explains his belief polygamy is a sacred and humane practice, protecting both women and children. In a portion of that letter, he describes his conversion and his firm belief that God is a real and loving father—a belief which was the driving force of his life.

In his letter to President Rutherford B. Hayes June 7, 1880 Phineas explained his search for truth. He believed in a kind and loving God, "but all seemed to differ, a thing which seemed rather to confuse my mind rather than to enlighten me. They mostly believe in a God without body, parts or passions, and that He is a spirit and His pres-



Looking down 2150 North Bear Lake Boulevard, the creek is left, the house was on the hillside right and the mill along the creek just down the road.

ence is everywhere. [They believe] He sits on a topless throne and sends sinners to a never-ending hell of torment where the spirit never dies and the fire is never quenched. They have grounds for this belief in the New Testament, Mark, 9th chapter 43rd to 48th verses; Jude 7th verse, Matthew 25th chapter 41st verse."

Explaining the doctrine of the church, he tried to clarify the nature of God, as believed by members of the Church of Jesus Christ of Latter-day Saints: "The God they worship has a body like the body of a man, for man was made in his own image and likeness. He has parts, passions, and is a material God. He can speak, he can walk, he can eat, he is pleased and he is angry... He once went through a state of probation such as we are now passing through, kept his estate and received the everlasting gospel. [He] secured his exaltation on an eternal celestial inheritance such as this world will become at the end of the Millennium, even like a sea of glass mingled with fire."

Explaining several passages in the scriptures Phineas wrote of the three Degrees of Glory. "There is a revelation in the Book of Revelations that says there are in the Celestial world three degrees of glory. No one can attain to the highest except he has a [Celestial marriage.] The apostle Paul speaks of a Third heaven and possibly that is what he meant."

Some Confusion About Polygamy

Phineas W. Cook's letter to President Rutherford B. Hayes June 7, 1880 indicates how folk religion teachings were easily propagated, even in the 1870s. Phineas' original words were: "No one can attain to the highest except he is in polygamy... This makes polygamy the main pillar of their religion, and without polygamy it is estimated of very little account."

Many saints believed polygamy was necessary for exaltation, and apparently Byron Allred also did. Whatever led Phineas to believe Polygamy was required for the highest degree of Celestial glory when he wrote the letter to President Hayes in 1880, it was not a Church teaching. The revelation in Doctrine and Covenants 132 received in 1843 is clear that eternal marriage, not polygamy, is required for the highest degree of the Celestial Kingdom.

This teaching was later reiterated by Brigham Young as recorded by Wilford Woodruff in 1870. "I spent the day in the Council House until noon. I attended the school of the prophets. Brother John Holeman made a long speech upon the subject of Poligamy. He Contended that no person could have a Celestial glory unless He had a plurality of wives ... President Young said there would be men saved in the Celestial Kingdom of God with one wife with many wives and with no wife at all." (Wilford Woodruff Journal, Feb. 12, 1870.) Since the 1843 revelation indicated individuals sealed by Priesthood authority would be exalted, it follows that Brigham Young was simply reiterating the teaching men could be exalted with only one wife.

The Official Position on Celestial Marriage

In 1873 the men who would later become the next two prophets of the restoration made statements about the official church position on polygamy: "George B. Wallace asked if William Clayton was correct in his sermon yesterday in the 17th Ward 'That no man who has only one wife in this probation can ever enter the Celestial Kingdom,' to which WW [Wilford Woodruff] expressed disagreement and John Taylor said 'he did not believe in the views advanced by Brother William Clayton'" (Salt Lake City School of the Prophets, minutes, February 10, 1873, Church History Library).

Apostle Charles W. Penrose summed it up writing for an official church publication in 1912: "Celestial marriage is essential to a fullness of glory in the world to come, as explained in the revelation concerning it; but it is not stated that plural marriage is thus essential" (September 1912 Improvement Era).

Sources for 1863-1865, Called to Bear Lake

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"A Short Sketch of the Life of Harriet Betsey Cook Teeples," written by herself in her 81st year.

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Russell R. Rich, *Land of the Sky Blue Water; A History of the L.D.S. Settlement of the Bear Lake Valley*, BYU Press, 1963, p. 22.

"History of David and Mary A. White Savage," by Mary Abigail White Savage, pp. 4. 11-12.

Alonzo Laker Cook, "The Story of Pioneer Life and Experiences of Phineas Wolcott Cook, and Family," p. 3.

Mary Rozelia Watson, "Joseph Robert Meservy, p. 2."

Bear Lake Stake Manuscript History and Historical Reports, Family History Library LR 583 2, pp. 3-6.

"Notes from the Diary of Carl Cook," Reprinted in the Cook Family Newsletter, Nov. 1970, p. 5.

Alton Cook interviewing Idalia Cook Covey and Eva Covey Madsen, August 15, 1976, in possession of Janet Porter, pp. 18-19.

Mabel C. Rex, "Alonzo Howland Cook," Reprinted in the Cook Family Newsletter, May, 1985, pp. 2-4.

Andrew Jensen, *Garden City Manuscript History*, 1864, Church Historical Library LR 3095 2.

Mildred Hatch Thompson, *Rich Memories: Some of the Happenings in Rich County From 1863 to 1960*, FHL 979.213 H2t, pp. 32, 36.

Phineas W. Cook letter to Rutherford B. Hayes, President of the United States, June 7, 1880, Church History Library MS 6288_M_00172-00178, pp. 3-4, 6.

1865-1869

Swan Creek

During the second summer at Bear Lake Valley, the settlers were seriously threatened by returning tribes. In fact, the eleven settlements surrounding Bear Lake were suddenly reduced to four, the other seven having been abandoned. Alonzo recorded the uneasy relationship these pioneers had with their Native American neighbors.

“The whole time in the summers of from 1865 to 1868 we were compelled to move on short notice at times as the Indians were on the war path and the people would be forced to unite in the settlements to protect their lives. We would maintain guards at all times.”

In spite of their distrust of the settlers, local tribes had little to eat, and happily accepted almost anything offered. In August, 1866 George Osmond from Bloomington wrote that the barley and oats and some wheat were harvested.

Indians were “gleefully anticipating additions to their fare of fat beef and potatoes, which, at date of writing, were the only edible weapons in Bear Lake Valley with which to fight them, feeding and kindness being deemed more humane and more effectual in the long run than killing.”

The Bear Lake Stake Manuscript History reported the snow stayed on the ground November to May. The report also noted schools were started at this time, but the roads were much too bad for daily travel. Therefore, either they didn't attend school, or the mother and children in the family would move for the winter to the town where school was held, “the teacher collecting his pay from his patrons in the currency that was issued. Every man was his own banker and issued his own money, which consisted of wheat, oats, potatoes, turnips, wood, poles, lumber and shingles.

“If the enemies of the banker, which were the ground squirrel, grasshopper and frost, made a run on his bank, which they frequently did, and he had to stop paying the premium currency, his word was good, for [everyone] knew he would try and resume business when warm weather returned. Had no lawyers, no jail, no doctors, no saloons.”

In 1866 Amanda's fourth and final child was born May 4 and Ann Eliza's sixteenth and last child was born two days later. After having lost five of the previous nine children born, Ann Eliza must have been grateful Hyrum survived.

Amanda was not so lucky. Her son died almost four months later on August 31.

Indians Threaten in 1865

“Some estimates of the Indian army amassed at Round Valley place the number as high as 3,000. Most distressing to the settlers in the northern settlements was Washakie's threat to annihilate not only those settlers at Round Valley but also those in the other villages. By January 1866 the residents [south of the lake] were forced to flee to the safety of the fort at St. Charles” (Bear Lake Stake Manuscript History and Historical Reports, Family History Library LR 583 2, pp. 3-6).

Brigham Young Comes

'September 1867 : Pres. Brigham Young and large party of brethren visited Bear Lake Valley, arriving Sept. 11. Spent the afternoon at Paris. At 10:00 on the 12th a meeting held with saints, another meeting at 2 p.m. on Thursday the 11th and on Friday the 13th.' The 14th they went to Bloomington for a 10 a.m. meeting and then to St. Charles for an afternoon meeting (Bear Lake Stake Manuscript History and historical reports, Family History Library LR 583 2, 1867).

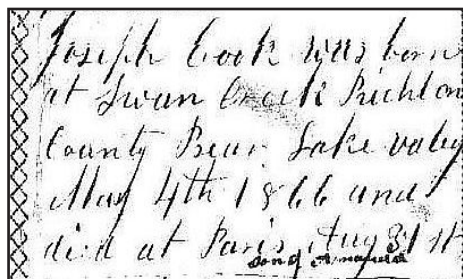
Good and Bad News

Tuesday December 15, 1867: Mail service between Cache Valley and Bear Lake Valley commenced. The Saints in the Bear Lake Valley [were] not successful in their harvest as the grasshoppers did much damage (Bear Lake Stake Manuscript History and historical reports, Family History Library LR 583 2, 1867).

Joseph Savage Cook born May 4, 1866 at Swan Creek to Amanda; died on August 31 at Paris.

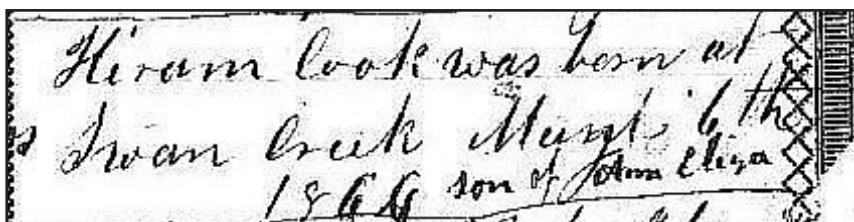
Hyrum Howland Cook born May 6, 1866 at Swan Creek to Ann Eliza. It was her 16th and last child.

The spring and summer of 1865 was a critical time for the family. It would be the first time they lived at Swan Creek year-round, planted and



Joseph Cook was born at Swan Creek Richlone County Bear Lake valley May 4th 1866 and died at Paris Aug 31st

Phineas W. Cook Family Record (Church History Library MS 6974) Joseph, born May 4, 1866 at Swan Creek. Died Aug. 31 at Paris, son of Amanda.



Hiram Cook was born at Swan Creek May 6th 1866 son of Ann Eliza

Phineas W. Cook Family Record (Church History Library MS 6974). Hyrum, born May 6, 1866 at Swan Creek. Son of Ann Eliza.

harvested and kept their sheep and cattle nearby. While there wasn't a great deal of land flat enough to irrigate crops, there was some, and Phineas was creative, if nothing else. While he and others worked feverishly to finish the gristmill, his boys were running the farm, caring for the animals, building corrals and harvesting field hay for winter.



An Early photo of Bear Lake before roads and houses filled the landscape. (Courtesy Utah State Historical Society).

Carl, who was born ten years later but cared as much for the past as for the future, wrote: "[Father] and his boys got out timber from the mountains to build houses and barns, cleared off the sagebrush, and planted crops. They dug ditches for the mill and for irrigation and soon became well provided for. They were later considered well-to-do. The land was a little haven fringed on the west by the mountains and on the east by the lake. The wonderful stream of spring water gushing out of a crevice in the solid rocks a little more than a mile up the canyon tumbled down into the valley and across the little farmland into the lake."

People were waiting anxiously for a good mill nearby. While there were mills in Paris and Meadowville, they were miles away, the wait was usually very long at those mills, and neighbors knew

the Swan Creek Mill would soon be finished. Phineas employed neighbors in his effort to finish the work. Alonzo stated how the work progressed: "By the fall of [1865] we had made some granite burrs to do the grinding." Yet there was still much work to be done before Phineas could install those stones. Neighbors came to check on the progress and stayed to work.

"Under these conditions," stated Carl, "with harvest at hand and all the people in need of flour, father promised the men working that he would be responsible for Sabbath Day working." Phineas had avoided Sunday work his entire life. In fact, he was so obedient he was capable of great sacrifices to keep God's law. He later shared this incident with Carl to teach him the value of obedience.

"The mill race was nearly finished. One more day with the crew of men on the job would complete it. It was Saturday afternoon. The men were prepared and planning after the day's work was done (or earlier in the afternoon) to go to their homes miles away. They would not return until the following Monday, and some would probably find work at home to detain them so that they would not come back at all, and the race would not be finished until the middle of the following week or later. The people needed milling work, and in his anxiety to hasten the completion of the work, he felt there was some justification in his request that the men all stay and work most of the day Sunday until the job was finished, and then they could go to their homes and need not return.

"But these Mormon pioneers had been taught to keep the Sabbath Day holy and not work on Sunday, and the suggestion was not approved by the men. However, his ambition and anxiety urged him to continue his solicitations and after some further discussion, Father proposed that if the men would stay and work, he would bear the sin of it and be responsible for their misdeeds with regard to it. To this the men finally agreed, worked on Sunday, finished the mill race and then went home.

"Within a day or two afterward, father became so ill he could not work despite his desire and efforts to continue. He went to bed where he was confined for six weeks, and the mill had to wait for his recovery. No one else was found or available who could go ahead with the finishing, preparing the burrs, the bolting bins and sieves, the shafts, wheels, and other machinery so that not only he, but with him the entire community were caused to suffer because, or as an apparent result, of the violated Sabbath Day, and thus the longer delay of the mill."

Phineas told Carl his illness was "a just punishment for the willful disobedience of a commandment. The Church Authorities had often cautioned the people not to become so busy in their subduing of the wild that they had no time to serve the Lord." Phineas never forgot the painful lesson. And neither did Carl.

Phineas W. Cook's strong belief in just rewards and punishments from God was written at the end of a letter in 1880 to Rutherford B. Hayes, President of the United States. He wanted the president to be aware there will be a final judgment for all mankind, and thus all must bear responsibility for their actions and decisions in this life. To show the unique definition of words in scripture, Phineas introduced the idea of punishments by quoting Joseph Smith. Endless punishment does not mean

A Local History of the Swan Creek Mills

"P. W. Cook erected a mill for grinding wheat at Swan Creek in the spring of 1865. Before the mill was finished, grinding was done by a hand mill which had previously been used in Round Valley. The first mill was a crude makeshift made of two large stones set in a frame. Later PW Cook went to Salt Lake City and got a set of burrs from President Brigham Young, paying \$500 for them. He installed a saw mill. It had an upright saw. Later a circular saw was installed. At Salt Lake City P. W. Cook got a picker and two carding machines (Mildred Hatch Thompson, Rich Memories: Some of the Happenings in Rich County From 1863 to 1960, FHL 979.213 H2t, p. 36).

A True Pioneer

“Phineas W. Cook was a man of great faith, a craftsman, carpenter and wheelwright. He was foreman and principle builder of the Chase Mill in South Mill Creek. Later he helped the Pratt brothers and company in surveying... He then moved to Payson and helped settle the town of Goshen and was its first Bishop. He built a saw mill and the first rock house in Manti. He worked as a carpenter on the Lion and Beehive Hous[es] and helped make some of the furniture. In 1863 he was called to help settle Bear Lake. In June 1864 he moved to Swan Creek in Rich County, where he set up a flour mill and also a carding machine” (Mildred Hatch Thompson, Rich Memories, DUP, Family History Library book 979.213 H2t, p. 56).

everlasting punishment. Yet we should know there will be a final judgment of deeds done in the body:

“Every man it is claimed who dies in debt has got to pay that debt in the Lord’s treasury and the righteous man or woman receive their reward out of that treasury. They may appear face to face again after death, but when a man dies his account is posted, for the angels keep a record of all the acts of the children of men, both good and bad. He finds his balance sheet ready on his spirit’s arrival and he is assigned his position until the resurrection which will take place as soon as the Savior comes.”

Phineas explained that the first to be resurrected will be “the righteous who have received his prophets and obeyed the call and kept the faith. The saints who are alive at his coming will be caught up to meet him while the earth goes through a purifying process by fire.” After a thousand years of waiting, the unrighteous will hear “Michael the prince, who is Adam, sound his trump, and then all the dead both small and great will come forth and will receive judgment according to the deeds done in the body.” He signed the letter, “Yours as ever, Mountaineer.”

Before the end of the year and in spite of seemingly endless complications, the mill was finally finished. Phineas had patiently waited through years of preparation and sacrifice for this moment. Eighteen years earlier he had risked the endurance of his oxen by bringing the old iron shaft across the plains, only to have it claimed by Heber C. Kimball. He had proved himself on the Manti Mill and Brigham Young’s mill at Canyon Creek. We seldom see another clearly through the lens of a century, but in his own realm Phineas W. Cook was a genius of sorts. Not only was he able to deflect the many insults to his spirit he had endured, he had prepared well for a future which had long appeared unlikely.

For example, he had a page in his account book labeled “Falling Bodies.” On that page he recorded the calculations for the speed at which an object falls. He explained it was for the purpose of determining the depth of a well:

Falling Bodies and Determining Well Depths

In the first second, a body falls 16 feet, and gains a velocity of 32 feet per second.

In two seconds, a body falls 64 feet and its velocity is also 64 feet per second.

In 3 seconds, a body falls 144 feet, and its velocity 96 feet per second.

In any number of seconds, a body falls 16 feet multiplied by the square of the number of seconds.

A 16 foot head will give a velocity of 32 feet per second

A 32 foot head will give a velocity of 48 feet per second

Easy way of finding the depth of a well. Drop a pebble in to it and count the seconds that elapse before you hear it strike the bottom. Square the number of seconds and multiply 16 feet by the result. The product is the depth.

(Phineas W. Cook Journal and Account book, Church History Library MS 6288_M_00213).

Phineas certainly didn't learn Newton's Law of Gravity and Motion in the little one-room school he attended in Goshen, Connecticut when he was 8 years old. His letters and accounts prove he subscribed to the newspaper and was a dedicated reader. Throughout his life he obviously studied and learned many skills. From his journal and account books we know he was a surveyor and architect; he was correct in his calculations and record keeping. Phineas W. Cook was a master craftsman and builder, a wheelwright, a true frontiersman who knew everything from leather tanning and shoe making to crop management and animal husbandry.

As soon as the gristmill was up and running, he immediately began to plan for additional mills. The first would be the sawmill, and he was no less systematic about his plan. In another page of his account book Phineas wrote calculations for the lumber cut from each log to estimate how much lumber would be needed for a project. At the top of the page he wrote "Diameter" and "Length in Feet." Underneath is a chart with the length (8-21 feet) and diameter (4-12 inches) of a log and the lumber which could be cut from each log. He had already proven his ability to build and plan efficiently as he worked at Manti and Salt Lake City. In his own business he finally had the opportunity to prove his intelligence and resourcefulness.

Alonzo was there to document his father's efforts: "This being the first mill in the valley, people for miles around brought their wheat to make flour. The snow during the winter of 1865 and 1866 would pile up so deep, it would be almost impossible to get over the roads.

"The spring of the year 1866 my father came to Salt Lake to get some cast-off iron burr for the mill which he paid \$600.00 for. [He also purchased] a sheet shaft they sold him for \$60.00 more. The same had been hauled across the plains, used and discarded. My father figured these worn out burrs were even better than the granite.

"After getting the iron burrs back to Bear Lake and in the mill, we were able to run night and day. My father would work the mill days and I would run it nights. Many of the people would bring their load of wheat only to get snowed in and stay with us until the road would be opened enough to permit travel. We would never make any extra charge where people were forced by weather conditions to stay with us. Our charge was 10% or 6 pounds of wheat to the bushel and we always returned from 40-45 pounds of good flour to the bushel of wheat."

Meanwhile his whole family contributed what they could. Carl said, "With the able assistance of his sons, they raised grain and hay crops, cattle, sheep, swine, and also geese and other poultry. His wonderful wives spun wool into yarns from which they wove cloth or knitted stockings, mittens, and other clothing including dresses, coats, pants." Swan Creek was a unique spot for fishing, which Carl described: "They fished in the lake with a homemade seine, laid out from the homemade boat. They caught wagon loads of suckers some of which were salted in homemade barrels, some dried and smoked, but many were hauled away and sold in Salt Lake City or elsewhere at a good price. They also caught some very fine lake trout by baited hook and line. These sold most readily for a high price."

Lest we think everything was too easy, Carl also described encounters with Native American neighbors: "They occasionally

A Consummate Entrepreneur

"Phineas Cook's name would come to be associated with the sawmills and gristmills established at Swan Creek. Cook was a consummate entrepreneur. He built the first gristmill on Swan Creek using two large stones set in a frame.

"He later upgraded the mill by purchasing a set of burrs in Salt Lake City for \$500. Additionally, he erected a sawmill on Swan Creek and eventually purchased a picker and two carding machines for the processing of wool" (Robert E. Parson, A History of Rich County, pp. 104-105).

The Three Mills of Phineas W. Cook

“In 1863 Phineas W. Cook went to Bear Lake among the first settlers; here he made a hand mill to grind wheat, built a grist mill in 1865 and later a saw mill, a shingle mill, a wool carding machine, etc.” (Jenson, Andrew. LDS Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints, Vol. 3, pp. 52-53).

Milling a Family Effort

“Ann Eliza [and Amanda] always had strangers at [the] table, people who came to have Phineas grind their grain; Indians, sometimes as many as eighteen at a time; or some poor soul who needed a place to stay” (Mrs. S Bryson Cook, Mabel C Rex, History of Bear Lake Pioneers).

had some trouble with Indians, but fortunately none very serious. They fed them and pampered their whims and managed to get along with them. Once they had a company of Indians there binding the grain at harvest time that had been cut by hand with the old style ‘cradle.’ These Indians, after receiving their pay, for some reason were not satisfied, so they rode their horses into the field they had just finished binding and trod down the shocks of grain, doing as much damage as they conveniently could, and then departed until next time they might want some favor.”

Phineas was no more focused on his work than he was on his deep commitment to the Gospel of Jesus Christ. In 1885 he wrote a letter expressing that faith to President Grover Cleveland, who was under a great deal of pressure to sign a bill which would destroy both the Church of Jesus Christ of Latter-day Saints and the individual members who were practicing polygamy. Phineas expressed his faith that the Gospel of Jesus Christ has been restored and that Israel is being gathered—exactly as had been predicted in the Bible, and that to oppose this fulfillment of prophecy would be futile.

He quoted two scriptures which predict that the Jews would again come to the knowledge of their true God and be gathered as His children. Psalm 106:47 says “gather us from among the heathen that we may give thanks unto thy Holy name,” and Zechariah 12:10, “they shall look upon me whom they have pierced and should mourn for (me).” Phineas concluded: “This must be in the future for it is not yet accomplished, which shows clearly that the Jews must be gathered, which I see from the prophecies is now being done. Please take your Bible and read. You can do it in much less time that I can write it and you also see the plague that will be upon all nations that will not serve and obey him.

“We also see in the revelations of John that he saw a mighty angel fly through the midst of heaven having the everlasting gospel to preach to those who dwell on the earth, saying ‘please God and give glory unto his name, for the hour of his judgment has come.’ (Revelations 14th chapter, verses 6-7.) I can see no need of this Angel’s visit to the earth if the Gospel was already here. It seems very evident that it was not Joseph Smith’s [invention]. [Joseph Smith’s predictions] correspond with the saying of Jesus too. He said there should be earthquakes and the sea should heave beyond its bounds and men’s hearts should fail them for fear of these things that would come. Is it not so now in our day?”

Phineas then told the president that Moses came to Joseph Smith to give him the keys of the gathering of Israel. Elijah came to teach about baptism and ordinances for the dead. “Adam, Noah, Abraham, Moses, Elijah and Peter, each holding the keys of the former dispensations of the gospel, all came in turn and administered unto him and taught him in all things pertaining unto the salvation of mankind.” The truth and the Kingdom of God would thus never leave the earth again.

“The Kingdom spoken of by Daniel the prophet could not have had reference to the kingdom that was set up by Jesus, for those are kingdoms [which] at that time did not exist, but we see that they now exist. There are a great many more things I might write on this subject, but I fear I may weary you. I am an old man and as the wise man says, ‘old men for counsel and young men for war.’” Phineas

signed the letter, "Mountaineer."

After the mill had been running a year or two their lives became more pleasant. For the first time they were able to have shoes all year long. Alonzo described how they had learned to make their own: "The leather for our shoes and boots was all tanned by peeling red pine bark and making this bark solution in barrels and soaking the cow hides in it. The hair was removed by ashes and salt. Tacks were not obtainable so my father made wooden pegs to tack the soles."

There was even a little extra time for a good hunt. "The fall of 1866 one of the boys had seen some bear tracks in a ledge of rock back of the mill and he resolved to try and get him a bear. So on Bear Day, that is February 2, he took his old muzzle loader and sat on the ledge above the cave and when the bear came out to look at his shadow he shot from above. We were able to enjoy a few good bear steaks, even though they were a little tough after hibernation."

Even Phineas began to acquire things he needed but had not been able to afford. Alonzo said a team of horses brought a premium price at that time, so his father paid the value of \$700 by trading 42 head of cattle and oxen.

Church was an important part of their lives, but for a time the Cooks were the only family at Swan Creek. Others moved nearby, but never enough for a congregation. Fish Haven was the closest settlement, but it also was small. The Ward



An early view of Fish Haven. The Cooks, living three miles south, were in the early Fish Haven Branch (Utah State Historical Society).

Manuscript History shows when the village of Fish Haven was first settled the spring of 1864 there were only half a dozen temporary dwellings. A Branch President was called and church was held in private houses. By 1868 there were more families living there, and they built a small log meeting house, 25x18 feet. It was the first shingle-roofed meeting house in the valley, and members from both Fish Haven and Swan Creek attended meetings there. Until being taken into the Garden City Ward in 1878, the Cooks attended church in Fish Haven.

Fish Haven was the home of Ann Eliza's second daughter Augusta, her husband Joseph Meservy and their child Ann. On September 26, 1867, at age 19, Augusta had a son, but both mother and child died. It was a traumatic event. Joseph's daughter Mary Roselia Meservy from a later marriage wrote of the sorrows surrounding that day. Augusta had gone to the well to draw water,

Phineas is Justice of the Peace

The Richland County Court organized the Fish Haven precinct July 6, 1864 by appointing Phineas W. Cook, Justice of the Peace, Joseph R. Meservy constable, Joshua Meservy, road supervisor and Charles P. Keppner pound keeper (Fish Haven Ward, Paris Idaho Stake. Manuscript History and Historical reports, 1877-1978. Church Historical Library film LR 2873, 2).

Fish Haven Ward

"[Fish Haven Ward] consists of families in the village of Fish Haven and adjacent to the village. The village is situated on Fish Haven Creek which rises in the mountains about 6 miles west of the town and empties into Bear Lake in the edge of town.

"The frosts are not as severe here as at St. Charles, or in several other settlements. The hardier kinds of fruits, such as apples, pears, cherries, plums and small fruit do well at Fish Haven. Farming and stock raising are the principal industries of the people...

The Fish Haven ward extends south from the village about 3 miles to the boundary line between Utah and Idaho... [and originally included Swan Creek]" (Andrew Jensen, Fish Haven Ward, Paris Idaho Stake, Manuscript History and Historical reports, 1877-1978, Reg. No. 914180).

This Cold Land Healed By a Blessing

William Woodland began to be discouraged about growing crops in Bear Lake Valley. "About this time Apostles Lorenzo and Erastus Snow paid him a visit and he told them of his discouraging experience. One day they went out upon his land, and Brother Erastus picked up some of the soil and commented upon its nature. After some little time the brethren knelt down in the middle of the field and dedicated the land to the Lord and blessed it that it might become fruitful and capable of producing grain and vegetables.

"Brother Woodland said he has raised large crops, the hardier fruits and vegetables. 'Now,' said he, 'some people might think this occurrence was a result of natural causes, but I am so simple as to believe that the Lord heard the prayer of His servants and blessed the land, thus making my labors a source of profit and satisfaction to myself'" (Church of Jesus Christ of Latter-day Saints, Juvenile Instructor, Vol. 27, p. 665).

but the well was not finished yet, and it was slippery. She lost her equilibrium and experienced such a wrench in catching her balance, it was said she received internal injuries and the baby was stillborn.

After Augusta died, Joseph left Fish Haven and later remarried. His baby Ann Augusta, eighteen months when her mother died, had been staying with her grandmother Ann Eliza. Joseph agreed it would be best for Ann if she continued living with the Cooks, and she was thereafter raised by Ann Eliza. Joseph was so attached to the Cook family he named five of his children born the next few years the same names as Cook children. For a few years he rented his land at Fish Haven to others and moved to Hooper, Utah. Returning as often as possible, he visited with his daughter and made repairs to fences and buildings on his farm. In 1873 he gave the deed to his former father-in-law Phineas W. Cook, donating the Fish Haven land in behalf of his daughter Ann who continued to live with her grandparents.

The family lived in one house at that time, and Augusta's half-sister Roselia became greatly attached to the child. Mary Roselia Cook wrote: "When I was very young, my half-sister Augusta Meservy died and left a little girl about two years old. She lived with her grandmother and we all lived in the same big house. She was never strong, and when we all had Scarlet Fever it settled in her eyes and she had to stay in a dark room. She loved me very much and I loved and pitied her. Finally, they sent her to Salt Lake City to be under the doctor's care. I think she was gone nearly a year. She always had to wear thick glasses, but never had to go back to the darkened room."

As if life's joys were meant to be mixed with sorrows, ten days after Augusta's death her younger sister Phebe Irene was married. Not yet 16 years old, she married Byron Harvey Allred who was age 20. Byron was a third generation member of the church. His grandparents Isaac and Mary Calvert Allred had accepted the Prophet Joseph Smith in the early days. As his family migrated westward to the Rocky Mountains, he was born May 29, 1847 at Council Bluffs, Iowa and came to Utah at age 4, arriving in Orson Pratt's company of 1851. After living in Tooele, at age 17 Byron went with his parents to Bear Lake, arriving May of 1864. There he met Phebe Irene Cook, 4th child of Phineas and Ann Eliza. They made their home at St. Charles, Idaho.

Life continued to be a challenge in the pioneer communities. After living there two years Ann Eliza's daughter Harriet and her husband William Teeples became discouraged with their long episodes of bad health, and moved to Holden, Utah. Harriet, however, was so attached to her Bear Lake Family she recorded several trips as she took her children back to spend part of the summer at Swan Creek.

Alonzo wrote of the two continuing threats to their lives. Always there was the conflict with the native people: "The spring of the year 1868 along about June or a little before, 500 Shoshones and Bannocks under the leadership of Black Hawk, moved into the valley and threatened to annihilate all the white settlers. This Chief Black Hawk was known as a cruel and heartless savage and the people were afraid he would make good his threat, so President Rich gathered the people together for a conference and decided it was

cheaper to feed and try and treat them [kindly] rather than fight them.”

“A treaty was finally affected between the Whites [at Bear Lake] and the Indians. The substance of the treaty was that the Whites gave 50 fat cattle, 10 wagon loads of potatoes, 13 loads of flour along with fish and other things too numerous to mention. This caused a friendly feeling between the reds and the whites. The Indians camped in the valley all summer long and the Whites were unmolested. This was one of the last Indian invasions in this section of this country.”

In 1868 a large tract of land was set aside by the United States government as an Indian reservation, and an agreement signed at Fort Bridger. The Wind River Valley in west-central Wyoming had been used by Washakie and his Eastern Shoshoni tribes for many years as their winter hunting grounds, and was considered the best possible location for a reservation. Yet it took many years for the tribes to reconcile themselves to giving up their nomadic way of living and settle in one place. Frances Birkhead Beard, stated in *Wyoming From Territorial Days to the Present*, that because of conflict between the Shoshoni, the Sioux, and the Cheyenne, “who claimed the same area of the Wind Rivers,” it was a hard decision to settle down there and live together peacefully. After a few years of living their old lifestyle, these tribes finally recognized their lives would never be the same and went to the reservation.

Alonzo also documented other problems: “It seemed that one pest followed another. The Indians had no sooner been treated with, so that the whites had a little peace of mind, than the ravaging grasshoppers moved into the valley to take everything in their path in the way of food stuff. And for a period of 7 long years it was impossible to raise anything in line of food stuff. Logan and Salt Lake were the closest food centers where we were compelled to haul supplies from.”

The resourcefulness and determination of the pioneers who stayed at Bear Lake through these hard years cannot be underestimated. After they had suffered considerable losses by frost, locusts attacked whatever was left of their wheat and vegetables. And then they had to share with the Native Americans. On July 26, 1868 the Deseret News published an article by Joseph C. Rich about the struggle with what were probably flying locusts, but were locally called grasshoppers. It stated by that date all crops south of Fish Haven had been destroyed by a hoard of grasshoppers steadily moving northward.

Soon crops throughout the whole valley had been devoured. The Bear Lake Stake Manuscript History described one cloud of locusts which darkened the sky as it approached Paris, some landing in the lake and drowning because there may not have been enough space for all of them to find land. By the end of July, 1868 one-third of the crops had already been destroyed, and the Bear Lake families resigned themselves once again to buy their food supplies elsewhere. It’s no surprise to learn many people were leaving. Bear Lake was a hard place to live.



Uinta Wind River Reservation

The Indians Relent

One Indian chief, “while viewing the seemingly endless waves of migration along the Oregon Trail, remarked how he would move his people to the east because he could not imagine that any white people were left there. Saddened, Washakie took Charles C. Rich atop the hills overlooking Bear Lake and gave him the right to settle all the land as far as he could see in all directions. Reportedly, Washakie then implored Rich to contact the U.S. government to find a place where his people could go. By 1868 the creation of the Uinta Wind River Reservation diminished the Indian problems in Bear Lake Valley. Nonetheless, the Shoshoni people continued to gather in the Bear Lake Valley, but in much smaller numbers, until at least 1872” (Robert E. Parsons, A History of Rich County, pp. 73-74).

Settlers Still Kind

The settlers tried to be kind to the Indians, in spite of a serious threat almost every year. "We generally gave them a beef, and knowing them to be of Israelitish descent, the same as ourselves, we felt interested in their welfare" (Bear Lake Stake Manuscript History and historical reports, Family History Library LR 583 2, pp. 4-6).

The Black Hawk War in Utah

"The Natives viewed the settlers as the cause for their loss of resources, and often took domesticated livestock in return. These [and other] interactions resulted in violence, with both sides making declarations of war for many reasons, such as protecting their families and avenging the loss of their brethren. The Black Hawk War officially started the day the Civil War ended in 1865. During this war many raids took place, in which many lives were lost, with the majority of fatalities being Native Americans" (Rachel Lee, "Black Hawk War, BYU, www.intermountainhistories.org).

Catherine and her son Joseph W. Cook

The Black Hawk War also affected Phineas' former wife Catherine, her present husband David Dudley Russell and her son Joseph W. Cook. Because the winter of 1864-65 was so severe, in the early spring the Russells, with some other families, started South [from Payson] to settle in Salina, hoping for better farmland. On this trip Joseph Wolcott Cook (the family called him Wook) got his first experience driving oxen. The group got as far as Moroni when the Black Hawk War erupted. Delayed by heavy snow, the small band of settlers didn't arrive in Salina until June. The tribes were still on the war path. Their raids on surrounding towns resulted in a few deaths and the loss of all the livestock.

The next spring as the men were busy building a fort and sowing crops, the Black Hawks raided Salina before the settlers could finish their fort. The herders were taking the stock out to graze, when raiders killed the man and one boy. The second boy was left for dead as they drove off all the stock. Some of the men went in pursuit but nothing was recovered. The settlers were helpless without their oxen so teams were sent in to move the people north, and the Russells returned to Payson.

Catherine's husband David Russell found work nearby, but continued to pursue plans to move. Joseph Wolcott Cook wrote of the next three years: "During the next two years [1867-1868] we lived in Payson. Russell worked in the harvest field and made dobbies [adobe bricks]. Sometime I gleaned wheat and did what I could tromping mud [for the adobes]. I also worked for the neighbors and earned potatoes enough to last us during the winter. I went to school some two to eight months, so that I got over in the arithmetic to division; but not going any more for several years I forgot most of it."

Joseph told of Russell's work at Heneferville in the fall of 1868, about 100 miles north of Payson. He hired on with the U.P. Railroad which was coming through Echo and Weber Canyon to its future connection at Promontory Point with the Central Pacific Railroad. Returning home the end of December, Russell spent the winter in Payson with his wife and family, and then took Joseph with him back to Weber Canyon. Joseph noted with interest, "The ties and rails had not yet been filled in with soil. At the Peterson station, I saw the first cars and engine. It was doing some switching. It certainly was a curiosity to me. Close to Morgan they were still working on a tunnel in Weber Canyon."

The previous year Russell had liked the area around Heneferville and had seen possibilities for settling down. After returning to the area the spring of 1869 he worked at cutting wood; then began working a farm on shares. He and Joseph planted a crop and went back to Payson for the family. Joseph noted, his mother "had four additional children: Hannah Jane, David Riley, and Margaret. The last was only a few months old. Mother had lost one in the fall of 1867 that she had called Sarah Catherine, making four in all she had by Russell." The family moved to Heneferville on the farm that spring of 1869.

Russell's trading took him to Echo City quite often. Joseph said: "We did our shopping with the leading merchants there. They always kept liquor in stock; and when a customer had traded, he was

permitted to go and help himself to a drink; and if he wanted it, he could buy a quart or more to take home. During the summer and fall, Russell often had business at Echo City. He often came home under the influence of liquor. I noticed this hurt Mother very much.”

Catherine had done quite well for the past few years, but her troubles were to return. Joseph later recorded: “In November Mother was taken very sick. Some said that the devil had possession of her. All I know is that she was out of her head and seemed, as I look back on it now, to have an awful fever. Russell went to Salt Lake to see President Young about her case. As I remember it there were no doctors in the country. He seemed not to have gotten much satisfaction and soon made preparation to move her south. He fixed a bed in a covered wagon and put her and us children and what few things he could haul in the wagon and started for Salt Lake. We were two days and part of the night on the way. The weather was extremely cold.”

David Russell first took Catherine to her sister Sarah Young, but no one knew what to do about her sickness, so he continued south. He was apparently trying to get her to her sister Isabel Mott’s home in Spanish Fork, but Catherine worsened and he stopped at a relative of Isabel’s husband living in American Fork. “While here,” said Joseph, “my mother spoke the last sensible words I heard her speak. I was by her bedside and she said, ‘Wook, you be a good boy and help take care of my children.’ After being there a day or so, Russell piled us all in the same rig and we got to Spanish Fork about dark. Mother died in the house that evening, the 19th of December 1869. This happened at her sister Isabel Mott’s. They buried her in the Payson grave yard, as I recall it now. She had been sick about three weeks.”

Back at Bear Lake, people were beginning to believe they were experiencing milder temperatures and fewer summer frosts. Many had adjusted their livelihood and were raising stock to sell so they could buy what they needed elsewhere. A road had been graded to allow wagons to travel from Ogden, and another road was being planned from Logan. Peddlers from other parts of the territory would soon make the Bear Lake communities part of their route. Services and goods would be brought to the valley which in the beginning were not a possibility. Ann Eliza described how it worked in her journal a few years later:

Once the road was open between Logan and Bear Lake, people began coming over the mountain with goods and services for sale. but because money was scarce, they depended on the barter system. One Friday two men asked to stay overnight. Ann Eliza needed eyeglasses and these men were opticians willing to “pay with spectacles for their keeping.” They slept in the barn and ate with the family. Ann Eliza’s granddaughter Myra helped with meals and the men settled for “15 cents per meal which was 60 cents and 35 cents for horses to hay. I got a pair of gold bowed glasses and paid him two dollars. He fitted my eyes.” She hoped these glasses would last as long as the last ones: “7 or 8 years and the bows wore out but now the glasses are broken.” On Monday the peddlers left, but “We took all the pay from the peddler in the spectacles.”

Every year in late summer fruit peddlers came to Bear Lake Valley, knowing the more tender fruits and vegetables could not be

Heneferville

Present-day Henefer lies along Highway 84 about 10 miles south and west of Morgan, five or six miles north of the junction with I-80 at Echo. In 1868 it was sagebrush-covered land along the Weber River, much of which was owned by the railroad. His fear the railroad would bring in settlers who would oppose the Church was part of the reason Brigham Young sent settlers there to establish towns and claim the land before others could.

Russell was employed in the timber as the rails were being laid through the area. Settlers along the river were required to rent the land from the railroad company until they were allowed to purchase it. As in most of the new settlements, life was very hard. When, as in Bear Lake, their crops were destroyed in 1868 by locusts; then again in 1869 by grasshoppers, there was little help for them (Fannie J. Richins and Maxine R. Wright, “Henefer our Valley Home”).

The McCleve Family

When Catherine died her mother Nancy Jane McFerrin was still alive and living at Leeds in Washington County, Utah with Catherine’s half-brother Joseph. Nancy Jane had married David Ellsworth in 1857 and their two children were born in Payson. All four of Catherine’s sisters were still living and three of her four brothers.

A New Road to Logan

“During the summer of 1869, when Brigham Young again visited Bear Lake Valley, the unreliability of the Huntsville route [through Ogden Canyon] prompted his suggestion that a road be built through Logan Canyon. By fall of the same year, the road was well underway, the construction being carried out cooperatively between the settlers of Cache County on one side of the mountain and those of Rich County on the other.

“The type of effort being made by Peter Maughan in Cache Valley was likewise being made by Charles C. Rich in Bear Lake. Citing correspondence between Rich and Brigham Young, Leonard J. Arrington writes that ‘Rich told Young he would call for mass participation in the road construction and then they would apportion the work out to the different settlements, according to their strength and place a captain over each company.’

“In 1880 the Logan Canyon road was altered on the Bear Lake side to descend into Garden City rather than traversing the ridge north into St. Charles” (Robert E. Parsons, A History of Rich County, p. 59).

grown there. Peaches, pears, plums, tomatoes and some kinds of apples could be bottled for use the following year, but could not be grown at Bear Lake, so peddlers came door to door selling whatever was in their wagon. Even machine repairmen traveled around town. “Two sewing machine agents stopped here over night with team to [feed] hay for cleaning sewing machine for us. They were here to supper and breakfast. I got needles for 10 cents and let him have 50 cents for a shuttle which [they] will send in after they get back to Logan.”

Neighbors often traded goods and services with each other. In 1894 she reported her son Hyrum had cut Lucerne for two neighbors who repaid him in fruit they had brought to town. She wrote a woman had come to town offering to take family pictures. “[Annie] had her children’s pictures taken. She had raspberries and currants enough to pay for them.”

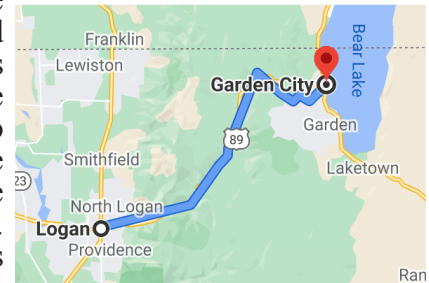
Only a few donations required cash. On July 19, 1894 she wrote: “There was a call made upon us for one dollar donation to help pay for the big organ in the Tabernacle at Paris as there was some lacking, so the different societies and associations were called upon to assist. We collected \$1.20.” Most of the time tithing was paid when the farmers brought produce from the farm: “wheat, potatoes, cabbage and other things.”

Moses described how the barter and trade system worked for the mills: “As soon as the mills were in operation people came from all directions with logs to be made into lumber, grain to be ground into flour and wool to be carded into batts for quilt making. A small percentage of each was given to [us] as payment for the milling.”

For many years the settlers endured insect invasions. By July, 1869 it was being reported that

grasshoppers had again ravaged crops north of Fish Haven, but by September 14 that year their hopes were much brighter, as reported in the Deseret News: “The growing season of summer seemed to be somewhat shorter than in other sections and vegetables and grains were more backward. Some of the early settlers became discouraged and moved away...but in later years a change has come over the settlements and the saints fared better.” At the end of 1869 the Deseret News published a statement Bear Lake settlers would never have predicted six years ago when they first came: “[At Bear Lake] the winters are gradually becoming less rigorous and severe, and its advantages in this respect are improving.”

The advantages for Ann Eliza’s oldest living son Phineas H. Cook were also improving. On July 12, 1869 he married Elizabeth Hill. Phineas Jr., as the oldest living son of Phineas and Ann Eliza, had been his father’s best help for many years, going on long freighting trips and working on the mill at Swan Creek. He was age 19; she was 15½. Elizabeth had plenty of experience getting along in spite of hard times too. Her parents came to the Bear Lake Valley from



The road from Logan to Garden City Covers 40 miles through the Bear River Mountains (Courtesy Google Maps).

Salt Lake City in 1864, but were snowed in before they had food for their family. The family of six had nothing to eat except their own seed wheat and had to sleep in the wagon all winter at 40 degrees below zero. Phineas Jr. and Elizabeth lived at Swan Creek for a short time; then moved to St. Charles and finally to Fish Haven.

Every Bear Lake citizen's advantages improved in 1869 when work began on a road from Logan to Bear Lake. Every ward sent men to work on it, the Bear Lake people from the east and the Logan workers from the west. By the next year the long trip to Franklin, Idaho and over the bad road to Paris was a thing of the past. The Deseret News reported "This new road will run through Logan Canyon. When it is completed it will only be a comfortable day's drive, about forty miles, from Logan to St. Charles, Rich County."

As workers assembled from Logan and from Bear Lake Valley, they discovered a beautiful mountain paradise which had never been seen. The first obstacle was the nearly vertical limestone walls and rock formations just out of Logan and a steep ascent out of Bear Lake Valley, but the Logan people were able to follow Logan River for almost twenty miles, requiring several bridges. Their hard work revealed beautiful forests and dramatic vistas which would one day attract many visitors and ski enthusiasts. Grading a road up the mountain, they were rewarded with a spectacular view of Bear Lake. The road is now US 89, known locally as the Logan Road, and descends into Garden City directly from the west. Hiking trails, a ski resort and campgrounds are now nearby, but in the beginning it was just a graded dirt road.



The road through Logan Canyon: A climb of 3,000 feet (Hermann Luyken.)

The Road to Logan

"Logan Canyon is in northeastern Utah, a canyon that cuts its way through the Bear River Mountains, a branch of the Wasatch Range... The canyon rises to an elevation of approximately 7,800 feet, after a vertical climb of about 2,900 feet. Just beyond the summit is a steep road leading into Bear Lake Valley and scenic overlooks that provide dramatic views of deep blue Bear Lake. The western terminus is at Logan in Cache County and the eastern terminus is at Garden City in Rich County" (Wikipedia).

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1870-1874

Swan Creek

Once the roads had been created, it became easier to travel. We know Ann Meservy was taken to Salt Lake City several times to save her eyesight after she had Scarlet Fever, and Phineas and his wives began doing proxy work for their ancestors beginning in 1870. The census was taken that July, but the Cooks were not home. In fact, they were in Ogden in two separate households. It's certain this was the right family. P. W. Cook, age 50, was born in Connecticut and is a miller. His real estate is worth \$200 and personal property \$400. Living in the same household is Ann E. Cook age 47, Alonzo age 14, Henry age 11, William age 8, Hyrum age 6 and Annie Meservy age 4. In the next household is Amanda, age 34 born in Canada. With her are David age 12 and Rose age 6.

The census also lists them at Swan Creek the very next day on July 15, but obviously a different person was reporting and did not have the right information. All three adults, "Phinias W. Cook," Eliza and Amanda (who is listed in a separate dwelling) are all recorded as being born in Michigan, which was an error. The ages are all a few years off. Someone who does not know correct family information is reporting while the Cooks are gone. However, that person knows Ann Eliza is raising her grandchild Ann Meservy after Augusta's death, and Ann's full name is reported, as is Roselia's, who is called by her family nickname Rose in the Ogden census. But it attests to the fact that the family was no longer isolated at Bear Lake. It may also be a clue that Amanda was living in her own house by that time.

While they were away the Shoshones came back. Another group of several thousand warriors made camp at the south end of the lake and began hostilities to express their anger at losing their old hunting land. Washakie's people were joined by Chief Sagwitch.

In 1870 the Native Americans had reservations, but they were expressing anger at seeing all their old land taken by Whites. By this time Charles C. Rich knew what to do. Once again he gathered the settlers, collected a big load of supplies, including a herd of cattle, and gave it to the tribes. The Indians, no doubt still frustrated, took those supplies with them and left for the reservation.

If Native Americans were unhappy to leave their beloved Bear Lake, Harriet and William Teeples understood. Bear Lake country was in their blood, and they had a hard time staying away. They had spent several years in Holden in Central Utah to escape the Bear Lake winters, but in 1870 returned with their four children, including a new baby. William began building a log house for his family but the children came too near his work. Telling them how

War Dance

*In 1870 the Indians came prepared for a great battle, complete with war colors and trappings, dancing and chanting on a knoll in the middle of the valley. President Brigham Young, being advised of imminent war, had Stake President Charles C. Rich of the Bear Lake area, the Bishop in Laketown, and an Indian interpreter Amos Wright meet with the Indians, which resulted in the Indians being located on [their] new reservation in the Wind River Country of Wyoming (Stephen L. Carr, *The Historical Guide to Utah Ghost Towns*, p. 15).*

Chief Washakie Moves to the Reservation

It is known that Washakie still frequented the Bear Lake and Bear River Valley areas as late as 1872. O.S. Lee stated: "Washakie was returning from the Wind Rivers after an unsuccessful hunting season." His herders had been repeatedly attacked by the Cheyenne. Two men had been killed and he was on his way to Bear Lake to fish. "He says he will be Indian for another snow, when he will turn white man. This last statement probably meant that Washakie intended to go on the reservation the following year" (Salt Lake Herald, 12 July 1872, p. 3).

Deseret News: Fatal Accident.

“Bro. Phineas W. Cook, of Swan Creek, Rich Co., sends us an account of a fatal accident, which happened at that place on the 27th ult, to his grandson, William George four years and a half old, son of William and Harriet B. Teeple, who with their family, had moved to that place intending to reside there during the winter. Several of the children had been playing around a log house, in course of erection by their father. They had been requested to go away so that they might incur no risk in case of the falling of a log, and all had left but this one. The father was engaged in notching a log, had done one end, and was walking along it to notch the other, when the log rolled and fell on the child, who was so seriously hurt that he lived only a few hours.”

heavy the logs were, he watched them leave and began his work again, unaware that his four-year old son George had crept back. His father was notching a log when it fell on the boy. Little George lived a few hours and then passed away. Phineas wrote a Deseret News article describing the accident, which, he said, happened on October 27, 1870.

About the same time, Joseph Wolcott Cook was having his own trouble. His step-father David Russell married a young, sixteen year old orphan girl, who was not quite ready to assume a household of four children, including fifteen-year old Joseph, whom they called Wook. Joseph, who felt a great sense of responsibility even at his young age, was offended several times by his young stepmother's lack of responsibility, and complained. He and Russell agreed he should leave, but it was the end of December and he had no warm clothing. Nevertheless he started to walk to his Grandmother McCleve's home in Washington County, Utah, two hundred miles away, poorly clad and without money. It was a grueling twelve days before he reached Leeds, but his grandmother made him feel at home. They helped him find a job, and he worked there for almost a year.

Phineas discovered what had happened and wrote a letter to Apostle Erastus Snow, the apostle over the Southern Utah settlements. Elder Snow delivered the letter, and Joseph learned his father had invited the boy to return to Bear Lake and live with the family. Joseph reported he felt confused about what to do, praying for the Lord to make it possible if it were the right thing. He felt his answer came when someone offered to buy his cow, making it possible for him to buy what he needed to begin the journey. He got as far as Holden where his half-sister Harriet was living. Joseph stayed the winter of 1871-1872 with the Teeple family, gaining valuable experience working in William's blacksmith shop. The next spring he went with William to April Conference. There he and Alonzo, who was five months younger, got together. They took the train to Evanston, and drove a team for Apostle Charles C. Rich the rest of the way home.

He reported when he reached his father's home in Swan Creek he received a warm welcome. His father's two wives, Ann Eliza and Amanda treated him as one of the family. He also reported his father took him under a fatherly wing and taught him farming and milling; and helped him understand the Gospel of Jesus Christ. Joseph felt at home and willingly worked alongside his father and brothers, grateful for a loving family.

Joseph wasn't the only one who wrote of his gratitude to be in the Cook family at that place and time. Mary Roselia later wrote about what it was like growing up near Bear Lake: “Father had located at a place called Swan Creek, now known as Lakota. If you have ever heard of paradise on earth, this place, to a child, at least, was it. There was wonderful water power to be obtained in the fast rushing creek, and it in turn emptied out into the beautiful Bear Lake. To the north a foothill rose, and further on dropped down into a sheer cliff. To the south lay the green open meadows where the Indians camped in huge bands in the spring, and the creek itself came out from beneath a miniature cliff.

“My father made use of the power at once. He built the first mill

that ground flour in the valley, and as time passed he added more mills: a saw mill, a carding mill where wool was carded, and made into rolls, which in turn was spun into yarn and wool bats and made into quilts, etc. So here in this pastoral loveliness, rivaling the first home of Evangeline, I spent my childhood and early girlhood. How I loved the dear place! The creek, the lake, the hills, and every tree were very dear to me.

“Swan Creek was beautiful in the early spring. When the snow had melted on the east side of the hill it would be covered with jonnie-jump-ups, and buttercups, and what fun we had picking them. When it grew warmer we would build a huge bonfire in the lane, and play run-sheep-run, and hide-and-go-seek, and as it became drier we would play ball, one-old cat, rounders and anti-i-over, and how we loved to jump the rope by moonlight!

“When I grew older, I would often stay on the dear old place alone while the family went to town to church, and I would spend the whole day roaming up the creek and riding on the lake. I could handle a boat as good as any of the boys and row very swiftly. O how I loved it! My full brother was six years older than I, and I always felt a little in awe of him but worshiped him from a distance. But my half-brother Henry and I were real pals. He would take me to dances and parties, for he loved to dance. He was an excellent skater, and I often begged him to teach me to skate, but in those days it wasn't considered proper, so I would hold on his coat or sit on a sled, and he would take me spinning over the sparkling ice-covered lake. We would go like the wind.

“Then what fun we had coasting! And when the ice on the lake broke up it formed huge castles as it shelved great pieces one upon the other on the shore. Always we were a happy, carefree family. On cold winter nights we children would gather in the big dining room, lit only by the dancing flames in the huge old fireplace, and play blind man's bluff, pussy wants a corner, pretty bird in my cup and old bloody Tom, but when the clock chimed eight and father called;

Expect the Worst

“Sometimes the yield was abundant, but oftener the frost caught the crops and nipped in the bud the prospects of a year's supply. When the frost failed to pay him an annual visit, the hoppers came in swarms and shoals, and devoured the result of months of hard labor. If those both failed, the never failing supply of crickets came down out of the mountains, and with a will and capacity for destruction that was, to say the least, certainly astonishing, deliberately completed the unfinished job, often leaving the farmer minus, not only work and prospects but taking everything so clean that seed could not even be gathered.

“All these things were trying and disheartening, but invincible will at last overcame all obstacles, and today no better prospects for the future can be found in the Territory than exists in Bear Lake even though their crops of small grain have been entirely destroyed this year, and there will not be ¼ enough raised to bread the inhabitants” (Deseret News, August 2, 1871, 20:309).



Mary Roselia McCann saved a picture of the barns and lot at Swan Creek.

Telegraph troubles

“October 4, 1871: Extension of the Deseret Telegraph from Franklin, Cache County, and over the mountains into Rich County. The timber burned in Bloomington Canyon a few days after the poles were erected, several miles of the poles have been destroyed. Also an extensive fire in Paris Canyon and in St. Charles Canyon for the past 3 days” (Bear Lake Stake Manuscript History and Historical Reports, Family History Library LR 583 2).

State lines designated

“Geographic survey completed in 1872 under Daniel G. Major (Arrington, Charles C. Rich, p. 272). The exact location of the 42 parallel was determined, and the communities of Bear Lake were divided into two separate states.”

The church maintained its organization with Garden City and Laketown in the Bear Lake Stake (Robert E. Parsons, A History of Rich County, p. 60).

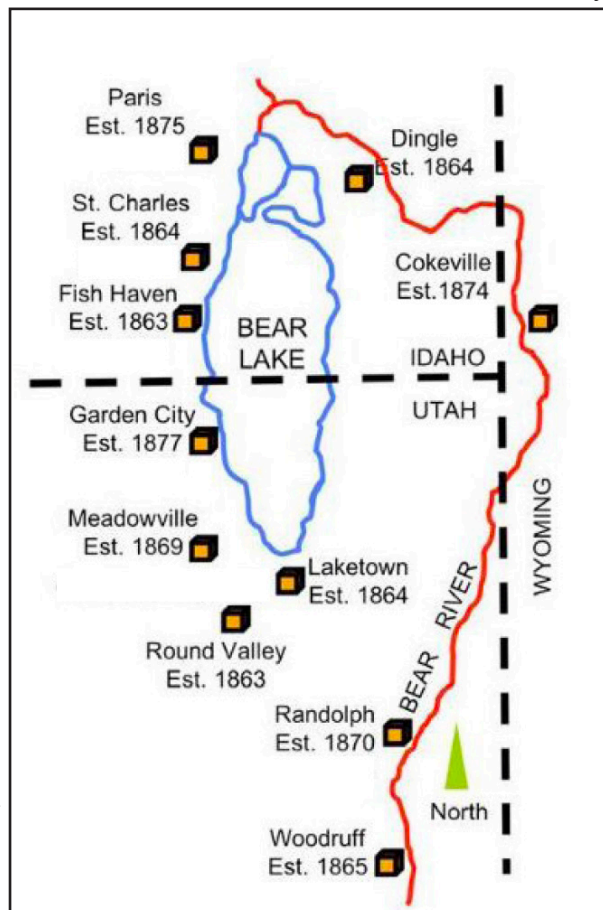
“Come children,” we never waited for a second call, for we knew that father’s word was law. Mother would always tuck me in my little trundle-bed, hear me say my prayers and kiss me good night. Oh yes, my three half-brothers, Henry, Will, and Hyrum taught me to fish, shoot, row a boat, play ball and ride horse back, and what a Tomboy I was.”

In 1872 the state lines were completed in a geologic survey, and the state line designated a mile or two north of their house. Swan Creek was divided from the northern Bear Lake communities into Utah. North of the 42nd parallel it was Idaho. In time the wards and stakes were separated, but in the meantime, the Cooks continued to attend the Fish Haven Branch, which was now in Idaho.

When they had a little more time, Phineas and his boys replaced the log house of 1864, and built a large, sturdy house at Swan Creek. Joseph described it when he first came in 1872: “In six or seven years with little capital, he had built a grist mill with home-cut burrs, a saw mill and shingle mill, besides a comfortable log house with three large rooms, with an upstairs where several beds could be made. The larger boys slept there.”

Sometime around 1870 Amanda was keeping house in a different dwelling, but Roselia made it clear the two families were still very close. She reported spending much of her time in the main house, which is the house used by descendants until about 1968 when it was sold out of the family. A grandson Melvin Alonzo Cook later wrote: “It is still in good condition and a landmark to be proud of.”

But the Cook family had something besides a bigger, more comfortable house. They were all so welcoming and inclusive no one felt left out. The adults gave all their energy to loving every member of the family. Every adult, every child, every generation thrived in this haven of love and unity. No one felt left out because



As more people moved to the area towns and roads filled Bear Lake Valley. (“Bear Lake Basin: History, Geology, Biology and People,” p. 3).

there was no exclusion. No one felt unneeded because everyone was inclusive in work and in play. For a time, Swan Creek was heaven on earth, and the family continued to work together, to help each other, and to look out for each other for the rest of their lives.

As Joseph again became part of the family he couldn't help expressing gratitude. "The family treated me like I was one of them." Immediately his brothers invited him along, and he was able to spend time with Phineas Jr. and Phebe who lived in St. Charles. He now had brothers to work with. Everyone welcomed him. Joseph described working with his father fencing and planting. "When he was at work and needed an extra hand," Joseph wrote in his autobiography, "[my father] had me there. In this work it gave us a chance to get acquainted and discuss questions that we were interested in. In this manner he explained to me many principles of the gospel that I had never heard, as well as learning many things about work."

Joseph was just beginning to know his father and commented, "He was a wheelwright by trade. He had learned it in Michigan when he was young and was a hard worker. His house was open to all who wished to call for a meal and stay all night." In the few short years Joseph was there, he learned much from his father. As an adult Joseph was well respected, intelligent and confident, and he was well aware where he learned it. In the meantime he needed to go to school, and went with his brothers to Fish Haven. Amanda lived with them the winter of 1872-73 and they went to school with Edwin Stock as teacher. "During this winter we had lots of fun," he said, "but I did not learn as much as I should."

Because Federal Land Offices in Utah were not opened, gaining sole ownership of a piece of land was not that simple, and there was no government survey until after 1872, so people at Bear Lake weren't even sure which state they were in. If Phineas tried to secure property for his mill at Paris or Meadowville previously, he gave it up to keep the peace, although he did make land claims in the vicinity of Laketown and later at Swan Creek, which were honored by the local authorities. Standley H. Rich, son of Joseph C. Rich explained the system for getting land: "The farming land was dealt with [like city lots.] That land nearest the settlements was divided up into five-acre lots; the land next farthest out into ten-acre lots, and that still further out was divided into twenty-acre lots [and assigned to settlers]. Yet there was still no legal title to the land."

Without Land Offices to legally record land claims, settlers were nothing more than squatters, unable to make their home and farm legal. Soon claim jumpers claimed land which was assigned to someone else by the church, but which had not been a legal transaction. Church authorities urged the settlers to build and improve their land so no one else would come along and try to take it away. Another problem was when someone wanted to claim 160 acres under the Homestead Act, that parcel of land was being farmed by a dozen other families, but their claims were not legally registered in a land office. The church came up with a system to be fair to all. The man who claimed the homestead would write a clear title to the property each settler had previously claimed. He would own everything not claimed by others, but they would have a legal title to their portion. The only recourse for disputes were church courts.

Phineas a Wheelwright

"Phineas W. Cook was a man of great faith, a craftsman, carpenter and wheelwright" (Mildred Hatch Thompson, Rich Memories, p. 56). A wheelwright is a person who makes and repairs wheels and wheeled vehicles.

Land Disputes

"If a man, after using a certain piece for two or three years would leave it for a year or two, someone else, seeing the land idle, would proceed to appropriate it for his use. Then perhaps both men would want it the same year. This led to disputes which, in those early years, were settled in the extralegal courts of the Church. There was no legal machinery in operation. The decisions given were nearly always respected, although only moral persuasion existed. In extreme cases of disobedience the Church courts used their only weapon--disfellowship or excommunication from the Church" (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, p. 90).

Claiming a Homestead Complicated

“As soon as [a settler] received government title [to a 160 acre homestead], as a faithful church member he would deed to the other ten squatters the portion that each was using. After a man had, according to law, secured clear title to property it was rather tempting to keep it, especially if one or two of those using it had been slothful in keeping up their end of the improvements. There seems to have been very little trouble in this respect, however. The writer found evidence of only a few cases of this nature. Considering the complications that had to be ironed out, the land problems turned out remarkably well. Town lots were secured by the government’s eventually issuing what were called town site deeds” (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, p. 92).

Phineas was to suffer another threat to his Swan Creek land. The field south of the house and mill was really the only open flat space he owned. He used that land for grazing his sheep and cattle, and it was mentioned by several of his children that Indians often camped there as they returned to the valley. Perhaps for that reason there were not buildings or fences on the property, and someone tried to take it from him, even though the church process for granting land had given him clear title. Joseph said his father had been advised “by land officials” that he should throw someone off the land if his ownership was challenged. Unfortunately, in 1873 the day came when they discovered someone planting seed, absolutely determined he would own that land. Most of the land around Swan Creek was ridges and gullies. This was the only land near the Swan Creek ranch suitable for cutting or planting hay, and Phineas needed to keep it.

Joseph told the story: “The spring and early summer before this, Father with the help of the boys [had] cleared a lot of the land of trees and brush....The next year [1873] Father had some trouble over a question as to the ownership of land on the south side of the creek. Brother Hugh Findley moved up there to establish claims to the land. Father had been advised by land officials that if anyone undertook to [take his] land to order them off and if necessary to put them off. When Findley came to work, Father ordered him off, but he did not go. Father called us boys—Alonzo, Henry, and I—and we went to see what was going on. Findley was sowing some kind of grass seed and the ground was hardly dry from the winter snow. Father was telling him to get off, that if he did not go he would be put off.

“Finally Father said, ‘Let’s take him off!’ So Father caught him by one arm; I another; Alonzo and Henry caught his legs and we carried him, I think, about one hundred yards and laid him down on the public road, and told him to stay off. We aimed not to hurt him, but he struggled a lot.

“He went to Laketown and had us all arrested. Justice Perry Nebeker fined us all in various amounts. As I recall it now, Henry, \$5; Alonzo and I \$10 each; Father \$25, making \$50 in all and costs. This brought the controversy to an end by Father buying him out. I think he gave [Findley] \$500. This was after they had several High Council trials.”

Findley was in the Fish Haven Branch with the Cooks. It’s hard to imagine such a scene, especially after the Cooks had been told by authorities their land was secure. It should be noted in 1874 the Poland Act was passed in Washington D.C., taking control of the courts in Utah Territory from local officials. Federal officials and people bitterly against the church came in to take over the Utah courts, and although Perry Nebeker, Justice of the Peace in Laketown, was a church member, no doubt the current climate influenced his decision. If Hugh Findley knew the court would be more strict, and that when he reported how he had been treated the Cooks would be fined, he also knew Phineas would be forced to buy him out in order to keep the land.

On April 22, 1875 a legal document was drawn in which Hugh Findley identified as “the rightful claimant of a certain heck of land and certain improvements thereon immediately south of Swan Creek in Rich County, known as the G. W. Davis, E. M. Austin Claims,”

was to be paid \$300 by P.W. Cook. The agreement was finalized March 24, 1876, transferring ownership of the land officially, but for Phineas it was not that easy. Church records show he brooded for many weeks over the unethical way he had been treated. He knew it was wrong, but he felt he had no other choice than to comply because the decision was upheld by a church court.

Still in Fish Haven Branch of the church, Phineas could not even go to church without seeing the man who had made himself an enemy. Branch Minutes give a clue to the hurt Phineas felt. After it became clear Phineas would have to pay to keep his land, on February 6, 1875 the Branch President H. S. Rich asked two men "to visit Brother Cook. He thought Brother Cook would like to have them come." A month later it was reported "Brother P. W. Cook wished to appeal the land affair. They talked with him on the subject, giving him good counsel." It was also reported in that meeting that "Brother Hugh Findlay received them well."

Clearly the Fish Haven Branch of the church was also struggling with what had happened, and the teachers were assigned to visit

Findlay a Good Man

Hugh Findley was a dedicated member of the Church. Born in 1822 in Scotland, he was baptized in 1844 and called on a mission after his wife had died in 1847. The mission began in Scotland, but continued as he was the first missionary called to Bombay, India. He came home through San Francisco to Utah nine years after he had left.

His family tells of his last mission in 1878. After he had worked with Orson Pratt preparing the 1879 edition of the D&C for printing in England, he was sent to the Shetland Islands, but Pres. Budge called him to preside over the Scotland Mission. He had no money for boat fare until money was miraculously provided. Elder Findlay went to Scotland and presided until he was released to come home in 1880.

His son Alma wrote his biography and said: "In Bear Lake Stake, Brother Findlay faithfully honored every call make of him and was a member of the High Council, President of the High Priests, and a Patriarch. In the latter office he was active until his death" (Life of Hugh Findlay, by his son, Bishop Alma Findlay, Church Missionary reports).

Be it known by these presents that H. Findlay of the first part, the rightful claimant of a certain tract of land and certain improvements thereon in westerly part of Swan Creek in Rich County, known as the E.W. Davis of E.N. Austin Claims do for the sum of \$300 (Three Hundred Dollars) Paid by P.W. Cook of the second part transfer all my claim to or ownership of the aforesaid property to the said P.W. Cook heirs and assigns, excepting such movable property thereon as named in agreement of some date

Hugh Findlay

Dated this 22nd Day of April 1875

This Agreement finally settled Dated March 24th 1876

Witness P.W. Cook H. Findlay
Alma Findlay

Phineas W. Cook pays \$300 to Findlay and a \$50 fine to keep his land claim (Rich Co. Land Record, April 22, 1875 Church History Library LR 3259 11).

Swan Creek again that week. The Minutes recorded: "Brother H. Howell said that Brother Cook thought he had been wronged in the land affair, and wished to appeal to President Young. They advised him to do so before going to law. He received them well as teachers. Brother Robert Pope said that he had some talk with Brother Cook and related how he thought Brother Cook felt about the land affair. Pres. H. S. Rich then made a statement about the decisions concerning Swan Creek land."

Another two weeks passed. On March 28, 1875 "Bro. Horace

Baptisms for the Dead

*November 16, 1870
Baptisms (Salt Lake Temple
Endowment House Records,
B291-294)*

*Phineas W. Cook for 78
of his relatives, including
Benjamin Beach and Joseph
Peters, step-grandfathers and
their sons, members of the
Burgess, Churchill, Doolittle,
Taylor families.*

*Ann Eliza Cook for 47 of
her Howland, Wright, Beach,
Dickinson, Doolittle and other
ancestors and friends*

*Amanda Polly Savage Cook
for 46 for surnames Hall,
Everett, Reid, Welch, Baldwin,
Campbell, Knappen and other
ancestors and friends*

*November 17, 1870
Sealings, FHL TIB film
1149,516, Endowment House
Phineas W. Cook #19009*

*Ann Eliza Howland Cook
for 36 for surnames Howland,
Cumming, Beach, Dickensen,
Gardner, Doolittle, all listed as
dead but no vital information.*

*Amanda Polly Savage Cook
for 47 for surnames Hall,
Knappen, Perkins, Reid, all
listed as dead but no vital
information.*

*April 3, 1872 (Endowment
House Baptisms C280-282,
FHL 1149520)*

*Phineas Wolcott Cook for
106 ancestors, including
Daniel and Samuel Cook and
uncles and cousins, including
Uncles John, Walter and
Moses, Joseph and Lambert
Cook and many second
cousins, all with the Cook
surname. A few are listed as
"distant relatives." Most have
birth and death dates.*

*Records exist also for their
work September 11-13, 1872,
October 1, 1873, and June 1,
1875.*

reported that Brother Cook felt well with regard to the gospel." Bro. H. Howell reported "they had visited Swan Creek. Found that Brother P.W. Cook's health being poor was the cause of him not attending meetings."

Phineas W. Cook was a meek and humble man. Forgiveness was one of his most well developed attributes, and had been from the very beginning. There had been so many incidents in his life at which he could have taken offense and been unforgiving they are almost too numerous to count. Hugh Findley was a good person who did something he may not have recognized as offensive. It took time and prayer, but Phineas once again forgave something that shouldn't have happened. In the process both he and Findley remained faithful to the church and to their testimonies.

By June 1, 1875, five weeks after agreeing to the payment for the deed, Phineas was back on track. He and his wives made the long trip to Salt Lake City to do proxy baptisms for their ancestors. Since his Patriarchal Blessing he had been imbued with the desire to participate in the gathering of Israel which was prophesied in scripture and to which he testified in his letters. One cannot do that unless he is humble and forgiving. Somehow the land affair faded into the past as he contemplated his distant family and his promised blessing: "Thou shalt have the happiness of seeing them all."

This was not their first trip to Salt Lake City in behalf of their ancestors. From November 16, 1870 to June 1, 1875 Phineas W. Cook and his wives traveled to Salt Lake City at least five times to do baptisms for the dead. On one occasion they performed proxy sealings for 83 ancestors. Phineas was proxy for the baptism of a total of 654 of his ancestors, most of whom were Cook and Churchill surnames for several generations. Work was done for his grandparents, parents, siblings, uncles and cousins. Ann Eliza performed 160 baptisms for her ancestors, including her Howland and Baker families. Amanda was baptized 122 times for ancestors and friends, including her mother, grandmother and aunts.

On September 11, 1872 Harriet Teeplees accompanied her parents and was proxy for 120 baptisms, mostly Cook surnames. David Savage was also there that day with Amanda and performed baptisms.

On October 1, 1873 Phineas' sister Eliza Hall, written in all records at this time as "Eliza Cook," went with them and performed 49 baptisms, including for "Grandmother Elizabeth Porter," her mother Irene Churchill, Aunt Sally Churchill and grandmothers Sally Burgess and Comfort Woodcock, all of whom were identified by her relationship to them. That record is the clue about when she moved to Utah to stay.

Eliza was eight years older than her brother Phineas Wolcott Cook, and was baptized into the church a year earlier. It was Eliza's loving watchcare that gently carried them along as Phineas and Ann Eliza investigated the doctrine and were baptized. The two families planned to migrate together to be with the church, but Eliza's husband Salmon Hall changed his mind and decided not to go. Her sorrow at the time was no greater than that in the coming years as he lost his conviction of the gospel and became somewhat antagonistic toward the church. At one point he wrote to Phineas and said he had considered writing about the church. "I could get up something about

the ‘lights and shadows’ of the denomination that would sell like hot cakes, for it would be truthful, but I hesitate about delineating a people for whom I have entertained kind feelings...”

Salmon was elected a member of the State House of Representatives from Kalamazoo County and the family lived in Washington D.C. all through the 1850’s. He served in the Civil War, after which they moved to Center, Vernon, Missouri where he and Eliza are noted on the 1870 Census to be living next door to their son Henry. In 1880 Salmon was listed as divorced in Fort Scott, Bourbon, Kansas, and later was in Pittsfield, Massachusetts. He died back in his hometown Milton, Connecticut in 1895.

Eliza was in Swan Creek by 1873 as her name is listed in Salt Lake Temple Records with her brother Phineas and his two wives. Phineas built an addition to his house for her to live in. In 1878 and 1879 when settlers began claiming land in Garden City, her nephew Joseph W. Cook built a house for her there, and she helped him care for his mother’s three children. Joseph W. and his siblings are with Eliza on the 1880 Census at Garden City where she again gave her name Eliza Cook.

Sometime after their mother died in about 1885 her grandsons George, age 20, and Earl Hall, age 13, came to live with her, sons of her only son Henry. From Garden City Ward Records we know they were there by 1886. She remained good friends with Ann Eliza to the end, and died at Garden City December 18, 1888, but her grandsons stayed in Garden City. George married in 1887 Amanda’s niece, Mary Maria Linford, the daughter of Sarah Miranda Savage. His ten children were born in Garden City. Earl Married in 1906 Hannah Rebecca Dustin, the niece of Joseph W. Cook’s half-sister Hannah Jane Russell. Earl’s first three children were born in Garden City after which they moved to Teton, Idaho where five more children were born.

One of the baptisms performed by Phineas is notable. In the *Journal of Mormon History* it states: “Oliver Wolcott was baptized for the dead by Phineas Wolcott Cook, his relative.” The Endowment House record gives vital information for Oliver Wolcott, signer of the Declaration of Independence, Governor of Connecticut and general in the Revolutionary War. The Proxy listed is “Phineas Wolcott Cook, a friend,” baptized by Samuel H. B. Smith and confirmed by Joseph F. Smith.

Members of the church are familiar with Wilford Woodruff’s vision of the founders of the United States, requesting their work in the temple be done. Almost immediately there was a connection the early members of the church felt with the Founding Fathers, who apparently knew about the Restored Gospel. Even today there is a reverence in the church for those who founded this nation upon lofty principles of liberty and justice. Their work was completed August 21 to August 27, 1877 in the St. George Temple. What is largely unknown is that Oliver Wolcott’s baptism and confirmation had been previously done by Phineas Wolcott Cook in the Endowment House on September 13, 1872. Because his labors predate the work done in St. George it is the official date used in the records of the Church for Oliver Wolcott’s baptism. It is clear that although Phineas Wolcott Cook was not a descendant, he felt a close association with Oliver Wolcott and in spite of the poverty and circumstances related to pioneering felt moved to do his temple work.

Telegraph successful

November 6-7, 1871 : The telegraph company completed the line to Paris, Idaho, connecting with Salt Lake City. First telegram sent by Charles C. Rich, bringing the people of Bear Lake Valley into instant communication with the world of mankind: “May you live long, not only to extend telegraphic communication with the Saints in the mountains, but also to extend the principles of truth throughout the entire world, and overcome all your enemies” (Deseret News 20:473).

The Origins of the Name “Wolcott”

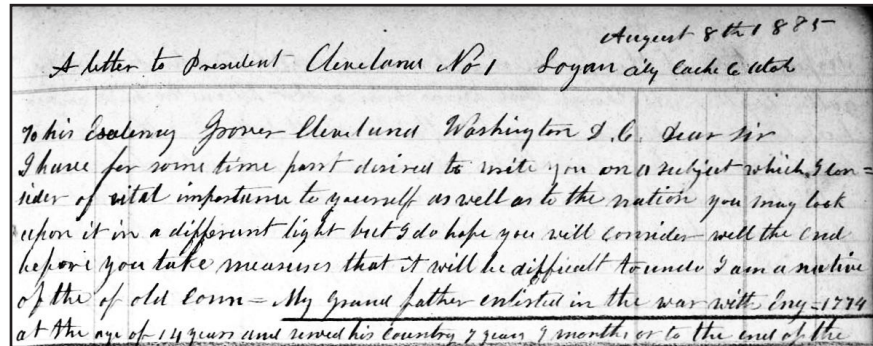
Phineas’ mother Irene Churchill was from Litchfield, Connecticut, also the hometown of Oliver Wolcott, for whom Phineas was almost certainly named. Oliver Wolcott was a signer of the Declaration of Independence, an important general in the Connecticut Line in the Revolution, and Governor of Connecticut after the war.

There was a family connection which apparently the Cooks held in high regard. Phineas Cook was grand nephew of Walter Cook whose wife was Ruhamah Collins. Ruhamah was first cousin of Lorainne Collins, wife of Oliver Wolcott. Obviously the Cooks were aware of the relationship because when Wilford Woodruff authorized temple work for the signers of the Declaration of Independence, he asked Phineas W. Cook to do the work for Oliver Wolcott who was “a relative” (Bryson C. Cook Research; also Journal of Mormon History 26:68).

Earliest Cook Ancestors

Early publications incorrectly linked our ancestor Henry Cooke of Salem to Francis Cooke of Plymouth; thus giving descendants a reason to believe they originated at Plymouth, Mass. Phineas had access to these books and believed what was written. Research has shown that old unproven theory to be false. Francis Cooke's family was well documented both in England and the Netherlands, and there was no Henry. However the original ancestors of all generations of the Cook family were among the earliest Pilgrims. Several came to Plymouth; others to Cambridge and Boston; and the rest to other villages in Massachusetts and northern Connecticut-almost without exception before 1650. This is truly a Pilgrim family through all generations.

Phineas was careful to document all he knew about his grandfather Daniel Cook's service in the Revolutionary War. We feel a sense of his deep patriotism in a letter to President Grover Cleveland August 8th 1885. He began by writing of his own birth in Connecticut and his grandfather's enlistment "I do hope you will consider well the end before you take measures that it will be difficult to undo. I am a native of the old Connecticut. My grandfather enlisted in 1774 at the age of 14 years, and served his country 7 years 9 months or to the end of the war." He proved his heritage by claiming to be "descended from the Puritan stock that landed from the Mayflower about 1630."



August 8th 1885
A letter to President Cleveland No 1 Soyan City Lake Co Utah

To his Excellency Grover Cleveland Washington D.C. Dear Sir
I have for some time past desired to write you on a subject which I consider of vital importance to yourself as well as to the nation you may look upon it in a different light but I do hope you will consider well the end before you take measures that it will be difficult to undo I am a native of the old Conn - My grand father enlisted in the war with Eng - 1774 at the age of 14 years and served his country 7 years 9 months or to the end of the

Beginning of letter to President Grover Cleveland August 8th 1885 (Church History Library MS 6288 __M_00206).

Phineas then described the beginnings of the Church: "Joseph Smith purported to be a prophet sent from God to warn the world that the time had fully come for the house of Israel to be gathered up to their ancient inheritance, and to rebuild the city and temple at Jerusalem preparatory to the coming of Jesus Christ." He related that Joseph Smith had said the Second Coming "would take place within this 19th Century."

Called as a prophet for the last dispensation, Joseph Smith related how the ancient prophets had come to him to restore the authority and doctrine of the original church. It was given "line upon line precept upon precept here a little and there a little' until all had given him their several keys and powers which they had held while on the earth; thus making his dispensation the dispensation of the fullness of times in which he [Christ] would gather together all things that are in him [or] that believe in him and keep his commandments."

Describing the prophecy of Daniel, Phineas compared the great image in Daniel's vision to modern nations and the great stone to the restoration of the Gospel. "Of course you know the whole sectarian world is against the Mormons," he wrote. "But is it any sign that they are not right in their mode of worship because there is a majority against them? It was always so. For instance when Noah told the people there was going to be a flood the whole world opposed him. And so it has been in the days of all the prophets."

"Even in the days of Christ himself mostly the whole Jewish nation was opposed to him and put him to death. Therefore I say it is no sign that the Mormons are not right because the majority of the world are opposed to them and circulate petition after petition and ask the heads of Government to put them down even by the edge of

the sword or at the point of the bayonet.

“So it has always been ever since I knew them and if enemies ever arise against them to shed their blood I am confident that the stars and stripes will be hoisted and maintained as long as there is a man to stand by its standard. I am told that Joseph Smith, Brigham Young and John Taylor have all declared that the constitution was given by revelation of God to its founders and it was the best foundation of a government for a free people that was ever given to man. In fact I have heard Young and Taylor say it myself and declare they would stand by it until the last drop of blood was taken from them. But wicked and unscrupulous men would get into power and pass unconstitutional laws and bring trouble upon the nation and [yet this] people would be the only people that would stand by the right.”

In addition to some lofty ideas being circulated by the Bear Lake people, there were some notable oddities as well. In 1868 Joseph C. Rich, a correspondent to the Deseret News living in Bear Lake Valley, wrote a column entitled, “Monsters in Bear Lake.” His article claimed several people had sighted what appeared to be large animals in the lake. The news spread like wildfire, and before long there were stories circulated which poked fun at the Bear Lake people and at the church.

Nevertheless, by the 1870s the Bear Lake people became convinced there was a sea monster living in the lake. Native Americans told stories of their experience with what they called “the devil fish,” and quite a number of Bear Lake people were certain they saw it. Alonzo was one of them. He told about the time he was working at the mill and walked down to the lake with his feet wrapped in gunny sacks because he had no shoes that day. He was so cold by the time he reached the shore, he sat down and put his feet in the water to thaw them out. His granddaughter relates his experience:

“As he sat there warming his feet he noticed what he assumed was a large log in the water close by. However, when he got up to go home, the thing he had thought was a log suddenly rose up out of the water and swam away!! It was then he realized it was a very large fish. As it swam away it spouted water from its head and appeared to be about eight feet long. Alonzo said he saw this fish more than once and there were others that lived in that day [who] told similar stories.”

At a meeting May 18, 1874 William Budge reported a recent sighting of the monster. He and two others were at the south end of the lake when the monster appeared about 20 yards away. “Its face and part of its head were distinctly seen, covered with fur, or short hair of a light snuff color,” he said. The creature was flat-faced and had “very full large eyes, and prominent ears.” The face resembled that of a fox, but the distance between its eyes was “that of a common cow.” Budge thought the animal’s neck was about 4 or 5 feet long, but he couldn’t judge its overall size. “It did not look ferocious.”

After that report, Brigham Young got involved. A Salt Lake Tribune article told the following story, and the same story appeared in several other papers, verifying that these early settlers had something else to think about besides grasshopper invasions and early frost, which during this period were the most predictable part of their lives.

“Shortly after Budge’s 1874 report, Young entered into an

Past and Present Legends of the Bear Lake Monster

*“The legend of the Bear Lake monster began with the Native Americans who lived in the area before the white settlers ever saw it. They told of a monster that lived in the lake and carried off people who went swimming in it. It was described as a serpent-like creature that crawled on land for small distances. Steam was said to spurt from its mouth and it had two to four legs, each about two feet long. At that time, it had been named the devil fish by the local tribe. Tribal members were warned not to swim in the lake...and told the first settlers about the monster in the 1860s. They described the beast as having a very large mouth and large ears. They said the mouth was large enough to swallow a man whole” (Linda Dunning, *Lost Landscapes: Utah’s Ghosts, Mysterious Creatures, and Aliens*, pp. 62, 65).*

Crops and Crop Failures

Over the years the settlers learned to deal with failure. The crops in the valley in 1866 were very good in most respects. The potato crop was good, and only a small part of the grain crop was lost by frost, but the year of 1867 was a disastrous one. During this winter the settlers suffered greatly. The settlements were not able to get a full and complete crop in all respects, until the year 1874 when, for the first time, their labors were crowned with complete success. Good crops of some kinds had been raised before, but this time all kinds of good quality grain were produced. The quality of the wheat was especially good (Latter-day Saint Journal History, MS September 22, 1874; Bear Lake Stake Historical Record, Book C, MS, Nov. 3, 1877).

Miracle of the Locusts

*“At one period, right after a stretch of drought, came plagues of locusts till finally the local people met with fasting and prayer. And, somewhat reminiscent of the miracle of the seagulls and crickets in the Salt Lake Valley in the 1850’s, a terrific wind suddenly came up and blew the locusts into Bear Lake and the crops were salvaged” (Stephen L. Carr, *The Historical Guide to Utah Ghost Towns*, p. 15).*

U.S. Tightens Policy Against Polygamy

“The Mormons continued to practice polygamy despite these laws, since they believed that the practice was protected by the freedom of religion clause in the Bill of Rights. To test the constitutionality of the laws, George Reynolds, Brigham Young’s private secretary, agreed to be tried. In 1879 the case reached the Supreme Court, which upheld the 1862 Morrill Act: ‘Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinion, they may with practices.’ Thereafter the church had to take it seriously” (Utah History Encyclopedia, uen.org/utah_history_encyclopedia).

arrangement with Phineas W. Cook of Swan Creek ‘to catch the serpent in the Lake at halves.’ Cook had devised an ingenious plan to capture the elusive beast. He attached a barbed hook to a 20-foot cable which he connected to 300 feet of 1-inch rope. The rope was tied to a buoy marked with a large American flag. Another 300 feet of quarter-inch rope secured the buoy to a tree on shore.

“Cook planned to bait the hook with a leg of mutton. When the monster took the bait, the buoy would mark its position no matter how hard it fought or how far it fled, thus assuring its capture. Young contributed the rope and Cook agreed to bait the hook and tend the rig during monster season. Always attentive to his business interests, Young wrote in August 1876 to ask what had happened to his rope.

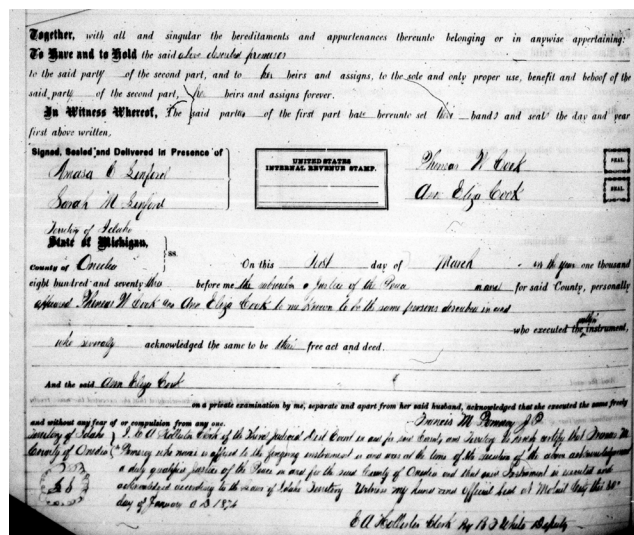
“‘I spent my time faithfully during the season,’ Cook replied, ‘but did not succeed.’ Dudley Merrill had then used the rope to ferry Young and his entourage across Bear River during one of the prophet’s tours of the north country. ‘I shall expect you to square the account,’ Cook concluded.”

Phineas W. Cook’s father Phineas had died in May of 1848 as the Cooks were leaving Winter Quarters with the pioneers. His Mother Irene remarried and died 22 years later on January 3, 1870. In the next few years the Richland, Michigan house and farm went up for sale. In February of 1873 Phineas W. and Ann Eliza signed a quit-claim deed selling their inherited portion of the Richland farm to Eliza Hall’s daughter Lucy Spencer and her husband for \$1,000. The deed was officially recorded in October, 1874.

As the national debate over polygamy heated, Phineas tried his best to explain why legislating against the religious practices of any one group in the country was harmful. In a letter to Rutherford B. Hayes he appealed to Hayes’ religious background, assuming he would understand Bible scriptures about Daniel the prophet. “Persecution and prosecution must be shunned

as the bite of a serpent or adder, for it has always proved the downfall of all nations that had to do with it,” wrote Phineas. When the Jews refused to worship as King Nebuchadnezzar demanded, he “became very angry, as is apt to be the case, for as the saying goes, ‘Whom the Gods would destroy they first make mad.’”

“Suddenly the next thing seen was the writing on the wall, ‘mene tekem,’ etc. Daniel interpreted the downfall of Nebuchadnezzar:

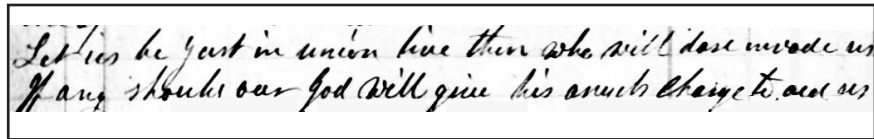


Phineas and Ann Eliza sign to sell their share of the farm of Phineas and Irene Cook in Richland, Michigan (Kalamazoo Deeds, p. 508).

‘Because you have done thus, I will famish the King of Babylon and bring thee down.’ [Again, the Bible shows] “the Jews persecuted their subjects as in the time of our Lord and Savior... Napoleon Bonaparte “persecuted his wife because she was barren, after which he never gained another battle, but went directly down and fell into the hand of his enemies, and died a miserable death in exile....we might profit by their example which shows to us plainly the truth of the saying of our Lord: ‘A house divided against itself cannot stand.’”

Our country has its own examples. The English “laid the iron hand” on the Americans, but lost their colonies in the end. The slaves endured persecution, even to the selling of their children, which ended in a war. “As I told you in my first letter, it would be my counsel to admit Utah at once as a state and let as many women marry one man as please to do, so long as they do [not] interfere with the rights of others. It can make no difference to the common wealth. I can give no better advice than is couched in the words of James Madison:

*‘Let us be just in union and then who will dare invade us.
If any should, our God will give His angels charge to aid us.’*



**Phineas W. Cook letter to Rutherford B. Hayes, Jan. 18, 1880
(Church History Library MS 6288_M_00165).**

The practice of polygamy was largely kept quiet until 1852 when Apostle Orson Pratt publicly announced it. The reaction in the country was immediate. Within a few years legislation was being introduced to stop the practice, but circumstances as the result of the Civil War made it unlikely there would be punishment. However, in 1874 a bill was passed which brought the strong arm of government into every county in Utah. Local probate officers and Justices of the Peace had held much of the local power in Utah Territory, adequate for the cohesive local population. But the Poland Bill gave Utah district courts, to be run by federal appointees, all civil and criminal jurisdiction and limited the probate courts to estate settlement, guardianship, and divorce.

The church had not been forced to take seriously the threat to polygamy until that time. They had claimed it was protected under freedom of religion. But suddenly control of the justice system in Utah Territory fell into federal government hands. The citizens of Utah had applied for statehood in 1849, 1856, 1862, 1872 and would again in 1882 and 1887. It slowly became apparent the Territory of Utah would be under the control of federal officials, many of them hostile and threatening to church members, and that Utah would not be granted statehood under present circumstances.

Poland Act of 1874

“The Poland Act redefined the jurisdiction of Utah courts, restricting the formerly powerful probate courts, which had taken no action concerning the 1857 Mountain Meadows Massacre, to their traditional jurisdiction. The Act also eliminated the territorial marshal and attorney, giving their duties to a U.S. marshal and U.S. attorney. Finally, the Act opened up Utah juries to non-Mormons. The first grand jury called under the new law, in September 1874 indicted 9 men for deaths of the Fancher Party at Mountain Meadows in 1857” (The Poland Act, www.famous-trials.com).

Sources for 1870-1874 Swan Creek

1870 Ogden, Weber Census, p. 31, Enumerated 14 July 1870, Dwellings #283 and 284; 1870 CENSUS: Swan Creek, Rich, Utah. Dwelling 1, and Dwelling 2.

Indian rebellion in 1870: Madsen, *The Shoshoni Frontier*, 6-8, Robert E. Parsons, *A History of Rich County*, p. 111. Also Reed Eborn, Interview with Ray Lamborn, "Growing up in Laketown," 3 May 1975, Special Collection and Archive, USU, Reprinted in Mildred Thompson, *Rich Memories*, 78-79.

Death of George Teeples: "Fatal Accident," *Deseret News*, October, 1870.

Joseph W. Cook joins the family: "Joseph Wolcott Cook, 1855-1931," author unidentified, *Cook Family Newsletter*, July, 1975, p. 3.

Roselia growing up at Swan Creek: "A Sketch of my life for Jean," by Mary Roselia Cook McCann, October, 1972, *Cook Family Newsletter*, p. 1; *Mary Roselia Cook McCann Autobiography*, pp. 2-3.

Joseph's description in 1872 of the house and mills: *Autobiography of Joseph W. Cook*, p. 11.

The Cook home a landmark: *Autobiography of Melvin A. Cook*, excerpts by Vera Hunsaker, p. 10.

School and work in 1872-73: *Autobiography of Joseph Wolcott Cook*, p. 11.

Land Ownership before 1872: Standley H. Rich, son of Joseph C. Rich, *Bear Lake History*.

Land dispute with Hugh Findlay: *Autobiography of Joseph Wolcott Cook*, pp. 11-12.

The land record with Hugh Findley is filed in the Church History Library, General minutes, Goshen Ward, Santaquin-Tintic Stake, Hardcopy/Manuscript, LR 3259 11 (100001021440) Part 7, Access No: 1176148.

Fish Haven Ward members concerned about P.W. Cook: Feb. 6, 16, March 11, 28, 1875 Fish Haven Ward Minutes, 1877-1978, Paris Idaho Stake, Church History Library LR 2873 11#1-11.

Temple work done by the Cook family, 1870-1875: Salt Lake Temple Endowment House Records, A219; B291-294; C280-282, C434-450, FHL 1149520; D328-330; November 17, 1870 Sealings, FHL TIB film 1149,516, Endowment House.

Salmon Hall history: Salmon C. Hall, National Archives and Records Administration, U.S., Civil War Pension Index: General Index to Pension Files, 1861-1934.

Eliza Cook Hall comes to Swan Creek: "Eliza Cook": Salt Lake Temple Endowment House Records, A219; B291-294; C280-282, C434-450.

Eliza Cook, United States Census, 1880," (<https://familysearch.org/pal:/MM9.3.1/TH-267-11108-129014-43?cc=1417683&wc=MMB9-ZX2:n152920927>).

Eliza Cook Hall Death: Garden City, Utah, cemetery inscriptions, Family History Library US/CAN Film 1035776 Item 21.

Oliver Wolcott baptism: Mormon History Association, *Journal of Mormon History*, Provo, Utah, 1974, FHL 289.309 J826, 26:68;

Temple record for Oliver Wolcott baptism: 13 September 1872, Salt Lake Temple and Endowment House Records, Baptisms: 25 May 1871 – 11 Oct 1872, FHL Film 1149520, Vol. C, p. 446.

Phineas W. Cook letter to President Grover Cleveland, August 8th 1885, Logan City, Utah, Church History Library, MS 6288 M_00206-00210, pp. 1-3.

Alonzo Cook and "The Story of the Bear Lake Monster," an account told by Shirley Mae Phippen Sealy.

Phineas W. Cook's plan to catch the monster: Will Bagley "History Matters," *The Salt Lake Tribune*, April 1, 2001 p. 25. See also *The Daily Herald* (Provo, UT) 7 May 2006, pp. 15, B-3.

Phineas Cook farm in Richland, Michigan: Kalamazoo County Deeds, FHL film 983387, p. 508

Phineas W. Cook letter to Rutherford B. Hayes, January 18, 1880, Church History Library MS 6288 M_00165-00167, pp. 2-3.

1874 Poland Bill: *Utah History Encyclopedia*, uen.org/utah_history_encyclopedia.

1874-1879

Swan Creek

Schools began to rise in the Bear Lake communities as families became more stabilized. The Cook children attended school, but the roads were terrible and they couldn't travel during the winter. There was no school at Swan Creek so they had to live for the winter in another town. Amanda and Ann Eliza took turns living with them first at St. Charles; then at Fish Haven. As they were older some of them paid room and board to attend the school at Laketown. They were able to learn basic subjects, but only at an elementary level.

Ann Eliza reported in her diary how Bear Lake families twenty years later provided an education in the higher grades in other places. "May 27, 1894 : Alonzo came [at evening] from Logan with Amy and the children where they have been going to school. Amy has been there to board and watch over them. They are all well and Amy says they have all improved very much. We are glad to see them back safely, and they are all glad to get back. The schools are closed until fall again." But for the 1870s and 1880s at the Bear Lake communities, higher education was what one learned while on top of a ladder helping his father build a barn or a mill. And the Cook boys had plenty of that.

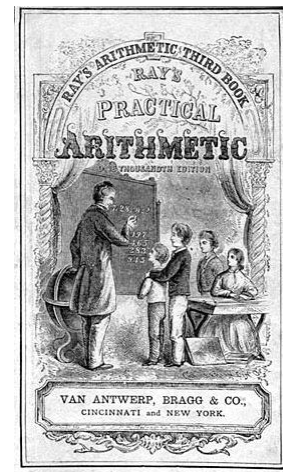
Joseph and Alonzo were 18 years old in 1873, which meant they would soon be getting out on their own. Joseph described their last years of school together. "Alonzo and I finished Ray's Third Arithmetic. But other ways we did not learn much." Meanwhile they "helped at the farm at Swan Creek and worked in the canyon with the boys." Their fishing experiences were not to be minimized. Keeping a fishing net at the mouth of Swan Creek, once a week they pulled it up and had 12-40 large trout to sell or take home. Once, however, they found so many suckers they hauled 18 wagonloads and dumped them in the creek at the mill race where the fish could swim until the boys caught them for dinner.

David, who was three years younger, was no less invested in the family fishing industry. Roselia said, "One day my brother Dave found an old Indian fish basket in the creek. It was made of long willows tied securely together at the tips with small willows interwoven. It had a large hoop at the top, two inches apart. This was placed in the center of the creek below the spawning bed and fastened by putting rocks on each side just below the hoop. The fish would jump these rocks when they wanted to get upstream to spawn but would go down stream with the current right into the baskets. In the spring, Dave would make me three of these baskets, and I would go every morning at sunrise to tend to them. Sometimes there would be only a few fish, and sometimes not any, then again, the baskets

Ray's Arithmetics

"Ray's Arithmetics, still in use today, teach arithmetic in an orderly fashion, starting from rules and principles, building knowledge piece by piece, and leading pupils from the simple to complex. From the very first pages...students must READ simple sentences which pose real life problems, decide whether to add, subtract, multiply or divide, and finally arrive at the answer - sometimes mentally - sometimes in writing.

"Most early work is to be done with real objects such as fruit, counting blocks, or marbles. Later it is to be done in the head with mental images of the objects. When children are ready to think symbolically, they gradually drop their use of objects and images and learn to compute quickly with digits. Thus the child is carefully led through three growth states in arithmetic" (<https://www.mottmedia.com/copy-of-mcguiffey-s-readers>).



Courtesy Wordpress.com

Phineas W. Cook Upgrades His Mill

"In 1866 there was a mill at St. Charles with two other grist mills in the valley by the end of the year. However, the needs of the people required increasing amounts of flour, and the Mercley Mill was built in St. Charles. In 1876 Charles C. Rich used French burrs in still another mill, and Phineas W. Cook upgraded his temporary mill" (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, pp. 67).

Carding Machines

"At Salt Lake City P. W. Cook got a picker and two carding machines. A Mr. Crawford operated the carding machines. He was an expert at this work. Some weaving was done by Eliza Hall. Mary R. Cook ran the picker. Alexander Sims was one of the early flour millers at Swan Creek" (Mildred Hatch Thompson, Rich Memories: Some of the Happenings in Rich County From 1863 to 1960, FHL 979.213 H2t, p. 36).

Phineas H. Cook:

His father recorded his name Phineas Henry in his journal, but called him Phineas H. in his family record of births and deaths. His brother Alonzo named him Phineas Henry in his autobiography.

Throughout his life, every record after the adulthood of Phineas H. Cook was for Phineas Howland Cook, including births of his children and his own death record. In a Deseret News article about the accident which took his son's life, Phineas W. again recorded his son's name Phineas H.

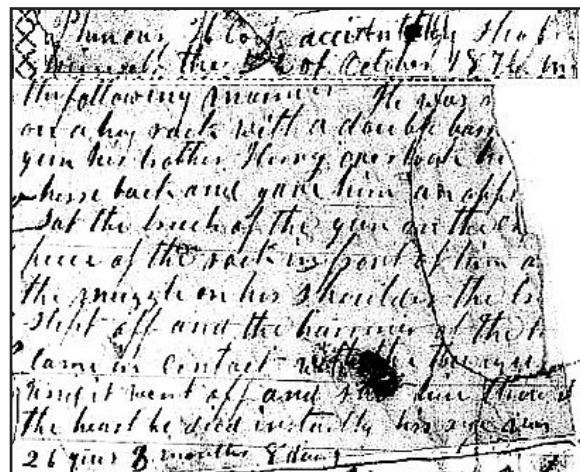
would be full. I used to sell the fish to our local merchant, Mr. Stock, for twelve and a half cents per pound. They ranged in weight all the way from two to six pounds."

Joseph tells of beginning his own business in 1875, at the age of twenty, giving us a good idea of how Phineas helped his boys become independent. Phineas agreed Joseph would rent his father's team to work in the canyon to get logs for lumber and shingles. Joseph could use the mill to saw the logs; he would pay board and receive half the profit for the lumber and shingles. Phineas also gave his son several of his contracts to work for other people. Joseph worked cutting lumber all winter, traded lumber for cattle, and later traded the cattle for a log house and two unimproved town lots in Laketown, approximately the value of \$250. The next year he worked for his father at carpenter work, at the wage of \$1.50 per day.

Joseph explained his father's plan to jump-start his sons in life. "In September (1876) Father went to Evanston and I went with him to see if I could get work. On the way we figured up. He figured he owed me \$75 and he had forty acres of meadow in Round Valley about three miles from Laketown. He said he would sell me this and he aimed to give each of the boys \$150 when they started for themselves, so he would credit me that on the land which he valued at \$300, leaving me owing \$75. I got work in the Hilliard timber in a saw mill. I worked there among tramps, Irishmen, and men of almost every class. I was soon dubbed the 'Mormon,' but I gained the respect of the men in charge for they advanced my wages, or in other words they gave me a job that drew more money. They kept me when they let all the rest of the men go. I stayed there and assisted in moving the mill."

Working all winter at Laketown and Blacksmith Fork, Joseph finished paying his father what he owed him, and was now ready to live on his own.

Soon after Phineas returned from business in Evanston, the family endured a terrible shock. His oldest son Phineas H. was driving a wagon for a load of hay for his mother-in-law on September 5, 1876. Sitting next to him was his sister-in-law. About half way to the field, his brother Henry rode up on a pony and gave him an apple. Phineas stopped the wagon, took out his pocket knife, and cut the apple in half to share with the sister-in-law sitting next to him. He had just shot a duck and his father's gun was resting on the rack. As he handed the apple to her, the gun slipped off the rack and the hammer struck a bar, pointing the gun directly at his heart just as the gun



Phineas W. Cook Family Record, Death of Phineas H. Cook Church of Jesus Christ of Latter-day Saints (Church History Library, MS 6974).

went off. He was killed instantly.

Henry jumped off his horse and caught his brother, but he was already dead. Henry then drove the wagon to their father's house to tell the awful tale. The news was even more horrifying to Phineas H.'s wife Elizabeth who was expecting their fourth child. She admitted, "This was a terrible blow to me. Three months later my son was born. I had the other three small children to care for, and it was about more than I could bear."

With no one to help run their farm, Elizabeth was in a bad spot. Pearl Cook Day, daughter of Elizabeth's son William Alonzo Cook who was born three months later, told of her grandmother's ability to count her blessings. The first thing was gratitude for William Cook, the younger brother of her husband, who, at age 16, came to Fish Haven to live with the family through the winter and spring. He was there to manage things after the baby was born, doing daily chores and helping with the washing.

The second blessing was the result of her prolonged sorrow at losing her husband. One night she was inconsolable, and fell asleep in a fit of tears. She then related a dream in which Phineas H. came to her. "'Lizzie,' he said, 'don't you know the Bible tells us that we must not covet other people's property and you're doing worse than that. You are coveting that which belongs to the Lord. Now you must stop grieving over me as you are doing, as I am needed on the other side more than I am needed here on the earth.' He then gave me one long loving look and he was gone. Immediately I was awake. From then on it seemed like that heavy weight that was hanging over me was lifted and it was not so hard for me to reconcile myself to my loss."

Elizabeth was to remarry three years later, and was grateful again to have a good husband and a fine family.

Almost as soon as Joseph W. Cook was on his own he heard his mother's second husband David Russell had left his family a year earlier in 1876 and the three children were scattered in different families. Joseph wrote: "Father and I talked the matter over and he said if I went and found the children and they needed a home, if I would bring them up he would help me care for them."

Joseph had not forgotten his mother's last words, and he knew he should try to keep the family together. Finding where each of the children was, he moved near Salina where Riley, 13 years old and not in a good situation or even attending school, was living with another family. Joseph got a job, and in a year was able to get custody of the boy. They traveled to Holden where Joseph's sister Harriet Teeple still lived, and borrowed a team and wagon so they could get to Bear Lake. Traveling through Salt Lake City, they stopped at Lydia Merrill's to see Hannah Jane, by then called Jenny. Lydia agreed, and they took Jenny with them to Bear Lake. Phineas gave them a home as he had promised.

At that time Garden City was just being developed and Eliza Hall spoke with Joseph, who wrote. "Aunt Eliza Hall, Father's sister, who had come from the east a few years before and had lived with Father in a room he had built, wished to build a little home of her own in Garden City which was now being settled [1878]. She told me if I would help her build in Garden City, the children and I could live with her and she would do as well as she could by the children. I had not been home very long when Aunt Sarah [Young] sent word

Phineas Jr.'s Dream

"The night before my husband was killed he had gone to bed but after about an hour he came into the room where my mother and I were cording and spinning. He said he had had such a peculiar dream. He thought he was in an old ancient city and an old man came to him. 'This old man wore long a flowing white beard and long white hair. He wore long white garments reaching down to his feet. Around his waist was a cord and to this cord was fastened a large bunch of keys. He unfastened these keys [and] handed them to me saying, 'Here, take these keys.' Turning he pointed to a long row of dugouts and said, 'Take these keys and unlock the doors to those prisons and go in and preach the gospel to those who are waiting for you in them.' He woke up and got dressed. He said he had such a strange feeling that his dream had some meaning. The next day he was killed" (Stella Johnson McElprang, "History of Elizabeth Hill [Cook] Johnson").

Phineas Writes of His Son

"Brother Phineas H. Cook was born on Canyon Creek, just below President Young's factory in Salt Lake County, Utah, 28 January 1850. He was a man of excellent character universally beloved by all who knew him. He leaves a wife and three children and a large circle of friends and acquaintances to mourn his departure. He filled every duty known to him" (Phineas W. Cook, "Swan Creek, Rich Co., Utah," October 22, 1876, Deseret News).

Prospects for 1876

“September 13, 1876 : Bear Lake Valley – Bro. David P. Kimball, who has just arrived from a visit to Bear Lake Valley, called this morning. He showed us specimens of apples, winter and summer varieties, the former raised by Brother Wilkes, of St. Charles, and the latter by Brother Phineas W. Cook, of Swan Creek, showing what can be done in fruit productions even at that great altitude 6,000 feet above sea level, being 2,400 above this city. The samples are very fair, considering.

“We learn from him that the wheat crop of that valley was killed by frost about a fortnight ago, leaving one-fourth of sufficient to bread the people till another harvest. The remainder that they need they will have to buy elsewhere” (Deseret News, 13 Sept 1876, p. 8).

Phineas President of the Irrigation Company

Although Phineas Wolcott Cook was never recorded in Garden City Ward records or minutes, he was mentioned in the Garden City Manuscript History: “Phineas Wolcott Cook - 1864, Early Settler; 1877 appointed President of Swan Creek Irrigation Co. The year 1877 was the year Phineas started the irrigation company which would bring water to the as-yet unknown town of Garden City” (Andrew Jensen, Garden City Manuscript History, Church Historical Library LR 3095 2).

that as soon as Jenny left with us, Maggy had become very restless and she thought she would be better off with us. So we sent for her. With her we had the three children.”

Joseph built a home for Aunt Eliza Hall on a town lot he purchased. He and his siblings moved in with her, where Joseph, Riley and Maggie are recorded in the 1880 Census. Phebe Allred, Ann Eliza’s daughter, moved with her family to Garden City and asked Jenny to live with her. Jenny lived with Allreds a year or so; then married Chauncey L. Dustin in 1880. Maggie at about age 12 was invited to live with Chauncey’s brother William’s family. After a year they moved to Arizona and Maggie went with them, but her father had returned to Salina by then, and she stayed with him. Russell wrote to Riley, about 15 years old. He also went to live with his father in Salina, but later returned to the Bear Lake area after he was married.

While Phineas was out teaching his first 7 sons to work, Ann Eliza and Amanda were teaching their daughters the skills they would need. Ann Eliza had 3 daughters—all married by 1867; Amanda had one. Mary Roselia Cook wrote: “My mother [Amanda] had only one son, and I was her only daughter. To say that she idealized us is putting it mildly; but she did not overindulge us. When she said ‘no’ we knew she meant it. She used to have me sew an hour each day to learn to make simple things. Oh, how that hour would drag. I would get the side-ache, or back-ache, or most any other kind of ache to get out of it, but the sewing or darning had to go on for the full hour.”

“As I grew older my mother and I spun yarn and sold it. My father had a carding mill by now and wanted mother to pay him fifty cents per pound for rolls, but she could get them from the carder for forty so we bought them from him. We would spin the yarn double and twist it into what we called ten knot skeins, each knot having forty threads and each thread waxed separately. We sold the yarn for one dollar a pound, and as my father’s sister, Eliza Hall, was a fine weaver, she would weave it into cloth which was very lovely.”

After her mother moved to Garden City, Roselia had to leave her beloved Swan Creek. “At the age of sixteen I taught the summer school in Garden City [1880], and that winter I was assistant teacher in the school in the same town. I also taught during the summer months.”

In 1877 another year of crop failure at Bear Lake was reported: Thomas Sleight of Paris reported, “By this time a number of people had become discouraged with living in such a cold country, where partial crop failure was the rule and good crops the exception.” But Phineas W. Cook was no longer dependent on weather or crops. Slowly he became independent, earning a living which would sustain his family of two wives and five dependent children. He began to think progressively. For 14 years he had lived at Bear Lake, had made numerous trips up and down the western edge of the lake, and he had noticed something. The weather was definitely more temperate south of Swan Creek, but there was no settlement there. He decided to do something about it.

He had noticed something else. Swan Creek was the largest creek in all of Bear Lake Valley, running from a spring in the hillside which maintained a constant flow summer and winter, and had never frozen up. Clearly this creek could serve an entire town. Phineas

estimated it would provide water to settlers on 800 acres. Yet arable land in Fish Haven and Swan Creek was very narrow. The 1870 Census recorded only 54 settlers at Fish Haven. The best land was to the south where 1,000 acres lay untouched.

On February 5, 1877 he gathered his sons and a few friends, a total of 15 in all, and announced his new venture. If they would help him dig a seven-mile canal, they could own part interest in a new town to be proposed to the south. Lots were drawn March 26 for town sites on the 40-lot survey. Phineas started the venture with \$500 and workers came to help dig a ditch which taps Swan Creek about one mile above its confluence with the Lake. While the canal was being dug, the county court authorized what was originally called the Swan Creek precinct, but later changed to Garden City. In a few months it became apparent this venture would be long and expensive, and Phineas invested another \$500.

The canal turned out to be a bigger project than they had bargained for. Alonzo, David S., Henry and William Cook, and Amanda's brother-in-law Amasa Linford were among the workers, and were finding it slow work. Isolated from settled areas, the men often suffered from hunger and thirst. Phineas and his sons Alonzo and Henry surveyed the path for the canal to make sure the fall would be exactly right. Henry reported they decided on a grade of one quarter inch fall per rod, determined by the use of a spirit level and a 16-foot plank which was put on legs, the legs at one end of the plank were a quarter of an inch shorter than the other end. Henry reported having to go back one mile to do it over because of a mistake which was made. They found they would have to blast through a bed of rock. By the end of the year the canal had not yet reached the townsite.



With enough land to build a city, Phineas found the perfect spot (GardenCityCity-Data.com2).

Phineas divided the proposed townsite into two streets running north and south, each lot containing two acres and each block eight acres. Farms would be divided into 40 and 20 acre lots, a \$3 tax

Phineas Cook's Garden City project

"The founding of Garden City essentially was a financial proposition on the part of Phineas W. Cook. The survey of the townsite proceeded according to his specifications rather than according to those previously used at Laketown, Randolph, and Woodruff, which conformed to the specifications of other Mormon Settlements in the West" (Robert E. Parson, A History of Rich County, pp. 105-106).

Phineas W. Cook Starts Another Town

"Once the water was available, people were in fact attracted to settle in Garden City, about 1878. Phineas W. Cook was personally involved in laying out the town. He made several modifications to the Mormon village pattern to attract buyers. Instead of one-acre lots in town, he laid out two-acre lots. That would be better for gardens, he thought.

"What is central is that the families lived in town, not on the farm, that they had space for gardens and that they maintained a school and a church and some cultural entertainment. This way the people could care for each other, enjoy each other and raise the next generation in their values" (Robert E. Parson, A History of Rich County, pp. 2-3,108).

The Ship Nevada, Chartered by the Church

“A company of emigrating Saints, 446 souls, sailed from Copenhagen June 24th, 1878, per steamer ‘Cameo,’ accompanied by seven returning missionaries. After a voyage of fifty-one and one-half hours across the North Sea, the ship arrived in Hull, England, about 11:30 p.m. on the 26th, and on the following day (June 27th) the emigrants continued their journey by rail to Liverpool, where they were joined by the smaller company of emigrants which had sailed from Copenhagen June 21st. Their number was further augmented by seventy English Saints and four returning missionaries, and all boarded the steamship ‘Nevada’ which sailed from Liverpool June 29” (General Voyage Notes).

On the Atlantic, the presiding Elder John Cook wrote: “The weather is delightful, and the Saints feel first-rate, some have been dancing, and the rest amusing themselves with conversation, reading, etc. Everywhere are happy faces to be seen, and the glad songs of Zion--songs of praise and thanksgiving to the Lord for the blessings he is bestowing upon us are ascending” (John Cook Letter dated June 30, 1878).

There were 569 on board, 495 from the Scandinavian and Swedish Missions. On the passenger list were Johanna C. Poulson, Hilma J. Poulson, and Alma “C.” Poulson. The emigrants arrived in New York City July 10th and the journey was at once continued to Salt Lake City, where they arrived July 18th. (<https://saintsbysea.lib.byu.edu/mii/account/999>).

levied on each lot to pay for the canal. Settlers began to come in immediately. The first homes were built in 1877—log cabins, usually with a dirt floor for the first year or two. Several families moved even further south. By June, 1878 there were a dozen houses built, and the church organized with Wright A. Moore as the Presiding Elder. The canal reached its destination in 1878, and immediately was enlarged and extended through town. It was again enlarged ten years later so it would extend another two miles south to Pickelville.

Johanna Pahlsson Comes to America

Phineas W. Cook had never enjoyed the experience of staying in one place long enough to prosper. The lot of the early pioneer in Utah was to work oneself half to death, and then leave to settle another place and work oneself half to death again. He had been willing, and had done his best to build up the territory. For the first time in his 59 years he felt secure. His three mills were providing a good living, and his Garden City venture was prospering. It was the only time in his life he could take a needed rest instead of working his usual twelve-hour days. Whether or not he rested is unsure. We know his sons did not.

Always the needs of others pressed on his mind. Johanna’s daughter Idalia stated he was at Sacrament Meeting one Sunday afternoon when “the Bishop got up and told them that there were many converts in Europe that would like to come to Zion if they had the money, but they were [still] there because they couldn’t afford to come. If any of the people there felt that they would like to send money to get these people in this country, they would be very happy about it.” Idalia said a young woman in the congregation told of a friend in Sweden who was prevented from coming to Zion because she had no money.

“So Father stood up and said he would be more than glad to send the money for one person if they would come. So that’s the way it happened. Father sent the money. Mother was delighted.”

Moses related an incident in which a returned missionary told Phineas his experience with this same member in Sweden and her children. He reported his father stated: “If I was sure one out of three would be faithful to the church and would come to me I would gladly pay for three.” Moses said, “When [Johanna] received the money there was great rejoicing as she informed her friends that the Lord had provided a way for her to go to Utah and to the church, which she so much desired, and to meet the rich man who had made it possible. After making all arrangements and bidding all her friends, including her aged Mother goodbye, she and her two daughters set sail for America.

“On the way over there were many who tried to persuade her not to go to the man who had sent the money, but she told them all, ‘If he was good enough to send the money I will be good enough to go to him,’ so in due time she arrived at Swan Creek and met the man who had sent her the money for her to come. With the help of interpreters they managed to understand each other.”

Johanna told her family later she had been “much involved in the activities of the LDS Church, and she was constantly praying for a way to be opened up for her to come to Zion.” When she received a letter from her old friend Wilhelmina Nelson who was living in

St. Charles, Idaho, telling of Brother Cook at Swan Creek who had offered to pay for her and her children to come to Zion, Johanna knew the Lord had inspired him.

Carl said, “She thanked God. She wept with joy. She told the Elders, the neighbors, the Judge for whom she had worked, and who also had tried to persuade her to stay in Sweden. She told everybody, as though they should rejoice with her. It to her was too good to be left untold to anyone who would hear. She sent a message of acceptance to her dear friends to arrange it with the good man. The mail went too slow for her, but it was the best she could do, except the blessings she could ask her Heavenly Father to bring to them. She sewed and trimmed and packed and prepared, and had all in readiness before the precious money came.”



**Joanna first saw Bear Lake in July of 1878
(Courtesy Wikimedia).**

Arrangements were made and they arrived in New York City July 10, 1878. Traveling to Ogden by rail, a week later they met Brother Bunderson who was sent by Phineas to take them to Swan Creek. Johanna described to Carl the experience of three days over mountain roads “so wild and new and strange. So different from the city life she and her children had always known. But they enjoyed it all, for they were in Zion!”

Johanna lived in a little house at Swan Creek, most anxious to pay the debt to her benefactor, Phineas W. Cook. Aware of her needs with two children and her difficulty with the language, Phineas provided for her and helped her get to church. It took time to adjust to this new environment. Yet her testimony was strong, and she accepted the strange elements of this new environment with faith and patience. It wasn't very long before Phineas forgave the debt and offered to take her into his family.

Even women in the church had to think hard about entering a polygamous relationship. Only a strong testimony of the gospel and a deep religious commitment to be obedient could convince them to accept a practice so radically opposite to what they had been taught. To these new church members a family sealed for eternity was too important a commitment to give up, even if it meant sharing one's

Church Policy When a Woman “Gathered to Zion”

*“One of the responsibilities of those in official church positions was to try to make sure that no woman went without a husband. When a widow or a maiden lady ‘gathered’ to Utah, it was a community obligation to see to it that she had food and shelter and the privilege of being married to a good man. If she received no offer of marriage, it was not considered inconsistent with feminine, modesty for her to ‘apply’ to the man of her choice, but if she set her sights too high she might be disappointed” (Stanley S. Ivins, “Notes on Mormon Polygamy,” *Utah Historical Quarterly* Vol. 35, No. 4, Fall, 1967, pp. 317, 319).*

The Spelling of Paulsson

†The spelling of Paulsson is subjective. Various records spell it differently: Polson, Palson, Poulsen, Paulsson. Her granddaughter Eva Madsen and her eldest child, both used Polson. Family Search uses Pahlsson. Her father's name was spelled Pahl Jonsson.

Laker Family

Lashbrook and Annie (Bryceson) Laker were born in England, heard about the Gospel of Jesus Christ, and were baptized in 1852 and 1853. They married there in 1855 and came to America with members of the Laker family two weeks later. A silversmith by trade, Lashbrook worked for a time in New York. He and Annie adopted a little boy and had a daughter who died. They then moved to Wallingford, Connecticut where two more children were born: Amy Ellen and Sarah Edith. In 1861 they came to Utah, settled in Grantsville, and were called to Bear Lake, living in Paris and St. Charles, Idaho (Life sketches by Libbie Laker and Willard Laker).

Alonzo H. Cook married Amy Ellen Nov. 14, 1878 and they had five children, four of whom lived to adulthood. He married Amy's sister Sarah Sept. 30, 1880 and they had seven children, four of whom lived to adulthood.

Johanna Christina Pahlsson Cook

Johanna Christina Pahlsson† Cook was born August 8, 1845 in Malmo, Sweden. Her mother's family was of the landed gentry of Sweden but her father worked as a coachman on their estate. When they married, Johanna's mother was disinherited and after a short time her husband left her. Johanna, as a child was placed in a government nursery while her mother worked to support the two of them. Eva said, "When grandma was still quite small Ulrika had another little girl who she named Mary after her sister." As a teenager, Johanna was employed in different households tending children. She fell in love with, and became engaged to, a young man named Carl who was a fireman on one of the first railroads in Sweden. There was an accident and Carl was seriously injured. Before he died he asked his friend, Jim Jensen, to take care of Johanna.



Johanna about the time
She married Phineas W. Cook

Johanna and Jim married, and within two years had two baby girls. In 1871 they accepted the gospel and were baptized. Before the birth of their third child Alvira, in 1872 Jim sold much of what the family had to finance a trip to Zion promising to return for his wife and girls when he was settled. In February of 1873, the oldest child Tekla died. Johanna received one or two letters from Jim and then there was silence. She never knew if he had died or just deserted them.

Johanna took in washing and mending to provide for her little family; and constantly prayed for a way to be opened for her to come to Zion. One day she received a letter from an old friend telling her that a Brother Cook had offered to loan money to bring members of the Church from Europe to Zion. Things were arranged and Johanna, Hilma and Alvira arrived in New York on July 10, 1878.

husband.

Johanna made the commitment, and was married almost exactly two months after arriving in the United States. They traveled to Salt Lake City and were married in the Endowment House September 13, 1878 by Wilford Woodruff.

Witnesses to the marriage were President Daniel H. Wells and Patriarch John Smith. When they returned to Swan Creek Johanna was prepared to share her husband with two other women. Her husband was 26 years older than she was and his daughter Harriet was a year older than Johanna. She must have felt intimidated by the fact that Amanda was 9 years older and Ann Eliza 23 years older. But Johanna had a testimony everything would work out, and

was determined to maintain a good attitude. Carl later wrote: “[My mother] lived in Swan Creek about four years. Father’s other wives were very kind to her and had agreed to the match.”

Two months after his father’s fourth marriage, on November 14, 1878 Alonzo married Amy Ellen Laker in the Endowment House in Salt Lake City. The daughter of Lashbrook and Annie Bryceson Laker, she was born in 1857 after her parents had been baptized and emigrated from England. Three years after they arrived in Salt Lake City they were called in 1864 to settle Bear Lake. When the Laker family came to Bear Lake, Amy was age 7 and her sister Sarah age 5. The family was caught by winter storms before they could outfit themselves, and had to live in the wagon box all winter. Amy married Alonzo H. Cook in 1878 and Sarah married him as a plural wife in 1880. The family were all dedicated to the church, serving faithfully all their lives under every circumstance.

In August of 1877 a stake was created from the early informal organization and William Budge called as president. It was named the Idaho Bear Lake Stake, but included towns in Rich County, Utah: Garden City, Lake Town, Randolph and Woodruff. The next year Garden City was organized from the Fish Haven Branch, and in 1879 Alonzo was second counselor to Robert Calder of Randolph, who was called by Charles C. Rich to move to Garden City and serve as Bishop. Membership Records for the Cook family were transferred to the new ward, listing all their vital and church information. Ann Eliza, Amanda and Eliza Cook Hall were received into the new ward the end of April or beginning of May, 1879.

The first meeting house in Garden City was begun, a small building of sawed logs to which additions were later added. Bishop Calder arrived May 1, 1879 and took charge immediately. A month later a Relief Society was organized in Garden City June 17, 1879. The Relief Society President of Garden City Ward: Ann Eliza Cook; First Counselor Amanda Loveland, 2nd Counselor Celia Spencer; Secretary Amy E. Cook [Alonzo’s first wife]; Amanda Cook was sustained as one of the visiting teachers, but later became one of the counselors. The Primary was organized the same day with Phoebe Irene Cook Allred as president. The Cook family was thereafter recorded in the Garden City Ward, even while they still lived at Swan Creek.

For the present, in 1879 most of the Cook family lived at Swan Creek and traveled to Garden City. Johanna continued to do her best, and was expecting their first baby in September. Her sorrow at believing she would never see her mother again was too much for Phineas, who sent for Johanna Ulrika Lundgren to come to America. Ulrika was alone. Her first husband Pahl Jonsson, had left her many years ago. Phineas paid to bring Ulrika to America, and she arrived September 9, 1879, just in time to be there when Johanna’s first son Carl



**Johanna’s mother
Johanna Ulrika Jonsson
(Courtesy Fluckiger).**

LDS History of the Bear Lake Area to 1930

- 1863 - *The first company of pioneers arrived in Bear Lake Valley.*
- 1869 - *Bear Lake Stake of Zion was organized on June 20.*
- 1877 - *A permanent and complete organization of Bear Lake Stake took place on August 25 and 26 with William Budge as president. The Utah wards in the stake were: Randolph, Woodruff, Laketown, Meadowville. Garden City was added a year later and as Star Valley, Wyoming was settled, it was also part of the Bear Lake Stake.*
- August 14, 1892 *the Star Valley wards were organized into the Star Valley, Wyoming Stake.*
- 1898 - *Woodruff and Randolph Wards were transferred from the Bear Lake Stake to the Woodruff Stake.*
- *At the close of 1930 Bear Lake Stake consisted of 11 wards, namely: Bloomington, Fish Haven, Lanark, Liberty, Ovid, Paris, St. Charles and Sharon in Idaho, and Lake Town and Garden City in Utah.*
(Andrew Jensen, Encyclopedic History of the Church, pp. 46, 48).

Ulrika's Uncertain Childhood

From Barbara Whiting's notes: "Sometime between 1809 and 1812, Johanna Ulrika went to live with her paternal grandparents, Tyke Lundgren and Anna Andersdotter, in Tullerbo village, Skartofta parish, Malmohus county, Sweden. She lived there until 1825 when she moved with her widowed grandmother to the poorhouse in Oved parish, Malmohus county. When her grandmother died in 1828, Johanna left Oved and went to work in Caroli parish, Malmo city. She went to live in the household of her mother's brother, Niclas Malmqvist. In 1829, she went to Karlskrona city, Blekinge county. Her father, Olaus Lundgren was supposed to be living there at that time but it has not been possible to verify that yet.

"In any case, she was back in Caroli by 1832 for in that year she moved from Caroli to St. Petri, Malmo where she then lived with her aunt Kristina Nilsdotter, the widow of Olaus Malmqvist, her mother's brother. She returned to live with her uncle, Niclas Malmqvist, in Caroli parish in 1838 and was there for six years. Then in 1844 she moved again to St. Petri and married Pal Jonsson there in 1845. When Pal Jonsson left for Denmark, she remained behind with her daughter Johanna. I have not yet traced her past this point. The family group sheets say she was born 13 Mar 1807, but all the records I saw gave 3 May 1807 as the birthdate."

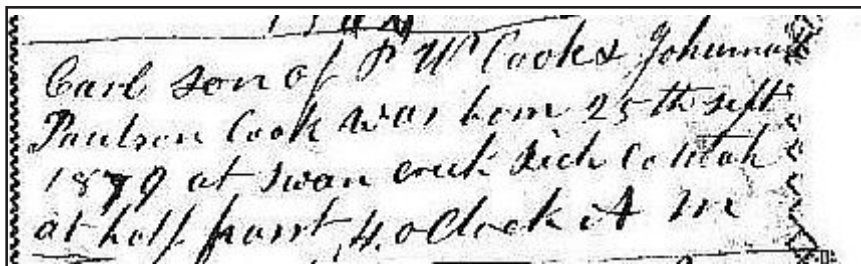
was born two weeks later.

Eva Covey Madsen wrote what her family had said about their grandmother Johanna Ulrika Jonsson. Born 13 May 1807 at Copenhagen, Copenhagen, Denmark, she was the daughter of Olaus Tykosson Lundgren and Bengta Catharina Nilsdotter Malmqvist. Ulrika told the family of an ancestor who had been honored by the Swedish King and had been given the family name Lundgren for all time. As landowners they also had servants and a coachman, who drove Ulrika and her sister Mary to read for the Priest from the Bible.

Eva stated, "When Ulrika became pregnant by the coachman her family disinherited her and fired the coachman and she found herself in dire straits financially. Grandma said he was a drinker also and she had a very rough time. Grandmother Johanna remembered as a small child that her mother would leave very early in the morning to go to a factory job." Unable to support the family adequately, Ulrika became very ill and might have died had not her brother come to the house to rescue her and the children. From that time she lived apart from her former husband. Thankfully she still had her daughter until Johanna left for America. Their reunion was joyous.

Johanna told of the care she received from Eliza Hall at the birth of her three children at Swan Creek. She also shared a current theory about fish. For reasons of safety, pregnant women were cautioned not to eat fish, especially the bony suckers from the lake. But fish was the mainstay of their diet, and she had nothing else to eat. Idalia said, "So [Mother] said 'I went ahead and ate fish anyway, and I got along fine.'"

Carl Cook, Johanna's first son, was born September 25, 1879 at Swan Creek. He was the 22nd child born to Phineas W. Cook, but



Phineas W. Cook Family Record, Carl Cook, Church of Jesus Christ of Latter-day Saints (Church History Library, MS 6974).

the father did not take this birth lightly.

Carl wrote: "My father remarked at the time of my birth that a choice spirit was about to come forth. This might cause me to feel a little undue pride, being referred to as "a choice spirit," but for the fact that I have done so little in the world to justify the thought... However, I believe my life has been saved on several occasions, for some purpose, or else that God has been unduly very good to me on such occasions."

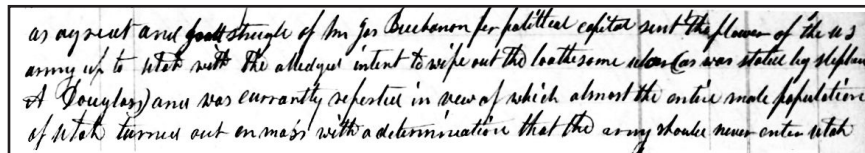
As he increased his business and became financially prosperous, Phineas began writing letters to the President of the United States, long letters, sometimes six handwritten pages. The following excerpt gives us an idea of his thinking. He believed from his years of reading scripture and observing the world that those who do right

stay in power and prosper in the end. With the intent of persuading the Republican president to admit Utah as a state, Phineas listed the persecutions of the Democratic Party in past years.

“When [Church members] were driven out of Missouri in 1838 a petition was signed by about 10,000 of their people asking Mr. Martin Van Buren who was then Democratic President, for protection in their rights as American citizens. It was presented by Smith and others pleading for justice. But his answer was ‘Gentlemen, your cause is just but I can do nothing for you.’” Then “stripped of everything, they found an asylum in the State of Illinois where they built up a beautiful city called Nauvoo.” After Joseph Smith gave himself up for arrest, Governor Ford, a Democrat “pledged the faith of the state for Smith’s protection and placed a guard around the jail. He furnished them with state arms, but had them loaded with blank cartridges. When the mob came the guards fired upon them but the leaders of the mob laughed at them; then took the Smiths and shot them in cold blood.”

“While [these refugees were] on the open prairies of Iowa and Missouri the government sent a requisition for 500 of their best men to go to Mexico, which was at that time at war with the United States. That was more than twenty times the number of men required of any state in the union.”

“Mr. James Buchanan, for political capitol, sent the flower of the U.S. army up to Utah with the alleged intent to “wipe out the loathsome ulcer” (as was stated by Stephen A. Douglas) and was currently reported, in view of which almost the entire male population of Utah turned out en mass with a determination that the



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Phineas W. Cook letter to Rutherford B. Hayes, January 18, 1880 (Church History Library MS 6288_M_00166).

army should never enter Utah to execute such designs.”

“This cost the government millions and served only to enrich the Mormons, but was a death blow to the Democratic Party, and it has never had a [revival] yet. I will venture an assertion: that it will be a long time before it will [recover] if the Republican Party will continue to pursue a judicious course, but it has not yet... Never let the name of a Republican president go onto a bill [prejudiced against] Mormons or anybody else.”

Literally a City of Gardens

“Garden City was a fitting name for the new community. Among all the Rich County communities, Garden City most successfully cultivated the more tender garden crops. Crops of tomatoes, cucumbers, squash, and corn were grown in Garden City, while the successful cultivation of these crops elsewhere in Rich County, particularly in the Bear River Valley, was doubtful. Some even claimed the climate was suitable to the growth of sugar cane” (Journal History of the church, 26 July 1879, 8).

“William Moor presided over the ward; Robert Calder succeeded Moore in May 1879. The settlers constructed a small log building during that same year which, as had been the custom in other settlements, served as school, church and social hall” (Andrew Jensen, Garden City Manuscript History, 1877, p. 107).

Sources for 1874-1879, Swan Creek

- Attending school at Bear Lake: *Autobiography of Joseph Wolcott Cook*, p. 12.
Attending higher grades: Ann Eliza Cook Daily Diary, May 27, 1894.
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1880-1882

Swan Creek

Ann Eliza was Relief Society President for fifteen years in Garden City, doing her best to serve until the very day she died. After the ward had matured somewhat and Amanda was her counselor, she wrote a daily journal beginning in 1894, and described Relief Society in those early days. She stated the meetings were small, but the spirit was strong. She wrote: "There were but 9, but the number is increasing a little, as at the two last meetings, 4 at one, and 5 at the last one. We had an excellent meeting. A good spirit prevailed in our midst. All but one bore a strong testimony to the truth of this work." Very often she mentioned Amanda's excellent contributions to these meetings. In October of 1895 she wrote: "Vice President Amanda P. Cook read a revelation from the Doctrine and Covenants given to Joseph Smith and a sketch from the life of Eliza R. Snow Smith."

Relief Society Reports to the Church were required every year, and Conferences were held in various buildings in the stake: In May of 1895 there was a Ladies Conference at Bloomington, 20 miles from Garden City. Ann Eliza, Amanda and her half-sister Miranda Linford, Alonzo's wife Amy, and Ann Eliza's granddaughter Eunice Teeple went together, a journey of more than three hours. She reported "They had a program, a few from each society. [They] spoke well giving good advice to the young." There was a meeting in the evening and another the next day, so the sisters divided up and stayed with various families in Bloomington and Fish Haven. Stake officers reported each ward would be responsible for a donation of one dollar (two dollars for the large wards) to help with expenses in the organization.

Relief Society Meetings were held after Fast Meeting, which was on Thursdays at 10 a.m. Someone set up a bell which would be rung before 2 p.m., and when the last bell was rung the sisters would know the meeting was about to begin. Deacons were assigned to ring the bell, although when they forgot, no one would come. There were days when weather prevented the sisters from attending. Ann Eliza lived with her son Hyrum and his wife Annie (Vaterlaus) at that time. Annie's health was not good, and sometimes they had to miss meetings, especially when Hyrum was on a mission and couldn't take them. On one occasion, meeting was held in their house because Ann Eliza had been sick for a long time.

In 1880 the Federal Census was taken, and the Cook family was in Swan Creek, but listed in the Garden City Precinct in Rich, Utah Territory. Taken early in June, it recorded Phineas age 60 and Ann Eliza age 56 living in one household with their sons William

Garden City Service

"Relief Society women [at the Bear Lake settlements] stored food by gleaning in the wheat fields after reapers finished. It was gathered in buckets and emptied into burlap sacks, taken to some yards and stacked for threshing. Threshing was done free. If a family ran out of flour they could borrow from the Relief Society and pay back with interest. Later the sisters wanted a granary of their own, but mice destroyed most of it. Finally the General Relief Society decided the wheat should be sold and the money put out on interest."

"Fast meetings held once a month at 10 a.m. Thursday. Humble gatherings, sometimes the gift of tongues given. Fourth of July and 24th celebrations. Dances, skating parties and sleigh riding, home talent theaters. Quilting bees and rag bees. The dead taken care of in the home. Brother Edward Calder & John C. Farner, Sr. made the caskets. Relief Society sisters covered the caskets & made burial clothing. No charge" (Mildred Hatch Thompson, Rich Memories: Some of the Happenings in Rich County From 1863 to 1960, FHL 979.213 H2t, pp. 36-38).

Where Was the Cook Family Early in 1880?

Swan Creek:

1. *Phineas, Ann Eliza, William, Hyrum, Granddaughter Ann Augusta Meservy*

2. *Amanda, Mary Roselia, and probably David who was away building his house. He married a few months later, and he is not listed at any location. Also Johanna and her mother Ulrika; children Hilma, Elvira and Carl.*

Garden City:

1. *Eliza Cook Hall, Joseph W. Cook, Riley and Maggie Russell.*

2. *Byron and Phebe I. Allred, 2 children and his second wife with 2 children.*

3. *Alonzo and Amy Cook and child.*

4. *Henry H. Cook.*

5. *Joseph's half-sister Jenny with husband Chauncey L. Dustin.*

Smithfield, Pima, Arizona:

Harriet Teeples with husband William and 4 children; his 2nd wife and their 4 children.

and Hyrum and granddaughter Ann Augusta Meservy, age 14. In a separate dwelling is Polly Amanda age 43 and her daughter Mary Roselia age 16. Living with Amanda are Johanna age 34, her mother Ulrika age 75, and Johanna's daughters Hilma and Alvira, ages 10 and 7. Carl, at 8 months, was not listed.



Phineas planned Garden City along the main road with farms westward by the hillside (community webshots.com).

Others in the family had already moved to Garden City. Byron and Phebe (Cook) Allred and their two children as well as Byron's plural wife and her two children lived together. Next door to them was Eliza Cook Hall age 68 with Joseph W. Cook and his half-siblings Riley age 14 and Maggie, age 11 living there. Next door to Eliza was Alonzo with his first wife Amy and their child, and next door to them was Amanda's half-sister Sarah Miranda and her husband Amasa C. Linford. Henry Cook had moved there, and at age 20 owned his own house in Garden City. Next door to him was Joseph's half-sister Jenny Russell and her husband Chauncey L. Dustin, both age 19.

Phineas wrote two letters the summer of 1880. The first, in May, was to President Rutherford B. Hayes. In this letter Phineas gave page after page of the history of the church, including visions, angels, and Joseph Smith being called by God to restore the Gospel of Jesus Christ on the earth. He told of the Urim and Thummim as the prophet translated the Book of Mormon, and the violence committed against members of the church. Yet they are the only ones with the authority from God to preach His gospel. He concluded with an appeal to the president to consider how he would feel if someone appointed himself to public office because he had read a history of the nation. It is the same principle as the churches of the world which claim authority falsely from the Bible account of the original Church of Christ:

“Now these Mormon elders have traveled almost over every nation where free toleration is allowed and have suffered all manner of abuse. Being called imposters and false prophets, they have been

stoned and rotten egged, tarred and feathered and many have been put in prison. Some have been shot and killed in various ways. The people tell them they do not believe revelation these days. There is no need of it in this enlightened age. It was given in the days of the Apostles to establish the church, but now it is no longer needed.

“If it be true that the Apostle Peter did not confer the keys of the kingdom upon anyone before his death, of which we have no account, then what authority has the church of Rome to act in that capacity? And if the church of Rome has none, then the Protestant churches surely have none, for they all came out of the church of Rome, and their leaders were excommunicated or cut off. Ask any of them what authority they have for proclaiming the gospel. They will tell you they are called by the word of God. Ask them where He gave them that word. They will say it is the Bible. The Mormons would say that is nothing but the word of God to the Jews, who lived from 1,800 to 9,000 years ago.” It does not commission anyone in later times to act in His name.

“You might as well say you are a United States officer of any kind, having [read] a United States history. [History] has as much right to call any of these officers as the Bible has to call you to administer in the ordinances of the gospel.” (Signed) Mountaineer.

Phineas wrote a letter in July of 1880 to William Rossiter, General Clerk of the church. Old accounts had been brought up after the death of Brigham Young in 1877, and Phineas’ name came up as one who still owed money on the Manti Mill account. Apparently Phineas had been to Salt Lake City to help them understand it, but it seems no one was satisfied. He began by writing both of his generosity and his distress in 1850: “I will state what President Young had of me that I never had any credit for. In September [1850] he sent me to Sanpete to build a mill. I lived at that time in a house belonging to him by Canyon Creek near the factory. I had no team of my own, having given the last ox to help start the emigration fund which was organized that fall. I had to [pay] to have another man take me and my family [to Manti].”

Two of Brigham Young’s wives were also living at the house by Canyon Creek Mill to cook for the mill workers, and Phineas was unable to take everything with him. When he returned to take his possessions back to Manti, he found President Young had cleared out the house and taken everything. Then in 1853 Brigham Young “called me back to work on his Beehive House and other houses. For \$500 each Father Morley and President Young and I sold out the mill to R. W. Glenn, now dead.” All debts left on the Manti Mill were taken over by President Young, who was part owner and had received the largest share of profits. One note was owed the firm Patrick and Glenn, and Phineas was now being charged the \$35 his personal account book showed Brigham Young had agreed to pay.

His records also showed they owed Phineas almost that same amount for work he had done. However, when Phineas tried to collect, the clerk in Salt Lake City would not do it. He took Phineas’ account book, and when he returned to collect his book and the money owed him, the pages were ripped out of his account book and the clerk refused to pay. Now he was being charged for the amount Brigham Young should have paid. Phineas had other complaints: “When I bought the millstones of [Brigham Young] I asked him

Missionary Deaths Rare

Any murder is distressing, but in 1989, following the death of two LDS Church missionaries for the Church of Jesus Christ of Latter-day Saints in Bolivia, Apostle L. Tom Perry noted that from 1831 until 1989, “only seventeen LDS missionaries [had been] killed by assassins.” Since then seven additional missionaries have been killed. At that time Russell Ballard “indicated that of the 447,969 missionaries who have served since the days of Joseph Smith, only 525—about one-tenth of 1 percent—have lost their lives through accident, illness, or other causes while serving (LDS Church Portal, Wikipedia).

Perpetual Emigration Fund

In his ongoing effort to help the poor, Brigham Young urged saints in Utah to donate money; thus helping those trying to outfit themselves in Iowa. By the end of 1852 almost 30,000 saints were in Utah and European saints were beginning to come. Immigrants were urged to pay ten pounds and the saints paid the rest. In 1856 the handcart system was inaugurated, and after the first tragic year, thousands of saints came to Utah using handcarts.

In 1861 a new immigration plan was begun as the railroad reached Wyoming. PEF immigrants would ride the train and wagons were sent east to pick them up—2,000 wagons and 17,500 oxen. It was an effort almost every family in Utah supported, including the Cooks (Russell R. Rich, Ensign to the Nations, A History of the LDS Church from 1846 to 1972, pp. 350-51).

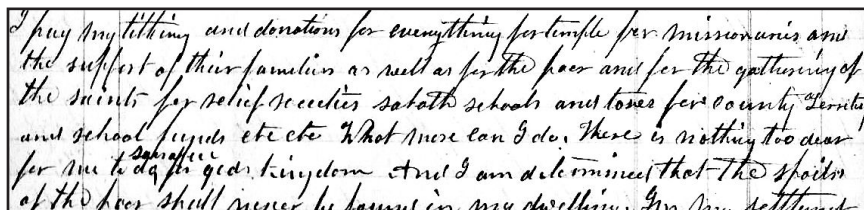
Bear Lake Contributes to the Temple

“President William Budge read a report of labor done on the Temple at Logan by this Stake. Up to date the labor performed was [accounted at] a little over \$8,000.

“Elder J.H. Hart showed that the kingdom of God is taking rapid strides; the aspirations of God’s servants are growing higher and greater as the kingdom advanced...If we had known as much in the first settlement of this valley as we do now, we might be raising choice fruit in abundance. It was not the winters which killed our apple trees but the reflection of the sun on the snow about the breaking up of winter, and our trees should be protected by sowing earth on the snow around them, or by wrapping the bark...” (Deseret News, Nov. 10, 1877)

how I could pay him for them. His answer was, ‘Just pay any way at all. Have you got any pine slabs?’ But when I came to pay nothing would do but the money.”

“I can say this for myself: *I pay my tithing and donations for everything, for Temple, for missionaries, and for the support of their families, as well as for the poor and for the gathering of the Saints, for Relief Societies, Sabbath Schools and taxes for county, Territory, and school funds, etc. etc. What more can I do? There is nothing too dear for me to do or sacrifice for God’s kingdom. And I am determined that the spoils of the poor shall never be found in my dwelling.*”



I pay my tithing and donations for everything for temple for missionaries and the support of their families as well as for the poor and for the gathering of the saints for relief societies sabbath schools and taxes for county territory and school funds etc etc What more can I do. There is nothing too dear for me to do for god's kingdom And I am determined that the spoils of the poor shall never be found in my dwelling. In the settlement

Phineas W. Cook letter to William Rossiter July 14, 1880 (Church History Library MS 6288_M_00179)

Phineas concluded his letter: “This account of Glenn’s I consider he knowingly and willfully took from me without any reservation whatever and righteously [it] should be held against him, but he is in the hands of the Lord as well as me. I know it is my duty to forgive all men which I hope to be able to do.”

Several Cook family marriages took place in 1880. Henry Howland Cook, Ann Eliza’s third of five sons, married June 3, 1880, Genette Calder, called “Nettie.” She was 19; he was age 21. Genette was the daughter of Bishop Robert Calder of the Garden City Ward and his wife Flora Ann Simmons. Robert was born in 1832 in Edinburgh, Scotland and came to America when his family accepted the church. When his parents died he was the only one of his siblings who stayed in the church. The rest went to California. Robert married and in 1872 the family was called to help settle Randolph, Utah. Then he was called in 1879 as the first bishop of the new Garden City Ward. He served in that position for 18 years, part of that time with Alonzo and later David S. Cook as his counselors. Genette and Henry H. Cook lived in Garden City where their first child was born, but in 1892 they moved to Woodruff permanently to run the Cook Brothers Store there. Henry died in Woodruff March of 1933 and Genette died in 1945.

David Savage Cook, Amanda’s son, was one year younger than Henry. He married Lydia Ann Nelson on September 30, 1880 in the Endowment House in Salt Lake City. She was born in 1861 in Sugarhouse, Utah, the daughter of Danish immigrants Johan Laurits and Susanna Cutler Nelson. The family was called in 1869 to Bear Lake where they also attended the Fish Haven Branch and she no doubt came to know David there. David had already built a house in Garden City, and they lived there for almost 20 years. As children were born, David just kept adding on and making their house bigger and better.

David also built a log building on the corner lot next to their

home and made his living running a store and going to the train station in Evanston for supplies. His brothers and his children helped with that store, and he helped his brother Henry open and supply a store in Woodruff, both known as The Cook Brothers Store. After a few years David built a bigger store near the school in Garden City, and was known to send supplies to his father in Afton. In 1900 after David sold the store, he and Lydia moved to Meadowville and were there until David died in 1924 in Garden City. Lydia lived another 21 years and died at Provo, Utah in 1945.

On the same day David was married, September 30, 1880, Alonzo



Henry H. Cook's Woodruff store. It no doubt was much like David's store in Garden City .

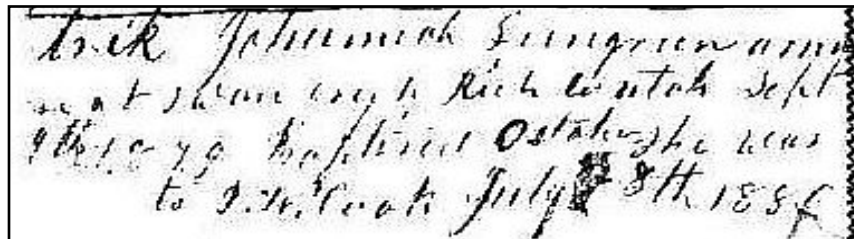
H. Cook took his first wife's sister, Sarah Edith Laker as a plural wife. They were married in the Logan Temple two years after his first marriage to Amy Ellen Laker.

Phineas W. Cook also took another wife that year. In his effort to be caring and protective, he was sealed to Johanna's mother

Ulrika in the Endowment House on July 8, 1880. Although Ulrika lived with Phineas and Johanna, she and Phineas did not live together as husband and wife. They agreed to be sealed in a temple ordinance because it was a common belief at the time that every woman needed a spouse worthy of the priesthood for the eternity. In addition, as Phineas explains in his letters to the President of the United States, he believed every woman deserves a home and family, and he was committed to save his mother-in-law from a life of loneliness and penury. He did everything he could for Ulrika, but her daughter Johanna was the real wife of Phineas.

Phineas W. Cook recorded in his handwritten Family Record:

Ulrick Johanna Lundgren came to Swan Creek, Rich Co. Utah Sept. 9th 1879. Baptized October. She was sealed to P.W. Cook July 8th, 1880.



Phineas W. Cook Family Record, Ulrick Johanna Lundgren (Church History Library, MS 6974)

The Cook Brothers Store

David and Henry did a lot more than just run their stores. They both trusted people to buy food on credit, and often came out on the short end of it. Yet that didn't stop them from offering credit to those in need. Henry made sure his brother William's family were able to support themselves during and after the time William was in the Asylum in Provo. He hired Sadie and the children to work at the store and provided a house for them to live in. Henry's biggest loss occurred on August 19, 1897 when three men walked into the Cook Brothers General Mercantile store in Woodruff, guns on their hips, looking around for whoever might be watching. Dave Lant, a member of the Butch Cassidy Gang, pulled out his gun, pointed it at Henry, and said simply, "We want food and we want your money" (Kerry Ross Boren, "Cowboy Joe - The Last of the Wild Bunch").

Somehow the stores thrived while the two men continued helping others. David's grandchildren tell of when they were stranded in the snow on the road from Logan, their wagon stuck in a deep drift. David came looking for them, found them in an abandoned cabin, and took them home in his sleigh. It's also not surprising that Dave Cook owned one of the first cars in Garden City. Those invited for a ride never forgot (Luetta Koberstein).

Supreme Court, Jan. 6, 1879

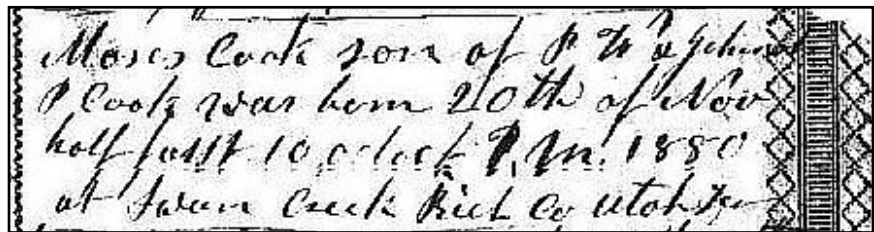
“George Reynolds, a prominent Mormon, allowed his second marriage to become a court case to test the authority of the U.S. Congress to ban a religious practice in the territories. Reynolds argued that his membership in the Church gave him the constitutional right of free religious exercise to marry a second wife.

“The Supreme Court disagreed, unanimously affirming a district court ruling that Reynolds had violated a federal anti-bigamy law governing the Territory of Utah. In rejecting Reynolds’ claim, the Court followed the traditional common law doctrines of state courts as well as federal practices in the territories and Washington, D.C. These doctrines, some of which continue today, include the confidentiality of confessions and the exemption of churches from taxation. In addition, the common law recognized traditional moral and legal practices, such as monogamy...The court’s decision in the Reynolds case was unanimous. The case illustrates the doctrine that a claim to religious freedom may not be used to overturn otherwise legitimate laws: There is a limit to individual free exercise as there is to any asserted right” (Morrison R. White. Reynolds v. United States; Teachingamericanhistory.org).

To understand the protective nature of men in the early church during this unsettled and insecure time, it would be helpful to read something Phineas wrote. In 1880 he wrote a letter to the Detroit Post and Tribune, explaining how polygamy protects women and children who would otherwise be neglected and abused. First, he asked, “I should like to know why the citizens of the United States desire to pass laws to prohibit polygamy while they keep so many prostitutes and abandoned women in Washington and in all the great cities of the nation. Why not let all the women marry and be honorable? Did you even (hear) of a nation [which] persecuted its own subjects [and] stood long afterward? Or can a nation or family that is divided against itself abide long?”

“You can publish my initials if you choose, but not my full name.”

The final event of 1880 was the birth of Johanna’s second son, Moses Cook at Swan Creek November 20, 1880.



Phineas W. Cook Family Record, Church of Jesus Christ of Latter-day Saints (Church History Library, MS 6974)

After January 6, 1879 when the Supreme Court declared the practice of polygamy could be stopped by government intervention, the appetite for stronger legislation was insatiable. Immediately legislators went to work to craft a more powerful bill, and polygamists began to see an end to their peace and security. The presidential election in 1880 was peppered with references to the Utah question. Phineas wrote several letters. In 1880 he explained his reasoning in writing to the President:

“I will state my reasons why I have written the foregoing letters to President Hayes President of the United States. Being strongly impressed by the spirit even so sleep was a stranger to my eyes for some time and with an assurance that it should stop the persecution for a season, at least which has been done. For one year the Saints have had rest from the afflictions, and if those letters have been the means of touching his heart may God be thanked; for all the hours of dictating them belongs to him as well as for all good done on earth and in Heaven.”

In June of 1880 Phineas wrote to the President to explain why God approves of polygamy and why it would not be wise to oppose it. The letter gives us an appreciation for what members of the church were thinking as they anxiously awaited God’s miracle to save them from government intervention and punish their enemies.

The Book of Mormon states that if people reject [religion] “there shall be great famines in the land and earthquakes and the sea shall heave itself beyond its bounds and all shall be confusion among them. Their cities should burn with fire and war and commotion be found out and every man that will not take up his sword against his neighbor must flee to Zion for safety, for they shall be the only

people under the whole heaven that shall not be at war with one another... There is no particular time set for these things to come, but it predicts that in the generation in which it should come, the whole west shall be [engulfed]. It is alleged by the Mormons that a Bible generation is 100 years. The Lord told Joseph Smith, as it is written in his history, that if he lived to be 85 years of age he should see the son of man. But the day and hour no man can know.

“Now he was 39 years of age or about that when he was killed and that took place in 1844. That would make him 75 now, so that according to that it cannot be over 10 years before He comes in His glory to Jerusalem.”

Phineas W. Cook Letter to President Rutherford B. Hayes June 7, 1880 (Church History Library M_00175)

“Some of the Mormons think [that] will take place in 1881 which will bring an entire change... And when the light of the spirit of God withdraws from them they will be like a pack of mad dogs and they will worry and destroy one another as fast as time can [move] on.” Citing Isaiah 13 and Joel 2:32, Phineas said, “It seems that all nations will yet combine and come up against the people, whoever they are. And if it be the people called Latter-day Saints, or Mormons, they will have to walk over the United States to do it, and if they should do that they will find a people here who still hold onto the constitution of the U.S. and will sustain her laws.”

He concludes the letter with the following: “I can see no prospect of your getting the nomination at the convention, and if you should not, I hope you will let your successor in office read my letters and if I were you I would pardon William Reynolds who is in the Utah penitentiary for polygamy and make to yourself friends with the mammon of unrighteousness. The Mormons have increased in 50 years from 6 members to over 200,000 and suppose that every 6 should increase at the same ratio. For 50 given more what a vast amount there would be: 6,666,660,000. Six billion, six hundred and sixty-six million and six hundred and sixty thousand.”

At the end of the year 1880 Phineas wrote another letter to President Hayes which attempted to alert the government to the disaster which could follow their persecution of the Church in Utah. Citing the text of the President’s last annual message, he reminded the President of the financial aftermath when Buchanan sent an army to Utah. Phineas said they “raked ‘hell with a fine tooth comb’ to get up those charges. By the by, all proved to be false, but was all done under the influence of a deep-seated prejudice against this religious belief and practice. And was all done with the intent to persecute.”

Soon there was a big fire in Chicago and a destructive tidal wave in Texas, mine disasters and a plague of Yellow Fever. Brigham Young and others in the Territory have sent money to relieve suffering. “[All this while,] the United States was at war with that Theocratic government, which was returning good for evil. Now I

Opinion of the Court

Chief Justice Waite: “[The] question is raised, whether religious belief can be accepted as a justification of an overt act made criminal by the law of the land. The inquiry is not as to the power of Congress to prescribe criminal laws, but as to the guilt of one who knowingly violates a law which has been properly enacted, if he entertains a religious belief that the law is wrong... “Congress cannot pass a law which shall prohibit the free exercise of religion. The First Amendment to the Constitution expressly forbids such legislation. The question to be determined is, whether the law now under consideration comes within this prohibition... Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order...”

“Polygamy has always been odious among the northern and western nations of Europe... From the earliest history of England polygamy has been treated as an offence against society...punishable by death... The only question which remains is, whether those who make polygamy a part of their religion are excepted from the operation of the statute. If they are, then those who do not make polygamy a part of their religious belief may be found guilty and punished, while those who do, must be acquitted and go free. This would be introducing a new element into criminal law. Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices. To permit [violations] would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself” (98 U.S. 145 (1879), <https://www.law.cornell.edu/supremecourt/text/98/145>).

Punishments for Polygamy were severe

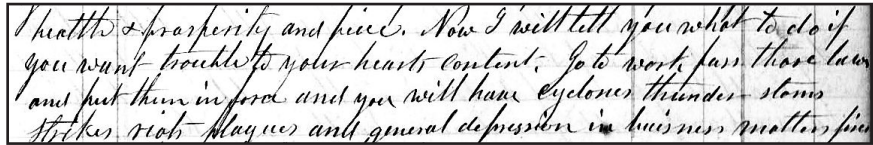
Punishments for Polygamy were severe:

"The courts devised the 'segregation' scheme. Under this new doctrine of 'segregation,' if a man had been living with two or more wives for three years (the period of the statute of limitations) the grand jury might 'segregate'--that is divide up the three years into periods of a year, a month, a week or a day each--and bring in a separate indictment for each one of these 'segregated' periods. With the three years being 'segregated' into periods of one day each, the offender, for three years' continuous cohabitation, might be indicted 1,095 times, with cumulative fines and imprisonments amounting to \$328,590.00 in fines and 547 years and six months imprisonment... The 'segregation' doctrine was declared unconstitutional by the Supreme Court of the United States February 7, 1887" (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, p. 143).

Polygamists Increasingly Targeted

"The Edmunds Act of 1882 excluded all guilty persons from voting or holding office, down to the county officers, and declared all offices vacant. It legitimated all babies born to so-called polygamous marriages before January 1, 1883. This meant that all those after such date were branded as illegitimate" (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, p. 143).

will tell you what to do if you want trouble to your heart's content. Go to work, pass those laws, and put them in force and you will have cyclones, thunderstorms, strikes, riots, plagues and general depression in business matters.



Phineas W. Cook Letter to R. B. Hayes President of the United States, Dec 19th 1880 (Church History Library MS 6288_M_00180)

"Fires and the hand of divine providence will be lifted up against you and the nation, for such has always been the case and causes produce their effects among all nations. During the past year you have tried to introduce a reform but you seem to have given way to the popular clamor. I leave you to your agency to act as you choose but all must stand at the bar of justice someday, me with the rest, to testify that you had notice in due time. The Constitution plainly declares that Congress shall pass no laws of a proscriptive nature nor hinder the practices of any religious belief. Inasmuch as that is the standing law, if it is violated by the nation, the heavens will judge it by its own laws. If found guilty it will be condemned under that law. As I told you before in my letters, do not try to take the agency from any of your own subjects so long as the rights of others are not interfered with, but let justice be the continual watchword and countersign."

"It makes no difference to me what or who a man worships. It may be a dog or cat, ox or cow, no matter what, so long as the lives and pursuit of happiness are not interfered with, either of his own or of his neighbors. Our free institutions invite all, or in the language of the poet:

Come ye Christian sect or pagan,
Greek or Moslem or Jew.
Worshippers of God or Dagon,
Freedom's banner waves for you."

Phineas was prolific at this time because political rhetoric was at a fever pitch. In November of the next year Phineas wrote a letter to President Chester A. Arthur. The elected President, James A. Garfield, who took office March 1, 1881, was assassinated, and Chester A. Arthur, the vice president, succeeded him. Six weeks after being sworn in, Arthur received a letter from Phineas W. Cook of Utah. The first words he read were:

"One thing I wish to state to you, and that is, do not burden your administration with the Mormon question, for I have watched the course of that people for nearly forty years and have never known an instance when a man tried to do them an injury that prospered after." Phineas described the case of Stephen A. Douglas, who was told by the prophet, "The time would come that he would aspire to the Presidency of the U.S., but if he raised his voice against the people called Latter-day Saints he would die an untimely death; [yet] Douglas promised the people he would be as the lion in his den and cut out the loathsome cancer," and he died soon afterward.

"James Buchanan did his best but failed. His army saw hosts of

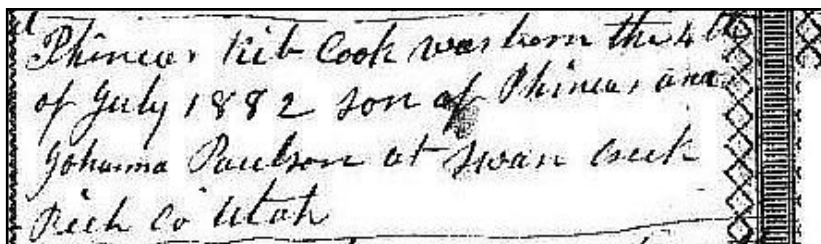
angels in the air before them and could not enter Utah until a treaty was made. God sent the gulls and saved the church from destruction in the desert, sent quails and fed the pioneers on the banks of the Mississippi, carried them across the desert with rawhide tires on their wagons, saved them from want by opening the gold mines in California and sending the immigration through the country. Joseph Smith said that the Angel of God told him that every weapon that was formed against the cause [of the church] should fall upon his enemies, for God was going to establish his Kingdom on the earth and it should never be taken away nor given to another people. Now look at all the Governors and Judges that have tried their hand at it. They have all come out at the little end of the horn as the saying goes.”

Phineas explained the practice of polygamy, assuring the President there is no coercion involved. If so, they are “excommunicated from the church except he is lawfully and legally married to her. God commanded it and if so, no nation or all the world combined cannot stop it. And my advice to you as a friend is to let it entirely alone, for if it is of God he will raise up armies against you. And if you attempt to steady the ark, he will smite the bow out of your left hand and the arrow out of your right. So I say do not commit yourself by recommending stringent laws for such a purpose, for you can do nothing against the work but it will be turned to its favor, for God has set his hand the second time to restore Israel and it will be done.”

Meanwhile, Johanna watched over her little family. Her third son Kib Phineas was born July 4, 1882 at Swan Creek. When Kib was born Hilma was 11, Elvira was 9, Carl was 2½ and Moses 1½. Johanna really didn’t have time for anything else.

Plural Marriage and the Church

“During the years that plural marriage was publicly taught, not all Latter-day Saints were expected to live the principle, though all were expected to accept it as a revelation from God. Indeed, this system of marriage could not have been universal due to the ratio of men to women. Women were free to choose their spouses, whether to enter into a polygamous or a monogamous union, or whether to marry at all. Some men entered plural marriage because they were asked to do so by Church leaders, while others initiated the process themselves; all were required to obtain the approval of Church leaders before entering a plural marriage” (Plural Marriage and Families in 19th-Century Utah, LDS Gospel Topics.)



Phineas W. Cook Family Record, Church of Jesus Christ of Latter-day Saints (Church History Library, MS 697)

Her effort to raise the children around abundant water sources involved every member of her family. Carl relates: “My earliest memory is of a time when I was less than three years old, probably under two. I wore dresses and was walking on a pile of lumber near the saw-mill of my father, at Swan Creek, Utah, the place of my birth. I had a large piece of bread and butter in one hand and a fresh green onion in the other, which I was eating. My sister Elvira was near as my custodian.” Obviously someone had to be with the children every moment they were out of doors, and Johanna’s older daughters were her blessing.

One Fourth of July Johanna was home alone with the children while the rest of the family had gone to Garden City for the Celebration. Idalia tells of Johanna’s determination to bring joy into the lives of her family members: “Father wouldn’t leave his work, so Mother stayed home with her children. All the rest of the family had gone but Father. She didn’t know how to entertain her children

National uproar over Polygamy

"The Loyal League was organized in Utah by [non-members.] Its objective was 'to combine the loyal people of Utah...in opposition to the political and law-defying practices of the so called Mormon Church to oppose the admission of Utah into the Union until she has the substance as well as the form of Republican Government' and 'to raise money to maintain agents in Washington or elsewhere to labor for these ends.' The entire country agitated. Federal authorities said polygamy was the reason for the denial of statehood to Utah. As efforts for statehood mounted, Liberal party members wanted church members disfranchised.

"In 1884 the Idaho legislature passed an act effectively disfranchising all members of the LDS Church. The law also prohibited [them] from holding office, sitting on juries, or voting. Anyone wishing to vote had to take an oath he was not practicing polygamy or even advocated it. This loose policy had a downside: They couldn't even get together a grand jury to indict the horse thieves who roamed about the country unimpeded" (Robert E. Parsons, A History of Rich County, pp. 220-223).

with what she had, but the little place they were living in had a dirt floor. She went out by the creek and cut down a willow, brought it in and stood it up in the floor. And then she cut out paper and made a paper chain and trimmed the tree and tried to help her children have a celebration that way.

"Gundison Bunnison...lived in St. Charles and he came by. He's the one that brought her after she had got off the ship. He came by and brought a couple of bags of candy for the children and a little coffee for Mother. He knew Mother liked coffee. Of course they didn't have any coffee around Father. So that was the way they spent that Fourth of July."

274,944
40
8150
155.44

HOMESTEAD.

Land Office at Salt Lake City
Utah January 2, 1882

FINAL CERTIFICATE, No. 1751

APPLICATION, No. 2734

It is hereby certified That, pursuant to the provisions of Section No. 2201, Revised Statutes of the United States, Phineas W. Cook of Rich Co. has made payment in full for Acres 4 x 5 - 9 S.E. 1/4 of S.W. 1/4 Sec. 5 - and N.W. 1/4 of N.E. 1/4 Sec

of Section No. 8, in Township No. 14 North of Range No. 5 - E, Salt Lake Meridian, containing 155.44 acres.

BE IT KNOWN, That on presentation of this Certificate to the COMMISSIONER OF THE GENERAL LAND OFFICE, the said Phineas W. Cook shall be entitled to a Patent for the Tract of Land above described.

J. M. Maudslayi
Register.

See patent for 155.44 acres 1882

The Swan Creek land was official and Phineas received the paperwork early in 1882 (Homestead Certificate No. 1751).

On January 2, 1882 Phineas received a legal deed to 155.44 acres of land under the Homestead Act. For the first time he had the paper proving his ownership. It would have been a satisfying moment except for serious family problems arising. He may have had a paper to prove ownership, but the family boat was already threatening to capsize. Feeling his security slipping away, Phineas tried one last time to prevent the Edmunds Bill in Washington D.C.

from being signed with a letter to the President.

Phineas was deeply patriotic, and kept current about Washington affairs, which was one of the big reasons his first two wives knew what his decision would be if he had to choose whether or not to honor the laws of his country. He watched closely, and could see an important bill coming up for debate in Congress, so he sent another letter to President Arthur February 23, 1882. It would be his most firm and direct letter.

Right in the beginning he accused those who hated the church of ding donging Congress:

“It seems from all that I can learn from the different journals of the day is that the whole paternity of sectarian priests seem awfully agitated over the Mormon question. Why don't they take the Bible and prove by it that the Mormon doctrine is absolutely false instead of ding donging Congress to put them down by fire and sword?”

Phineas W. Cook letter to Pres. Chester A. Arthur, February 23rd 1882 (Church History Library MS 6288_M_00183-00184)

He reminded the President the church had to go a thousand miles and live in the wilderness to get away from “the howling priests who headed mob after mob against them.” Those same people are inspiring Congress to “persecute their own subjects.” Phineas calls on the President to tell “those rabid sectarians or orthodox ministers and their abettors” to repent or “God will come out of his hiding place and he will vex the nation in his sore displeasure. Wo! Wo! unto this great Nation, for God will raise up insurrections or suffer it to be done and every man’s hand will be against his neighbor and his hands will be against his brother.”

These ministers of established religions feel threatened by the growth of the church, simply because they will lose power and money. Phineas said, “Now I warn you and forewarn you and the high minded governors of the Nation beware what you do. Let peaceable people alone. Clean the inside of the platter first and do not trouble about what does not concern them.” He then launched into a horrifying list of adultery, abortion, stealing, lying and murder in the country, some of which he documented. While that is happening in other places in the country, members of the Church of Jesus Christ of Latter-day Saints value decency and honesty and protect all children and women.

“I say within myself, ‘how long, Oh Lord, how long?’ What can be their excuse in the great day of accounts when the secret acts of all men are revealed, which must surely come or God has ceased to be God and the heavens are not and we are not. But he is waiting for the fullness of times to come in, which will be shortly, I believe.”

There was never any response to his letters to the President. We know the President was not influenced by them because the Edmunds Act, also known as the Edmunds Anti-Polygamy Act of 1882, was signed into law one month later, on March 23, 1882 by President Chester A. Arthur, declaring polygamy a felony in federal

Edmunds Act of 1882

“[In 1862] the anti-bigamy measure was aimed directly at the Mormons in Utah and outlawed bigamy in the territories. With the Civil War well under way and Utah far from federal authority, the law was almost impossible to enforce. A new tack was taken in 1870 when polygamy opponents attempted to subvert the practice by extending suffrage to women in Utah. This was not successful; the women voted and remained in plural marriages.

“During the Arthur administration, Senator George F. Edmunds of Vermont took up the cause in Washington. The Edmunds Act of 1882 made ‘unlawful cohabitation’ illegal, thus removing the need to prove that actual marriages had occurred. More than 1,300 men were imprisoned under the terms of this measure” (<https://www.u-s-history.com/pages/h734.html>).

The Fearful Fire in Northern Michigan

Phineas W. Cook read newspapers from around the country, and was aware of current events, especially in Michigan. He reminded the President about the great forest fire north of Detroit on September 5, 1881 which burned at least twenty towns in a single day. High speed winds and drought contributed to the destruction of over a million acres and the deaths of at least 282 people. The wind blew smoke and ash high into the atmosphere and resulted in what was called Yellow Tuesday in Massachusetts. Sunlight was obscured and twilight occurred at noon. A strange luminosity frightened people, some of whom believed it was a sign the end of the world was imminent (celebrateboston.com/disasters/yellow-day.htm; Wikipedia).

The Mighty Floods of 1882

During the period between January and March of 1882 more than 235 billion cubic yards of rain fell over the Mississippi River and its tributaries. There was no way for the channel to carry such a volume of water to the Gulf without extensive inundation of the entire flood plain. On February 3, the first crest came to a stand at 7.6 feet above the danger line. Because of heavy rain, the river again began to rise, culminating on February 26 at 11.9 feet above flood stage. At Memphis the river was above flood stage from January 25 to March 30. From the time the river reached flood stage at Cairo, it was 81 days before the water passed into the Gulf of Mexico (tn-roots.com/tnshelby/history/1882Flood).

territories. It was the final blow to peace and security for every single member of the Cook family.

One month after the Edmunds Act was signed, Phineas couldn't resist writing another letter. On April 21 he wrote to President Arthur just in case the President didn't know the outcome of what he had done.

"I am much surprised at the course you and Congress are taking toward the people of Utah. The laws you have passed are directly against the Constitution...as you must very well know. Besides that, it cannot be beaten for meanness." Citing several national disasters, Phineas traced them to efforts of the government to suppress the church. "I am sure God is [fighting their battles] for such an increase in catastrophes has never been known as now. What fearful fires all over the country and especially that in Northern Michigan last fall! And now the mighty floods. Only think: water 10 feet higher than ever known before and so early in the season too. What must the May and June floods be?"

"Your suggestions to the contrary notwithstanding, if you and Congress keep on and put the law in force you will have floods, plagues, cyclones and railroad accidents, firestorms, murder, war and everything else that can be thought of to your heart's content. Wo! Wo! Unto this great nation for it will be more tolerable for Sodom and Gomorrah than for you...And now since the Supreme Court has decided in the Snow cases that they have no jurisdiction, the Mormons look for no mercy here at the hands of the courts. They say they have fulfilled the requirements of them in petitioning the highest authority and now they are going to appeal to [God], for according to His promises He will hear them and if this is true you might look for rough times."

"Certain it seems a great crisis is at hand, either in the final triumph of Mormonism and the overthrow of the Edmunds Law or the extinction of Mormonism and the triumph of unconstitutional law. I await the outcome in almost breathless attention."

His warning to the President was never acknowledged, and the result of the Edmunds Act was unimaginable conflict for many families. Phineas later wrote a letter in February of 1885 describing what had happened to his family while they lived at Swan Creek. The fact that he wrote it to John Taylor, President of the Church of Jesus Christ of Latter-day Saints attests to his serious intent. The kind and generous men who had covenanted to care for more than one family were now under intense pressure, but their families also responded to the anxiety and fear of being left alone and without anyone to help them. The wives had given up everything for the good of their families, and now were being threatened with the very isolation and poverty their husbands had promised to prevent. Nothing in our present lives can adequately explain the tension which began to arise in families which had long been secure but were suddenly threatened with division.

Ann Eliza and Amanda had reacted exactly as any women would under the circumstances. Phineas described it to President Taylor: "My two oldest wives for many years past have been disposed to ignore my counsel and have desired that I should divide my property with them and give each one a share, and more especially has this been the case since I took the last or [4th] one about six years since.

They got in the habit of going in debt at the stores without my consent. I remonstrated against it with little effect until one thing after another came on and they were disposed to counsel with me, but rather than do so I did not lodge with them.”

Obviously the contention had become serious enough for his wives to live separately from him. But he was to find the problem was about to get even more critical when the Stake President, William Budge came to him with a complaint from them. “I told him I did not need his assistance I had always got along with such business alone and thought I could do so yet. But he insisted on a hearing, which tipped matters in a much more confused state than they were before.” At the hearing Phineas asked his wives what more they wanted. They replied: “We are determined you shall divide this property with us.” Their fear of abandonment must have been ringing in their voices.

Phineas had already considered that solution, and had advertised asking \$30,000 for the property, the house and all three mills. There was not yet an offer. A few days after they left the Stake President’s council room, he went to his property and decided how he could divide it three ways, giving them each a fair share. But when he brought them out, “it was as I expected—they were not satisfied. I then asked them if they would be satisfied if I would give it all to them, and they said they would. I told them I would do so if they would give me back something to start my young family, which was agreed to. So the property was sold and divided according to their desires which left me without a home there with my young family.”

1882 - The Swan Creek Property is sold

Families practicing plural marriage were suddenly faced with a dilemma. In spite of their arguments in favor of religious freedom, the Church of Jesus Christ of Latter-day Saints lost the right legally to practice polygamy. The U.S. Government legislated against having more than one wife, sending hundreds of men either to prison or into hiding, including the highest officers of the church.

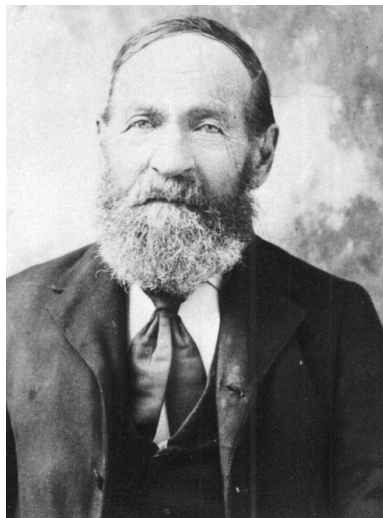
It was an agonizing decision, but many men realized in order to obey God’s directive to keep the law of the land they would have to leave some of the wives they had legally married. It was especially hard when others in the church claimed men should stay with their wives, maintaining if the church changed its policy, it would be a sign of disobedience and apostasy. After all, they said, plural marriage was an eternal principle. Yet as long as polygamy was practiced Utah would not be admitted into the Union of States, which meant federal officials would perpetually be in charge of the government, the courts, the policies of Utah. Members of the church were having

Swan Creek Property For Sale Before 1880

In a letter January 13, 1885 Phineas described his effort to sell the Swan Creek property:

“I wanted to sell long ago and go south, it is true, when I was sick so long with the gout. I did not know what was the matter, but I always thought I could enjoy myself a great deal better in a warmer country and have better health. But my price at that time was 30,000 dollars as you well know at the time.

“When I got better the advice was entirely abandoned until the time I talked to Bishop Calder in 1880 in the month of November, I think it was. I cannot tell exactly without referring to my books. I then explained to him the reason I wanted to sell it was because you and Amanda wanted homes in the little valley with your children. I then began to try to sell for that and nothing else” (Letter to Ann Eliza Cook, January 13, 1885, Church History Library MS 6288_M_00195-00197).



Phineas W. Cook about the time he sold the Swan Creek Property.

Children of the First 3 Wives in 1882:

1. *Harriet Betsy Teeples age 38, married, in Pima, Arizona, 5 children*
2. *Phebe Irene Allred age 30, married, in Garden City, 2 children*
3. *Joseph W., age 27, unmarried, in Border, WY*
4. *Alonzo H., age 27, married, in Garden City, 1 child*
5. *David S., age 24, married, in Garden City, 1 child*
6. *Henry H., age 23, married, in Garden City, 1 child*
7. *Mary Roselia, age 22, unmarried in Garden City*
8. *William, age 20, unmarried, in Border, WY*
9. *Hyrum H. age 16, unmarried, in Garden City*

a crisis, and it took time to find a solution.

Phineas W. Cook chose to obey the law of the land and move away from his first two wives in hopes he wouldn't be arrested. Unfortunately, he was criticized by others, including his daughter Phebe Allred and her husband Byron, who convinced Ann Eliza and Amanda and the Stake President Phineas had a selfish motive. In Garden City Ward minutes during this period the contention was recorded: "May 21, 1882, Brother Byron H. Allred said he believed there was a great deal of party [divided] feeling among us as a ward. He said he had felt the Spirit of Opposition."

By the end of 1882 Phineas recognized the children from his first three marriages were secure. They were all married or independent, and several were working together at The Cook Brothers Store and at Pegrarn, Idaho and Border, Wyoming where Joseph Wolcott and Alonzo had claimed land. The new town of Garden City Phineas had begun was thriving and was well on its way to becoming the most prosperous town in Bear Lake Valley. The nine living children from those marriages were now somewhat independent of his help. His youngest child Hyrum was age 16, but was hard-working and conscientious, and Phineas knew he would be all right.

It was a difficult decision for everyone, but he was of an obedient nature and always had been. Keeping the law of the land was a primary motivation, in spite of a few critics within the family who accused him of lack of faith as they continued living in defiance of U.S. law. Leaving Ann Eliza and Amanda was heartbreaking for all of them, but their anxiety over the whole situation had already pushed them away and caused hard feelings. It was the most painful period of their lives. Phineas later recorded the day the decision was made to sell the Swan Creek property in an agonized letter to Ann Eliza:

"The very first word I ever heard about [the transaction] was what Amanda said in your presence through the east fence: 'Alonzo will take this place and give 11,000 dollars for it and we will give you \$4,000 and Ann Eliza \$4,000 and I will take \$3,000, for I think she ought to have a thousand more than me,' for [Amanda] had a thousand from her father. 'Are you willing to give him a deed of it? He will pay us in yearly payments.'

"I answered I was willing to do anything in this world I could to please you. I asked, 'Has not the Bishop been talking to you about it?'

"You said 'That made no difference. We were going to take you by surprise.' I then went up to breakfast and while I was at the table I saw Alonzo ride up to your house on a horse. I went down again after I was done and you called to me. Then was the time the talk was had about the stock and machinery. Alonzo told me if he could have Johanna's last of the stock he would give 11,000 dollars for it and something was said about machinery, tools, mowers and some other things. He told what he wanted and I consented to all you and he said. You then asked me to go in and draw out the notes which I did just as I would for anyone else that wanted me to do such a thing or just as anybody would for anyone else.

"I asked you if the notes were to draw interest. You said 'no.'

"Alonzo spoke up and said, 'interest eats up everything.'

"Of course I drew up the notes but I had nothing to say about the price and don't know who did but I always supposed you and Amanda and he had done the talking, for else how did you come

to know what he was to give? I am certain I did not. I know I had advertised the place for sale before I gave it to you. Of course I expected you would sell it and I told you I would give a deed to anyone you could sell to. I knew I was going to be broken up and that was why I bought the place of Peck, for I was driven almost out of my mind. I knew not what else to do. I knew nothing about where you slept but supposed you (and Amanda) slept together.”

Phineas himself wrote the date of the land sale in a letter to Bishop Calder: “I had given it to them as stated to you in my talk with you the Saturday you were at the mill the 23rd of September, 1882, which was two days before they sold it to Alonzo. That was when you told me it was not right for me to sell. You said I had made most of it myself and had supported them and I ought to have a share of it myself.”

There is one existing deed in Rich County Land Records, which also dates the transfer of land from Phineas to his wives, although deeds to Alonzo, Amanda and Ann Eliza were handwritten papers and did not survive. The existing deed dated July 28, 1882 transfers to Johanna all 155.44 acres of land, which she then deeded to Phineas. The land thereafter was divided.

Amanda’s daughter Mary Roselia recorded her sorrow at losing her childhood claim to the ranch and home she so loved. “When I was eighteen years old one of the saddest days of my life occurred. My father sold the whole place to his oldest son. My heart was almost broken. I felt like the world had come to an end. For many years I would not go back to it without crying bitterly. Mother bought a little home and small farm in Garden City, which was just three and one-half miles south of Swan Creek. I lived with her until I married.”

Roselia wrote of her mother and Ann Eliza moving to Garden City: “Amanda and the first wife each bought a home and small farm in Garden City, three miles south of Swan Creek. Amanda was called and set apart to be a midwife and nurse. The closest doctor was thirty miles away. There were no cars in those days so she kept busy caring for the sick.

When the first Relief Society was organized at Garden City, Aunt Eliza Howland Cook, my father’s first wife, was chosen president. She chose Amanda as her first counselor. They labored together in that capacity for [many] years, and with the same unity and love that had characterized their



People came to Garden City and stayed to build homes and farms (Courtesy gardencityut.us).

whole lives. When Aunt Eliza died, Amanda still held the position of first counselor to the next president for ten years. Amanda often said that her blessing came true, for it said her last days would be her best days. And as she lived with the people in Garden City, it truly was.”

The New Law Required a Man Abandon His Wives

“The Edmunds Act defined ‘polygamy’ as a crime, leaving the penalty the same as the Anti-Bigamy Law of 1862, three years in jail and a fine of \$500. In addition it made cohabitation with more than one wife a crime, punishable by not more than six months in jail and a fine of \$300. This law provided that even if a man married two or more wives before 1862, if he continued to live with them he was subject to fine and imprisonment. Later interpretation of this law was so broad that whether a man lived with more than one wife or not, as long as he contributed to the support of them and their children he was adjudged guilty. Nothing but absolute abandonment could meet the requirements of the law as interpreted by the federal courts.” (B.H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Deseret News Press, Vol. 1, p. 111).

The McCann Family

Thomas Ravenhill McCann and Sarah Johnston McCann were born in Ireland, but met in Manchester, England where their mothers had gone to help them find work. Both fathers had died, and the older children were supporting their families. After they married they were converted by Elder Joseph Fielding Smith in 1839, immigrating to Nauvoo in 1842 and to Utah in 1850. Hyrum was born in Ogden before the family was called to settle first at Franklin, Idaho and then at Bear Lake. Thomas died in 1882 and Sarah in 1892.

The Bryson Family

Sarah Tryphena and Eliza Snow Bryson were daughters of Samuel Bryson, Jr. of Woodruff, Utah. Samuel had been born in Banbridge, Down, Ireland and immigrated to Utah at age ten with his family in 1855. The family moved to Bountiful where Grandmother Margaret Bryson had purchased land. In 1867 at the age of 22 he married Polly Tryphena Fairchild who was born in New York but who had come from Michigan.

Their first two children, Sarah and her brother, were born in Bountiful, but Eliza was born after the family had been called to settle Woodruff in northeast Utah about 15 miles from Evanston, Wyoming. The eight Bryson children grew up in Woodruff, which wasn't far from Border, Wyoming and which by 1885 was becoming a destination for anyone involved in the Cook Brothers Store; hence the Bryson sisters Sarah and Eliza married Cook brothers William and Joseph W. Samuel ran a farm and Polly taught school for a time, both committed to their service to the Church. Samuel died in 1919 and Polly in 1943.

A year after they had moved to Garden City, Amanda's daughter Mary Roselia married Hyrum Johnston McCann July 12, 1883. Roselia described him: "Hyrum Johnston McCann was a tall, dark, young man with innate refinement, and a wonderful talent as an artist and a musician." Hyrum was born in Ogden in 1860 to parents who had known the Prophet Joseph Smith. In 1860 they were called to settle Franklin, Idaho, at that time Indian land. Within a few years they were at Bear Lake.

Hyrum's father died in 1882 at Fish Haven, and Hyrum was left with the care of his aged mother and disabled sister. Unfortunately, an accident nearly took his life, and prompted Mary Roselia Cook to marry him sooner than planned to help restore his health. When she found he needed a cool, dry climate, she moved their household and his mother and sister to Vernal where she had her first baby. She got a job as school teacher and rode a horse to the school every day, returning to nurse the baby. She moved as often as Hyrum needed it, both of them working as hard as they could. Wherever they went they brought music and theater, lifting many lives and bringing joy to every community. Hyrum died in 1910 at age 50 at Garden City. Mary Roselia lived another 35 years. She remarried Chauncey L. Dustin, the widower of Joseph W. Cook's sister Jenny Russell, and died at age 81 in Logan.

Harriet Betsy Teeples wrote of when her mother Ann Eliza moved to Garden City: "While she was living at Swan Creek, Garden City was settled and she was called as the Relief Society President in 1879. She faithfully filled this position until her death on 18 May 1896 at her comfortable home in town, which her husband had built for her several years before so that she could be close to her duties.

"Her husband had married, with her approval, three young women who bore him large families. She was a real mother and counselor to these girls and their children growing up together as one large family. She was charitable and generous and was a true ward mother to all, loved and honored by all who knew her. The gospel was very dear to her. She had left her family and all that was dear to her for its sake, and she lived a useful and beautiful life of service and sacrifice, relying at all times on the Lord to help her through the trials she so bravely bore."

After Phineas moved away, some of his other children were married. Joseph married Elizabeth Niebaur Nov. 4, 1883, but she lived only 14 months and died at Paris, Idaho after the birth of her first baby. She was the daughter of Joseph William Neibaur, whose family was among the first converts in England. They immigrated to Nauvoo in 1841 when he was age six and came to Utah in 1848. Living first in Salt Lake City, Joseph Neibaur married in 1856 Elizabeth Cranshaw, and they were called to help settle Bear Lake where they were living when Joseph W. Cook met their daughter.

After her death Joseph was called on a mission. He remarried on Sept. 30, 1891, Eliza Snow Bryson (Lyle), the sister of his brother William's wife. They lived at Pegram, Idaho and became the parents of eight children, all but one of whom lived to adulthood. After twenty years on the ranch, they moved to Paris, Idaho and ran the ranch in the summers. Eventually his son Eldon leased the ranch. The Montpelier Examiner March 18, 1921 called J.W. Cook "A prominent man of the county and an official of the farm bureau."

He was later elected to the city council, Both Joseph and Lyle died at Paris, Idaho.

William's wife Sarah Tryphena Bryson (Sadie) was the daughter of an Irish convert, Samuel Bryson. They were married Sept. 18, 1885 and lived in Garden City. William and Joseph W. were very close, working together much of the time. When Joseph returned from his mission William and Sadie introduced him to Sadie's sister Eliza (Lyle). William continued to work with Joseph, and for several years he and Sadie lived in Border. Then they made a permanent home at Garden City across the street from David Cook's home with property on the lake shore. They raised five children before William died in 1933 and Sadie in 1953.

Hyrum, the youngest of Ann Eliza's children, married on May 24, 1888 Annie Catherine Vaterlaus. They lived in Garden City, welcomed Hyrum's mother into their home while Hyrum went on a mission to New Zealand, and in 1900 were called to settle Big Horn, Wyoming. They raised six children, the last of whom was born in 1902 at Big Horn. After Annie died in 1905 Hyrum remarried Nancy Johnson and they had five children. He died in 1918 at Bridger, Montana and she died in 1938 at Cowley, Big Horn, Wyoming.



Looking from the east side of Bear Lake at Garden City, still along the lower road with newer dwellings in the hills (Vacatia.com).



Phineas W. Cook was right about the climate, and the southern part of Bear Lake has become a vacation spot (Wikimedia).

The Vaterlaus Family

Vaterlaus brothers Christoff and Conrad were converted in Bern, Switzerland in 1871 and 1873. Christoff immigrated to the U.S. in 1876, bringing Conrad's two oldest children and the next year Conrad and his wife Katherina Schmid sailed with the two younger children. Both families came to Rich County. Christoff lived at Paris, took a plural wife, and had six children when he died in 1899 at Paris. Conrad moved to Garden City as soon as the town opened for settlers, and was very active in the church and in family affairs. Ann Eliza Cook's journal documents dozens of times he was there for his children, for his in-laws, for anyone in town who needed help.

They were at Garden City until 1900 when Hyrum and Annie (Vaterlaus) Cook were called to help settle Big Horn, Wyoming. Conrad and Katherina went with them. Conrad died there July 9, 1917. Katherina died at Cowley four months later November 2, 1917, stalwarts in the church to the very end (Mrs. Ernest W. Vaterlaus, "Christoff Vaterlaus," Bear Lake Pioneers, and "Eliza Vaterlaus," an unsigned history of Conrad's family).

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1882-1885

Logan

The wording of the Edmunds Act signed in March 1882 led many to believe a polygamist could leave his early wives, live with only one wife, and be safe. In hopes he had done enough, Phineas and Johanna left Swan Creek in the fall of 1882 with their little family of Johanna's two girls, ages 11 and 10, two little boys and baby Kib. He had watched some of his friends, including David Savage and his daughter Harriet Teeples, move to Central Utah, and Phineas had been thinking about moving south for his health. Several years earlier he had purchased land in Pleasant Grove, Utah County, but later began to feel better, and changed his mind about moving. In a letter to Ann Eliza he said, "I wanted to sell [the Swan Creek land] long ago and go south. It is true when I was sick so long with the gout I did not know what was the matter but I always thought I could enjoy myself a great deal better in a warmer country and have better health."

Remembering his three years at Manti exactly thirty years earlier, he took Johanna and the children directly to Sanpete County. Carl said, "Sanpete County, Utah was a new frontier, and Father had hopes of acquiring from the government a farm, probably by Desert Entry." Having left most of what he owned back in Swan Creek, he had little to work with. However, Phineas remembered the weather in Sanpete County was less frigid than at Bear Lake and decided to give it a try.

He was 63 years old and almost exhausted from the contention surrounding the division of his family and his property at Swan Creek. Nevertheless he launched into clearing land and building fences just as he had done all his life, hoping soon at least to be settled. But he was to have one more setback. Carl, who had just turned three years old in 1882, later wrote, "I remember practically nothing of that move, or the stay there, except that later I was told a mule kicked Father in such a way that his leg was broken, and while he was confined to bed, or convalescing, some unkind and selfish neighbor 'jumped' his land, which means Father had not fully complied with the legal requirements, and the other took it from him."

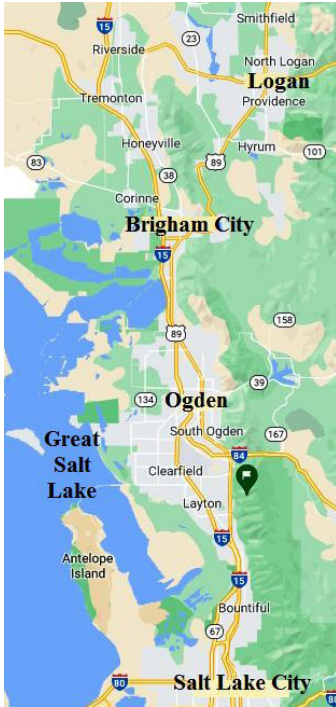
Phineas W. Cook was never one to brood very long over his bad luck. He simply remembered his commitment to do temple work, and headed for Logan. Carl also knew why his father decided to move north: "Then Father being attracted to the temple that was then being built in Logan, moved his family there where he obtained a tract of land approximately three or four acres, fenced with a willow

Desert Entry Land Act

"On March 3, 1877, the Desert Land Act was passed by Congress to encourage and promote the economic development of the arid and semiarid public lands of the Western United States. Through the Act, individuals may apply for a desert-land entry to reclaim, irrigate, and cultivate arid and semiarid public lands. This act amended the Homestead Act of 1862. Originally the act offered 640 acres (2.6 km²), although [it was adjusted so] only 320 acres may be claimed" (Desert Land Entries PDF).

Harriet Teeples Comes Home

After leaving Bear Lake, William and Harriet Teeples moved their family to Holden, Utah for a few years and in 1879 were called from there to settle the Gila River Valley in Arizona. William was an untiring pioneer, helping all who came to their little town of Pima. Unfortunately he died there at the age of 49 in 1883. The next year Harriet drove a wagon 1,000 miles to Garden City to live so she could raise her children near her mother. She faithfully supported Ann Eliza to the last day of her life (Autobiography of Harriet Betsey Cook Teeples).



Logan is 85 miles from Salt Lake City and 40 miles from Rich County (Googlemaps)

The Edmunds Act Still A Threat

“On 22 August 1882 President Chester A. Arthur signed into law the Edmunds Act. As a result, Phineas W. Cook moved his family to Logan. There he helped build the Logan Temple providing finish carpentry work. The Temple was dedicated in 1884. By 1886, nearly every settlement in Utah had been raided by Federal Marshals” (Edwin Brown Firmage and Richard Collin Mangrum, Zion in the Courts, University of Illinois Press, 2002, p. 169).

fence, adjacent to and west of what is now Crocket Avenue, and south of Canyon Road.”

Moses stated, “[Father] moved us to Logan where he built a shingled roof, frame house for us. While we lived in Logan Father worked at his carpenter trade and did some farming on shares.” The family remembered Phineas was involved in finishing the temple. As a member of the Bear Lake Stake, he may have come to Logan during earlier years when the temple was being built because the stake had the opportunity to participate in building assignments. But now that he lived there, he became involved to a greater extent. At that time carpenters were being called to do the finishing work, the windows were being installed and the final painting and carpentry work was being done--exactly the jobs Phineas could do best.

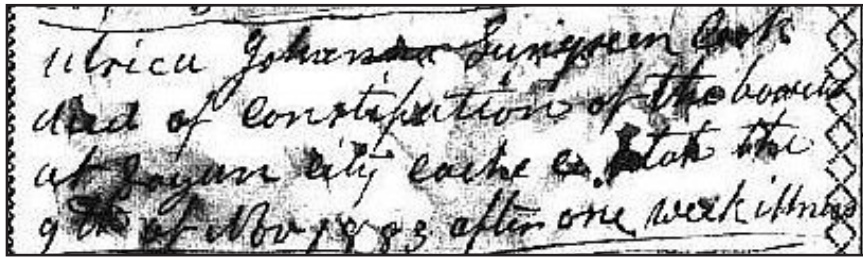
August J. Hansen of the Logan Fifth Ward, which was also the ward the Cooks attended, recalled: “In 1882 skilled carpenters were called to begin the finishing work, and I was hired for two dollars a day for ten hours work. I began doing bench work, planing the native white pine lumber for casings and baseboards...and rough timbering in the east tower.” He described building and installing windows in the summer of 1883. Idalia’s daughter Eva wrote, “During the years 1883-84, Grandfather used his skill as a builder and carpenter to help in building the temple. After the temple was completed Grandfather and Grandmother worked to bring salvation to their ancestors. They were both very strong in their faith in the Gospel and very devoted workers in the Church.”

Grandmother Ulrika Cook continued to be with the family during all of their moves and travels. None of it was easy for her, and she died November 9, 1883, at Logan, a few months before the temple



The original Logan Temple with its beautiful architecture (ldspioneerarchitecture.blogspot.com).

was completed. Johanna's granddaughter Eva Covey Madsen wrote of Ulrika's death: "Great-grandmother Ulrika Lundgren passed away November 9, 1883 and was buried in the Logan City Cemetery." She had been in Utah with Johanna's family only four years, but they were very happy years. Johanna's second son Moses was born in 1880, and he was always known as "Grandma's boy." As a toddler he learned to speak to her in Swedish and to the others in English. A little over one year after Ulrika died, on February 11, 1885, little Omer died and was buried beside his Grandmother Lundgren.



PWC Family Record: Ulrika Johanna Lundgren Cook died at Logan City, Cache, Utah, 9 Nov. 1883 (Ch Hist Lib MS 6974)

The family lived in a temporary house they called "the shanty" until their father was able to finish building another. Josinette Cook Whiting gave us her father Carl's description and sketch of their final Logan home: "This is a sketch of his home in Logan, from memory. The shanty at the south side of the main house was of lumber, and the main house was concrete. There were four rooms and a pantry on the ground floor, with bedrooms upstairs. There was a cellar under part of the house where fruit, milk, and vegetables were kept. The well was about 25 feet deep, and had the old style sweep, as indicated. The Canyon Road ran along the north. Carl was ten years old when they left, and the Agricultural College was being built."

Phineas was able to find work in Logan, but he barely provided a roof over their heads and food on the table. The children had memories of strict economy. Carl reported if they ever had molasses it was diluted with water to make it go further. Wheat and flour were



Carl's sketch of the house built by his father south of the Logan Temple in Logan Hollow. West of Crocket Ave, South of Canyon Rd (Life Story of Carl Cook p. 21a).

expensive so the family ate a lot of potatoes and were urged to "go sparingly on the bread." Phineas kept a cow so there was usually milk and sometimes butter. In the spring the children would gather

Temple Dedication

"The cornerstones were laid on Sept. 17, 1877, and [the temple was dedicated] on May 17, 1884. Thousands of Latter-day Saints assembled in Logan from all parts of Utah, Idaho and other places. Saints from Bear Lake Stake had also contributed both means and labor on the temple. Contributions had come in from all parts of the world. This was the second temple to be dedicated since the church had come to Utah, the first being in St. George. President John Taylor delivered the dedicatory prayer, and the service was repeated on two consecutive days so all could attend" (Nolan P. Olsen, Logan Temple: The First 100 Years, 1978, pp. 102-103, 141).

Logan Settled in 1859

In 1859 Brigham Young sent a group of settlers to build a city on a river in northern Utah. They named it Logan for an early trapper, Ephraim Logan. Soon, because of abundant water power, there were mills and farms, and Logan became the county seat of Cache County. In 1877 a temple was begun with Truman Madsen as the architect. Brigham Young College was opened in 1878, and the land-grant college which became Utah State University in 1890. The elevation of Logan is 4,775 feet, producing cold winters and cool summer nights. (Audrey M. Godfrey, Utah History Encyclopedia, historytogo.utah.gov/logan/).

nettle leaves so there were “greens” at supper. Carl reported eating them “most every day until the leaves on the pig-weeds became so old and dried up they were too tough to use.”

When family members from Bear Lake came to stay at their house, Phineas warned them they probably wouldn’t like what the family was eating, and they were advised to bring their own food. “Maybe we got hungry a few times,” said Carl, “but we had no fancy appetites and so they were easy to satisfy. I remember once we had no bread and no flour to make any, and besides our ‘shorts’ were all gone, so we had no mush. But Mother fixed up some bran bread and we managed to eat a bit of that, though it was both rough and tough. But we did not forget to pray.”

“It was economy,” Carl said, “to go bare-foot, so as soon as the weather was warm enough and the snow was gone, we put our shoes away for winter, and were well shod in bare feet until cold weather again. I remember so well, a certain pair of shoes Father had a shoemaker make for me, how he measured my foot. Winter came, and I had to stay in the house because the ground was covered with snow while my shoes were being made. It must have taken at least two months because they were to be good, solid, durable shoes, but at last sure enough the new shoes were brought home one day by my father. I tried them on, and they were big enough and good solid cow hide shoes, made strong enough to last me at least two or three years, for they were large enough to allow for my growing feet. Mother had provided me some stockings, I don’t know how she did it, but I put them on, and then in the new shoes I went out into the snow, and walked across the lot and over the fence to show the neighbors, and how warm and comfortable they were in the snow!”

Carl said his father kept them busy at home sawing and splitting wood or hoeing weeds in the garden. His father’s theory was, “Better pick up chips and throw them down again, than to be idle.” Carl remembered even when he was very young his father “would get me out of bed at five o’clock in the mornings to go with him to sharpen axe or other tools, on a grind stone, which I had to turn by hand while he held the tool to be sharpened. Perhaps it was good training but at the time I thought it pretty tough.” The boys each wore just a calico shirt and pants. That was fine until Sunday when at church they noticed they weren’t “entirely up to par.”

Somehow during all this moving and building, Phineas took the time to write another letter. After President Arthur signed the Edmunds Bill in 1882, making it possible to convict and imprison a man who lives with more than one woman, on March 30, Phineas sent a letter telling him the Edmunds Bill may be the great event which leads to the end of Christianity.

He began by describing life in a community in Utah Territory: “All is quiet here; both Mormons and gentiles mingle together. The Mormons pursue the even tenor of way, paying little or no attention to what their enemies say or do.” Listing the many other churches in Utah, he said their churches are mostly empty, “but the Mormon churches are usually crowded to their utmost capacity. No one is molested in their forms of worship. The Mormon police officers watch the different sects with the same fatherly care that is bestowed upon their own.”

Phineas had read reports about the discovery in 1881 of “Egypt’s enchanted Pyramid of Unas” which featured the earliest known Egyptian religious texts. Some interpreted those texts, written in 2400 B.C., to predict the end of Christianity. In his letter to President Arthur he said:

“All the whole Christian world seem to be looking forward to some great event soon to take place in the world. Some of the great men of the age predict the end of the Christian era soon. Some pretended to have made the discovery by the Pyramids of Egypt that [the end of Christianity] should have come in 1881. So the entering wedge might have been driven at the introduction of the Edmunds Bill, the same as the Stamp Act of England over the colonies [resulted in] the throwing over of the tea into the ocean at Boston. There must be some starting point. We cannot just now comprehend it any more than they could at that time.”

While Phineas worried about the great events in the world, Johanna tried to manage her growing family. She found work for Hilma and Elvira, and they had to live away from home. Carl stated, “When the girls were old enough they went to work and earned their own living as domestics, but were both married while in their mid-teens.” Moses wrote that the girls “went to Pocatello to work for a man by the name of Newberry.” The same pattern of early employment was later repeated for every child growing up in this family.

In early summer of 1884 Hilma, who was age thirteen at the time, came to Logan to visit her mother. She had earned a little money and had bought a pair of red shoes. Johanna at the time was expecting a baby in August, and since it turned out to be twins, was having trouble moving very quickly. As Hilma put on the shoes to show her mother, Johanna said, “Where is the baby?”

Kib was almost two years old, and getting into everything. Hilma had just seen him, and said “Oh, he’s all right.”

But Johanna knew her baby all too well, and was anxious when she couldn’t see him. “But where is Kib? Go look for him. Run and look in the well!”

Eva Covey Madsen tells what happened next: “And she did run and did look in the well! Now Kib was toddling all over the house and yard. Outside, not too far from the house was a well that was still covered just with boards nailed together. Grandma had been worrying about it, reminding Grandpa to move the boards and enclose the well so the children would be safe, but he had not gotten around to it yet.

“Grandmother was so heavy she could not get around very well, and had to support herself with one of her knees on a chair to help carry part of the weight of her twins, and she was frantic for Hilma to reach the baby. Hilma dashed outside and sure enough the board over the well had been pushed askew and to Hilma’s horror when she looked down into the well she could see the baby’s little head and hand. Without a thought of herself or her beautiful red shoes, she jumped into the well and held little Kib above her head until neighbors could be called to help get them both out of the well and they were both brought out safely. Grandfather fixed the well the next day!”

The twins were born on the 18th of August [1884] and were named Emer (Jay Emerson) and Omer. Now there were five boys.

1881 Texts Found in Pyramid

“Saqqara, Egypt - *The smallest of the Old Kingdom pyramids, Unas - originally known as ‘Beautiful are the places of Unas’ - was first entered by French Egyptologist Gaston Maspero in 1881. Hailed as one of Egypt’s most important pyramids and known as the first to feature ancient Egyptian religious texts carved on its walls. Across the pyramid field at Saqqara, near Cairo, south of the Step Pyramid of Djoser, lies the pyramid complex of Unas, the ninth and last ruler of the Fifth Dynasty in mid-24th century BC.*

“*The 283 spells in Unas’s pyramid constitute the oldest, smallest and best preserved corpus of religious writing from the Old Kingdom. Their function was to guide the ruler through to eternal life and ensure his continued survival even if the funerary cult ceased to function*” (“Egypt’s enchanted Pyramid of Unas”, Wikipedia).

How People Applied for the Desert Land Act

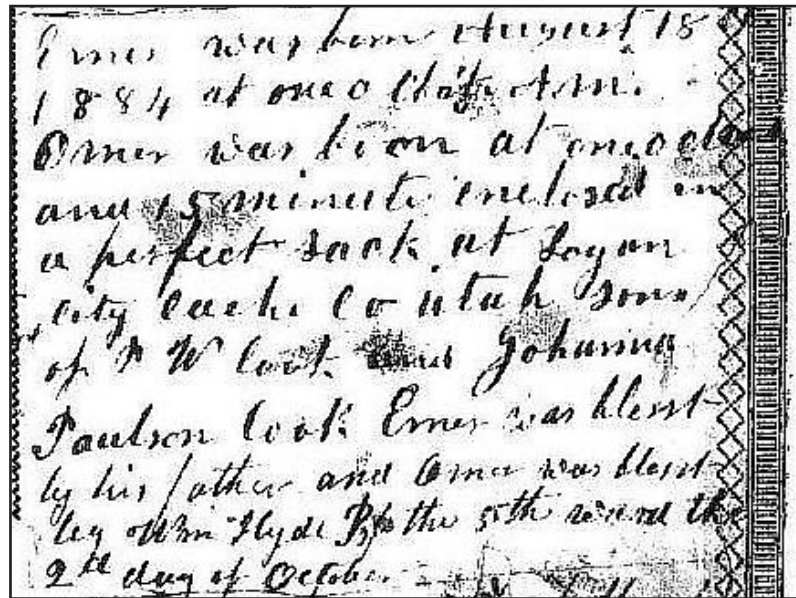
The original intent of the Desert Land Act was to make it possible for people to move out West in the late 19th century and develop irrigation systems that would transform the land into usable space. To understand why Phineas needed to do something before his September deadline was up, we should know the rules for desert homesteading.

The biggest difference from the Homestead Act was the residence requirement. While the claimant had to purchase and improve the land, he did not need to live on the land while the improvements were made. The lands must be surveyed, unreserved, unappropriated, non-mineral, non-timber, and incapable of producing an agricultural crop without irrigation. Individuals taking advantage of the act were required to submit proof of their efforts to irrigate the land within three years. Currently it is suggested it would cost in excess of \$250,000 just to construct the irrigation system and prepare the land (Desert Land Act PDF, archives.gov; [Wikipedia](https://en.wikipedia.org)).

The family knew these were “fine old names from the Book of Mormon, names of Jaredite kings.” Sadly, Omer died six months later.

Twin Jay Emerson [Emer] born 18 August 1884 at Logan to Johanna.

Twin Omer born 18 August 1884 at Logan to Johanna; died 11 Feb. 1885.



Emer was born August 18
1884 at one o'clock A.M.
Omer was born at one o'clock
and a minute enclosed in
a perfect sack at Logan
city Cache Co Utah sons
of P. W. Cook and Johanna
Paulson Cook Emer was blessed
by his father and Omer was blessed
by Wm. Hyde by the 5th record the
2nd day of October

PWC Family Record, Emer & Omer, twins, born 18 August 1884. Emer blessed by his father; Omer by William Hyde (Church History Library MS 6974).

We learn from a letter written by Phineas W. Cook to President John Taylor that Phineas had been serious about moving to Central Utah when he wasn't feeling well several years ago, and had claimed a piece of land through the Desert Land Entry, part of the old Homestead Act. In Logan he realized he would never be able to settle on that land, and on July 14, 1884, wrote to President Taylor, enclosing the certificate of Desert Land Entry as a donation to the Salt Lake Temple. "I paid \$500 for it thinking to make me a home on it, but circumstances have changed with me since that time and I have made my home here." There was an old board house on the property, but no water rights, which may explain why he didn't go to that land from Swan Creek two years earlier. He hoped something would be done about the property before September 19 because the time would run out by that date, suggesting he must have taken out the certificate in September of 1879, five years previously. He added a postscript: "NB: I do not ask you to allow me 500 dollars for it. You can please, if you receipt it, allow me what is right in credit."

In spite of all his efforts the past few years to find a permanent place of peace, for some time Phineas and his first two wives had suffered contention. Because of their anxiety about being abandoned as the law required, they insisted he divide his Swan Creek Land with them. But the division of land was just one incident in the ongoing anxiety and conflict. Ann Eliza was having another crisis. Her granddaughter Ann Augusta Meservy had lived with her since her mother had died fifteen years earlier. An epidemic of measles

went through the area and Annie became gravely ill. She had never been strong, and on January 23, 1883, she died at age 16. She was buried at St. Charles Cemetery near her mother. It was bad timing for Ann Eliza, and unquestionably added to the pain she was already experiencing because of the loss of her marriage.

While he may have believed leaving Rich County would ease the tension, Phineas was to discover it only increased after he left. As he was trying to convince Ann Eliza and Amanda to come to Logan and do temple work with him, as they had done in Salt Lake City as early as 1870, the fact that they had been listening to other opinions about their separation became evident. In addition to friends and neighbors who shared their opinions, Byron Allred, a firm believer in the sanctity of plural marriage, brought the issue to a head by writing a letter in November of 1884 to President William Budge, Bear Lake Stake President, condemning Phineas for what he believed were disloyalty and hostility to his first two wives.

In that letter Byron, who was a very kind, unselfish and faithful member of the church, reported something which he possibly misunderstood, and because of his disposition to continue in polygamy whatever the law dictated, had misconstrued the truth. Somehow he misrepresented every single thing that happened as an offense to Ann Eliza and Amanda, and he felt duty-bound to report it. He wrote that Phineas had written letters to his wives in Garden City “that are very provoking and makes them feel very bad.” As an example he suggested that his family at Bear Lake had asked Phineas for the record of their ancestors, but he refused and “informs the family here that he will finish his work at Logan in the Temple and is not dependent on the authorities of this stake for his recommend.” The letters of Phineas prove that accusation was absolutely false. In fact, through that winter Phineas continued to write his wives at Garden City inviting them to come to Logan on the train so they could do temple work together.

Byron also claimed that Apostle Moses Thatcher was witness to “the last once most insulting letter” from Phineas to his wives. Then Apostle Thatcher asked Byron to make sure President C.O. Card in Logan was informed, saying that “all men are required to set their families in order. If [Phineas W. Cook] was to blame in regard to his family affairs they might know it there [in Logan].”

President Budge then wrote to President Charles O. Card in Logan. Phineas received notice from his bishop in Logan that Byron’s letter had been shared with the stake president. As a result, he had to give up his temple recommend, the prime reason for his locating in Logan, and it took months for him to establish the truth. An exchange of letters followed, which shows the extent of bad feelings and the effort Phineas made to bring to light the true source of contention. It took many months to clear up a very troubling misunderstanding between Phineas and his first two wives. Although that trouble was precipitated by legislation making it necessary to separate the families, the conflict among family members slowly increased as the critical and condemning opinions of other people were freely shared. While moving and resettling were difficult at his age, it was nothing compared to the contention in his family and the resulting bad feelings among people he loved.

The powerful influences in government precipitated unsolvable

Moses Thatcher

In April 1879, Moses Thatcher was called as an Apostle after the death of Orson Hyde. From 1880 to 1898 he served as first assistant to Wilford Woodruff in the Young Men’s Organization. He had been born in 1842 in Illinois and his parents were baptized into the church the next year, immigrating in 1847 to Salt Lake City. The family moved to California for a few years, but returned and settled in Cache Valley. Moses went on several missions and was a mission president before being called as an Apostle. He had three wives and was arrested for polygamy, but was not imprisoned due to lack of evidence.

He was active in affairs at Bear Lake and was with Charles C. Rich as they opened and dedicated the Wyoming Star Valley for settlement. He also helped open Colonia Juarez in Mexico for settlement by church members after the Manifesto. In 1896 he ran for Senator, refusing to sign a document to obtain the approval of the First Presidency before seeking public office, believing rather in political neutrality. He was dropped from the Quorum of Twelve Apostles; however, he retained his office in the Young Men’s organization and stayed faithful to the Church to his death at Logan in August, 1909 (Utah History Encyclopedia).

Byron H. Allred Believed the “Weaker Saints Denied Their Wives”

Born in Iowa in 1847, Byron Allred married Phebe Irene Cook Oct. 5, 1867 and they lived with his parents. They got a place of their own at St. Charles where two children were born: Byron Harvey, March 31, 1870, and Myra Irene, April 10, 1872.

He had a dream he should enter plural marriage and said in his journal: “Thus can I bear testimony to all who may read this that I know that had I not obeyed this Patriarchal order of marriage, I would have fallen short of my exaltation and been damned. And for this cause have I made up my mind to face, if necessary, the fiery darts of Hell which may be hurled against me and ask God to help me that I may hold out faithful to the end of my day, and I know all will be well.” Byron believed, as his family later reported, “The faithful saints were imprisoned, but several of the weaker ones denied their wives and agreed to live within the law” (LaVell Smedley Thayne, Life Sketch of Byron H. Allred, taken from his journal, p. 3).

problems in the family, but each individual then had to deal with the problems of personal conflict and loss, and the result was a very troubling time for the Cook family. They were to find each person suffering from unfair circumstances in life must make a decision about to how to deal with it. In this time of loss and conflict there simply was no one who could instantly ease the pain and make life understandable for anyone involved. It took time and patience, unselfishness and forgiveness to heal these wounds.

It should be noted that Byron Allred believed any man who left his families to obey the law of the land was unfaithful to God and was dishonoring the laws of God. He was a good man, a powerful voice in the Garden City Ward, and a fine example of gospel living. Nevertheless, his belief in polygamy exceeded his faithfulness to a prophetic voice, and the result was disharmony and contention in the Cook family, and eventually in his own family. While the Church in general was ready to accept the counsel of the prophet as written in the Manifesto a few years later, not all members agreed. Some believed the Manifesto was “the result of Apostasy.” Byron moved to Mexico and took another wife after the Manifesto. In spite of prophetic counsel, members of his family stayed in polygamy.

A few weeks after Byron’s letter had been written, Phineas wrote again to Ann Eliza and Amanda. On December 9 he wrote: “I have been looking for a letter from Sister Eliza to meet her at the depot but I do not look for it now. I had my recommend but on hearing what I have, I will return it. When I sent you the names of your dead I thought I had made concessions enough that you might reciprocate but in answer you only acknowledged the receipt of names and thanked us for offering to try to make you comfortable while here to do the work in the temple but made no concessions whatsoever... none of us can enter the house of the Lord until all things are settled.” Obviously what Ann Eliza and Amanda had been hearing in Garden City had convinced them they had been mistreated, and they responded with coldness and silence.

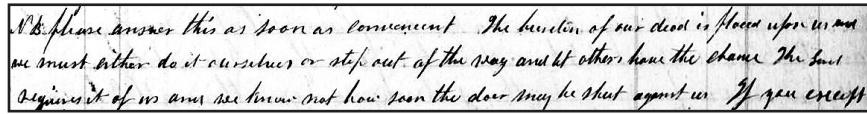
Urging them once again to come to Logan to go to the house of the Lord, he said, “And now I will say again I am not perfect. I have erred in judgment many times, I have no doubt; but my desires are to do right and always have been. Inasmuch as I have erred in judgment and done wrong I am willing to beg your pardon and am willing to forgive you without concessions if you do not choose to make them. I shall not accuse you and inasmuch as we cannot recall the past let us bury it in oblivion... We are separated in our temporal interests, but in our spiritual interest we must be united.”

“It is but folly,” he wrote, “to stand as it were at the threshold of the house of the Lord and continue to accuse one another over small matters.” The case was soon to be taken to a church court “and it will end in shame and disgrace not only to ourselves but to our children. One or the other of us may lose our standing in the church... [and] if your charges are of such a serious nature against me that you cannot agree to my proposition please be so kind as to tell me of them so that I may be prepared to meet them face to face and wipe them all out so that we can begin anew.”

His final appeal: “And now for the sake of our children and our dead and for the sake of every interest we expect to have in God’s kingdom let us stop the matter right here.” He again invited

them to come stay with his family in Logan, informed them of the advantages of “the best room we have,” and promised to furnish them with a stove, firewood and a ride to the temple. He did warn them to bring their own food “for I do not think you would like to live as we do.”

His postscript: “NB. Please answer this as soon as convenient. The burden of our dead is placed upon us and we must either do it ourselves or step out of the way and let others have the chance. The Lord requires it of us and we know not how soon the door may be shut against us.”



NB. Please answer this as soon as convenient. The burden of our dead is placed upon us and we must either do it ourselves or step out of the way and let others have the chance. The Lord requires it of us and we know not how soon the door may be shut against us. If you except

Phineas W. Cook letter to Ann Eliza and Amanda, Dec. 9, 1884 (Church History Library MS 6288_M_00190)

On the same day the letter was written to his wives in Garden City, Phineas also wrote a letter to Bishop Calder of the Garden City Ward. Robert Calder’s daughter Genette had married Henry H. Cook four years earlier, and he was good friends with Phineas. It appears that Phineas enclosed the letter to his wives in Bishop Calder’s letter for him to deliver, in an effort to have Bishop Calder soothe feelings over there. “I have a great desire that a reconciliation should be had in this matter,” said Phineas. “As you will undoubtedly have a hand in it if we cannot settle it ourselves, I think you are the proper person to receive it first.

“I do not know of anything more I can do or say. I feel willing to do anything in my power to satisfy [my family in Garden City], as I told them when they sold the property to Alonzo. I said I was willing to do anything I could to please them. They divided the amount themselves and made all the arrangements. Of course I had no home then and had to seek one where I could find it. I do not know what they find to complain of now.”

Bishop Calder must have received a bundle of letters at the same time because Bishop William Hyde of the Fifth Ward in Logan also wrote to him December 9, laying out the problem as he saw it, based on a letter from his stake president C. O. Card. “Brother Cook says that he is willing to do what is right in the matter. I am not acquainted with his family’s affairs and don’t want to be if I can help it. I have advised Brother Cook to ask the Lord to help, and try and settle his own affairs. I have been to a number of High Council meetings of late and find that it is hard to please all parties.”

Citing his experience with the tedious work of taking such matters to the high council, he asked Bishop Calder’s advice. He assured Bishop Calder Brother Cook had not been to the temple yet. “He came here with a good recommend and I have seen nothing out of the way since he has been here.”

Between December 9 and December 21, communication between the two bishops re-established his worthiness to enter the temple. But Phineas wasn’t willing to let rumors continue flying, and took steps to stop what he considered lies being told about him. On December 21 he wrote a letter to his son Alonzo. As soon as he received his recommend again, “There came word through Moses Thatcher as near as I can find out that I had forsaken my family and

A Woman’s Advantages in Plural Marriage

While the rest of the nation firmly believed the women of Utah needed to be freed from their enslavement as a result of plural marriage, many women actually enjoyed sisterhood with the other wives and the definite advantage of a good man. “Informal female support networks and cooperation among women developed, especially during crisis periods such as those associated with childbirth, economic hardship, and bereavement. Mormon ‘sister-wives,’ as they were sometimes called, often literally were blood sisters.

*“Far from secluding women from the world, polygamy and the cohesive Mormon village community with which it was associated could lead some women to participate actively in the larger society.” In many cases women were more independent and less tied down by responsibilities (Lawrence Foster, *Polygamy and the Frontier: Mormon Women in Early Utah*, Utah Historical Quarterly, Summer, 1982, Vol. 50, No. 3, pp. 279, 280).*

Women in Polygamy

“Brigham Young and other early church leaders recognized the necessity of making use of female talent in establishing and maintaining the group in the sometimes hostile environment of the Great Basin. Mormon leaders encouraged education for women from the very early settlement period, as indicated by the establishment of the University of Deseret as a coeducational institution in 1850. Women voted earlier in Utah than in any other state or territory in the United States, including Wyoming. And, somewhat ironically in view of the non-Mormon attacks on the degradation polygamy supposedly caused women, the efforts of Mormon women in the 1870s and 1880s to organize themselves to support plural marriage against external attacks served as a significant means of increasing their political awareness and involvement” (Lawrence Foster, “Polygamy and the Frontier: Mormon Women in Early Utah”, Utah Historical Quarterly, Summer, 1982, Vol. 50, No. 3, pp. 281-282).

had done many things wrong and must settle up before I could do any work for the dead. I did not hear that your mother or Amanda had complained but it was Byron Allred and his wife and what I have done to injure them I do not know. And as for your mother and Amanda, I gave them all I had and they gave me back what they pleased and your mother said she would take care of herself and her children and Amanda would do the same and I should take care of Johanna, her mother and her children. Wolcott said they would never ask me for anything more.”

He told Alonzo that since writing to Ann Eliza and Amanda and inviting them again to come to Logan three weeks earlier, he had waited for them to respond to the invitation, but nothing had been heard except that, apparently through Thatcher, he heard his wives said they were afraid he would take their genealogy records for temple work away from them. Expressing that his efforts to help them were the opposite of that accusation, he said, “I could be doing something for our fathers and grandfathers this winter if I had the privilege to do so, and those who stop the work without a just cause will be held accountable. I was sold out of house and home there and had no other alternative but to seek a home where I could find it. But I can assure you of one thing: It was a hard dose to swallow, as you will find if you ever have it to do. May God grant that you may not.”

On January 13, 1885, just over a month after his previous letter to Bishop Calder, Phineas wrote again in response to a letter he had received from Bishop Calder. Once again Phineas reminded the bishop of a conversation they had two days before Phineas turned over the property to Ann Eliza and Amanda:

“I had given it to them as stated to you in my talk with you the Saturday you were at the mill the 23rd of Sept. 1882, which was two days before they sold it to Alonzo. That was when you told me it was not right for me to sell. You said I had made most of it myself and had supported them and I ought to have a share of it myself. You said you would talk to them and have them do what was right; and as for me drawing out the notes, I did it the same as I would for anyone else, or anyone else might do it as well as we, had there been anyone present do it. I did it by their request and dictation.”

In his letter to Bishop Calder he suggested part of their anger was that Phineas had written what he did about their demands and his selling the land under pressure. “If they are not [happy] I cannot help it for it is just as I have stated it to you. I was willing to make any sacrifice that was possible for the sake of Peace and to gratify their wishes and they must acknowledge it to you before a settlement can be made. They must acknowledge that selling was their own notion.” In this letter he made special reference to Ann Eliza, who especially wanted the division. “I told her once she made me think of the man who had a goose that laid a gold egg every day. He got in such a hurry to get all the eggs that he killed the goose to get all the eggs the sooner and to his surprise the goose stopped laying.”

Phineas cited an occasion when President Budge invited them to meet with him. He asked Ann Eliza if she was not provided for.

“She said ‘yes.’

“Then I said, ‘what more do you want?’

“She answered, ‘I am determined you shall divide this property with me.’

“I said I was willing to do it and would have done it long ago if I could, but the situation of it was such that I did not know how to do it without selling it and divide the means. I had tried to do so but had not yet been able to do it. I said, ‘I thought you were going to sue for alimony.’

“She said she had not calculated to do any such.

“I said. ‘I understand.’

“So Amanda spoke up and said, ‘Mostly all the neighbors have advised her to.’

“I said, ‘I thought you had had plenty of counsel from that quarter.’”

Expressing his frustration with his wives who had long ago stopped listening to him, with friends and neighbors who had much advice, and “with Byron Allred and others who meddle with my affairs,” Phineas expressed his hope Bishop Calder could entreat his wives to let President Budge know it was their idea to have the property divided. “I am accused of being the whole cause of breaking up the family, when she is the one herself as well as Amanda... They must tell the truth about it... President Budge must be made satisfied, and write to President Card that he has been misinformed and make it right in some way.”

The same day—January 13—Phineas also wrote to Ann Eliza, acknowledging her letter to him a few days earlier. Her letter was not preserved, but he went over each of her points. “You say you did not expect me to do any more work with you in the Temple, as I had informed you. To which I will say I have no recollection of ever informing you of any such things.

“You still say we sold the place and we gave you what we pleased... Had it not been that your concessions in your letter were quite sufficient as far as that is concerned when you stated I sold the place in company with you, Brother Card [would still believe I cheated you]... I told Alonzo and his wives in the time of it that I wanted them to understand I had nothing to do with it and it was very much against my feelings. He went directly out of the mill and went down to your house and said, ‘We shall have to hurry or [he may] back out or change his mind.’ We were threshing at the time or were about done as near as I can remember and you began directly to move away.” Phineas then stated Byron Allred had also made charges against him to the stake president, accusing Phineas of abandoning his family and then telling Apostle Moses Thatcher.

Phineas reminded her he had tried to sell the place in 1880 “because you and Amanda wanted homes in the little valley [Garden City] with your children. I then began to try to sell for that and nothing else.” Then he asked her to tell President Budge he had been misinformed about Phineas willfully breaking up his family, “for it was yourselves that wanted the property divided and not me. Then have him state it to President Card and by his making it right it will be all right, otherwise I shall be content to bide my time and have it in the hands of the Lord to settle in his own way and time.”

His final statement reflects the troubled environment which was the result of terrible political pressure on families in the years leading up to the Edmunds Bill. Phineas said, “You both told President Budge you never should live with me anymore and carried it out to the last; and as far as temporal affairs are concerned, of course, that

Benefits of Polygamy

“Plural marriage shaped 19th-century Mormon society in many ways: marriage became available to virtually all who desired it; per-capita inequality of wealth was diminished as economically disadvantaged women married into more financially stable households; and ethnic intermarriages were increased, which helped to unite a diverse immigrant population. Plural marriage also helped create and strengthen a sense of cohesion and group identification among Latter-day Saints. Church members came to see themselves as a ‘peculiar people,’ covenant-bound to carry out the commands of God despite outside opposition” (churchofjesuschrist.org Gospel Topics: plural marriage).

His First Wives Struggled With Loss

There is no question the first two wives suffered after Phineas left. Women separated from their husbands because of polygamy legislation suffered the same sense of loss and abandonment as women whose husbands died or divorced them. “Viewed as an honorable and desirable practice, plural marriage could give women a sense of pride and significance within the Mormon community. The almost cosmic importance attached to home and family life was a major factor determining woman’s status in the Great Basin region” (Lawrence Foster, “Polygamy and the Frontier: Mormon Women in Early Utah,” Utah Historical Quarterly, Summer, 1982, Vol. 50, No. 3, pp. 277-78).

Omer's Death in Logan

Omer Cook born Sept. 12, 1884

Died Feb. 12, 1885.

Father is [P]. W. Cook.

(Logan Herald Journal;

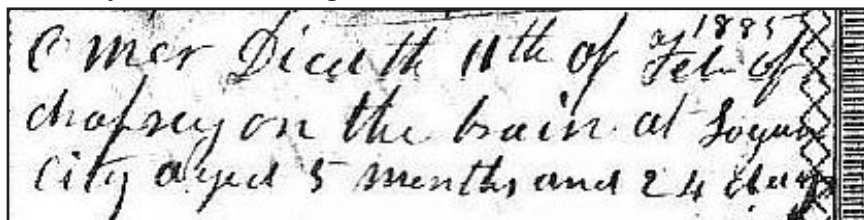
Republished Nov. 7, 1936, FHL 979.212/L1 V2n, p. 19,

Sec. 2)

Even though Phineas wrote February 11th and the number of days he was alive, every published reference uses the 12th.

is as you want it and so I am willing it should remain.”

One month later the older of his twin sons, Omer Cook, died February 11, 1885, at Logan.



“Omer died the 11th of Feb. 1885 of dropsy on the brain at Logan City, aged 5 months and 24 days.” (Church History Library MS 6974)

As difficult as the death of their baby was for the family, Phineas was unable to rest with the contention swirling around him. Nine days later, on February 21, Phineas wrote another letter to Bishop Calder in Garden City. The bishop at Logan had sent a copy of Byron Allred's letter to Calder in Garden City, to which Bishop Calder responded that most of it was not correct. Phineas reminded Bishop Calder that President Budge had believed the letter and had sent it to Logan so Phineas would be censured, and must be informed it was not the truth.

Phineas had recently received a letter from Ann Eliza, but refused to respond because “it is elevated from end to end with the basest falsehoods... I shall leave it in the hands of God to settle. I never can receive them back with such a spirit and if the time should ever come that they might wish to return they must be more humble than now.” Phineas also proposed to leave Byron Allred in God's hands.

Phineas was somewhat critical of Ann Eliza, and concluded the letter by saying: “Both she and Amanda have turned themselves in another direction, especially so within the last seven or eight years. If they are in good standing in your ward and you can give them a recommend to the house of the Lord they are welcome to come there. I have no charges to bring against them for anything.”

Phineas also wrote another letter about the same time. On February 20, satisfied he had been vindicated by the statements of his wives, he wrote to President John Taylor, describing the growing discontent in his family and that he had shared his property with his first two wives as they desired. When they became dissatisfied and spoke to President Budge, the stake president arranged a hearing. “I told him I did not need his assistance. I had always got along with such business alone and thought I could do so yet.”

After the hearing the situation became “even more confused,” and then a letter was written to President Budge by a son-in-law Byron Allred which made matters worse because his perception of the situation was entirely false. All this was communicated to President C.O. Card in Logan and “has been the means of depriving me of my winter's work in the temple for the dead.” Complaining about “President Budge's interference,” Phineas believed he could have worked it all out, “for I believe the Bishop had influence enough with us to answer every purpose. I feel very much hurt by the contents of President Budge's letter he wrote to C. O. Card.”

At the bottom of the letter he wrote: “The foregoing letter is not

sent or mailed.” President John Taylor was having his own problems and was in hiding himself. Phineas never found out where to send it because President Taylor died two years later while still in hiding, and there was no one to listen to the troubles of Phineas W. Cook.

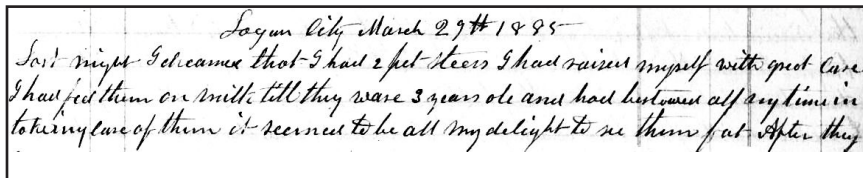
In his last letter to Bishop Calder on March 21, Phineas revealed the bishop’s final agreement with the fact that Phineas had done no wrong when he divided his property with Ann Eliza and Amanda. The complaints written by Phineas were that the stake president had interfered based on false information and his wives in Garden City had listened to “sympathetic devils by the bushel... They have not sought my counsel for years and when I have given it to them they have ignored it and sought to become a law unto themselves and gone from one to another and found fault until they are possessed of a spirit of alienation.” He again stated he never again would live with either of them.

There are no letters preserved to tell the other side of the story. Clearly the family was not only separated, but divided. Outside influences had brought on such contention and bad feelings, no one could even speak civilly to one another. Persecution from the government had accomplished its purpose: to divide families and stop polygamy, and none of them knew how to stop the pain and loneliness. Clearly their choices would determine whether or not they could forgive and move forward, but in the moment, they knew not how.

The first step in forgiveness was when, a week after his letter to Bishop Calder accusing his wives of listening to “sympathetic devils by the bushel,” Phineas had a dream.

Logan City, March 29th, 1885. “Last night I dreamed that I had two pet steers I had raised myself with great care. I had fed them on milk till they were three years old and had bestowed all my time in taking care of them. It seemed to be all my delight to see them fat.

“After they would eat milk no longer I fed them on bran and



Logan City March 29th 1885
Last night I dreamed that I had 2 pet steers I had raised myself with great care. I had fed them on milk till they were 3 years old and had bestowed all my time in taking care of them. It seemed to be all my delight to see them fat. After they

Dream recorded by Phineas W. Cook, Logan City March 29th 1885 (Church History Library MS 6288_M_00204)

chaff feed. All at once I learned I had to take a journey to some city. It seemed quite a good way off. The name of the city I do not remember but I could see the road far away. I had no team but those two pet steers. I hitched them up to a wagon that had quite a number of children in it and started.

“The road seemed very straight and narrow just wide enough for me to walk beside the steers and none to spare. I thought so much of the steers I would not ride for fear something would happen to them but walked by the side of them all the way. There seemed to be deep holes all along by the sides of the road. I feared very much that the steers would get into them if I did not watch over them every moment.

The Letter Never Sent

By the year 1885 the government had intensified its efforts to enforce the Edmunds Law. President George Q. Cannon, Lorenzo Snow, Rudger Clawson, B.H. Roberts, George Reynolds and many others of the Brethren were sent to prison. President John Taylor delivered his last public address on February 1, 1885, warning the Church of trouble to come. Until his death on July 25, 1887, he was in hiding because the marshals were hunting for him, but the general Church membership did not know where he was. An interesting note: in a long announcement by his counselors, printed in The Deseret News the day after his death, they stated that “President Taylor had never condescended to speak evil even of those who persecuted him.”

“All at once they began to act tired. I could hardly get them along at all. And a man came along that appeared like Brother Woodruff. He said to me, ‘You have too much load for your team. You ought to have another yoke of oxen.’ I said, I know I [should] but I had no way to get them. But I did get a pair of oxen some way and they being strange to me I thought I would put them on the back and the others on the lead. The (ones) behind were so old I thought they would never stand the journey though. Yet they pulled as hard as they could. I never had to touch either of them with the whip.

“They pulled the whole load easy enough, but then the leaders would not pull at all. They kept trying to get out of the road first one side and then the other but I managed to keep hold of the near one’s bow so that I could push or pull them into the road. Finally they got so bad that I had to let go of the bow and take the whip in both hands, but I did not like to hit them with the butt end of it for fear of making their noses bleed, for I thought so much of them I did not like to hurt them but tried to ease them along as best I could until we were in sight of the suburbs of the city.

“There appeared to be a bridge a little way ahead but it seemed to be very narrow, just wide enough to let the wheels of the wagon pass. The steers when they saw the bridge were determined they would not go to it. I got them up within about a rod of it and could get them no further. They gave a lunge and seemed determined to pull the others off into the mud. I drew up my whip and hit one a cut across the face which made him terrible mad. He strutted and roused and foamed dreadfully and would not go forward one inch more. They would back and wheel around against the hind oxen and tried to pull them out of the road on either side. I felt greatly concerned about the children for fear the team would escape the wagon, turn it over and throw the children out into the mud, but the wheels held them so firm that they could not.

“The aft one then gave a terrible lunge and turned the yoke so that it was underside of his neck and the head of one was one way and the other one’s head the other way. They stood that way and pulled and hauled each other and tried to back against me and push me into the mud but I kept out of their way the best I could. Finally I thought they were trying to turn the yoke back again so I tried to get hold of the end of the yoke and help them get it right. At that they both gave a spring and split the yoke from end to end and both of the bows dropped from their necks onto the ground. They started to run back by the hind oxen about even with the front end of the wagon and they both slipped and fell into the mud all over.

“I thought they had fallen with both their heads under their bodies and I felt exceeding sorry for the loss of my steers. I thought I heard the bones in their necks crack as if they had broken them, but I ran back to see and I found it not so bad as I at first thought it was. They had fallen broad side into the mud with their heads completely covered. I could only see one horn and a part of one ear sticking out of the mud and some of their ribs, both in the same condition. How to get them out I did not know; I was alone. But I took hold of the horn and lifted up the head of the first one and it appeared stone dead.

“I wiped the mud off from his face and out of his nose so that if he had any life at all he could breathe. I then wiped the mud out of his eye so that he could see and he caught his breath. As I held up

the head I saw he was still alive. I laid down his head carefully as I could and went to the other to raise it up and did the same by it and by this time the first one had got up and stood upon his feet and the other began to breathe. I thought if I could only get them into the road once more I would not try to have them pull any of the load; the other could do it and the children too. It seemed easy enough, but whether I got them back into the road or not I could not tell, for I awoke; but they seemed much bruised by the fall.”

He signed his written record of the dream: P. W. Cook

Providing a glimpse into his innate concern for his wives and children whether in life or death, this dream also gives us a clue to his fears. It was his nature to worry about the welfare of every soul and try to do the best he could for them, but he seems not to have understood why his wives had rebelled. He had trained himself to provide for his family, and his whole focus was on his own efforts. Finally, outside influences and distressing circumstances forced him to look a little deeper and soften his opinion.

Slowly each member of the family came to recognize the truth of the matter, and hearts began to soften. Perhaps as Phineas began himself to recognize the process of trying to understand the hearts of others, he wrote to President Grover Cleveland on August 8 of the same year to help him try to understand the hearts of Church members. If the President would become familiar with the Church he would see the members were good, honorable people. Many have been arrested, he stated, “and fined to the full extent of the law. The arrest of Mormons means conviction whether proven justly or not. Juries are packed for that very purpose, for no Mormon or any who believe as they do are allowed to sit on a jury, which is entirely unconstitutional.”

He invited the President to come to Utah and see for himself. People here “would not make religion, or any principle that makes men better, a crime. . . Give the people a chance to receive you, and if you do not meet with the grandest reception you ever had then you may say the old mountaineer was mistaken for once.”

Phineas wrote that if one reads the 18th chapter of Isaiah he recognizes the American continent described as “the land shadowing with wings...that sendeth ambassadors by sea...” People in this church are ambassadors to all the world. “Now, I say, suppose this is all true and the Mormons are the very people referred to; would it not be better to drive slowly. I believe if I were president of the United States I would try to become more familiar with the people and give no heed to a spirit that is held against any religious body.” If the President would pardon every man imprisoned for polygamy it would be an “everlasting feather in your cap.”

We know Phineas was greatly motivated to do temple work, certainly encouraged by the promise in his Patriarchal Blessing: “God hath called thee to save thy father’s house by doing a work for them that they were ashamed to do for themselves. Thou shalt have the happiness of seeing them all.” Carl recorded his father’s commitment to family record keeping: “The following [Family Record of births and deaths] is copied from the old leaves of the family bible which my father urged—even compelled—me to read when I was a small boy. These leaves containing family record were carefully removed from the aged book, after the death of my

Polygamy Marshals Were Aggressive

“There was a reason as to why the deputies were so relentless and persistent. They received fees for each summons for jurymen, each service of subpoena, and for all arrests. The United States Attorney received a fee of \$100 for each conviction secured through a trial and \$50 for each case in which a plea of guilty was entered.

“Upon one occasion (1885), deputy marshal Fred Bennett arrived at President Budge’s residence in the middle of the night. When Mrs. Budge and her oldest daughter came down stairs, they found Mr. Bennett had entered the kitchen. The door between it and the living room was locked. Before they could get him to stop pounding on it the door was splintered. He then left his assistant at the rear door and went around to the front, where he was admitted. He rushed upstairs and began to strike the bed clothes to make sure President Budge was not hiding in the folds of the covers. His search was fruitless. President Budge was later (January 2, 1887) arrested in Ogden, however” (Russell R. Rich, Land of the Sky Blue Water, A History of the L.D.S. Settlement of the Bear Lake Valley, BYU Press, 1963, p. 149).

mother. The remainder of the book was left at mother’s old home, and probably was destroyed later. Natation by Carl Cook.” These records have been reproduced in the present book, showing in the handwriting of Phineas, the births and deaths of each family member in his family record.

Family history and record keeping were a pressing concern to Phineas W. Cook. His wife Ann Eliza requested a copy of his Family Record so she could also have those dates, and their correspondence shows she depended on shared information in her family’s temple work. In his papers donated to the church is the Family Record of Births and Deaths of his own wives and children and that of his sister Eliza Hall, for whom he apparently did considerable research, tracing the Hall family to the original Pilgrim immigrants. He had two Hall nephews living nearby and his sister Eliza was in Garden City until 1888 when she died. He had tender feelings for the Hall family, and kept their genealogy. It may have been Carl who eventually donated those pages to the church, and they are now in the Church History Library.

Logan Temple records show the Cook family did not attend the temple the year there was so much trouble and contention. As focused as he was on providing the work of salvation for his ancestors, Phineas was not able to bring it about. However, in the six month period following all the angry letters, hearts softened and feelings were healed. Perhaps their desire to help their distant family members fulfill the requirements of salvation brought it to pass. The family’s desire to help their beloved ancestors may have helped them forgive each other, and brought them all back to the temple before the end of the year.

On August 12 and 13, 1885, Ann Eliza, Harriet and Phebe Irene came to Logan to do temple work. By that time they were able to ride the train from Paris, Idaho to Logan. Ann Eliza and Harriet came together again October 23 and November 4, 5, 6, that same year. Because they stayed several days, they most likely stayed with Phineas and Johanna as he had suggested.

The next year Ann Eliza and Harriet came again on June 24 and 25 and July 1 and 2, 1886 with Alonzo. Henry H. was there July 2, and probably accompanied them home. In 1887 they were there together June 22–24 with Alonzo. The year 1888 was traumatic for Phineas. He and Johanna were at the temple five days in February, and thereafter he was in hiding, then arrested.

The family came together in 1889, from September 25–27, shortly before Phineas moved Johanna’s family from Logan. During this last time, on September 26, 1889, the family went to the temple together: Ann Eliza, Harriet, Henry, Amanda, and Phineas, a fitting conclusion to troubled times in the past.

Phineas did vicarious work for over 150 of his own and Johanna’s deceased relatives in those few years at Logan. Ann Eliza and Harriet, as far as they had to travel, each performed endowments and baptisms for 20, mostly Howland ancestors, which Alonzo and Henry H. also worked on. David S. Cook and Joseph W. Cook brought their wives and their sister Harriet to Logan and did temple work in September and October of 1891. From these records, we have learned the names and relationships of many of the Cook, Churchill, Howland and Baker ancestors in the family.



Trains made the Logan Temple, dedicated May 17, 1884, an easier journey from Rich Co. (Cory Maylett).

From that time forward, the families at Bear Lake and the family of Phineas and Johanna helped and cooperated, sharing food, helping with transportation, and having the children come for extended visits with their distant family. Forgiveness and understanding had replaced disappointment and contention.

Railroad to Logan

In 1871 a narrow-gauge railroad was planned from Soda Springs, Idaho to Ogden through Cache Valley, the people themselves to do much of the work. The railroad reached Logan on January 31, 1873, then continued south toward Corinne and Ogden. Utah Northern and Utah Central at Ogden was completed February 5, 1874. In a Church conference held in Logan in June, 1873, attended by the First Presidency and Quorum of the Twelve Apostles, Brigham Young “urged . . . the pushing of the Utah Northern Railroad, the working of a road through Bear River canon beyond Franklin, which would materially shorten and improve the road and lessen the grade to Soda Springs and Rich County” (Joel E. Ricks, Ed., Everett L. Cooley, Associate Editor, “The History of a Valley: Cache Valley, Utah-Idaho, Cache Valley” Centennial Commission, Logan, Utah, 1956, pp. 177-178).

Since the railroad had already reached Montpelier several years earlier and a spur built to Paris, it was possible by the 1880s to ride the train from Paris, Idaho to Logan, Utah.

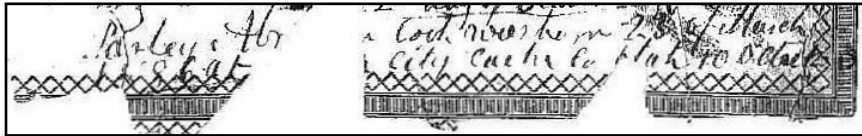
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1886-1889

Logan

Through all the ups and downs in the Cook family, Johanna's life remained much the same. On March 23, 1886 Parley Abraham was born in Logan. She now had five sons, the oldest of whom was not yet seven years old. She had little time for anything besides the needs of her children.



Parley Abraham born March 23, 1886 Logan City, (Church History Library MS 6974)

Johanna must have felt a sense of belonging in their Logan home. Phineas wrote a letter to “the presiding authorities of the Cache Stake of Zion” on May 3, 1887 asking permission to begin a church building. A petition was signed by their many Scandinavian neighbors to form their own branch down in “Logan Hollow:”

“We earnestly desire and ask the privilege of building a house of sufficient capacity for worship, school, and recreation and other purposes. With the blessing of God, and with your approval, we believe we have the means and ability to do it within a reasonable time, and as in duty bound we will continue in our prayers.” Fifty-two signatures were attached; many of them were Scandinavian families.

Living in Logan Hollow, at the foot of the hill on which the University is now located presented problems for the children. Moses described the first year or two at Logan when Hilma and Elvira attended school “and soon become accustomed with the English language.” After they had left to work at Pocatello, Moses turned six and had to walk to school. “I must go up the dugway and over the temple bench and a couple of blocks west down the other side. Sometimes I got pretty cold and did some crying when I got to the school house but my teacher was very nice and rubbed my hands.”

When Carl turned eight in September of 1887 he was hired out to another family. He worked every day, had his dinner there, and returned home for the night for the wage of ten cents per week. Brother Clipford lived across the Logan River and grew sugarcane from the river to the hillside. Carl and Clipford's son Henry, using “a lath-like board about two inches wide and 24-30 inches long, with sort of a handle at one end and the rest of the blade sharpened

The Edmunds-Tucker Act Passed in 1887

“The Edmunds-Tucker Act touched all the issues at dispute between Congress and the Mormons. The act prohibited the practice of polygamy and punished it with a fine of from \$500 to \$800 and imprisonment of up to five years. It dissolved the corporation of the church and directed the confiscation by the federal government of all church properties valued over a limit of \$50,000. The act also dealt with the separation of church and state and with courts, militia, education, elections, immigration, and woman suffrage. Utah women had been granted the franchise in 1870, but lost it now. The act was enforced by the U.S. Marshall and a host of deputies.

“Polygamists were hunted, caught, tried, fined, and imprisoned in the territorial penitentiary. To avoid arrest polygamists took to the ‘underground’: another town, travel, a foreign mission. Some 1300 men were jailed for their violations.

“Anticipating economic provisions of the act, the church leaders deeded church properties in secret trusts to proven individuals and church units. U. S. Marshall Frank H. Dyer nevertheless learned about them. He soon had acquired the properties he was after. From his poor management and other causes, the church came out of the experience tragically in debt” (S. George Ellsworth, “Utah’s Road to Statehood,” <https://archives.utah.gov/>).

Sugar Cane Molasses

Carl described the procedure for processing sugar cane. The stalks were piled in the field, hauled to the molasses mill, and crushed through a roller to extract the sweet, syrupy molasses used to make candy and sweeten food. It was the local answer to the scarcity of sugar in the Territory. After the stalks were crushed between rollers "the juice was then boiled and skimmed so as to make molasses. The 'skimmins' made very good molasses candy, which we could buy [by trading] eggs or a few cents. The stalks of the cane were also very good to eat or to suck. To eat, we cut or peeled away the outer shell and could eat the inner pulp like melon, or we could break and twist the whole cane with the break and twist in your mouth and suck the juice" (Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 2, p. 29).

Salmon Hall

Salmon Hall married Eliza, the older sister of Phineas W. May 12, 1833 in Goshen, Connecticut before relocating to Kalamazoo, Michigan. While Eliza and Salmon were converted to the church before Phineas, Salmon held back and lost interest in leaving Michigan to be with the saints. After living in Barry County, Michigan and Washington D.C., they moved to Center, Vernon, Missouri where they appeared on the 1870 Census. It was there Eliza divorced him and moved to Rich County, Utah so she could be with her brother's family and the Church of Jesus Christ of Latter-day Saints.

at one or both edges like a wooden saber," cut the leaves from the sugarcane stalks, which were similar to corn stalks. Once he and Henry climbed the hillside to get a drink of water, were diverted by a lizard, and Carl was docked half his wage—5 cents for that week.

Salmon Hall, the former brother-in-law of Phineas, wrote a letter to him in February, 1887, asking for the \$25 Salmon remembered Phineas owed him from long ago. He probably had fallen on hard times and had remembered hearing about the prosperous circumstances of the Cook family at Swan Creek. Salmon reminded Phineas he had made sure Phineas had his share of the family homestead in Richland, Michigan when it was sold to Salmon's daughter Lucy Spencer, and that Phineas had promised to pay the old debt. The letter came at a difficult time for Phineas, who was working as a day laborer and part-time farmer; but he probably sent the money anyway because he saved the letter.

Pittsfield Mass.
February 28. 1887 }

P. W. Cook
Sir

Jim. Blake was here two weeks ago and says he had two letters from you. He is the hardest working man living and has the best improved farm I was at Milton 18 months ago. His whole life has been spent in clearing off rocks and building walls, and making butter and cheese.

During all those years when every body else left you I stood faithfully by you and but for me you would not got a cent of the Mich. property. Before leaving Mo. I told you I should ask no interest on what you owed me. You said when you got your money you would pay me that.

I was told that you said in Mich. that I said you need not pay me anything - Now I said no such thing.

I want now if you have got any honor or manhood left to send me by Express \$25. I need it now.

I am going to Milton the coming summer to stay two or three weeks.

Yours
S. C. Hall

(over)

Salmon Hall letter, Feb. 28, 1887 (Church History Library LR 3259 11)

Much folklore was combined with scripture about the Three Nephites at this time. Phineas actually wrote to President Rutherford B. Hayes his understanding of the Three Nephites in 1880, hoping to remind the President that there are greater forces among us than those we can see. On this continent, explained Phineas, the resurrected Jesus Christ said to three of his disciples: "Ye shall live in the flesh until I come in my glory and shall be the means of bringing many to the knowledge of the truth, and ye shall not suffer any sorrow in the

flesh, pain or sickness neither the temptation of Satan, only sorrow for the sins of the world.”

Carl told of a family experience which took on significance as it became evident marshals were doing their homework and hunting down every man who had at one time been involved in polygamy—even if he had abandoned his first wives. Knowing the active belief of church members in the Three Nephites helps one understand the story:

“In the summer time about 1886 a strange man came to our home one Sunday afternoon. There was nothing remarkably unusual about him that would set him apart widely from tramps, except he appeared clean, and as I remember he had a kerchief of modest color about his neck. He asked Mother who came to answer his knock at the door, if he could have something to eat.

“She said, ‘Yes. We are just going to have dinner. Come in and sit down a few minutes and you can eat with us.’ He entered and sat facing south near the doorway into the north room, that door being open. Mother sociably asked him if he was out of work or something to that effect. He answered that he had heard there would be a chance to get work at the tithing office soon.

“Mother was busy preparing the table for dinner in the same room where he sat. Father and I had just returned from Church services in the Logan Tabernacle. It was a warm afternoon and Father sat resting in the north room about nine feet to the rear of the man, but the wall between them, except the open doorway. I being interested was in the room perhaps six feet from the man. Father in the adjoining room asked some of the children about it, and they said it was a man, whereupon Father casually remarked in a low tone of voice which [he assumed they] did not hear, ‘I guess he’s a tramp.’

“The stranger immediately arose and went to the door to leave as he had entered. Mother hurried to him and begged him not to go, but to stay and eat with us. She then said, ‘He,’ meaning Father, ‘never meant anything by what he said.’ No harm or offense was intended, but he would not stay. He opened the door and went outside. Mother said, ‘Wait just a little,’ and she hurried to the table, took a few cookies from the jar and gave them to him.

“He took them, thanked her and then said: ‘He says I’m a tramp. I am no tramp, but he shall be a tramp, and you shall be blessed.’ He closed the door and was gone.

“Mother turned back to her work, and Father said, ‘Is he gone?’ One of us children answered, ‘Yes.’

“Quickly Father said, ‘Follow him, go out and see where he goes.’ We did so. Father and several of us children went immediately, but the man was nowhere in sight. We asked neighbors coming up the street, and others coming down it, but no one had seen him. A normal man could not have walked more than 15 or 20 rods, from the time he left our door, until we were out looking for him.

“Thereupon Father said, ‘He must be one of the Nephite Apostles, who were permitted to tarry upon the earth.’ We do not know that certainly, but his sudden disappearance could not be otherwise accounted for, and what he said came literally true.”

Not long after their experience with the tramp, Phineas began to realize he was being watched. Carl said, “Father in common with

Who Are the Three Nephites

The Book of Mormon incident in 3 Nephi 28:6-15 in which Jesus Christ granted the request of three disciples to remain on the earth that they “might bring the souls of men unto [Christ] while the world shall stand,” was well known to every church member. Joseph Smith received further revelation clarifying to the saints what it meant to stay on the earth. These disciples would never taste death nor feel pain. They would be untouched by evil on the earth or by Satan. And they would be given wisdom to accomplish great things as they assist in the Lord’s work (Clyde J. William, “The Three Nephites and the Doctrine of Translation,” Monte S. Nyman and Charles D. Tate Jr., Ed, The Book of Mormon: 3 Nephi 9-30, This is My Gospel).

While the scripture makes it clear these three disciples, commonly known among church members as The Three Nephites, would continue to further the work of Christ among the Gentiles, the Jews, “the scattered tribes of Israel, and all nations kindreds, tongues, and people” (3 Nephi 28:27-29), much interest had been generated about their possible intervention in current circumstances and in the lives of individuals. Thus many people recorded they had seen the disciples.

The Edmunds-Tucker Bill Closed all the Loopholes

“In 1887, the ‘hodge-podge’ Edmunds-Tucker Bill passed. It required plural wives to testify against their husbands, dissolved the Perpetual Emigrating Fund Company (a loan institution that helped members of the church come to Utah from Europe), abolished the Nauvoo Legion militia, and provided a mechanism for acquiring the property of the church, which already was disincorporated by the Morrill Act. The Cullom-Struble Bill with even stricter measures was debated in 1889, but the Church helped to prevent its passage by promising to do away with polygamy.

“All of these pressures had an impact on the church, even though they did not compel the Latter-day Saints to abolish polygamy. Church leaders as well as many of its members went into hiding--on the ‘underground’ as it was called--either to avoid arrest or to avoid having to testify. Church President John Taylor died while in hiding. His successor, Wilford Woodruff, initially supported the continued practice of polygamy; however, as pressure increased, he began to change the church’s policy” (Utah History Encyclopedia, www.uen.org/utah_history_encyclopedia).

many other polygamous men, was hunted and obliged to flee from home and to hide where he could. He walked from place to place, worked a little while where he could find employment, but could not stay long in one place for danger of being arrested by U.S. marshals, and sent to jail. He slept in haystacks, in shacks and sheds, and begged food, much as a tramp.”

The threat to his father was not lost on Moses, who was seven years old at the time: “Each time we saw strangers approaching Father would go and hide until they left and many nights he would go to a neighbor’s house to sleep and sometimes one of us boys would go and sleep with him to keep him company.”

The children weren’t blind to their father’s faults. Carl admitted, “Father, I must admit, had an explosive temper, and took and held the position of tyrant at times making everyone fearful and unhappy. Mother as well as the rest of the family endured such times as best she could, and remained always faithful and devoted to him, notwithstanding his temper and unreasonable wrath.” However her patience with him had its limits. On certain things she held her ground.

Carl remembered, “At one time [Father] decided he wanted to move to Canada, but Mother did not approve of it. He determined to go anyway and wanted to take me with him. I supposed of course that I would have to go, in obedience to his desire, and felt that it would be quite an adventure. I even told some of my friends I was going. But Father probably changed his mind when his most dutiful and faithful wife positively refused to go. She had come to Zion and did not intend to leave it, and to her the United States was Zion.”

Phineas and Johanna knew they had to do something to make themselves safe. They began to plan a move from Logan to some isolated place where no marshal would find them, and Wyoming seemed to be their answer. Phineas could only think of making a living in a wild, unsettled country where he would not be found. He knew his strength was failing, but saw others who were making a living as cattle ranchers, and he believed he could do that. Moses remembered “When Father sold his part of the property at Swan Creek it went to his son Alonzo and in making the final payment he had given his father about thirty head of range cattle valued by him at thirty-three dollars a head.” With that start, Phineas began building a herd which he would take somewhere in Wyoming so he could make a living and be safe.

Ham’s Fork, Wyoming

Early in 1888 Phineas made up his mind to move his family to Ham’s Fork, Wyoming, still an isolated area of dry sagebrush land suitable mostly for range cattle and rattlesnakes. It was the fact that range cattle seemed to survive there that attracted his attention. He had heard one could set himself up with a herd of cattle and make a living at Ham’s Fork, which was about twenty-five miles west of Green River, so the Oregon Trail was not far away. Settlers purposely avoided this area because without irrigation it was a very hard living. Years later Cokeville was settled ten miles further west, Kemmerer was built 25 miles south and east around a coal mine, and the town of Granger grew up further south, a few miles north of what is now I-80 at Little America. Rock Springs came later, 50 miles southeast

of Ham's Fork, but when the Cooks were there in 1888 there was almost nothing but miles of sagebrush, a few scattered settlers and vast herds of range cattle.

Moses recorded his father wrote to his son Hyrum in Garden City "and asked him to come to Logan with team and wagon to help move us to Ham's Fork in Uinta County, Wyoming where there was open land and a place where he thought he could raise his boys and [teach] them how to work." Even with Hyrum's help, the trip was difficult. From Bear Lake east to Cokeville and then south it was rough country. And Ham's Fork wasn't much better. It was mostly



Ham's Fork, Wyoming near the Oregon Trail, 25 miles east of the Utah-Idaho border (Courtesy Google Maps).

"wild and open with no fences except occasionally a large round pole corral where the cowboys separated and branded cattle. There were also many dead carcasses lying around that were dried up and nothing much left but the hide. We children used to get long sticks to move these hides a little. Many mice would come running out from under the hides and we would kill them with our sticks. There were hundreds of cattle all around us and among them were many large bulls which caused us some concern for our safety."

Carl never forgot the wild country at Ham's Fork: "There were more than a 1,000 head of range cattle said to be the property of Reel and Rosendale, ranging in the valley almost as wild as the deer and elk in the hills. Great pole corrals were built at various places, and we appropriated the use of one of them, near where we made camp. Father intended to take up the land there and make a dairy ranch home. We had a lovely spring of cold clear water; there were many sage chickens, some of which Father shot with his double barrel muzzle-loading shot-gun, and sometimes our neighbors brought us a roast or steaks of deer or elk meat. There was then no law restricting the open season."

Neighbors were miles away, but Indians often visited. Moses never forgot "The squaws would come and peek into our tent and say, 'Beesket' meaning they wanted bread or biscuits." Johanna told her daughter Idalia of her love for the native women. "Mother used to have Indians call on her quite often. She liked them, was not afraid

Hiding in Haystacks

"While living in Logan, Phineas W. Cook was hunted by the U. S. Marshals and obliged to flee from home and hide, sleeping in hay-stacks, in shacks and sheds. He walked from place to place, working a little while where he could find employment but could not stay long in one place for danger of being arrested and sent to jail" (Rudger Clawson and Stan Larson, Prisoner for polygamy, University of Illinois Press: 1993, Appendix 3: Mormon Polygamists at the Utah Penitentiary, 214).

Ham's Fork, Wyoming

"In southwestern Wyoming, Ham's Fork is a principal tributary of Black's Fork of the Green River. Presumably, it was named for mountain man Zacharias Ham of William Ashley's Rocky Mountain Fur Company, who trapped in the area during the early 1820s. There were two Oregon/California Trail crossings of the Ham's Fork River. One was on the Sublette Cutoff near present Kemmerer, Wyoming, and the other near present Granger, Wyoming on the main branch of the trail to Fort Bridger" (www.wyominghistory.org).

of them, and they liked her. She always used to give them some little thing. I remember her saying one day a squaw came with a newborn baby. She was very young, and Mother said she she bathed the baby and gave her a dress. The squaw was pleased. She often gave them something to eat."

Johanna later described their living arrangement to her daughter Idalia. In spite of approaching winter weather, the family lived in a tent. There were all kinds of cattle grazing around. She said there were several big bulls that would come close to the tent and she was frightened to death for fear they would hurt the children.

With no wagon to haul logs to their camp site, Phineas had not been able to provide a house for the family, and there was no way to keep them warm. He knew Johanna deserved a better place to live. Moses said his father had planned to harvest wild grass for winter feed for his animals, but after talking to the neighbors, who discouraged him from keeping his family there, he changed his mind. Carl was eight years old at the time, old enough to know his father's struggle to establish himself. "Then Father became too ill to stay there and he had to give up making a dairy ranch there. He sent word to some of his sons living in Bear Lake valley, to come and help move us back to Logan for the winter."

Moses, who invariably remembered life events of family members, also wrote of unexpected visitors at their temporary camp at Ham's Fork. "Before we left, one day a team of horses and a light buggy came up to our tent and in it were two people: Mother's daughter Elvira and her boyfriend George Shurtliff who had come by train to old Ham's Fork station and hired a team from a man at the livery stable so they could come and ask permission to get married, for Elvira was only fifteen years old at the time she married." Elvira and George returned to Logan and were married there July 3, 1888.

Two of his sons came from Garden City to help Phineas and Johanna. They brought a wagon for the family to ride in and Carl was assigned to drive the cattle all the way back to Logan. It was an overwhelming responsibility for a boy almost nine years old. As he and the cattle became separated from the family on the long journey, it was an ordeal he never forgot. They stayed in Garden City with the family for a few days, and then started the forty-mile journey to their home in Logan. As they traveled through Logan Canyon, young Carl became exhausted, the cattle and horses wandered, and the boys had to return to the canyon the next day to round up their lost animals. Carl said, "We lived in Logan that winter and the following summer."

The family returned to their Logan house in late summer of 1888, probably in late July or early August. It may have been no surprise when the marshals finally caught up with Phineas the last day of August. He was arrested, and his trial set for September 1. No man arrested for polygamy expected a fair trial, and it was generally expected, whatever the evidence, he would be convicted. Johanna was also ordered by the court to appear in Ogden at his trial.

On September 1, 1888 Phineas came before the Commissioner, but pleaded not guilty. Johanna was ordered to testify. The Deseret News gave the following account: "Johanna C. Poulsen, the alleged plural wife, was placed upon the stand; she said she was married to Mr. Cook ten years ago in Salt Lake City. She is acquainted with

defendant's first wife; she obtained her consent to their marriage; she had five children with defendant, the youngest being nearly three years old; he has another wife besides the first; her name is Polly A. Savage; she is the second wife. She saw her about six weeks ago, at Garden City, when in company with her husband they took dinner at her house. She also went to see the first wife who also lives at Garden City. They had a mutual agreement to divide property, the first and second wife each getting one-third, he to support her with his share."

No one was surprised when the Commissioner, a Federal appointee, announced "the defendant be held for adultery, and Johanna C. Poulson for fornication. Mr. Cook was bound over in the sum of \$1,000 and the lady \$200." Knowing nothing would be changed, the lawyer for defense nevertheless argued for the record that "that the commissioner had no right to elicit evidence from a person and then convict or bind that person over on said evidence without previously instructing said person, so that she would not knowingly criminate herself. The commissioner, however, held it was common practice, especially in cohabitation cases, and that he was instructed from his superiors to question witnesses with a view of eliciting evidence."

If people expected a little privacy, they were to be disappointed. After articles were published in the Ogden Daily newspaper and in the Deseret News, his arraignment was also published in the Salt Lake Herald-Republican: "United States vs. Phineas Cook, Johanna C. Poulson." They were ordered to appear in court on December 1st for arraignment. In the meantime, Phineas continued doing his best to help his family. Moses recorded: "In the fall of 1888 I was baptized in a large canal after my eighth birthday. The water was very cold."

When Phineas came up before the court the first day of December for sentence, he was 69 years old. Charges were read, as later reported in the Ogden Daily Standard newspaper: He was guilty of unlawful cohabitation and had three wives. He had divided his property with his first wives who were not living with him now. He was sentenced to one month in prison and arraigned on the charge of adultery. Idalia wrote, "Mother said that when Father was brought into court to be sentenced, having previously been tried and found guilty of having more than one wife, he looked unusually pale and trembly, and the Judge remarked, 'Well, Mr. Cook, it appears like you are not going to be long with us. We shall therefore give you a short term, and we hope you will never come before this court again, on a like charge. You are therefore sentenced to serve thirty days in the Utah State Penitentiary.'"

Phineas and the other prisoners were transported from the jail to the Utah State Penitentiary, at that time on the southeast corner of 1300 East and 2100 South in Salt Lake City, the present location of Highland High School and Sunnyside Park. A large rock wall and fences surrounded the area to isolate criminals and "undesirables" from the rest of society. Utah Territory had built the facility in 1853, and it was at that location for almost 100 years before it was relocated near the Point of the Mountain in Draper. By the time polygamists were incarcerated there, the facility had been taken over by the U.S. Marshal. The location must have seemed especially

Arrested

"Eventually Phineas W. Cook was arrested and sentenced on 1 December 1888. Because of his age the judge was lenient and he was sent to prison for a short term. At the age of 69 years Phineas was sentenced to a jail term of one month and he was released 1 January 1889: 'Phineas W. Cook, Charge: unlawful cohabitation, Imprisonment: 1 Dec. 1888, Release: 1 January 1889'" (Rudger Clawson and Stan Larson, Prisoner for Polygamy, University of Illinois Press: 1993, Appendix 3: Mormon Polygamists at the Utah Penitentiary, 214).

"Orders from His Superiors."
 On Wednesday, Phineas W. Cook, of Logan, was examined on the charge of unlawful cohabitation, before the commissioner. He pleaded not guilty, Johanna C. Poulson, the alleged plural wife, was placed upon the stand; she said she was married to Mr. Cook ten years ago in Salt Lake City. She is acquainted with defendant's first wife; she obtained her consent to their marriage; she had five children with defendant, the youngest being nearly three years old; he has another wife besides the first; her name is Polly A. Savage; she is the second wife; she saw her about six weeks ago, at Garden City, when in company with her husband; they took dinner at her house; she also went to see the first wife who also lives at Garden City; they had a mutual agreement to divide property, the first and second wife each getting one-third, he to support her with his share. Mr. A. B. Taylor appeared for the defendant. The order of the Commissioner was that the defendant be held for adultery, and Johanna C. Poulson for fornication. Mr. Cook was bound over in the sum of \$1000 and the lady in \$200. Mr. Taylor held that the commissioner had no right to elicit evidence from a person, and then convict or bind that person over on said evidence without previously instructing said person, so that she would not knowingly criminate herself. The commissioner, however, held it was common practice, especially in cohabitation cases, and that he was instructed from his superiors to question witnesses with a view of eliciting evidence that a graver offense had been committed than that which they were charged with.—Ogden Standard.

**Arrest of Phineas W. Cook
 Deseret News, Sept 5, 1888
 (Courtesy www.newspapers.com)**

Salt Lake (UT) Herald-Republican, 27 Nov 1888

United States vs. Gustav W. Gustafson, Garrett Wolverton, Stephen Nye, Robert Crowshaw, Lena N. Ereckson, Phineas Cook, Jorgen Jensen, Peter Jorgensen, Johanna C Poulsen; defendants ordered to appear in court on December 1st for arraignment.

Arraignment of Phineas and Johanna Salt Lake Utah Herald-Republican, 27 Nov. 1888.

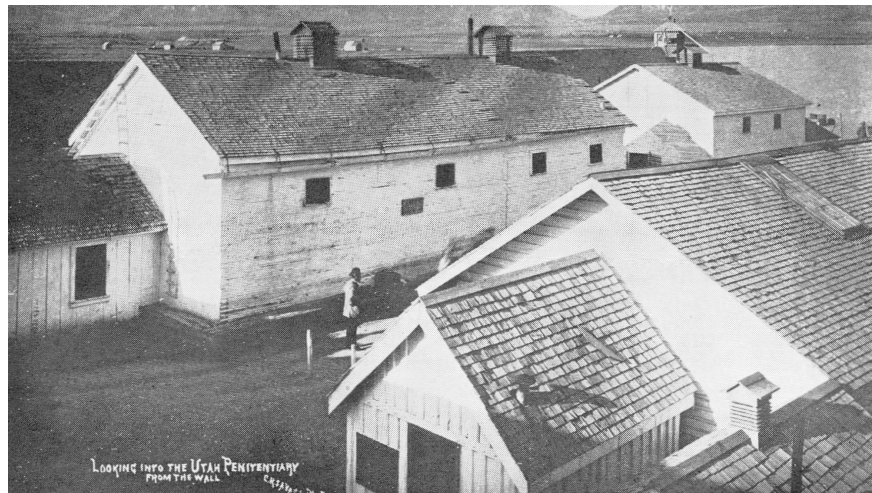
The Deseret News Reports Phineas' Imprisonment

"Convicted polygamists were housed at the Sugar House prison during the latter part of the 1800s. A stone wall around the prison finally came in 1885, when a new cell house — with a capacity of 200 inmates — was also constructed. However, it lacked running water, and buckets were given to each prisoner. In 1896, Utah became a state and took over the prison's operations from the federal government. During 1904-1918, a new cell house composed of steel, brick, concrete and stone was built. Finally, on March 12, 1951 — with the Sugar House prison bulging at the seams — 575 inmates were moved by bus to 'Point of the Mountain'" (Lynn Arave, "Prison once stood where park now is," Deseret News Jul 14, 2006). In 2024 the prison was moved from Draper.

ironic to Phineas because exactly 39 years ago he had lived and worked at Brigham Young's Canyon Creek Mill just up Canyon Creek from that spot. Now he was treated at almost the same location as an enemy to his country, a criminal.

It was never recorded how the family came up with \$1,200 for the fine, but Phineas sold his Logan house and property in the next year for \$1,000, and may have finished off his debt at that time. It is quite likely he was released from prison in Salt Lake City and put on a train to Logan, which meant he had to walk several miles from the depot in Logan to get

home. There was no way to notify the family when he would be there. Moses remembered the night early in January, 1889, when his father came home from prison. "The night he returned home I remember very well for it was in the winter time and when he entered the house his beard was all covered with frost so thick we could hardly see his face. He told us though, that they had been very good to him at the jail for he was not deprived of his beard and was not required to wear prison garb as some others were requested to do."



In 1888 Phineas W. Cook served time in the Utah State Prison where Sugarhouse Park is now located (Utah State Historical Society).

Phineas and Johanna began to plan to leave Logan. The previous year his daughter Phebe and husband Byron Allred had moved to Star Valley, Wyoming, and no doubt communicated to the family it was a safe place to live. As he was turning over all these thoughts in his mind, Johanna's oldest daughter Hilma came back home to live. At Pocatello she had become acquainted with a man named Harry Kinport who worked on the railroad. Making all kinds of promises to her, he failed to follow through on any of them. Suddenly she felt abandoned and alone, and when she knew she was going to have a baby she came home to Logan. Almost 18 years old, she lived with the family for the next year. There she found perfect understanding because Johanna was pregnant too. Mother and daughter suffered through it all together.

When it was time for Hilma's baby to be born Moses and Carl were sent to inform the midwife at night. Adelbert was born July 20,

1889, and they continued to live with Hilma's mother and family. But that's not all these women had to suffer. Phineas decided to move to Afton, Wyoming, which must have been an overwhelming task, considering his age and the fact that they were pioneering an unknown place with three adults, five children ages 10-3 and two tiny babies. Nevertheless, Phineas sold the Logan house and the family prepared to move after Johanna's baby was born.

On September 4, 1889, the last of Johanna's 10 children, Idalia, was born at Logan. The handwritten record of Idalia's birth is not in her father's transcript of births and deaths in the family. Her birth—the last of his 28 children—came as they were moving and possibly was never written. Idalia had been told her father was in Garden City at the time: "He thought I was a pretty nice girl, I guess. I was the last one, you know. He'd had so many sons, he wanted another daughter. My mother said he told everybody in Garden City that he had a daughter now to take care of him in his old age."

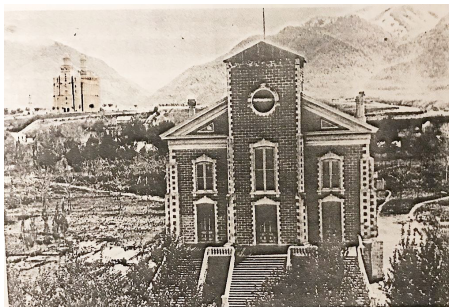
No matter what was going on around them, Phineas and Johanna were determined to do as much temple work as they could. In spite of their certain anxiety, as they made plans to leave for Ham's Fork the previous year, on January 4, 1888 Phineas was at the temple. That month alone he did 9 endowments for his Cook ancestors and Johanna did 6. The next year in 1889, knowing they would have to move permanently as soon as possible, Phineas was in the temple ten days in February and April.

Between February 6 and May 23, 1889 Johanna was at the temple fifteen times. Their continued commitment to their ancestors and to the Lord was truly remarkable.

In 1889 none of the family came from Garden City until September, probably because Phineas was preparing to move his family from Logan and Johanna was expecting a baby. Before he moved away, the

family, including Phineas, Ann Eliza and Amanda, gathered at the temple for one last time on September 26. It would be their farewell because he left Logan a few weeks later. The temple, their faith and forgiveness, and their determination to bind their families together forever had brought them together and healed their hearts.

Phineas realized if he moved to Wyoming, he would never make it back to Salt Lake City again, and donated his papers to the Church. They could not have been donated earlier because the letter from Salmon C. Hall, dated 1887 is among the papers. These were all filed by the church in the Goshen papers file, labeled, "Phineas Wolcott Cook, original settler and first Bishop of Goshen, Utah." The papers included Goshen Ward Minutes and his journal from 1857-1860, accounts from 1860-1863, personal letters, including several from Brigham Young, and the land record with Hugh Findlay dated April 22, 1875.



The Logan Tabernacle in 1881. The Temple is on the left (Wikimedia).

Logan Temple Work for the Cook Family

Phineas – 22 days in 1885 for his own father; three brothers, Uncle Moses and Cook relatives; 30 days in 1886; 68 days in 1887; 9 days in January 1888; 10 Days in Feb. & April 1889. After the temple opened, from Sept. 4, 1885 to Sept. 26, 1889 shortly before he left Logan, Phineas did work for 140 Cook family names, for all ancestors, including Henry Cook "of Plymouth." He did temple work for Lundgren and Malmquist files, Cook, Spencer, Hall, Stocking, Munson, Welton, Gaylord and Parker.

Ann Eliza – 7 days in 1885; 2 days in 1886; 3 days in 1887 and 7 days in 1890 for Howland and Powell names and for granddaughter Ann Augusta Meservy.

Harriet Teeples – 7 days in 1885; 2 in 1886; 3 in 1887; 2 in 1889; 5 in 1891 for Churchill, Howland, Baker, Porter and Cook surnames.

Phebe Irene Allred – 2 days in 1885.

Byron H. Allred – 1 day in 1889.

Alonzo Cook – 4 days in 1886 and 1 in 1887; 1 day in 1892: Howland and Baker names.

Henry Howland Cook – 1 day in 1886 for his grandfather Henry Howland; 4 days in 1889; 4 in 1890.

Amanda came 2 days in 1889. David and Lydia Savage – 1 day in 1891.

Joseph and Eliza Bryson – 3 days in 1891.

Johanna – 6 days in 1885; 5 days in 1886; 65 days in 1887; 7 days in Jan. 1888; 13 days in Feb. and March 1889 for Lundgren, Malmquist and Cook family names, a total of 96 names.

(Logan Temple records, Special Collections, FHL 178135 pp. 353, 400, 408, Vol. A, FHL 177955 pp. 99, 102, 119, 187, 192, 195; Vol. B, FHL 177956 pp. 32-431; Vol. D, FHL 177958, pp. 2-52, 319-417; Vol. E, FHL 177959, pp. 20-27, 317-320, 373, 376)

Sources for 1886-1889, Logan

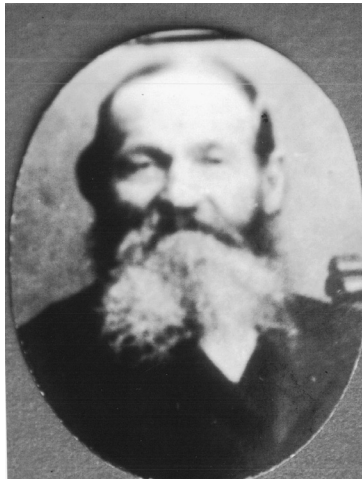
- Signatures for new chapel: Phineas W. Cook letter to the Cache Stake of Zion, Logan, Utah, May 3, 1887, MS 6288_M_00222, 00225-00226.
- Walking to school over the dugway: 1960 *Autobiography of Moses Cook*, Chapter 1, pp. 1-2.
- Working in the sugar cane: Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 2, p. 29.
- Request for the \$25 Phineas owed: Salmon Hall letter, Feb. 28, 1887, Church History Library LR 3259 11.
- The Three Nephites: Phineas W. Cook letter to Rutherford B. Hayes, June 7, 1880, Church History Library MS, 6288_M_00172-00178, p. 2.
- Story of "The Tramp": Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 1, pp. 13-14.
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- His Father hiding: 1960 *Autobiography of Moses Cook*, Chapter 1, p. 2.
- Their father's temper: Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 1, p. 13.
- Move to Canada: Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 1, p. 13.
- Idalia tells about Johanna at Ham's Fork: Interview August 15, 1976: Alton Cook interviewing Idalia Cook Covey, Eva Covey Madsen p. 16.
- The summer at Ham's Fork: *Autobiography of Moses Cook*, Chapter 1, pp. 4-7.
- Carl's memories of Ham's Fork: (Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 1, pp. 14-15).
- Marriage Certificate: "George W. Shurtliff" and "Elvira A. Cook," daughter of Johanna Cook were married 3 July 1888 at Logan, Utah ("Utah Marriages, 1887-1935", database, *FamilySearch* (<https://familysearch.org/ark:/61903/1:1:F8PT-VZY> : George W. Shurtliff, 1888).
- Elvira and George at Ham's Fork: 1960 *Moses Cook Autobiography*, Chap. 1, p. 5.
- Carl on the trek from Ham's Fork and the next year in Logan: Josinette Cook Whiting, ed., *The Life Story of Carl and Ella Cook*, Chap. 1, pp. 14-15.
- The trial: "Orders from His Superiors," *The Deseret News*, 5 Sept. 1888, p. 3, reprinted from *Ogden Daily Standard*, <https://www.newspapers.com/image/354184351/?terms=Phineas%2BW.%2BCook>.
- Arraignment: *Salt Lake Utah Herald-Republican*, 27 Nov. 1888.
- Moses' baptism: 1960 *Moses Cook Autobiography*, Chap. 1, p. 3.
- Arraignment: *Ogden Utah Daily Standard*, 2 Dec. 1888, First District Court.
- Phineas in court: Unpublished typescript by granddaughter Eva Covey Madsen, p. 5.
- Location of the Penitentiary: Lynn Arave, "Prison once stood where park now is," *Deseret News* Jul 14, 2006.
- Phineas returning from prison: 1960 *Autobiography of Moses Cook*, Chapter 1, pp. 2-3.
- Idalia tells of her birth: Interview August 15, 1976: Alton Cook interviewing Idalia Cook Covey, Eva Covey Madsen p. 17.
- Logan Temple, Family History Library films Vol. D Nov. 1887 to Sept 1889, FHL 177958; Book E, 5 Sept 1889 to 20 Feb. 1891, FHL 177,959.
- Phineas W. Cook papers: Church History Library, General minutes, Goshen Ward, Santaquin-Tintic Stake, Hardcopy/Manuscript, LR 3259 11 (100001021440) Part 7, Access No: 1176148.

1889-1893

Afton

The Move to Afton, Wyoming

Moses said his father, after selling his Logan house and property, “bought a new wagon, a set of harness and a boring machine. The latter he intended to use to bore three inch holes in fence posts to make a leaning fence, for he wished to go into the farming business and the raising of livestock.” This time his own boys were age 10 and 9, and Phineas must have decided they were old enough to help because he did not ask his older sons to come move his family. When Johanna’s baby was six weeks old and Hilma’s baby was twelve weeks old, about the third week of October, 1889, Phineas loaded two wagons with their household goods, and the Cook family left Logan.



Phineas W. Cook about the time they moved to Afton

They went to Bear Lake and north to Montpelier, Idaho. Star Valley in western Wyoming is about 45 miles from Montpelier. They traveled on the old Crow Creek Road, at that time not much more than a wagon and cattle path. It went northward through the canyon from Montpelier twenty miles and about five miles west of the Wyoming state line. The road then angled east and north toward the state line. After climbing a mountain and descending again, it met the Crow Creek, a tributary to Salt River which runs through Star Valley, negotiated several more hills and canyons, and ended at Afton.

Moses described their trek to Afton. He and Carl both rode the mare and drove the family’s two milk cows. Phineas had paid someone to bring the rest of his herd. As soon as they reached the Wyoming State Line it began to snow and blow. Moses said, “We were very nearly frozen.” Fortunately, they had friends, the Hardman boys, about five miles from the valley, and stayed with them overnight while the storm raged. He remembered, “I can still smell those frying potatoes they cooked for us.”

The next morning, while it was still snowing, they left the Hardman Ranch. Carl recorded they arrived on October 28th, 1889, in snow about eight or ten inches deep. Phineas bought one lot from Byron Allred which “had a two-room, log, dirt roof cabin on it which

Why Wyoming?

“The population was attracted by a Wyoming ‘live and let live’ attitude.” The Wyoming government encouraged good families and hard work, and refused to allow the marshals in Utah and Idaho to come into Wyoming (Wyoming Tales and Trails).

“Many of the hardy souls who went forth to establish the Crow Creek route had already had a similar experience in the settling of the Bear Lake Valley. The railroad had arrived in the Bear Lake Valley with a supply base at Montpelier... There were no other transportation facilities for at least 35 years following settlement” (<https://archive.org/stream/crowcreekroad>).

Afton on the Oregon Trail

“Afton, Wyoming is in the Northwest part of Lincoln County off Highway 89. The town was founded by Mormon settlers along the Lander cutoff of the Oregon Trail. The town is in the Star Valley region and is separated from the rest of the state by the Salt River Range” (Reel, Estelle, The Star Valley, Afton, Wyoming Tales and Trails,” <http://www.wyomingtalesandtrails.com/afton.html>).

Wyoming Welcomed Settlers

Thomas Moonlight, the Territorial Governor of Wyoming, welcomed members of the Church of Jesus Christ of Latter-day Saints to his territory. He refused to let the marshals cross the territorial line, saying, "They are good colonizers. Leave them alone" (Thomas Moonlight, Governor of Wyoming, "The National Encyclopedia of American Biography, New York: James T. White & Co., 1904, XII).

"According to Fairview's Ole Jensen, federal law-enforcement officers from Utah offered to come to Wyoming in the late 1880s to assist in prosecuting polygamists. The governor (Thomas Moonlight) refused, saying 'No thank you. If we wish to prosecute the Mormons we have officers of our own.'" (Dean L. May, "Between Two Cultures: The Mormon Settlement of Star Valley, Wyoming, Journal of Mormon History, Ed. Leonard Arrington, Vol. 13, 1986-87, p. 135).

150 Cattle Died

"The winter of 1889-90 was a most severe one...by May 1st, 1890, two feet of heavy crusted snow covered the Afton town site. The people trusted too much to having an open road to Montpelier. The summer had been less productive than those preceding. The snow fell to a great depth. The road to Montpelier was completely closed."

"Phineas Cook came to the valley in the early fall of 1889, bringing with him about 150 head of cattle. These he attempted to winter along the river bottom where they could browse the willows. Not an animal lived through the winter" (Kate Carter, Heart Throbs of the West, "Lincoln County, Wyoming," Vol. 7, pp. 519-520).

was to be our home."

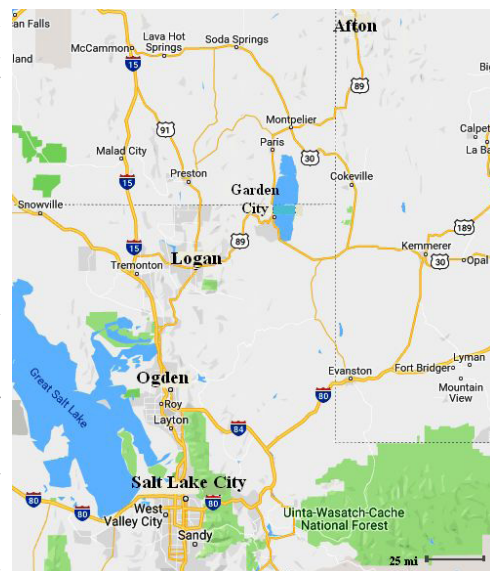
"There were Father, Mother, Hilma and baby and six of us children who crowded into this small cabin for the winter. The range cattle had been brought along but Father had made no provisions for feeding them. In fact there was absolutely no way of securing the necessary feed for any of them so the range cattle, our team of horses, Frank and Doll and Doll's Colt, the roan mare Nellie all were turned loose to rustle for themselves the best they could on the west hills. Byron Allred was supposed to look after them to get them on the best possible feed for which Father gave him the new set of harness."

The winter was the worst ever recorded. Carl said, "People said [the snow] would soon melt off but it did not. It was the beginning of the most severe winter ever known in Star Valley...After the winter, we had [only] eight cows [alive]. One we had kept at home, and early in the spring we cut grass on the mountains with a butcher knife and carried it home in sacks to feed her. The other seven cows father traded for two city lots in Afton. We also had one mare alive."

Many of the settlers were without enough food for the winter. Carl continued: "A few times hardy men made the trip to Montpelier, Idaho, on skis to bring in a little first class mail, and perhaps a sack of flour on their back or such necessary supplies as they could drag on ski-runner sleds. Dried beef in the valley was available but it had been dried on foot while the animals were alive and was so tough and tasteless it was not much relished, but served to help make soup. Some people dug roots under the snow or on the riverbanks."

Moses told the same story: "all the rest [of our cattle] either froze or starved to death including our team Frank and Doll, Doll's colt, the roan mare Nellie and all the rest of the range cattle, because it was an exceptionally hard winter and was referred to for many years as the hard winter of 1889." Friends later told the children of Johanna's generosity when she shared some of her dried beans with them as their families all suffered together.

While the winter of 1889 was the worst in anyone's memory, these hardy people had to accustom themselves to extremely cold winters every year. It required a firm determination to live there. Irene Allred's grandson Elwood said, "Winter in Star Valley is like winter in no other place. Blizzards and Chinooks, cold and colder, clear and frosty, frozen animals were the forecast and the result during the long, long months. Often snow would fall until the pole fences would be covered. The whole valley was covered and only an occasional high post marked the land or hinted at the fence that lay below."



Star Valley, Wyoming was settled by members of the Church beginning in 1878.

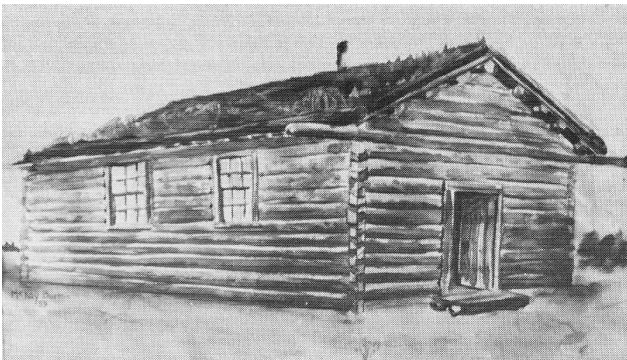
Because Afton had been settling slowly for the past few years, a school had been started. It was used for all public gatherings, Sunday School and church meetings, school on week days and dances and talent shows, so during winter months the boys were able to attend to their education. Carl described their school: "The school house was a hewn log structure about twenty-four feet wide and forty feet long, with a dirt roof. We kids had no desks, but sat on crude homemade benches, with space on the floor for the slate and what few books we had. We used slates only to write on and when they were covered [with writing] we had to erase by moistening the fingers with saliva and rub it out."

Phineas had depended on raising cattle to earn a living, but now his cattle were dead. Suddenly without the resources he had depended on, he tried to think of other ways to make a living. He sold the new wagon and the boring machine and slowly

acquired a team again. In the summer Moses and Carl chopped wood, helped clear and plant their father's lots, and went to work for fifty cents per day digging and bagging potatoes for a neighbor. Johanna worked as well. Moses described her efforts: "Our dear Mother took in washings and worked very hard over the old washboard. We had no machines then, a very long day for fifty cents in store pay. In one case she also did the ironing as well as the washing and received one dollar and twenty five cents, also in store pay" [store credit instead of cash].

The children came to resent the families for whom their mother worked so hard for so little pay. Johanna's granddaughter Eva remembered everything her mother had told her about her grandmother Johanna. "She took in washing and ironing which was such hard work then. She carried water from the creek, heated it on the wood stove over which she also boiled the clothes in the old copper boiler to get them clean, after scrubbing them by hand on the wash-board. Her hands would ache from the cold when she gathered in the washing frozen stiff with the cold in the winter. To iron them she had black flat-irons which had to be heated on the stove. For all this work she would receive a dollar and a quarter's worth of credit at the store. Her heart ached many times and so did her feet! But in spite of all this she made a happy home for her family and she made the best of every situation. She had a happy heart and a great love for others."

Snow didn't melt until May after that first winter, at which time Phineas began breaking ground on his two town lots for planting. Carl was with him, and remembered the problems of breaking ground for the first time: "When we went to Star Valley we went to



In early Afton this building was used for school and church (Star Valley and Its Communities, p. 83).

Star Valley Settled by Church Members

"[After] Congress had passed the Poland Act to prosecute polygamy, mass settlement on this region (Star Valley, Wyoming), [began in] 1878 when members of the Church of Jesus Christ of Latter-day Saints arrived from Utah...They began searching for more remote areas where they could continue practicing their religion and traditions without persecution.

"Thus, many Mormons took up residence in Star Valley, established the town of Afton, and continued practicing polygamy until the turn of the 20th century. Many of these early settlers started dairy farms and creameries in the valley, referring to this region as the 'Little Switzerland of America' as it reminded them of the sweeping hills and valleys from their European homelands. Unlike the settlers of the Cokeville area, these people came with every intention of staying" ("Lincoln County, Wyoming," <https://www.wyohistory.org/encyclopedia/lincoln-county-wyoming>).

School in Afton

"The log meeting house was completed in 1887 and at once became the school house and the amusement center in addition to the meeting house. Here in the winter...school was held. The students and the equipment were a 'duke's mixture.' Ages ranged from six years up to mature men, all grades in one. For books they used anything they could bring from home or borrow. Often several had to use the same book. Rarely were two books alike.

"The students were comfortably seated on blocks of wood or crude benches. It had a rough board floor and the dirt roof sloped to the north and south. The dimensions of the base were 24x40 feet" (Ray M. Hall, "A History of the Latter-day Saint Settlement of Star Valley, Wyoming," Master's Thesis, July 1962, pp. 113-114).

Star Valley Statistics

Star Valley in west-central Wyoming is at the base of the Caribou Range and the Salt River Range of mountains, with peaks above 10,000 feet altitude. The valley is 6,000 feet above sea level, fifty miles long north to south and five to ten miles wide. The Salt River winds through the whole length of the valley, fed by numerous canyon creeks until it becomes a major tributary of the south fork of the Snake River. A natural formation of salt was on the west side of the valley, and was used by travelers on the Lander cut-off trail as well as later residents of the area (Ray M. Hall, "A History of the Latter-day Saint Settlement of Star Valley, Wyoming," Master's Thesis, July 1962, pp. 7-8).

Snowfall is heavy: 2-3 feet at a time is not unusual, and it is often as low as -40 degrees. The lowest temperature recorded is -55 degrees. (Marvin Hepworth, U.S. Weather Recorder, Grover, Wyoming).

work breaking and cultivating the three lots father had traded, for they were in their wild native state, as was most of the Afton town site, with dock weeds bearing sun-flowers everywhere. They had big black tap roots, sometimes more than three inches in diameter, and 18 inches long, and tough enough to stall the horses when the plow engaged one."

The boys went with their father to sharecrop in several of the nearby towns where they planted mostly grain. Occasionally the boys got a job working for a neighbor. Carl said, "My father taught me to hoe weeds in the garden and potato patch, to saw and split wood for fuel, to cut, drag and haul timber out of the mountains for fuel and building. We kids sawed and split wood for fuel for \$2.00 per cord, \$1.50 for sawing it into blocks and 50 cents for splitting it up."

Phineas and Johanna even tried operating a small store. It looked easy when David and Henry Cook had done it, but didn't turn out well. Carl remembered, "The little money they had left, my parents invested in a store, millinery and notions, but they were not business people. They bought some goods that could not be sold, bought from not the best wholesalers, and when they sold they received too little profit, and some goods sold on time were never paid for, so the little store soon died out."

Fortunately, their efforts to grow food were more successful. Moses learned with other Star Valley people there were certain things they could grow at the high altitude. "After the first winter we were able to raise enough hay on our lots to feed our animals and we raised potatoes, cabbage and other hardy vegetables. But regardless of what condition we were in my parents never neglected their church. I have seen my Father follow down a row of cabbage and count. Every tenth head belonged to the church regardless of the size. That was the Lord's head, or tithing."

In 1890 Phineas was 71 years old, but he refused to give up. Carl at age 11 sensed what his father was going through. He said, "Notwithstanding his illness at times and his old age all the time, Father still had the heart and energy to work. He secured a little employment at times, mostly from his old friend, Archibald Gardner, the father of the Gardner family in Afton [and the renowned mill builder in Utah]. But most of the people in the Valley were too poor to hire, and there was little opportunity to earn money. So he went to work making a mill. He could not buy a modern, up-to-date mill for want of money, so he built one of the old-style, 'up-and-down' saw mills, just north of Afton where he located a place where water-power could be made available."

Moses stated his father had claimed land on the mountain as



Swift Creek at Afton. The mill was up this canyon (flickr photos33937869).

part of the Desert Land Act. “It was a terrible piece of land as scores of irrigation ditches and canals ran through it and in between them was nothing but large boulders so it was fit only as pasture land. However it had a small knoll that was a very good place for a mill site so he decided to build an up-and-down saw mill there.

“Some men had built such a mill away up the canyon but I could never understand why because there was no road and not even a trail up there and how they intended to get their lumber down from there was a mystery to me at least and to them too I guess because they had abandoned the idea. Father made some sort of deal with them for the irons used there. Then the next thing was to fetch them down from there which must be done on foot. I suppose we could have used horses but for some reason we did not. [We] carried them on our backs and had to ford the cold water in Swift Creek in several places and we also made several trips before we secured all the irons.

“Then we dug a mill race to bring the water from Swift Creek to the top of this knoll where we built a penstock. This penstock was a square box shaped thing about four or five feet square and about twelve feet tall. At the bottom of it was a slit that could be open or closed, otherwise it was almost water tight. When this slit or opening was pulled open it allowed the water to rush through this slit in such a way that it had a great force where it came in contact with a water wheel that turned and caused the saw, which was in a frame, to go up and down, frame and all...Father did considerable sawing with it making rough lumber. The noise it made could be heard all over Afton with its chug-chug.”

Carl remembered his father struggling to build the mill: “I remember how hard he worked, and how he sweat, hewing the logs to build the frame, and the wooden shafts to turn the saw-crank and move the log carrier, also in digging the mill races and mill-pit. I had to help him most of the time. It took a lot of time and work, but was finally completed and he made some lumber.”

Polygamy no longer was an issue with the family, and Phineas could relax. However, it was a problem for other families when the Manifesto was issued by the Church in 1890. President Wilford Woodruff read the statement at General Conference in October to help church members recognize they would now be expected to honor the laws of the United States. It was at that time Irene, the daughter of Phineas and Ann Eliza, and her husband Byron H. Allred moved from Afton to Mexico where he took a third wife. Their son Byron Jr. and daughter Myra Longhurst lived in Afton a few more years, and then moved to Mexico to be near their parents.

Little by little the family grew to love Afton. “Star Valley looks like Switzerland. It’s a beautiful valley,” said Idalia. “You go over the hills and drop down into Star Valley. We had a little home about a block from Main Street. Our church was maybe a block or two east of that. We had at first two front rooms and then they built on the back and put a room on the back. Later on again they built a little more onto it. It was a nice little house. Father bought that lot. Then he bought two lots across the street and then he bought two more lots down in the other part of town. This was located just one block to the east of the main road, Washington Street. The house would be just half a block east of Main Street on 4th Avenue, the north side of 4th Avenue.”

The Manifesto of 1890

“The church’s distress was compounded in the summer of 1890 when Idaho became a state in the Union with a constitution containing a test-oath law for voters: the law deprived Mormons of the right to vote or hold office. The United States Supreme Court declared the oath constitutional, and members of Congress talked of applying the law to Utah. The legislature of Arizona was considering it too.

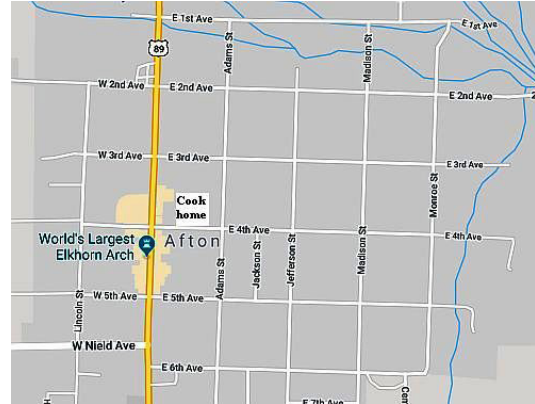
“By the late summer of 1890 the church faced the loss of its properties, of political rights, and of the privilege of using the Salt Lake Temple, soon to be ready for dedication. To ‘save the church,’ [on September 26, 1890] President Wilford Woodruff issued ‘The Manifesto,’ which stated the church was no longer teaching polygamy or permitting persons to begin the practice and that it was his advice to obey the law of the land. The October conference of the church sustained the president in this statement” (S. George Ellsworth, “Utah’s Road to Statehood,” <https://archives.utah.gov/>).

Anti-Polygamy Legislation and the End of Plural Marriage

“One of the anti-polygamy laws permitted the U.S. government to seize Church property. Federal officers soon threatened to take Latter-day Saint temples. The work of salvation for both the living and the dead was now in jeopardy. In September 1890, Church President Wilford Woodruff felt inspired to issue the Manifesto: ‘Inasmuch as laws have been enacted by Congress forbidding plural marriages,’ President Woodruff explained, ‘I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.’

“The full implications of the document were not apparent at first. The Lord’s way is to speak ‘line upon line; here a little, there a little.’ Like the beginning of plural marriage in the Church, the end of the practice was gradual and incremental, a process filled with difficulties and uncertainties” (“Anti-Polygamy Legislation and the end of Plural Marriage,” LDS Gospel Topics).

Carl remembered the house when they moved in: “When we moved there the roof was of dirt, although the house had been neatly built and partly covered with weatherboards.” Moses said, “Father made enough lumber to build a lean-to on the north side and later another room on the west which we always called the storeroom, for [when] Mother tried to manage a small store.” Slowly Phineas added more rooms and a real roof.



Idalia said they lived east of Washington St. on 4th Ave.

Both Moses and Carl wrote of how the roof was shingled. Carl remembered it was the summer of 1893: “When I was about fourteen and Moses thirteen and Kib eleven we three went to the mill of Turners, camped out; and for a week or more we got out logs from which they made shingles for us on shares by special favor and arrangement with our parents. Our share was to be used to shingle our house which had a dirt roof.” Moses said: “Mr. Turner down at Turnerville told Mother if she would let the boys bring the team and wagon down to his place he would show us where we could get some small logs and he would also saw them into shingles for her for nothing. So we took the mares and an old wagon Father had got from Ed McClatchie out at Dry Creek. It was a rickety old wagon and even after a lot of repairing it still would not hold many logs but we were not very heavy loggers either, so we did not overload it. We placed skids to the top of the wheels and rolled the small logs up on to the wagon and took them to the mill.”

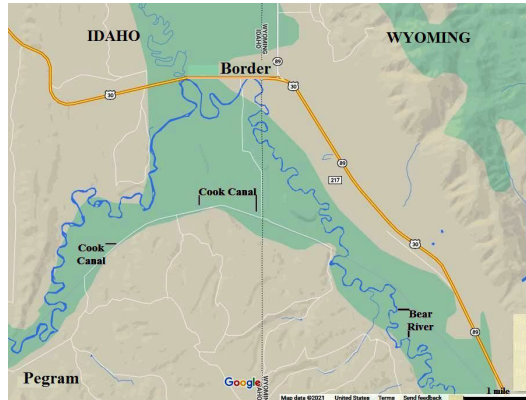
Carl: “[After building on several times] there were six or seven rooms which all had good wooden floors. We lived there until we married and got homes of our own, and our mother continued to live there until the time of her death, except during the last several winters when she went to Salt Lake City, and lived in great comfort with my dear sister Idalia.

“To this home, so dear to Mother, we took her when she died, and there our neighbors and friends came to bid her a loving farewell. We had many very happy times living there. There I learned to read aloud to Mother; my brother Emer, and I practiced our band music. I learned to play the accordion, guitar, and mandolin, and we had Edward Olson, with whom we sang many happy songs, join us there. Also, our glee club met there for practices. It was a humble home, but we were happy, as ever children could be.”

In the 1890s small deposits of coal were discovered near Afton, but no major mining project was begun. However, there was an interest in mining at that time, as several other coal mines had been opened in southwestern Wyoming. Fifty miles to the south after the Oregon Short Line Railroad went from near the present location of I-80 to Oregon, coal mining began in Kemmerer and Diamondville, Wyoming. Interest in locating a profitable coal mine was high at

the time, and Phineas must have spent some time searching for coal. Apparently he located a promising spot and contacted his son Joseph Wolcott Cook.

Joseph lived 25 miles away at Pegram, Idaho, which was about half-way to Bear Lake. In 1883 he and his brothers Alonzo, David S. and Henry H. Cook had filed an affidavit to dig a canal near Border, Wyoming and into Idaho at Pegram, using the water from Bear River. His brothers often worked with him, and to this day the canal is known as the Cook Canal. He had established a vast ranch at Pegram and Alonzo had acquired his father-in-law's right to a summer ranch there, which also needed water. On November 4, 1883 Joseph married Elizabeth Neibaur and took her to Pegram where she cooked for the farm workers, but she died soon after the birth of her first baby. His

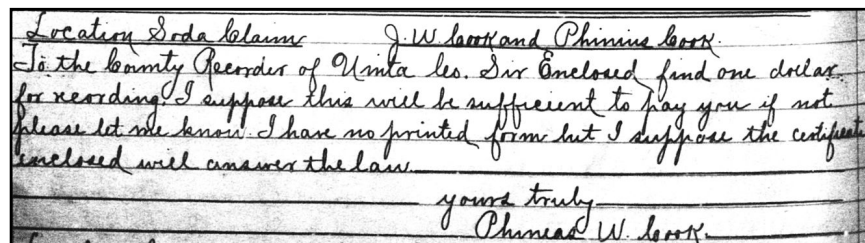


From 1882-1886 the Cook Brothers dug a canal to irrigate the arid land south of Bear River. The Cook Canal is still in existence.

brother David kept the ranch going while Joseph served a mission and when he returned, he married his brother William's sister-in-law Eliza Snow Bryson. He was at Pegram when the railroad came through the area, and became an important local figure. By the time his father moved to Afton, Joseph was in a position to help his father and family, and willingly did so many times.

After inspecting the site in Afton, Joseph agreed there was a possibility, and they filed "a Location Certificate of Soda Claim for record in the office of the register of deeds for Uinta Co., State of Wyoming." The deed states it was located July 5, 1892 by Phineas W. Cook and was named the God Send.

Two weeks later another claim was filed, dated July 18, 1892. They called it the Confidence Claim with both men named. If the men went to the trouble of digging two shafts, they must have been hopeful. Unfortunately, as much as Phineas must have hoped it would be the answer to his prayers, his hope the mine would provide a living for the three adults and seven children in his household was not fulfilled. Neither God-Send nor Confidence was successful, and Phineas had to continue to rely on his wife and children to help



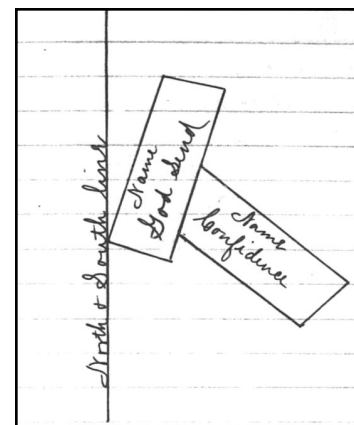
In 1892 Phineas signed a claim for 2 coal mines, Afton, WY (Uinta Co Land: FHL 973815, p. 190).

The Beginnings of Afton

When Moses Thatcher and Charles C. Rich of the Bear Lake Settlements were called to supervise the settling of Star Valley in 1879, there were only two cabins in the whole valley, left there by trappers. "This, of course, made Star Valley part of the Bear Lake Stake" (Star Valley Stake Record, MS, 1863, Church Historian's Office, SLC, UT, 1879).

In the fall of 1880 Elders Charles C. Rich and Moses Thatcher, William B. Preston, and William Budge, Bear Lake Stake President came to the valley, and Elder Thatcher advised settlers to locate on Swift Creek, the present site of Afton. A townsite was surveyed there, and Elder Thatcher noted that "the elevated bench at the mouth of Swift Creek Canyon would be a beautiful location for a temple. It was on this visit that Elder Thatcher named the valley Star Valley" (Star Valley Stake Record, 1880).

It should be noted that the Star Valley Temple, dedicated in 2016, is several blocks from the old Cook home. It is situated at the foot of the mountains at the mouth of Hale Canyon.



A diagram Phineas made of his two coal mine claims (FHL 973815, p. 190)

Soda Claim, 1892

“The dimension in feet on each side of the discovery shaft is 300 feet. The general course of the lode is Northeasterly and South Westerly. The distance North Easterly claimed is 300 ft. and 750 South Westerly. Said Soda Claim is situated about one and a half miles more or less east of the United States survey in Township 32, North Range 118 West Afton, Uinta Co.”

Phineas W. Cook

provide enough income to support the family.

The children knew their father was doing his best. Carl said, “Father was kind and he worked hard to support us. He was getting old then, you know. When he went to prison it was the most difficult. I was the oldest boy of my mother’s. We all had to work. And after that, we had a hard life pioneering in Wyoming...we children had to help Mother make the living. To them it was their life—the only way! Our love and faith grew through the hardships we endured.” Somehow all the children recognized their father’s limitations, and were willing to help provide a portion of family income at very young ages.

When he was young, Carl was always able to find work with the threshers. Being of small stature, he wasn’t big enough to do anything but the most unpleasant job of clearing out the machine as dirt and straw and smut blew out the end. For his work he received a quarter of a bushel wheat for each 100 bushels threshed, about fifty cents a day.



**1892 - the Cook family photo, L-R:
Front: Idalia on Phineas’ lap, Del, Johanna
Back: Parley, Emer, Moses, Hilma, Carl, Kib**

He knew he wasn’t making enough money, but the family needed the wheat and he reasoned, “I got my meals and my exercise!”

Eventually the boys had to find work and live away from home to help put food on the table. Carl told of building a house with Joseph H. Call at \$15.00 per month when he was 14 years old. He also plowed the field in exchange for a pair of shoes which had been outgrown, driving the team of horses to pull the hand plow.

They never even considered keeping the money for themselves because their family was in need. Moses told a similar story. He went to work for a family three miles away with a large herd of milk cows. “He was to pay me twenty-five cents per day,” said Moses. “He wanted me to take the cows to the pasture each morning and return them each evening and help with the milking, which was all done by hand—no milking machines then. I was to pull weeds from the potato patch and help with many other chores he could think of.”

Unfortunately after an accident which spilled the cream, Moses was fired. He was sent home with the \$4.10 he had earned. "I walked the three miles to Afton thinking I was rich and gave Mother the order."

Apparently their neighbors recognized the needs of this family, and occasionally pitched in to help. Moses said, "Once when we had a small stack of grain to be threshed, the threshers refused to take the customary toll for their work. Mother gave each one of them a bandana handkerchief from her store. It seems to me now that people in those days were much more willing to help each other than they are now, for some of our dear neighbors would give us milk and we would always depend on old man Gardner's grist mill to get shorts [coarse bran or meal] or middlings [coarsely ground grain] so we generally had mush and milk for supper."

One of the drawbacks to having the children work away from home was that they often could not go to school. Carl recognized their education had been interrupted so many times he struggled with reading as he grew older. His father tried to help by buying a textbook reader and helping Carl recognize syllables. He improved enough that Phineas asked him to learn geography too, which he did in time. There were people in Afton with books, and Carl was able to borrow books, including *Robinson Crusoe*, a *History of the Civil War*, and *The Story of the Book of Mormon*, which he read to his mother as she worked at her sewing in the evenings.

Hilma and her son Del were still living with the family. It was Moses who watched out for every member of the family, faithfully recording their lives. He told about Hilma being courted by Thomas Spencer in 1893. "He was a real blow-hard and none of us thought much of him," said Moses. He came spitting tobacco juice on the floor and talking until the family was exhausted, but Hilma didn't discourage his visits. Spencer claimed to be a cancer doctor "and he used to tell us how many people there were in this world who liked to talk about others and he called it shooting off their mouth. At last we decided he came to see Hilma and finally he asked her to marry him. Hilma, poor girl, had had so much trouble in her young life; and although I do not believe there was any love on either side, she married him and they left Afton in a wagon with seven head of small horses, which he said were all race stock." Thomas and Hilma were married June 30, 1893 at Afton.

George Shurtleff and Hilma's sister Elvira were living at Payette, Idaho with their three children. Payette is right on the border of Oregon in west-central Idaho. Moses remembered, Hilma and Thomas Spencer "left intending to go up to Payette, Idaho for that was where Elvira and her family lived. When they arrived there I do not know how welcome they were or rather how welcome he was for they continued on to Weiser nine miles farther on where they rented a small house with two rooms where they lived that winter."

"There were times when we had a very hard time making a living," said Moses, "and Father thought it was no more than right that his sons with his first wives ought to help us. So he wrote and asked them for help to get flour and received an answer that if he could send us boys out to Bear Lake with a wagon they would give him some flour." Contemplating such a long journey, the boys borrowed a new wagon and a third horse named Maul from Phebe Irene's son Harvey Allred.

Star Valley a Peaceful Place

Apostle Moses Thatcher brought Apostles Brigham Young (son of the church president) and Charles C. Rich, B. T. Young (the apostle's cousin), William Preston and some of their wives to Star Valley in August of 1878.

"Kneeling down in the midst of this most sweet and beautiful valley on a lovely Sunday morning, with all nature smiling round, we humbly dedicated it, the surrounding mountains, timber and streams to the Lord our God for the use of the Saints," Thatcher wrote. Apostle Young offered the dedicatory prayer, and then said, "This valley then and now as to appearance and peaceful, heavenly influences reminds me of the early days and settlement of Cache Valley. In each was the spirit of our Heavenly Father. Oh, may his richest blessings ever rest upon it and the Saints who may reside there" (Dean L. May, "Between Two Cultures: The Mormon Settlement of Star Valley, Wyoming," Journal of Mormon History, pp. 129-130).

The Star Valley Stake

“The wards in Star Valley were in the Bear Lake Stake until August 14, 1892, when the Star Valley Stake was organized by Joseph F. Smith. George Osmond was the first stake president with William W. Burton and Anson V. Call as counselors. Included in the new stake were the Afton Ward, which had been a ward since 1887; the Fairview, Auburn, Grover, and Smoot wards, all of which had been organized in 1889; and the Thayne and Freedom wards, which were organized in 1891” (Star Valley Stake Record, 1896, reprinted in Ray M. Hall, “A History of the Latter-day Saint Settlement of Star Valley, Wyoming, July 1962, pp. 110-111).

The Family Helps Hyrum on his Mission

Ann Eliza Cook’s diary: September 3, 1895 : We received Letters from Hyrum [in New Zealand]...He said he had sent a letter to Wolcott asking him to send him some money if possible as he needed it very much. I do hope he will.”

November 26, 1895 : “We received Hyrum’s letter to day and were so glad to get it. October 25th was the date of the letter and he was feeling well in the work of the Lord and encouraged as he had borrowed enough money from the boys Wolcott and Alonzo at home here [to equal] \$20 Dollars. He had not yet received the \$20 I sent him, but will probably get it this month. He needs it very bad” (Ann Eliza Cook, Daily Diary, Sept. 3, Nov. 26, 1895).

Moses said he was age 11, Carl age 12 and Kib age 9. The three boys drove the 75 miles to Garden City and met Alonzo “who told us he would go with us up to Lake Town to the grist mill and get the flour.” On the way Alonzo noticed their home-made mittens and commented they couldn’t be too bad off with such warm hands. “Well, we got the flour and started back and in St. Charles we stopped a day with Mother’s good friend Wilhelmina Nelson and her two boys. The next day we continued homeward. As we were going down Crook Road Kib began to cry because he was cold. He had been riding the lead mare so Carl and I took him, one on either side, and raced him up and down the road to get him warm.” At last they reached home and returned the wagon and Maul, which must have been a very tired horse. When Harvey saw his horse he said, “Maul, you look like you had been drawn through a knothole.”

Clearly the Cook family in Afton was struggling to maintain themselves, and the family at Bear Lake began to help them. The children of Phineas had learned from his example to watch out for each other. They depended on each other when money was needed on missions and help in times of sickness. Joseph went on two missions. Alonzo and Hyrum went on missions when there was literally no money to spare in their families. But they trusted each other, and when it became necessary they would write each other for money to be sent. The families simply pitched in and helped each other whenever it was needed. There was a sense of one-for-all and all-for-one in the family.

Now they began to be on the alert to help their father and his family in Afton. Idalia told of her half-brother Will, who was always looking out for the needs of others even when he needed help himself. He was suffering from his own problems at that time, but was determined to supply his father with wheat in those early years. “I remember my brother Will,” she said, “and I think he was failing a little bit. Mother says he put grain in the wagon instead of putting it in the sacks. He’d load the grain in the wagon and start for Star Valley to give it to Father.” There wasn’t much wheat left in the wagon by the time he had rumbled the 75 miles to Afton.

The next year when Will was age 33 Joseph W. Cook recorded the same thing: In the summer of 1895 he said “William has lost it;” then told how William again took grain to his father’s family in Afton without putting it in bags. Phineas must have been worried about Will, but he could do nothing. Will’s mother recorded that the family began helping Will harvest his hay and crops in the summers of 1894 and 1895. His brothers at Garden City watched over him faithfully, helping him plant and water and harvest, and taking him to a doctor at Paris.

Alonzo had taken over the Swan Creek property and began to take the place of his father, helping and working for members of the family and anyone else who needed him. He was called on a mission in June, 1892, but served only a few months when he had to return because of trouble with his eyes. The ward record for Garden City said his eyes were failing. He then encountered a series of events which would have tried the patience of the most obedient soul. In June of 1894 he was arrested for polygamy and had a big fine to pay. The next month on July 24 his mother wrote he had scratched one eye. “He can hardly see at all with one eye, and it affects the

other very much. It makes him very poorly. The pain is very excruciating.”

Yet Alonzo could never rest. He continued to work through his troubles, and by the next summer his mother wrote, “Alonzo has taken his brother Will under his wing.” Alonzo continued to help his brother and even brought him home for a time to live with him. At the last resort, recognizing Alonzo’s steadiness, the doctor insisted Will do whatever Alonzo thought best. Ann Eliza recorded that when Alonzo wasn’t helping his brother or finishing his farm work, he was at the temple in Salt Lake City. He was active in service to his ward as counselor in the bishopric but his problems weren’t over. He was diagnosed with heart disease in January of 1896. Nevertheless, Ann Eliza’s journal continues to document his service to her and to others in the family.

He was just one more example of this family watching out for each other.



The house in Afton after The trees grew tall (Life Story of Carl Cook p. 73a).

Harriet’s Service

On Sept. 7, 1884 Harriet Teeples, recently widowed, returned to Garden City with her children. “Our people were very glad to have us back and we were very glad and thankful to be with them. We lived in with mother for a while. Then one of my good friends offered me a two-room log [house] for the winter, which was very thankfully accepted. My brothers brought me flour and provisions and one of them lived with us and kept us in wood etc. and we were very comfortable.”

She stated, “In 1888 I went to live with Eliza C. Hall a sister of my father. I took care of her until she died and she gave me her house and a half-acre city lot.” Several years later Harriet’s mother documented the numerous times Harriet came to their home to take care of Hyrum’s wife Annie and the baby while Hyrum was on his mission and the many times Harriet came to stay overnight to help her mother the last weeks of her life. Harriet’s autobiography ends with this statement: “if we live up to the teachings [of the gospel] and keep God’s commandments, we will be rewarded for all the good we do, and this is the testimony and prayer of Harriet B. Cook Teeples.”

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1894-1897

Afton

The Cook Family in the mid-1890s

With children working away from home and family members coming from Garden City to help provide food for the Cook family, life was not exactly what they had expected. But it was about to get more complicated.

Having married the previous summer, in 1894 Hilma was living at Weiser, Idaho with her four-year old son Adelbert and her husband Thomas Spencer. From Moses we learn Spencer was trying to sell his six-shooter. He had loaned it to a neighbor; and when he received it back, on March 25, 1894 he invited a would-be buyer into the house to see the gun. Hilma had recently had a baby prematurely which had not survived, and she was in the next room, recovering in bed from the ordeal. Adelbert was beside her as she cut out paper dolls to entertain the boy. Spencer later said he did not know the gun was still loaded, and it fired, the bullet going through the wall. It went through Del's upper arm and through Hilma's body, injuring her seriously.

Spencer sent a telegram to Johanna, and she left immediately, headed for Montpelier to ride the train to Weiser. However, the roads were bad and Hilma died before her mother arrived. Johanna stayed for the funeral; then brought Adelbert, whom they called Del, back home with her. His wound was not serious, having struck no bones. The doctor cleaned it and inserted several long horse hairs through the hole. Johanna was instructed to remove a few horsehairs each day as she cleaned the wound so it wouldn't become infected. Then Del, who was only six weeks older than Idalia, became part of the family. When he grew older he changed his surname to Cook. Del lived in Kemmerer, Wyoming for many years, known all his adult life as Delbert Cook.

Idalia had memories having Del come home to stay, but she never forgot the care her father gave her while her mother was bringing Del home. Her daughter Eva Covey wrote: "[Mother] remembers how he trotted her on his knee and sang 'High diddle dinctum,

Weiser (WEE-zer) and Payette, Idaho

In 1863 a roadhouse and ferry were built at the confluence of the Snake and Weiser Rivers. Soon afterward travelers found the climate favorable for farming and ranching, and settled there. The town was established in 1866. By 1890, a railroad hub made Weiser a center for travel and trade, attracting many people to the area, a boomtown for Thomas Spencer. Although since the 1890s Weiser's travel and touring industry has diminished, it has remained an ideal area for farming.

George and Elvira (called Alice by the family) Shurtleff had settled in Payette, a few miles south of Weiser. Also along the Snake River at the border with Oregon, Payette began as a trading post, a milestone along the Oregon Trail, and a stop for the Oregon Short Line Railroad. George Shurtleff was a creative marketer and his ideas were well received by the youthful, energetic population of Payette.



Weiser is north of Payette, Idaho, both along the Snake River which creates the border with Oregon (Google).

Hyrum is Helped by the Family

On May 4, 1894 Hyrum was seriously injured by a horse and was unable to work for a time. Ann Eliza recorded in her diary how the family pitched in to help: "David Cook and William Cook and Ed Calder came in as soon as he was hurt and administered to him and did what they could for him. He is in considerable pain. Brother Vaterlaus and Emile [Hyrum's father-and brother-in-law] are planting his potatoes in the lot, and cut us a little wood. Harriet helped Annie wash today. Brother Vaterlaus is here to help."

May 28 : "Hyrum feels quite tired; is trying to water the garden. George Hall [Eliza Hall's grandson] shoveled about an hour in a ditch for him."

June 1: "Hyrum finished the pasture fence. Fred Lutz helped him this afternoon and Dolph Teeples [Hyrum's nephew] for 2 or 3 hours."

High diddle doe, High diddle dinctum, doe dee oh,"” However, the characteristic rivalry between siblings was about to begin as Del joined five brothers and a sister. If Idalia was assigned to make the bread at night for the next day, Del would go outside, stand under the window by which she was working, and make scary sounds or knock on the window to frighten her. Whatever she was doing, he was there to tease, until she finally threw a can at him which cut his head severely. Her association with five brothers, and with Del and his friends brought out the tomboy in Idalia. She once took Del’s gun and accidentally shot her own toe. So much time spent with mostly boys apparently inspired her to sing an inappropriate song loudly at Sunday School which earned her a spanking when her older brother Carl discovered who was singing.

While all this was happening, the Garden City family began to worry about Phineas and his family in Afton. Hyrum was injured on May 4, 1894 and the doctor bound his arm against his body so he could not use it. He himself became the focus of family service as brothers and nephews came to help him plow, plant his crops and care for his animals. But that didn’t stop him from carrying out his plan to visit his father. One month later on June 6, Phineas’ children Hyrum and Harriet loaded a wagon full of family members and took them to visit Grandfather Cook in Afton. Ann Eliza recorded in her journal “they started a little before 9 a.m.—Hyrum and his wife and two children (Himy age 5½ and baby 6 months), Sadie Teeples & two children, his Sister [Harriet] and her daughter Eunice which make 9 in one Wagon and only Hyrum with his one arm to see to them all and take care of the team.”



**In the early days of Afton the Houses were far apart
(Star Valley and its Communities p. 82)**

Eight days after leaving Garden City, they returned. Ann Eliza said, “The folks were all glad to see them and their father also. He sent kind regards to us all. Mr. Cook was glad to get the flour and sugar and things they took him. They were about out of flour and did not know how they would get the next. They will be provided for a short time but they have a large family of hungry children.”

When they returned they brought Johanna’s 9-year old son Emer to spend time with his playmate (a half-nephew) Himy (Hyrum Jr.). Emer thoroughly enjoyed his time with the Garden City family. Hyrum often took the boys to work with him, and they entertained themselves very well. When Dolph Teeples left for Afton to see his grandfather Phineas W. Cook and investigate the land opportunities there, Emer didn’t want to go back with him. Emer stayed all summer, even celebrating his tenth birthday at Garden City with his relatives.

Soon afterward he returned home with other relatives. Another clue family relations had healed: Ann Eliza wrote in her diary, “Tuesday August 28, 1894 : Mr. Cook’s Birthday. He is 75 years old.”

Later that fall Johanna decided to do temple work in Logan. She had many friends there and no doubt planned to stay with one of them. Leaving home for six months must have been a monumental decision. Taking the younger children with her, she left Phineas with Carl, Moses, Kib and Emer, who were ages 15, 14, 12 and 10. The two older boys were working away from home much of the time. Such an effort may have been inspired by Johanna’s desire to have temple work done for Hilma and her children sealed to her for eternity. In fact, Idalia told of that winter’s temple work: “After Hilma died, I was just a little girl [five] years old. I went and stood proxy for a premature baby she had, and Del, her own boy, stood for himself.”

Carl, barely fifteen years old, drove the wagon with his mother and younger siblings 120 miles to Logan; then came back to Afton. Ann Eliza wrote: “Thurs. October 25, 1894 : Johanna Cook and four of her children were here to dinner. Johanna is going to work in the Temple for the dead through the winter. She is taking her two youngest and one little boy to take care of them while she works days in the Temple. The oldest is going back to his Father.” It is very clear Phineas depended heavily on Carl.

Before she left for Logan, or while she was there, Johanna was called to be second counselor to the Star Valley Stake Relief Society President Sister Kittie E. Dixon. She was sustained at the Relief Society Conference of the Star Valley Stake, held at Afton, December 10th and 11th, 1894, even though at the time she was in Logan. She served in the Stake Relief Society for many years.

The winter of 1894, while his mother was away, Moses was working at a ranch by Crow Creek, five or six miles from home. He boarded with them, Mrs. Richardson sewed him some clothes, and he received a pocket knife and a pencil for Christmas. All went well and Moses willingly missed school—until the really cold weather hit. Suddenly he was freezing cold, with not enough warm clothes while he worked outside. Mr. Richardson said if he left he would have to leave everything behind, but he found a ride and went home anyway. His father was there with Carl and Kib because their mother had gone to Logan. “We got along somehow,” he said.

Carl missed school too: “During the winter that Mother was in Logan, working in the temple, I was about fifteen years old. I stayed at the home of Bishop George Waight, did chores, helped him milk a lot of cows, feed his loose stock, cut wood, and on Saturdays, hauled hay from the meadows, for my board...I don’t believe I went to school at all that winter. I imagined that I had learned all the school

Johanna’s Temple Work

Johanna’s sacrifice to get to the temple was the result of the doctrine of eternal families in the Church of Jesus Christ of Latter-day Saints after “...a revelation given to Joseph Smith—that marriage could last beyond death and that eternal marriage was essential to inheriting the fulness that God desires for His children... Eternal bonds are achieved through the temple marriages of individuals who are also sealed to their own birth families, in this way linking families together” (www.churchofjesuschrist.org/study/manual/gospel-topics-essays).

Johanna believed in eternal marriage and families with such faith she literally gave up everything to have eternal relationships, even though she knew there would be hardship because of it. That winter in 1895 her belief extended to her deceased daughter Hilma and her children, to whom she extended the same opportunity in the Logan Temple for an eternal family.

President Kittie E. Dixon encouraged the sisters to continue their labors, and strive to meet all the requirements made of them whether spiritual or temporal.

Several of the sisters bore their testimonies and a general good feeling prevailed during the conference.

The General and Stake Officers of the Relief Society were unanimously sustained. Sister Parsons second counselor to Sister Dixon having moved out of the stake Sister Johanna Cook was sustained to fill the vacancy. Conference adjourned for six months the second Monday in June.

LUCY E. CALL, Sec.

Johanna sustained as Stake Relief Society Counselor Women’s Exponent, SLC, Jan. 1, 1895, p. 7

The Family Helps Will

His mother's journal documents Will's problems and the family's deep concern. On August 1, 1895 she wrote: "The most of the family assembled in my front room to pray for [Will] that he may recover immediately. He has a wife and 5 children. Alonzo and his wives Amy and Sarah, David and Lydia his wife, Amanda, Mr. Cook's 2nd wife, and myself."

The last day of October of 1895, after years of struggling with mental or emotional problems, Will completely lost his bearings, left his wife and children, and disappeared. His brothers and nephews searched frantically on horseback for days, finally discovering he had gone to Salt Lake City without coat or warm clothing. Soon afterward William Cook was admitted to the Asylum. His mother wrote: "He was taken to Provo December 2, 1895." Then she said hopefully, "The Doctors think it will not be a long case," but it was several years. While he was gone Henry hired Will's wife and children to help run the store in Woodruff, and since William's wife Sadie's parents lived there, it was a welcome opportunity (Ann Eliza Cook Daily Diary, August 1, September-November, December 6, 1895).

had to teach, which was not far wrong. We had no high school and our grade schools were not graded out."

In the spring Phineas drove a wagon from Afton to pick up Johanna and the children. Ann Eliza recorded the visit and also his physical decline. At age 75 his many years of hard physical labor had taken their toll, and he was showing signs of ill health and weakness:

"Friday May 3, 1895 : Mr. Cook came here May 1st on his way to Logan to bring his wife Johanna, and children home. He is quite feeble. He is also doing some temple work, finishing up some that was begun Thursday morning. Will took his team to go and help him as the road is very bad, and it is still raining. He went one day and night and came back yesterday. His Father felt well about it and thankful for the help."

"Wednesday May 8, 1895 : Mr. Cook came from Logan last night and brought Johanna and the children who were with her over in Logan. He drove to Will's barn last night to feed his team. There was plenty of hay there [but] it was after every one [was] in bed. He is visiting around today. Called here several times and seems to feel quite well towards all. Amanda got breakfast for them. They went to David's to dinner and Amasa Linford's to supper. He and Johanna came to bid us goodbye as they expected to start before [sun]up. The boys gave them considerable out of the store."

It wasn't long before the Afton family was again finding help from generous family members at Garden City. Ann Eliza again recorded it:

"November 5, 1895 : Alonzo has gone to Lake Town. Will went with him, also three of Johanna's boys. They came yesterday from



Afton Main Street about 1920 after Telephones came to town (Wyoming Tales and Trails).

Star Valley to get potatoes and flour and have gone to Lake Town to get a grist ground. They have come to get these things from the boys of our family."

Although times were hard, the children recorded the faithfulness of their parents and the religious values taught in their home. Carl recorded his parents' efforts to instill faith in their children: My "Father conducted family prayer always, and I suppose the example of prayer established in me the desire and wish to pray. Mother had

me bless President John Taylor and later, bless Wilford Woodruff, as well as others. It was a simple faith, but how thankful I am that I had it.

“Perhaps much of my faith and some of my small knowledge of the Bible scripture were due to Mother’s teaching. When we were prevented from going to the ward Sunday School, she gathered us children about her and showed us the crude pictures in her old Swedish Bible Story Book, and told us the stories connected with them. She sometimes read them to us in Swedish and we understood them. We never had a thought of doubting the truth of any of them.”

Influenced by their faithful parents, the children began to recognize little miracles in every-day life. Carl remembered one time when his mother was in need. “She was out of money as usual, of course, and was much in need of something, everything almost, I guess. She had told the Lord all about it. Along came a group of young men on their way for a week-end trip up the Logan Canyon. They had forgotten to buy butter in town. They were not particular about the price if it was good butter. It was good, and they had Mother give them a large size mason fruit jar full. They paid her plenty of money and drove on. She was happy again, and thanked the Lord for opening the way so that she could get what she most needed at the time.”

When Carl and Moses couldn’t find their horses grazing in the mountains, they would have given up, but they needed those horses in the worst way. Finally after searching for hours, they knelt down and prayed for help. “It was a simple prayer for a trifling cause, but to us at the time it was important. It was uttered in pure and simple faith. We did not hope for nor expect a great miracle but we did expect God to guide our steps in the right direction so that we could find our horses. We knew He could if He would condescend to do so, and we had no thought or misgiving that small a favor would be beneath His notice. The little prayer was ended. We arose from our knees, took up our ropes and pan of oats and looked around again, and behold! The horses came walking into sight on the opposite side of the canyon, from behind some trees and bushes where they had been hidden from our sight.”

The boys came to believe God was looking out for their family. Another time when they were in need, a man came to the door hoping to buy potatoes and onions. The Cooks had wilted potatoes in the cellar and onions in the garden, but he wasn’t fussy. He wanted plenty of both. “When he was ready to go he asked how much he owed. Mother said whatever it was worth to him. I don’t remember how much he paid her, but I know he was very generous and I know he made Mother very happy. He paid well for the potatoes and the onions, and then rewarded one or two of us children bounteously for helping him, and for holding his horses while he got the potatoes and loaded his wagon. As soon as he was gone, Mother went and thanked the Lord in prayer. Then she got some flour and other necessary items.”

One day the boys could see their mother needed a good meal, and Carl decided to catch a fish, for she loved fish. All his efforts came to naught until he knelt and prayed for success for the sake of his dear mother. “Then I went and tried again and behold ! There came a nice trout of fair size (nearly a pound). I succeeded in landing him.

The Road to Montpelier

With all the traveling the family did, we need to appreciate the condition of their road. Longtime resident J. J. Edwards said, “In the early days of Star Valley...the roads were not like they are today. Sometimes in the spring they were soft and muddy, and it would take as much as eight days to make a trip from Star Valley to Montpelier and back. Sometimes we would get stuck in the mud and it would take from six to eight horses to pull a load, and at times we would have to unload and pack it out.

“In the spring we would have to transfer from sleighs to wagon twice in one trip. The snow would get so deep that you could hardly get through it. I have seen it drift so we would have to shovel eight or ten feet deep to get through, and I have seen snow slides when it piled the snow as much as 25 feet deep and 100 yards long” (Ray M. Hall, “A History of the Latter-day Saint Settlement of Star Valley, Wyoming,” Master’s Thesis, July 1962, quoting J. J. Edwards, p. 101).

The Call Brothers

“Anson V. Call, the builder, located in Afton in 1887, bringing in one wagon of household equipment, winter supplies, carpenter tools, and some hardware items. He built a cabin [and] in one end of the cabin was his work bench... with a turning lathe with which he made household articles to trade for milk, meat, etc.” The next year he began building frame houses and his brother Joseph H. Call moved to Star Valley. They went into business as the Call Brothers, building most of the frame houses and barns in both valleys (Kate Carter, Heart Throbs of the West, “Lincoln County, Wyoming,” Vol. 7, p. 517).

Then I thought, since that was so easy, with the same bait and lure, I ought to catch a few more so that all the family could have some, but try as hard as I would and did, I could not get another fish. The Lord had given me all I had asked for and all I seriously needed, so I had to be satisfied, and I was.”

Everyone in the family was relieved when their mother was able to stop washing and ironing laundry for other families. Carl noted: “I regret that it was so little that we did for her, but what we did helped some. She finally was able to give up the job of washing peoples’ dirty clothes and ironing them for so little pay, and turned instead to [cooking for] men for pay... Then as these working men moved away or their jobs ended she managed to get along with what little help we gave, and what came from other incidental sources.”

Carl improved his carpenter skills by working several years for Anson V. Call as Carpenter’s helper. He earned \$15 per month and in the winter \$10.00 per month and lived with the Call family. When that slowed down he worked as a painter, hoping to earn enough money to get him through school.

When he was 16 Carl received word from Joseph W. Cook, who lived relatively near Afton, that he and his brother could go to work there. Carl wrote of the summer and fall of 1896 when at age 16 he worked for Joseph, who was known among friends and family as “Wook” or “Wolcott:” “I had the promise of brother Wolcott, to build his barn at his Border ranch, so about the first of June I and my brother Emer [age 12] rode our bicycles, carrying our bedding and tools with us via Crow Creek, the established road to Montpelier, and over the divide to Thomas Fork Creek.” Staying the night at Pope’s ranch, they climbed the hill overlooking Joseph’s ranch and called until someone came with a boat to help them across Bear River.

“When we got to the ranch houses we learned that his lumber had not yet arrived, so he set us to hewing and framing together some logs that he planned to use for the main framework, promising that the lumber would be there in a few days, which it was, but then he had no nails but he would go to Montpelier in two days or so, and get some. When he returned with nails we had all the lumber cut for the frame, including the hip rafters, jack rafters and all. They all went together perfectly. He paid me 25 cents per hour for my work, and charged me \$1.00 per day for board.” After haying was over, Joseph took the boys home, and Carl went to Logan to school for the winter.

Carl said of his brother Joseph: “J. W. or Wook as we commonly spoke of him, was a real brother to me and my brothers. He was a kind hearted man with good ‘Common Sense’ judgment and wide experience....He was devoted to the Church, had filled two regular missions, and was always a leader and valiant supporter of any public cause or improvement.” Joseph was a hard worker, and the whole family depended on him to help out when needed. His vast ranch at Border provided work and other resources for the family many times. When he was too old to run the ranch he moved to Paris, Idaho where he died in 1931 and where his wife Eliza Snow Bryson Cook died in 1955.

During the summer of 1894 Moses had worked for Seymour Allred, a brother of Byron. In the winter he worked for Harvey Allred, the son of Byron. Harvey was teaching school and needed

someone to do chores and split firewood. Harvey would get up early and go to school, but Moses had to get up earlier, do all the chores and make sure there was firewood for the day, and then try to get to school before it was over.

In 1895 at the age of 14 Moses went to work for the Parsons family for ten dollars per month and his board. He worked at farming, and did much plowing because he was strong enough to uproot the tenacious dock weeds. He lived with one of Bishop Parsons' wives and did chores for that household. "While working there I helped the folks at home considerable. I bought a No. 20 Oliver Chill plow and some other things and in the fall I went home again."

Even Idalia did what she could to help out. Eva told the story of when her mother Idalia was a young teenager. "She went to Garden City to help Aunt Lydia and Uncle Dave Cook (oldest son of Amanda Savage and Phineas Wolcott Cook) to put up fruit. For her help she received part of the fruit to take home to her mother for the family. They had such good fruit. I (Eva Madsen) remember when I was a child, how good Aunt Lydia's raspberries were. The folks who brought mother from Afton to Garden City let her off the wagon a few blocks away from Uncle Dave's and she took her suit case and started walking. She had gone a block or so when she saw a big bull coming toward her and she was really afraid of bulls. Before you could count to ten she had thrown her suit case over the fence and she was over after it. She later got to Uncle Dave's safely by cutting across lots."

Ann Eliza's Death

For many months during the winter of 1895-1896 Phineas' first wife Ann Eliza had been having health challenges. She moved from her own home to live with her youngest son Hyrum and his wife Annie and their two children, but Annie's health was not good and Hyrum was called to New Zealand on a mission. It was a difficult winter, especially because Ann Eliza was still Relief Society President and she often was unable to go to her meetings. At the last, she depended heavily on her counselors, one of whom was Amanda Cook. She recorded the Relief Society meeting on May 7 was held at her house, and she passed away May 17, 1896 at Garden City.

Her daughter-in-law Annie wrote at the end of Ann Eliza's Daily Diary: "Grandma Cook suffered very much from the day she left off writing and for that reason she did not keep up this record until the last. She died on the 17th of May at 9 pm on the Sunday. Her children were not all here as Hyrum was in New Zealand on a mission and William was in [the asylum at] Provo and Phebe in Mexico. The rest of her children were here and a large [number] of her relatives and friends. She was buried in the Garden City grave yard on the 19th of May and a large number of teams went laden with friends and relatives. She was laid by the side of our

Ann Eliza: Journal Entries Near the End of Her Life:

Saturday March 14, 1896: "We pray to the Lord continually for his Holy Spirit to lead us in all truth and I am administered to often and it seems to help me to bear my sickness with more fortitude. I want to have patience. All are kind to me. Harriet stays with me nights to wait on me. Annie is hard of hearing, and I cannot wake her easy. She has her baby to attend to so Harriet does the getting up. She is very kind and all are."

Monday March 30, 1896: "Snowing some most of the day. I am not quite as well [which I] expect [with] the change of the weather. I have hard work to get around with my cane. I am taking Warner's Sefe Cure."

Friday April 10, 1896: "I am very poorly yet, but not in as much pain as I was last night. Annie had to go away awhile to day and I sent for Amanda to come and stay with me until she came back, which she did."



Ann Eliza Howland Cook
Born June 18, 1823,
Stillwater N.Y
Died May 17, 1896, Garden
City



Ann Eliza was buried with Hyrum's babies on one side And Amanda on the other.

Ann Eliza Cook

Ann Eliza Cook said, a few days before her death, that through all her suffering, hardships and sacrifices for the Gospel, she had never wanted to go back. She was kind, well-educated and spoke perfect English. She was a good nurse and endured patiently. She died 18 May 1896 in Garden City" (Edith Parker Haddock, History of Bear Lake Pioneers, DUP, Bear Lake County Company, FHL book 979.644 D3).



Amanda is buried next to Ann Eliza In the Garden City Cemetery (Courtesy Marcia Marshall)

dear babes for which I was very thankful. The things in the house were divided the same afternoon that she was buried, each one of the children and grandchildren getting a keepsake and all the things that any of them had ever given her were given them back again."

Her son Alonzo simply said of her: "I have never heard guile out of my mother's lips. She is a peace maker of the first order, a walking dictionary, and an all-around angel of a woman." His son Alonzo L. Cook recorded her suffering at the last "with pain in her leg and weight of her body. She suffered in her feelings seriously from grandfather's taking a fourth wife and asking her to divorce in order to marry legally." However, there was no legal divorce. Phineas simply did what the law required him to do by dividing his property and leaving his first wives. His court hearing in September of 1888 proved Ann Eliza and Amanda were legally still his wives. When the law threatened to continue pursuing him after his prison time, he finally left Utah to protect himself.

The statement, however, is a clue to the pain they experienced and the sense of undeserved rejection these women felt. Knowing that God will make all things right sometimes does not make life any easier.

Through all her sorrow, Ann Eliza's testimony never faltered. Her daughter Harriet Teeples was widowed in 1884, and drove a wagon back 1,000 miles from southern Arizona to Garden City to be with her mother. After Ann Eliza's death Harriet wrote of the "hardships, trials, poverty, and almost starvation" her mother had endured as she bore sixteen children. She witnessed her mother's final testimony at the Relief Society Meeting held in her home: "Although she was very sick, she stood upon her feet and told the sisters of her many sacrifices and sufferings for the Gospel's sake, but thru them all she had never wanted to go back 'for I know the gospel is true,' and prayed the Lord to bless the sisters in their work and bade them all goodbye. She died before another meeting day."

Amanda's Death

Phineas' second wife Amanda Polly passed away nineteen years later, just short of her 79th birthday. Her daughter Mary Rosalia lost her husband Hyrum McCann in 1910 and took a house in Garden City to be near her mother. Roselia said, "[Mother] often said that her blessing came true; for it said her last days would be her best days. And as she lived with people in Garden City, it was truly so. When she was no longer able to nurse [Mother] sold her home and lived with her daughter. She died at her daughter [Roselia's] home on July 15, 1915, being ill only four days and lacking only one month and eight days of being seventy-nine years old. She left a vacancy in that home, and in the hearts of the children and her daughter that was never quite filled."



**Amanda Polly Savage Cook
Born August 23, 1836 at Ontario,
Canada
Died July 15, 1915 at Garden City,
Utah**

Amanda had served others her whole life. She was often away from home staying with someone who was sick or attending to a new mother. She became famous for her service only once: On April 7, 1893 Amanda delivered a baby at the temple dedication in Salt Lake City, and her service there was widely published. When she died her son David had moved to Meadowville, but was nearby, and her daughter Mary Roselia gave Amanda the final service of caring for her to the end. "She was a great lover of children and young folks, and enjoyed her daughter's large family to the utmost. She especially liked to hear the boys when they did their nightly orchestra practice, and was never too sick or tired to listen to music. In fact one of her last requests was to have the door open so she could listen to that lovely music."

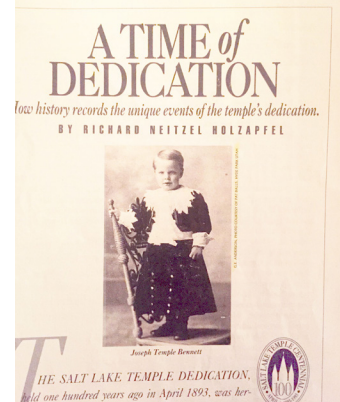
Amanda and Ann Eliza stayed best friends to the end of their lives. In fact, they are buried next to each other in the Garden City Cemetery. Amanda was Ann Eliza's Relief Society Counselor, but was also very busy, spending sometimes weeks with a family who needed a nurse or midwife. Ann Eliza's diary records much of Amanda's loving service—sometimes for weeks at a time. In May of 1894 Amanda returned from the winter in Ham's Fork where her daughter Roselia lived. Roselia and two others needed a midwife, and Amanda was there to help. Ann Eliza reported Amanda's son David went to bring her home, after which she went that month to Woodruff where Henry Cook's wife was having a baby.

That summer Amanda became very ill with Cholera Morbus, but recovered, and was with Rosalia in Ham's Fork again for the winter. She was back in Garden City helping Harriet's daughter-in-law Sadie Teeple the next April, staying with her and getting rides to church with Sadie's husband Dolph. On Easter in 1895 Amanda was at Fish Haven taking care of Edwin Stock's wife during a very sick spell.

On July 23, 1895 Ann Eliza told of Mrs. Mitchell of Idaho Falls who came to Garden City "in the Interest of the Woman's Temperance Union of Idaho." She had made friends with Amanda and was there for dinner when David let them use his buggy to travel to Laketown so Mrs. Mitchell could lecture there. "She told the girls about the evils of waltzing and kindred evils, how easy it was to be led away, and there were many being caught in their toils all the time. Warned them to beware." In December of that year Ann Eliza recorded going to Amanda's for dinner and a visit. Two weeks later Amanda was back in Fish Haven "nursing in sickness Edwin Stock's wife through confinement." A week later Amanda was still there helping Sister Stock who had "taken a backset." And a week after that she was getting ready to help "a sick woman over in Bear River," which was many miles away.

Ann Eliza's diary ended when she died in May of 1896, having received help from Amanda in her final sickness. Her record of Amanda's service covered only two years, but unquestionably was multiplied many times through the years. Amanda was also honored in September of 1913 at Paris, Idaho. She was presented the Utah Semi-Centennial Pioneer Jubilee Gold Medal for being a pioneer of 1847, and walking across the plains.

That may have been her first sacrifice, but throughout her life, Amanda was committed to changing the world, one good deed at a time.



One published source for Amanda's service was *A Time of Dedication*

in the winter of 1893, Emma Bennett of Provo, Utah, was in her last month of pregnancy. She arrived early to stand in line as nearly 2,500 Saints waited at the gates of the Temple Block. When ushered into the building, the patient Saints had their first opportunity to see the beautifully completed interior. They followed a predetermined course through the Temple up to the large assembly floor where the special meeting was to be conducted. In the same group of Saints, another sister, Amanda P. Savage Cook, a midwife from Garden City, Utah, noticed the young pregnant woman. As they conversed, Sister Bennett confided in Sister Cook that "maybe she should not have come." Emma admitted that she had been "so anxious to be at the dedication that she had taken the chance." The experienced and kind mid-wife assured Emma that if "she should need any help, she should call for her and she would help."

A page from the book *A Time of Dedication*, with a report of Amanda P. Cook helping to deliver a baby at the Salt Lake Temple Dedication

Sources for 1894-97, Afton

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1898-1900

The Final Years

Phineas continued to decline and the last few years was often unable to work. The children never heard Johanna complain. She simply adjusted to help her children and herself become the family providers. When holidays came she was prepared. The Fourth of July was a big event, and she always saved a few pennies for each child to spend at the celebration. They never failed to appreciate those pennies, knowing how hard their mother worked to get them.

No one knew how Johanna managed. Somehow she seemed to be able to pull things together and help the children have a happy experience. They remembered there was no money for Christmas presents, but almost magically a few would appear during the night on Christmas Eve. Having so few belongings, the children were always eager to see the small gifts in their Christmas stockings.

There was one Christmas Idalia never forgot. When six or seven years old she had a gray linsey dress made of wool. A children's dance was scheduled for the holidays, and she was anxious to go. She asked her mother if she would mend the ragged sleeves in Idalia's dress. The days and weeks passed, and still the dress went unmended. Idalia became frantic, fearing she wouldn't be able to go to the party. She reported even praying about it. Christmas morning came and her brother Parley picked her up out of bed and carried her to the Christmas tree. There were a doll cradle and a little cupboard her brother Carl had made. Then she saw the new dress her mother had made and began to cry. "I don't believe I was happier in my life," she said. "It was a light green with little gold squares, and that was the dearest dress I ever had in my life."

Her hard work for the family was not her only service. Johanna served in the stake Relief Society presidency for many years. Idalia went with her sometimes as she traveled and had firsthand experience watching Johanna's service. "She traveled with Sister Burton and Sister Dixon in the Stake Presidency from Fairview to Osmond all the way to the Lower Valley. I don't think anyone passed away in Star Valley but Mother made their temple shoes and helped with their burial garments and she always used to go help lay them out and take care of them. I remember there was a family of Leavitts that lived about half a block from us. Mother had gone to take care of two different babies that came to the family at one time. For the last one, she went through ten days and took care of that lady."

As Phineas aged, he began to use a cane and could no longer work. Idalia remembered he often sent for patent medicine. His sons at Garden City would sometimes send him money and he would

PEACE MEETING, AFTON, WYOMING.

Meeting was called to order by President Kittie E. Dixon. Singing "Behold the mountains of the Lord," etc. Prayer by Counselor Johanna Cook. Singing, "Sweet is Thy work." etc. President Dixon then announced that Elder Burton would explain the principle of arbitration. Elder Burton said that the ladies the world over were making their influence felt in favor of the great peace movement. We all should always be on the side of peace. War has been a curse to the human race, bringing suffering and sorrow to many a home, and if arbitration could take the place of war in the settlement of difficulties arising between nations, it would be a step towards the millenium.

Johanna Cook--Star Valley
Women, Womens' Exponent,
SLC, June 1, 1899 p2

Brigham Young's Wagon

Brigham Young's wagon is currently on display at the Daughters of Utah Pioneers Museum across the street from the Utah State Capitol at 300 North Main Street, Salt Lake City. While it is labeled as property of Brigham Young, we know it was the wagon built by Phineas W. Cook at his father-in-law's home in Ross, Michigan, brought to Winter Quarters in 1846, and donated to Brigham Young in 1847.

send for medicine to cure his many ailments. "He was quite sick while I grew up," said Idalia. Having more time at home gave him the opportunity to tell stories about his life. She particularly remembered him telling her about when Brigham Young borrowed his wagon at Winter Quarters. It was at that time on display in the Utah State Capitol building. Many years later Idalia told her daughter, "That's the wagon your grandfather built. He was sick and his family was sick, and he couldn't come the first year, so he let Brigham Young have his wagon." When Johanna spent winters in Salt Lake City living with Idalia, she sometimes took Eva to see the wagon on display.



Phineas W. Cook a few years before his July 24, 1900 death.

As the children grew older, they observed that their father had a temper. Idalia told of one argument he had with her mother. "I heard them talking back and forth in the house and the first thing I heard was that Mother said, 'Well you throw it at me and I'll go tell Brother Osmond.' He had a bucket of water and he was going to throw it on her. She ran outside and told him to throw it and she said, 'I'll go show Brother Osmond [the Stake President].' So he didn't throw the water."

Another time he lost patience with Kib and chased him down the street with his cane. "Father was a very fine man too, but he had quite a temper. I guess he'd gone through a lot of hardships and things he had to endure which made him that way," said Idalia, but "I can't remember ever hearing my mother say a profane word. Never." Idalia said Johanna had learned English quite well. "She was a nice looking woman," she said. "Mother was very, very particular about her appearance, and she was very, very genteel. Mother never did fly into a temper that I know of. The Lord and the Gospel were more important than anything else in life."



Early picture of Afton, looking toward the mountains.

In spite of the short temper in his old age, Phineas never forgot what was truly important to him. Idalia loved her father. Her daughter Eva said, "She remembered how he placed the chairs with their backs to the table and how they all knelt down for family prayers. She also remembered when she was a little older how he used to love to have her brush his beard. He was seventy years old when she was born and was excited to have a little girl after five boys."

Nevertheless, near the end of his life he struggled with everything. The family recognized signs of senility and tried to cater to his every wish. At one time he found an abandoned cabin not far from home and decided to live in it. Idalia reported cleaning it out, and for a time it became a reprieve for him.

Carl was candid about his father's final years:

“As the years crept by my father's health failed more and more, and he became quite a care to mother and all of us at times. He was very deaf and became unquestionably afflicted with ‘second-childhood’ and worse, senile insanity at times. It was necessary for him to use a cane to walk with, and he wore a full beard that turned entirely white. Age bent his back, but he became reconciled. He had blessings and praises for the faithful wife (our mother) who had stood by and helped him through thick and thin, troubles and poverty, ill temper and all, to the last.

“Father was an honest man of good character. He was a very hard-working man all his life and endured the hardships of pioneering for many years. His pioneering began before he joined the Church when he left his home in Connecticut and journeyed to Michigan, which was then frontier land. After he joined the Church he suffered the hardships of Winter Quarters, crossing the plains, early pioneer days in Salt Lake City, helping to settle Manti, Payson, Goshen and Bear Lake, then finally Afton. Is it any wonder that he became ill after he was seventy years old?” Then Carl wrote about something which must have been memorable because his brother Moses wrote about the same thing. Indelibly impressed in their minds was the fact that their father never was too hungry or too hard-pressed to repay the Lord for His blessings. Carl said, “But in spite of all his hard work he never neglected his Church. I have seen Father follow down a row of cabbage and count, and every tenth head belonged to the Church. That was the Lord's head, or tithing.”

Johanna had given up the job of washing laundry for other families, but she still had to work, so she hired out to local families to do maid work. Idalia remembered going with her when she was age twelve, but after a few weeks she began having trouble. Idalia's feet and legs swelled from the hard work and the long hours on her feet, and Johanna sent her home. Idalia was able to find a job a few years later at the Lewis Dry Goods store where she worked until she was married, but Johanna continued her hard work for many years.

Carl summarized their family history of hard work. “When we children were a little older my brothers Moses, Kib, and Parley went away herding sheep. Later Emer went away to jobs in mining towns. Our sister worked at Lewis' store. Our nephew Adelbert, who mother raised, got work for sheep men. I had to work at home, first to help father, later at building and painting.” Later Carl worked to go to college. When he ran out of money he borrowed from his half-brother Joseph W. Cook, but their father had taught them never to go into debt, and Carl quit for a season while he earned enough money to pay for his own needs.

The 1900 Census was taken June 20, 1900, at Afton. Phineas was listed as head of household, age 80. His birthplace and the birthplace of his parents was erroneously listed as Michigan. Obviously he was not aware of the report. He was listed as a carpenter, but had not been

Hardships Faced by Star Valley Pioneers

Church members were willing to settle in Star Valley in spite of the weather. The Deseret News in 1891 reported, “The greatest drawback at the present is the long winters, but as the valley settles up, the people are confident the climate will moderate.” Settlers reported praying in their fields that they would be able to grow crops to sustain their large families. However, even they had to admit there were limitations. Ole Jensen said, “We do not try to raise much wheat as it generally gets frozen. All kinds of hay can be raised successfully. Some of the farmers raise a few potatoes and oats for their own use. We usually import our flour at \$1.60 to \$1.75 per hundred.”
As late as 1931 a Chamber of Commerce brochure admitted reluctantly that “the winters are usually severe” (Dean L. May, “Between Two Cultures: The Mormon Settlement of Star Valley,” Journal of Mormon History, ed. Leonard Arrington, vol. 13, 1986-87, pp. 132-133).

LDS Biography

“Phineas W. Cook worked on the Bee Hive and Lion houses and made some of the first furniture manufactured from Utah pine. He made a bureau for Pres. Brigham Young which is now in the museum in Salt Lake City. ...

“The last few years of his life he spent at Afton, Wyoming, and died a faithful Latter-day Saint July 24, 1900, at Afton, aged eighty-one years. Brother Cook was the father of twenty-eight children, sixteen sons and twelve daughters. He was survived by eleven sons and four daughters, who were all faithful members of the Church. Bishop Cook was a farmer and stock raiser to a limited extent; he was known as a very kind, benevolent man, always ready to share what he had with anyone in need” (Latter-day Saint Biographical Encyclopedia, p. 53, FHL Film # 100836190).



Afton after the turn of the century: Church in the foreground; the canyon in the background (wyomingtalesandtrails.com).

employed for many months. Johanna was age 54, the mother of ten children, seven of whom were still alive. Children in the household were Kib age 1; Parley age 14; and Adalade “Idalia” age 10. Adelbert L. Kingfort “Del” was listed as a grandson and was also age 10.

At the time of the census Carl, Moses, and Emer were away working. Carl was again working at his half-brother Joseph’s ranch. Moses was herding sheep in Idaho. Emer was almost sixteen and, like his brothers, was likely living with other families nearby. He continued taking jobs farther and farther from home, and by 1910 he had married and was working in Rock Springs, Wyoming.

In spite of their poverty, through the years Phineas was able to acquire several pieces of property in Afton, and he let the family know he was giving his property to them. Carl was given the property and the house they lived in and where Johanna lived until her death 29 years later. Kib built a house on the north and half a block east of Main Street. There was one lot west of the family home which was given to Idalia and one lot on the other side given to Kib. Moses had one of the two lots across the street. The other brothers owned the land on Main Street where a hotel was later built, known as the lower lot.

The third week of July, 1900, Carl returned from his brother Joseph’s ranch at Border because of a sliver of wood which had lodged under his fingernail. He came home for a few days to see a doctor and was there the night of the 24th in agony from his injury. Idalia and her mother were worried about Phineas, who had been sick for several days, so they made a bed on the floor beside his bed. Johanna had been working hard all day and was exhausted. She fell asleep immediately, but Idalia heard her father moaning. Her mother told her to go find Carl, who at that time was walking the streets in pain. Finally she found her brother and they returned home. Soon afterward, their father passed away.

Moses didn’t hear about his father until weeks later when a letter finally caught up with him at Duboise, Idaho. He was very sorry he hadn’t been a better correspondent and later commented about his parents: “I have never seen anyone in my whole life more

sincere, conscientious, devoted, and worked as hard for the church of Jesus Christ of Latter-day Saints as my dear parents, and still my Father did a great deal of suffering and died a very poor man in July 1900. Mother lingered on for a number of years with the help of her children and she too suffered terribly for a long time from a fall that caused her to get a broken hip and other ailments until she was at last relieved by a merciful death. They very often told me they would receive their reward in heaven or the next world.” It should be noted Moses did not approve of that timeline of delayed rewards and was troubled about their difficult lives.

Carl was present at the burial: “He died on the night of July 24th 1900. He was almost eighty-one years old. He was buried in the cemetery in Afton, Wyoming on the 27th of July 1900.”

Johanna’s final years

Eva Covey Madsen wrote of her grandmother Johanna Cook. “It became grandmother’s responsibility to support the family some years before he passed away. She took in washing and worked very hard for very little pay. She raised a vegetable garden and had a cow and a few chickens, but they were very poor as far as money was concerned. She had a sunny disposition, however, and a great love for people and especially for her children. She had an unwavering faith in the Gospel, and this saw her through many trying times. Her children found work as soon as they were old enough, and gradually, things became a little easier.”

Eva and her mother, Idalia, both wrote of Johanna’s faithful service in the church. Many times she cared for mothers and their babies and sewed and distributed temple clothes and burial clothes. Eva noted, “She gave devoted service to the people of the Valley, and they all loved her. In later years, everyone in the Valley knew her affectionately as Grandma Cook.” For a few years Kib and his wife, Abby, lived on one side of Johanna’s house and Idalia and her husband, Les Covey, lived on the other side; thus Eva spent many of her growing-up years living close to her grandmother.

When the Coveys moved to Salt Lake City, Johanna spent winters with them the rest of her life; then returned to her beloved home in Afton each spring when the tulips began to bloom. “She was nearer to being an angelic person than anyone I have ever known,” wrote Eva. “She was so warm and wonderful, kind, considerate, and understanding. She was very affectionate and so much fun. She was young in heart. Grandmother had a very strong testimony of the Gospel. She believed fervently in prayer. I can still remember kneeling beside her by her big feather bed while she prayed for us both in her sweet humble way. I’m sure our Heavenly Father heard her. She was devoted to the Church, and from the time she was converted, her faith never wavered.”



Johanna Poulson Cook
Born August 8, 1845
Died February 13, 1929

AFTON, WYOMING: PHINEAS COOK IS DEAD: A Pioneer of ‘47

“Afton, Wyoming. Aug 14, 1900 - Phineas Cook an old and respected citizen of this place, succumbed to the final call July 24th, at the age of eighty-one years.

“Brother Cook’s life has been an eventful one. He embraced the Gospel in 1844, arrived in Salt Lake City in 1847. Being a carpenter and millwright by trade he has been a useful man. He made the first table Brigham Young ate off after arriving in Utah, which is still preserved and kept as a relic by Mrs. Zina D. H. Young, also assisted in building the Lion house. He was the first watermaster Salt Lake City ever had, being appointed by Brigham Young and H. C. Kimball shortly after the arrival of the pioneers. He built the first mill in Sanpete County, and was the first man to settle in Goshen, Utah Co., and named the place after the village in which he was born. He was one of a party who explored Bear Lake valley, and named the lake “Bear Lake,” having an interesting time chasing four bears across the ice on the lake.

“The funeral services were very impressive. Patriarchs Archibald Gardner and C. D. Cazier, who had been acquainted with deceased for a period of fifty years, were the speakers. The floral offerings were elegant and profuse, and a large cortege followed the remains to their last resting place in the Afton cemetery” (Star Valley Obituary).

Johanna Cook Obituary

Johanna P. Cook Obituary

(The) issue of this last marriage are Karl, Moses, Kib P., Parley A. and Idalia, all of whom are well known in Star Valley, where they lived most of their lives, and who survive her. Also Omer, a twin brother of Emer, who died an infant at Logan. Her other daughters have preceded her, Hilma leaving one son Adelbert who also is well known in Star Valley, having been raised by Grandma Cook at Afton. She is survived also by 24 grandchildren and 17 great grandchildren. Her husband, Grandpa Cook, died at Afton, July 24, 1900.

Everyone who knew "Grandma Cook," as she was affectionately called, loved her. So far as can be learned, no living soul has anything but love and respect for her. To know her was to love her, and she never gave anyone at any time, any cause to suffer pain or sorrow. She brought sunshine and joy, comfort and consolation, wherever she went. She loved all mankind, and was ready, notwithstanding her poverty, to divide all she had to any in need, or give her last cent to some unfortunate (Lincoln County Historical Society, Afton Obituaries, <http://lchs.zenfolio.com/p138025479/h1f55dd6f#h1f55dd6f>).

Final paragraphs of Johanna's Obituary, Feb. 22, 1929

(Star Valley Independent *Obits*)

Carl gave his last tribute to his mother: "Mother was blessed, as the Nephite prophet promised. She always said so, even though she had so little that most people call blessings. She never had much wealth, nor power. In fact she had exactly the opposite, but she had the happy faculty of esteeming the little she had, as much. Also she had a host of friends. People from nearby as well as far away, wherever they were, with whom she came in contact, became her friends. It was the good spirit they felt in her.

"When she lived with my sister in Salt Lake City, she had the fine privilege of going often to church services in the Salt Lake Tabernacle, and became personally acquainted with most of the apostles and some of the general authorities, and they were all so kind and friendly

with her. Sometimes she went on the street car, but often, when possible dear Leslie or sister Idalia, arranged to take her in their private automobile, and again call for her after the meeting was out, to take her home again."

Idalia said, "After an illness of nine weeks and after, by her request, being dedicated to the Lord by Apostle Melvin J. Ballard, she passed away at our home in Salt Lake City, Utah on February 13, 1929 at the age of 86 years. She was buried beside Grandfather in the city cemetery at Afton, Wyoming." Johanna's funeral was in the Afton chapel with the three bishops who had served the ward most recently as speakers. The family reported many attended who admired and loved Johanna Cook.

A Look Back

In spite of the fact that Phineas W. Cook appeared to be the most common of men, his life and history were anything but ordinary. His appearance, his demeanor, his speech betrayed a lack of worldly wisdom and charisma—that which the world seeks. Time and again, others would sense his simplicity and take advantage by cheating him or dismissing him because of his lack of social savvy. From the very beginning he was nothing more than the plain and simple man he presented to others. And yet by sheer persistence and faith, he allowed God to mold him into a powerful influence for good among friends and family members for generations to come.

As he grew to manhood, Phineas chose to see the world differently from those around him. While his generation solidified its belief in Calvinistic salvation for a few chosen souls, he said, "I wanted a more liberal salvation for the family of man. I could not believe the Lord had made a part to be saved and a great part to be damned to all eternity, for this would come in contact with the



Afton Cemetery. Johanna is buried on the left
Phineas is on the right.

saying that nothing was made in vain.” When at age 19 he nearly died of Malaria and a personage of spirit appeared in the room, he was well prepared. “He asked me in a still small voice if I would like to serve the Lord. I told him I would. He asked me again if I would serve him if I knew the right way. I told him I would, and then he disappeared and I soon began to get better.”

From the very beginning he was an uncommon man. When taken in by those who had no intention of paying for his service, he reacted not with the anger and vicious reprisal we all too often see, but with the statement: “It stands there at this day, and I expect it will be swept away with the refuge of lies at the day of final settlement of all things.” He was able to focus on positive influences and on the kindnesses done by others when his own family was in need. “This is a principle which I have ever sought to cherish: never to forget a friend in need or a kindness in time of trouble.” Even when he had a large family and was cheated and abused, he was able to step back and see life from a higher perspective: “So, I let it pass by, and chose rather to suffer wrong than to do a wrong.” Or, “I resolved to make the best of everything and leave the event with the Lord who will always do right.” And, “He is in the hands of the Lord as well as me. I know it is my duty to forgive all men which I hope to be able to do.”

By his honest seeking and lack of pretense in any facet of his life, Phineas was able to recognize the truth of the gospel of Jesus Christ when he heard it, and his wife was no less convinced. Together they changed their whole focus and committed themselves to serve God. “I bade farewell to my home and all that seemed dear to me as far as this world was concerned. The gospel was all that seemed of any worth to me. I was determined to serve my God the rest of my days.” And when overwhelming sorrow came over him as they left their Michigan home and families, he learned the principle of stepping forward in spite of nagging questions in his heart. “Here again the dark clouds of despair broke away and the light of the spirit dawned gently on my mind. And as we proceeded on our journey, I grew lighter and lighter until I felt as cheerful as in former times.”

His commitment was truly remarkable. He once told George D. Grant, “I had a good set of tools and all I had was on the altar and myself with it.” When his good friend Chauncey Webb tried to persuade him to leave Winter Quarters, he reminded Webb Brigham Young had asked them not to leave. “I told him I had suffered everything almost that man could live through to get with the church and I was determined to do as I was told.” He once told Brigham Young: “I have considered your counsel as law to me. I do not know that I ever allowed myself to disobey one word of it.” When rumors were circulated about his apostasy after his daughter Charlotte died, he responded, “I told them I thought I had suffered about enough for once and that the Lord was satisfied with the sacrifice I had passed through, for indeed it was a great affliction, although my faith was not tried in the least, only my patience.”

Somehow his simplicity allowed him to forgive and forget things which drove others from the church. He once said, “Be passive as clay in the hands of the potter,” which literally defined his life. As to counsel not to take land in early Salt Lake, which caused his family almost to starve, he said, “I was among the number that was

ever ready to obey counsel, but many did not do it, for which I felt to think was not right. I do not wish to be understood here as saying that the counsel was a detriment to anyone. But I only see things according as man sees things, not as God sees them.” He had long ago chosen to be obedient to God and to God’s representatives and maintained that choice throughout his life.

His own words near the end of his life are a good reminder of his determined faith: “[I have] always been on hand to build up the kingdom. ...I pay my tithing and donations for everything, for Temple, for missionaries, and for the support of their families, as well as for the poor and for the gathering of the Saints, for Relief Societies, Sabbath Schools and taxes for county, Territory, and school funds, etc. etc. What more can I do? There is nothing too dear for me to do or sacrifice for God’s kingdom. And I am determined that the spoils of the poor shall never be found in my dwelling.”

In 1857 his bishop refused to let him claim the land he had discovered in Goshen. As desperately as he needed his own farmland, Phineas did his best to see it as inspired counsel and support his bishop: “I did not wish to judge the bishop but I thought the course I had previously taken might be considered as running before I was sent, for I had invited the brethren just as it had happened without the counsel or consent of the bishop, supposing that was my duty.” Later when he was a bishop, he again defended those who had authority over the Saints. Truly he had lived that principle well: “Do not let Satan bring up things that have been forgiven to seduce your mind away from your brethren. He will tell you what the Bishop has done, how mean he has acted and so on. It is the Devil that accuses and not the Lord and his servants. Let us hide one another’s faults, not blaze them to the four winds. There is a certain channel whereby men are called to responsible offices. Let us be faithful and uphold the priesthood is my prayer.”

His ability to forgive was truly remarkable. When Brigham Young criticized and accused him, Phineas was so hurt he responded with anger: “I cannot describe my feelings. I was now entirely without friends and knew not what to do. I was in debt and no way to pay, had a large family with nothing to eat for days. I could think of nothing else until I grew angry and gave vent to my thoughts by saying he had had my labor and my money and all my influence and he was unthankful and found he could get no more out of me and this must be the cause, for there could be no other cause.” Yet some months later Phineas had humbled himself: “I asked the Lord to heal me. And it was manifest to me that I had done wrong for finding fault with Brother Brigham and I must repent, or I had forfeited my right to live. I promised to do better in the future and as soon as circumstances would permit, I would go and see him and make it right.”

Somehow his humility had trained his mind to think in a more charitable way. When Brigham Young “told me if I would take his counsel for five years, I should be rich, I told him I did not know how I could ever get rich. I could not keep anything, for I was too fond of giving it away.” Another time Phineas told someone claiming to have a scheme to get money from the government: “I thought that to have anything to do with such things would be likely, if ever paid, to pass through my hands, and more or less of it might lodge in them and by this means I might become lifted up and perhaps deny the

faith.” Truly he lived by the principle he stated in 1856: “I realized that in God was my only trust and all men were like myself: cold, changeable and universally governed by interest or circumstances.”

If he had a motto, it would be something he said Christmas Day, 1859: “My only desire is to do right.” To the people at Goshen Phineas said: “I counseled the people to live the Religion of Jesus Christ and keep their covenants. They should cease to do any evil speaking, lying and back biting, and learn to do good all the time. They should pray much in secret as well as in their families and set good examples before their children. Then the Lord would bless them and they would have the light of revelation. When the floods come they could not be moved for they would be founded on the rock.” He told them “that although our enemies were determined to destroy us if possible, yet if we would do right and trust in the Lord we should overcome all our enemies.” That counsel served him well when government opposition broke up his family but did not break his spirit. Truly he overcame his enemies by his determination to keep the laws of God and country.

His advice was what he lived. In 1858 he “encouraged the Saints to live their religion so as they may be able to call down the blessings of God upon them at all times. He was determined to do that which is right by the help of God so he may enjoy the good spirit of God continually.” While it may have been observed he died in poverty and ill health, he never lost his desire to do the right thing. And his wives were just as committed as he was. He was blessed and strengthened by strong women who not only stood beside him through all the trials of life but were also committed and loyal through much hardship.

He once urged the Goshen Saints: “Let your minds be set on the kingdom and do not forget to have it first and foremost in all of your thoughts. You will be tried and Satan will sift you as wheat. So when you see images of gold or silver, see that you maintain your integrity, for these are the days of darkness and Satan has great power [over] the hearts of the saints.” The proof he lived by that principle was when two years later his ranch, his barns and corrals and the inheritance Ann Eliza received from her father burned to the ground. Yet he was able “to see the hand of the Lord in it, so it was all right in his mind.” Phineas could teach others to focus on the kingdom of God because it’s the way he lived and the way his wives lived.

In spite of every trial, he never stopped trying to serve his family, never stopped teaching his children the gospel, never gave up hope. The final years of his life would be considered a failure by most onlookers. Forced to pioneer a desolate land with his family of small children at an age when most people are in need of a peaceful life, he tried and failed again and again until it may have appeared as if he was a broken man. Persecution had resulted in his broken health but not in a broken spirit. In 1859 he had stated the essence of what actually came to pass: “As for me I cannot say I am really sorry we have now and then a little opposition. I used to be sorry and disheartened both. But I am getting more used to it. If the time should ever come when opposition should cease, do not think I should apostatize, but I desire to be ready for anything that comes.” Time proved that to be true in his life.

On September 11, 1859, Phineas “exhorted the saints to be prepared and when they had lived their religion according to the best light and knowledge they had, they could have confidence and claim the promised blessings.

“Be faithful to God and your covenants, and He will not hide from you the rich treasures of Heaven. Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you.”

If he was right, the rich treasures of heaven belong to him and to the strong women he married. And if the riches of heaven also count on earth, having a posterity dedicated to living honorable lives with integrity and compassion is their most important legacy.

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Appendix

Ann Eliza's Children

Child 1: Charlotte Aurelia Cook

Charlotte was born January 7, 1841 at Richland, Kalamazoo, Michigan. She moved with her parents from Michigan to the Missouri River and went through all the trials of Winter Quarters. She thrived in spite of food shortages and her mother's scurvy, her baby sister's death and Indian threats, but in the fall of 1847 caught Scarlet Fever and died at the age of seven at Winter Quarters, Nebraska November 23, 1847. Her parents were heartbroken. Phineas recorded in his journal "she bid fair to make an intelligent woman." Brigham Young loaned them his carriage and a driver and even gave them a shroud in which to wrap her as they buried her in the Winter Quarters cemetery. Their sorrow and disappointment after her death prompted some to say he would apostatize, but he proved them wrong.

Child 2: Daniel Webster Cook

Daniel Webster Cook was born October 5, 1842 at Ross, Kalamazoo, Michigan while the family was living near the Howlands. Phineas was working for Henry's half-brother Edward K. Howland, probably on Howland's Mills because that is the location written in his journal. Daniel was a sickly baby and when he was about six months old his parents moved to Marshall. There Phineas struggled to find work when it must have seemed everyone was out to cheat him. While there, they took in the Whitney family, and all the time were dealing with little Daniel who was never well. Finally to get away from their false creditors they moved back to Ross where Daniel died September 14, 1844. He is buried at Ross.

Child 3: Harriet Betsey Cook

Of Ann Eliza's first four children, Harriet is the only one who survived to come to Utah. She was born October 28, 1844 at Richland, Kalamazoo, Michigan, and left at 18 months with her parents to join the saints. The two years at Winter Quarters were traumatic. She saw her baby sister Eliza Hall die of starvation when her mother had scurvy. Her older sister Charlotte Aurelia died of Scarlet Fever the fall of 1847. A sister Augusta Precindia was born shortly before they left Winter Quarters. Harriet grew up in Salt Lake City, Manti, Payson and Goshen and she described her occupation as she helped her family after the sheep were sheared: "the women and girls would take [the wool] to a creek and wash it and spread it on the grass to dry. They picked it with their fingers [to] get out every straw and burr or dirt and corded into rolls with hand cords, then spun it into yarn, and get it woven into cloth for dresses or men's clothes, and sheets."

At Goshen Harriet was married by her father the bishop to



Harriet lived in Garden City until she moved to Montana to live with her daughter. She died there in 1933.

William Randolph Teeples when she was age fifteen, and they were sealed in the Endowment House three years later. They lived in Salem, and Provo and then were called to settle the Bear Lake area with her father's family, a harrowing journey of almost 300 miles in November and December of 1863. After two years she and William decided the winters were too harsh at Bear Lake, and they moved their two children to Holden in Central Utah where they stayed for the next twelve years. Over this time she had five more children, losing a four year old son when a falling log killed him, her eldest daughter at age fifteen to the measles, and a baby who only lived for a month.



Harriet and William Teeples

In 1879 when she was 34 years old and William was 44, they were called to settle southern Arizona, and left with a group of saints to navigate barely passable roads. She described in her journal the frightening experience of crossing over the dugway at "Lee's Backbone" with her baby in her lap. She was driving the wagon as her husband helped other settlers, and watched in horror as the river 500 feet below was clearly visible over a six-inch span between her wheels and the edge of the cliff. But that experience was nothing compared with four years later when her husband suddenly died, leaving her with a new baby and with debts and obligations which took her a year to settle.

In the early spring of 1884 she left Pima, Arizona with her five children, the youngest barely three years old. This time she had to make the entire 1,000 mile journey without William, and navigated Lee's Backbone again, admitting after several harrowing experiences at the Colorado River, "I was so frightened it made me feel sick for a few minutes. Then I thought how the hands of the Lord had been over us on the perilous journey. So I went out a little way from the wagon where I could not see the horse or the wildly dashing waves. I kneeled down and covered my head and prayed earnestly to the Lord to help us cross the river in safety, that we may reach our dear home in Utah and be permitted to help in the work for the dead, and be permitted to carry on our duty to Him."

Harriet and the children managed to cross the Colorado River when it seemed almost impossible, and arrived in Garden City the fall of 1884. Her brothers helped her and provided a house and food, one of them staying with her through the winter to chop wood and see to it she had what she needed. Eliza C. Hall, her father's sister invited Harriet and her family to live with her until her death, for which Harriet was given the house and lot. She managed the Garden City Post Office from her own home for twenty years until her house burned to the ground.

Her response to the fire tells us a lot about her. She grieved over the loss of everything she owned, but "The people were very good to me and by donating lumber and work with the four hundred dollars insurance, I had them build me as good or better a house than the other one. My son-in-law, being a carpenter, took charge of it. But the loss of precious things, such as family records, and records of temple work, and all my father's and mother's writings and heirlooms, could never be replaced. But through the blessings of our Heavenly Father I lived through it and am still here."

Her greatest grief was the loss of records, and we learn from her how precious the family records were: "I with my father, mother, brother, and sisters, have done a great deal of temple work for the dead; have been to a great deal of expense getting records and tracing our ancestors back for a full three hundred years, which book was burned. [We had to go] through the temple records to find just what work had been done. [I] started working for our dead in 1872 in the old Endowment House where in connection with my parents and others, I could have baptisms and sealing done, but no endowments for the dead."

Harriet was committed to helping others, and when her daughter Phebe died in 1908 she took on the responsibility of helping her son-in-law Edward Calder with his large family. She was with Hyrum's wife Annie many nights while he was on his mission, and was committed to helping her mother Ann Eliza in the final months and days of her life. Harriet's last words,

written in her autobiography, were:

“I exhort my dear children and friends to hold fast to this gospel of the Church of Jesus Christ of Latter-day Saints and follow its teachings; never to do or say anything against the Church or its leaders. I bear testimony that this is the true gospel and if we are faithful we will receive our reward. This is the testimony and prayer of Harriet B. Cook Teeples.”

Child 4: Eliza Hall Cook

Eliza was born on October 9, 1846, just outside the Winter Quarters camp as it was being set up. Her parents camped out on the prairie with others with whom they had traveled across Iowa in hopes they could harvest hay for their animals for the winter. She was delivered in a tent in the middle of the night by midwife Patty Sessions, who was brought on horseback from the Winter Quarters camp. Eliza was healthy until hundreds of saints who had come from Nauvoo suffered near starvation, and scurvy spread through camp. Her mother was so ill neighbors had to take Eliza to keep her alive. After months of struggling, Ann Eliza almost died and her baby, unable to nurse, did not survive. Little Eliza died May 12, 1847 and is buried in the Winter Quarters cemetery.

Child 5: Augusta Precindia Cook

The fifth child of Phineas and Ann Eliza, Augusta Precindia Cook was born at Winter Quarters March 9, 1848, two months before they left in Brigham Young’s 1848 Company. Traveling in the wagon to the Salt Lake Valley, she was six months old when they arrived. Augusta lived with the family through the years at Salt Lake City, Manti, Payson, Goshen, Cedar Valley and Bear Lake.

At Goshen Augusta’s older sister Harriet became friends with Joseph Robert Meservy, but while he was away she married William Teeples. Joseph continued his friendship with the family when two years later he moved to Bear Lake with his parents. He struck up a relationship with Augusta and they were married on Christmas Day, 1864 at Meadowville where both Phineas and Joseph had been working. After the Cooks moved to Swan Creek Joseph worked for Phineas and whip-sawed much of the lumber for the mill at Swan Creek.

Joseph and Augusta lived at Fish Haven, where their first child Ann Augusta was born March 6, 1866. Later the Meservy family recorded a frightening situation with the Indians the next year. Their written account tells of an Indian who was beating a white woman, and was shot by one of the settlers. Immediately the tribes were inflamed and demanded the white man be turned over to them. As the settlers negotiated, all settlers in the area moved to St. Charles so they wouldn’t be isolated on their farms, and the Meservys moved shortly before Augusta was to give birth to her second child.

Some stories told by the Meservy family showed they believed she had been frightened to death by the Indian uprising. Another story later described an accident she had at the unfinished well as Joseph worked to provide for his family. She slipped and in recovering her balance had such a wrench it was believed the baby was harmed. There possibly is truth in both stories. Shortly after her accident she gave birth, and the child was stillborn. Augusta died the same day, September 26, 1867.

Immediately Ann Eliza did what she could, and took eighteen-month old Ann Augusta home with her. Joseph worked for a while on his Fish Haven place, but finally went elsewhere and remarried. He often returned, spent time with his daughter, and worked on his place, but eventually he settled permanently in Hooper, Utah. He grew tired of renting out his land and returning to build fences and do repair work, so in 1873 he gave the Fish Haven land and house to the Cooks to help them in raising his daughter.

At that time Ann Augusta was seven years old. She was somewhat frail and sickly in her



**Joseph Robert Meservy
married Augusta at
Meadowville in Dec. 1864
(Courtesy Scott Family History
Project).**

childhood, and her cousin Roselia described the necessity for her to stay in a dark room because of a problem with her eyes. Roselia, who was two and one-half years older, had a great fondness for her younger cousin, and cared for her with great love. Eventually Ann Augusta was taken to Salt Lake City where she was treated for a year before she could return. Then at age seventeen, she caught Measles during an outbreak, and died in January of 1884. She was buried at St. Charles near her mother and baby brother.

On August 9, 1894 her Grandmother Ann Eliza's diary records one of the visits from Joseph Meservy, who continued to watch over his Bear Lake family. Ann Eliza said, "He is calculating to go and see [the] condition of their graves, and if need be, to repair the fence for the present until he can bring gravestones or other things that seem necessary. We were all glad to see him."

Friday August 10, 1894 : "Joseph got a team and wagon ready and took me to St. Charles to look at the graves. It is a very hot day. We stopped a short time at Sarah Laker Cook's, Alonzo's second wife, and had dinner and then drove to the grave yard and looked around. Found they wanted fixing some, so we started back and arrived home just dark. I feel quite tired."

Saturday August 11, 1894 : "Joseph started early to Alonzo's mill to saw some [wood] to fix the graves with. It is a very hot day. He came late in the evening and accomplished the work he went to do."

Monday August 13, 1894 : "Hyrum and Annie and myself went to St Charles with [what was needed] for the Graves. Hyrum took his team to take down there. Joseph went to fix them, Hyrum helping him all day. Emer Cook, Hyrum's half-brother, went along. We were all very tired; it was after ten."

Sources

"Joseph Robert Meservy," by his Daughter Roselia.
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Ann Eliza Cook Daily Diary, August 9-13, 1894

Child 6: Phineas H. Cook

Born January 28, 1850 in Salt Lake City, Phineas H. Cook was the sixth child born to Phineas W. and Ann Eliza Cook. His father called him Phineas Henry in his journal, but the family has referred to him since then as Phineas Howland. In any case, he was Phineas Junior. He was born fifteen months after the family had arrived in Salt Lake City while his father was working on Brigham Young's Canyon Creek Mill, now just north of East I-80 near Sugarhouse Park. When the family moved to Sanpete County the following August, Phineas was eight months old. They lived in Manti for three years and moved back to Salt Lake City; then to Payson, Goshen, Cedar Valley, and finally to Bear Lake in 1863.

The children were heavily engaged in herding sheep, harvesting hay, building and milling from very young ages, and Phineas Jr. grew up with many skills, including that of living out in a wagon on the desert west of Utah Lake to herd sheep with his siblings. With neither shoes nor adequate clothing Alonzo noted "it took sticking quality." As the oldest son, he showed his sticking quality by accompanying his father on freighting trips to Nevada in 1863 in preparation for the move to Bear Lake. Alonzo also recorded his older brother Phineas' firm handling of a case of bullying when he tossed the bullies in the river and told them to leave his little brothers alone.

On July 12, 1869 when Phineas was age 19 he married in the Endowment House, Elizabeth Hill whose family had also been called to Bear Lake. Her family had been through the cricket plagues in Salt Lake Valley and she remembered being so hungry she found a piece of bread on the road and hungrily ate it. Their troubles didn't end there because when the Hills were called to settle Bear Lake Valley she wrote, "We moved to St. Charles the fall [of 1864] and the hardships we had to endure while living in Salt Lake City were nothing in comparison to what we met up with in this new territory." The house was not finished and the children had to sleep in the wagon box, usually hungry because they were snowed in and could not travel anywhere to buy food. They finally survived by making brooms out of birch willows and trading them to neighbors for food.

Phineas and Elizabeth were well prepared for the hardships ahead of them. She wrote: "After we were married we lived in Swan Creek in a little log cabin for a short time and then we moved

to St. Charles and lived there for four or five years and then moved to Fish Haven.” By September of 1874 they had three children, all born at St. Charles where the Hill family also lived.

On October 5, 1876 Phineas Jr. took a hay wagon to get a load of hay at Swan Creek. His wife’s sister Margaret went with him, carrying a bucket of eggs in her lap to trade for groceries. His brother Henry came along on his horse, to share an apple with them. Phineas cut the apple to share with Margaret. At that unfortunate moment the reins slipped and the gun leaning against the rack went off, killing Phineas instantly. The somber group continued to Swan Creek to tell his father the sad tale. Phineas Sr. wrote for the Deseret News, “Brother Cook was born on Canyon Creek, just below President Young’s factory in Salt Lake County, Utah, 28 January 1850. He was a man of excellent character universally beloved by all who knew him. He leaves a wife and three children and a large circle of friends and acquaintances to mourn his departure. He filled every duty known to him.”

It was a great blow to Elizabeth, who was expecting a baby, and she suffered considerable distress. She recalled the night before his death when her husband had a dream he had been in heaven, which had made them wonder what it meant. Afterward she wrote: “I grieved a great deal over my husband’s death and one night I flung myself on my bed crying as if my heart would break. I must have fallen asleep and it must have been a dream I had. At any rate I know I saw my husband as plain as I ever saw him when he was alive. He came to the bed and said to me, “Lizzie, don’t you know the Bible tells us that we must not covet other people’s property and you’re doing worse than that. You are coveting that which belongs to the Lord. Now you must stop grieving over me as you are doing, as I am needed on the other side more than I am needed here on the earth.” He then gave me one long loving look and he was gone. Immediately I was awake. From then on it seemed like that heavy weight that was hanging over me was lifted and it was not so hard for me to reconcile myself to my loss.”

A little over three months later, on January 11, 1877 her fourth child was born. She managed with much help from both families. Her husband’s brother Will, age 14 ½ at the time, came to stay with her and the children, made sure they had wood for their fire every single day, and helped with washing the clothes. Somehow all that love got her through the winter. On August 3, 1879 she was married to Ole Chriss Johnson and they moved to Huntington, in east-central Utah. They had nine children, only four of whom survived to adulthood, but she expressed gratitude for a good life in spite of her many hardships. She died March 4, 1936 and was buried in Huntington Cemetery.

Sources:

Name Phineas Henry: *The Life and Times of Phineas Wolcott Cook*, p. 61;
Phineas’ Accidental Death: Deseret News, October 23, 1876; History of Phineas H. and Elizabeth by Mary Ann M. Cook; Diary of Alonzo Laker Cook.
History of Elizabeth Hill Johnson, written by Stella Johnson McElprang

Child 7: Phebe Irene Cook

Born in Manti, Utah on January 19, 1852, Phebe Irene was named for both her maternal and paternal grandmothers. She was eleven years old when the family moved to Bear Lake and had already suffered some of the hardships of life on the frontier, made much worse when their ranch buildings burned to the ground in 1862. She and the other children had to go out into the desert next to West Mountain and herd the sheep their father had contracted to care for. They later admitted they had only thin coats and no shoes, poorly clad for living out in a wagon all winter with only a dog, a few siblings and wolves to keep them company.

Perhaps that experience prepared Irene for a life which never became much easier. She married Byron Harvey Allred October 5, 1867 when she was fifteen years old, already well prepared for plural marriage. Her husband married again in 1875 and was to marry again, but the three women lived a harmonious and unselfish life, sharing



Phebe Irene was 5 feet 3 inches tall, light brown hair and blue eyes.

and working and helping each other. The family lived in St. Charles, Idaho and moved to Garden City when it was established, very active in church and family affairs there. Garden City Ward Records are filled with references to their service and their testimonies. In fact, Irene made sure she blessed the lives of family members while she lived nearby. When Joseph W. Cook brought his siblings to Garden City, Irene invited his half-sister Jenny Russell to live with her, and helped Jenny until she was married. Then when Joseph's first wife died after childbirth, Irene took the baby and cared for it until the baby also died. She couldn't help watching over people.

When the polygamy issue came to a crisis, in 1888 Byron moved his second family back to St. Charles and later that year took his two families to Star Valley, Wyoming. It was most likely by his influence his father-in-law Phineas W. Cook made the decision to leave Utah and move to Star Valley, Wyoming, and Byron sold a house and building lots to them to help get them started.

Living in Star Valley was a great benefit to the family because they were not in danger of being arrested. Byron was musical, and he and Irene often sang duets. She played the organ, and brought a little joy to a group of saints living on the very fringe of civilization. But their time in Wyoming was cut short when Byron decided to marry again. The third marriage took place after the Manifesto had been ratified in October, 1890 General Conference, and in counseling with the First Presidency he decided to move to Mexico. His family claimed it was so "that he might be free to more fully obey the laws of God." He and his wives were fully converted to the principle of plural marriage as God's celestial union, and their families continued to practice it in later generations. Taking his intended wife with him, he settled at Colonia Juarez and brought his two other families there to escape the law in the United States.



Phebe Irene was devoted to helping others (Courtesy Roger L. Hall).



Phebe Irene Cook, plural wife of Byron Allred (Courtesy R. M. Carpenter)

There is a reason Colonia Juarez had never been populated. It was a barren, rocky waste at 7,000 feet altitude in the Sierra Madre Mountains, so the problems they faced were similar to those at Bear Lake and Star Valley, just not as cold. The family moved several times; first to Pacheco, 38 miles south of Colonia Juarez, and later to Garcia, ten miles away, but always it was at great sacrifice. They told of living on the mountain with not enough food, and in time no one including the adults had shoes, even for church.

In 1900 they moved to Guadalupe where Irene's two children, Byron Jr. and his family and Myra with her husband Warren Longhurst, joined them. Both were committed to polygamy as well. The Allred family procured an organ and music once again enlivened their lives, but Irene realized they needed more. Doctors were scarce and she began to devote herself to the sick and to mothers and babies. She even went to Salt Lake City and studied under Doctor Ellis B. Shipp and other doctors so she would be qualified. She was lovingly called Aunt Reenie by the many

people she helped. Many believed she had the gift of healing.

Byron was called as the Branch President and was a settling influence as the Mexican Revolution brought soldiers into their towns and chaos began to be all around them. When their weapons were confiscated and the Saints realized they were no longer safe, they had to return to the United States. On July 28, 1912 Byron took a large group of saints to El Paso, Texas and found places for them to live. Irene went to Blackfoot, Idaho August 4, expecting him to join her

later, but on August 6 Byron died at El Paso and was buried there. Their daughter Myra died in the same place a month later.

Irene later went to Salt Lake City. She died there the next year, on April 18, 1913. Byron's second wife Alta Matilda lived in Ogden, then moved to Layton and died June 24, 1948. The third wife Mary Eliza moved to Ogden, then Salt Lake City where she died Sept. 30, 1949.

Sources

LaVell Smedley Thayne, Life Sketch of Byron Harvey Allred, with excerpts from his journal.

Rhea A. Kunz, *Voices of Women Approbating Celestial or Plural Marriage*, a biography of Byron and Irene Allred, pp. 253-279.

Child 8: Vulcum Cook

Phineas told of a dream Ann Eliza had before her baby was born when she learned he should be called Vulcum. He was born January 23, 1854 in Salt Lake City while his father worked for Brigham Young both on the Lion House and on the Tithing House. In the spring Phineas began working for the city Water Works, and was very busy. The baby died October 27 that year at nine months of Cholera Infantum, the so-called summer diarrhea of infants and children. This disease was also known as "the vomiting and purging," a hard way to lose an otherwise healthy baby.

Child 9: Alonzo Howland Cook

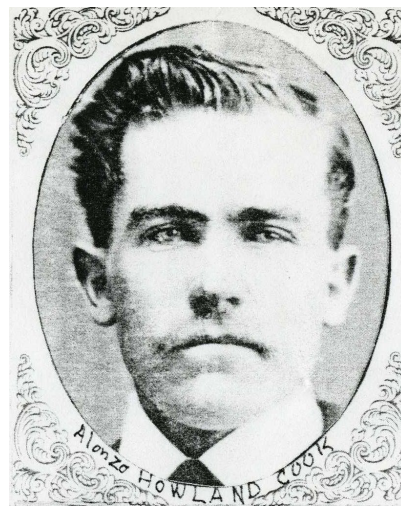
Alonzo recorded his own birth, September 29, 1855 at the Lion House in Salt Lake City. His first recorded memory was in Goshen where he remembered "the alkali flats" of Goshen before they moved to Lone Tree Ranch near the West Mountain of Utah Valley. Garden City Ward records state: "Alonzo Cook, son of P.W. and A.E. Howland Cook, born Sept [29], 1855 in SLC. Blessed at the 18th Ward School house by Bishop Lorenzo D. Young. Baptized at Fish Haven 1865 by Preston Thomas; confirmed by the same."

He, with his siblings was engaged in watching the sheep on the desert west of Utah Lake when their outbuildings and animal shelters all burned down the fall of 1862. Alonzo described an incident with a rabid wolf which makes it clear the children were in considerable danger. He recorded: "We had no shoes and very little clothes to keep out the chill winds. My father had moved a covered wagon out to the desert for us three children to live in and left us there with only the help of a big yellow dog named Beaver, which a few days later saved our lives from a rabid wolf who had wandered in off the desert to do harm to whatever came in his path."

The next year the family moved to Camp Floyd which was being dismantled and equipment and animals being sold off. The children had welcome experiences hunting for old bullets in the dust. They also had unwelcome experiences when several older children found pleasure in tormenting the Cook children. It took strong action from their older brother Phineas Jr. to convince the tormentors they would be better off leaving the Cook children alone.

In the late fall of 1863 the family moved to Bear Lake, and Alonzo again recorded the hardships they endured. As they journeyed to Franklin, Idaho, Alonzo fell off the wagon tongue and had it not been for his father's quick action would have had his head crushed by the wagon wheel. As it was his arm was broken, and although his father was able to set it straight, there was no little pain for the eight year old boy as they navigated the snowy dugway from Franklin to Bear Lake. He reported that most of the way he had to ride a mule bareback with his throbbing arm in a sling. There was a hungry winter ahead for everyone, made necessary by the isolation and inaccessible roads to Bear Lake Valley.

Much of the work of Alonzo and his father was recorded in Alonzo's autobiography. He



Alonzo Howland Cook (Courtesy Alice Maud Osmond Cook)



Alonzo H. Cook ran the Swan Creek mills for 20 years (LaWana Osborne)

recorded his father's effort to set up a mill in Paris, Idaho, and he told of moving to Fish Haven and then Swan Creek during the spring of 1864. The men went on to Meadowville where Phineas again tried to set up a mill, but returned to set up their mills with the water of Swan Creek. Alonzo went with his father to Salt Lake City for Iron Burrs for the mill and was with him as they built and ran the mill. He attended school in the Fish Haven church building with his siblings.

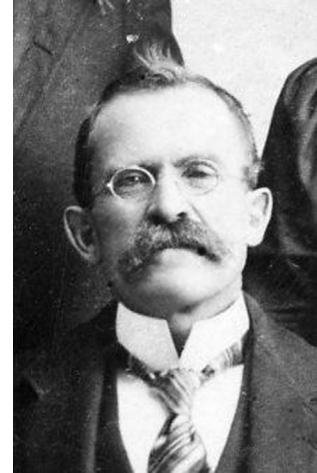
On November 14, 1878 he married Amy Ellen Laker, and by the 1880 census they had moved to Garden City shortly after it opened for settlement. On September 30 of 1880 he married Amy's sister Sarah Edith, and they were all consistently found in Garden City Ward Records as they served faithfully in the ward for many years. In 1882 he purchased his father's Swan Creek property and mills, and moved there after they left. Alonzo had learned the trade very well and had no difficulty moving into his father's place.

He had been at Swan Creek ten years when he was called on a three-year mission, with a family of two wives and eight children to support. On June 1, 1892 he left for the Southern States Mission, but unfortunately had to return the next year, released early because of failing eyesight. That wasn't the end of his trouble. His mother wrote in her journal that his eye was badly scratched in May of 1894 and he couldn't see out of either eye. Then the next month in June he was arrested for polygamy, and was heavily fined. His father had warned him he might suffer the same fate as he did, and finally Alonzo realized he had to make some decisions about their future, just as his father had.

Nevertheless, as he was making those decisions, he married a third time on June 14, 1895. She was Johanna Jensen, known as Hannah. His second wife Sarah died in 1898 and they decided Amy would take the Swan Creek property. She would manage both her family and her sister's family, which included eight living children, and with the money she received from the mills would see they had money for college. Joseph W. Cook wrote in his autobiography that Alonzo had land at Pegram, Idaho, but when land speculators began to challenge claims there, he lost 160 acres, which would have helped him at this time. Now with no land and no resources, Alonzo took his third wife Hannah to Paris, Idaho. For two years he cut and hauled timber from the mountains, but Alonzo was past fifty years old, and he could see he needed to find something more permanent.

He moved to Ovid, Idaho and worked for a brother-in-law and in 1910 he claimed 80 acres of homestead land at Albion, Idaho, moving his wife and his herds there in the fall. Cutting and hauling cedar wood to sell on the side, Alonzo managed to make enough money to acquire another 80 acres, and by selling off some and buying other parcels he managed to acquire 500 acres of good land. It was about that time Hannah's clothes caught fire in a fireplace explosion and she died on November 11, 1911 at the age of 43, leaving three children, ages 7-11. At that time Alonzo was age 61. He had been diagnosed with heart disease 30 years earlier, as his mother recorded in her journal, and must certainly have felt the effects of age.

For the next few years Alonzo, with the help of his two boys, managed to dig a well, build another house, and get a good start on a farm. It was a hard life for a man who had planned to run the Swan Creek Mills and then turn them over to his boys when he couldn't work anymore, so hard in fact, he later sold out and moved to Rupert, Idaho. On the 1930 Census he was living



In his later years he lived in Albion and Rupert, Idaho (Linda S. Ottley).

with his daughter Ada and her family in Salt Lake City. A few months later he married a widow Lula Jarman, who was 52 years old. He died there June 7, 1933, after having suffered a year of pain from his years of strenuous work.

His son Alonzo Laker Cook wrote of his father: "His was the advanced grade of humility, counting himself a failure and seeing his accomplishments as small and insignificant. He was like his father, P. W. Cook, his name is not written in the list of leaders of the Church, but I feel that God has written his activities; and his name is known in the heavenly records among those who love their God and their fellowmen. He was honest, sympathetic and gentle."

Sources

Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 3.)

Alonzo Howland Cook Spoken History, as told to Edith Cook Eldridge (Daughter)

Mabel C. Rex, "Alonzo Howland Cook," Reprinted in the Cook Family Newsletter, May, 1985, pp. 2-4.

Vera Cook, "Alonzo Howland Cook," Reprinted in the Cook Family Newsletter, May, 1985.

Garden City Ward, Paris Idaho Stake, General Minutes beginning 1879, Church History Library, LR 3095 11.

Alonzo Laker Cook diary, June 8, 1933.

Child 10: Ann Eliza Cook

Phineas wrote in his journal, "While I was working on J.M. Grant's house Ann Eliza had a pair of twins which she named Alonzo and Ann Eliza. They were born the 29th of September 1855." Alonzo himself said, "[I was] born in the Lion House in Salt Lake City, September 29, 1855, of goodly parents." Both twins thrived in spite of difficulties in the family as their father labored first for Brigham Young and later tried to find work on his own while the family largely went hungry.

In a desperate attempt to get land of his own, Phineas moved his families to Payson where little Ann Eliza, at eighteen months became ill with what they called bloody flux, which is an acute bacterial or viral dysentery resulting in bloody diarrhea. On February 3, 1857 her father wrote "Our little twin girl died of the bloody flux. She has been sick about five days. We have done everything in our power to save her, but all our labor was in vain." Her recorded death was February 3, 1857 and she was buried in the Payson cemetery.

Sources

Alonzo Howland Cook Spoken History, as told to Edith Cook Eldridge (Daughter)

The Life and History of Phineas W. Cook, p. 115-116.

Phineas W. Cook Family Record, handwritten by P.W. Cook, Church History Library MS 6974, p. 3:

Child 11: Mary Cook

Born in Goshen at the end of December, 1857, Mary's birth is a clue to the difficulties encountered in settling early Utah. Phineas recorded they moved from Payson to Goshen December 9, three weeks before Mary was born. Since they moved into a clay house excavated from the hillside, we can only imagine how her mother felt. Her father's record states she was born December 31. Garden City records show she was born December 29. In any case, she did not live beyond that day, which must have made their dim clay house even more dismal.

Sources:

Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 32.

Phineas W. Cook Family Record, handwritten by P.W. Cook, Church History Library MS 6974, p. 3.

Child 12: Henry Howland Cook

Ann Eliza's twelfth child, the second born in Goshen, was Henry Howland Cook. He was born February 28, 1859, just about the time the church leaders advised the Goshen saints to move to higher ground where they wouldn't be repeatedly flooded out. Soon they moved to a new location, but found it was too sandy and needed to move again. Perhaps after losing two children in the past two years, Ann Eliza was just grateful Henry stayed healthy. When they moved to Bear Lake Henry was almost five years old. He was lucky enough to go to school as he grew older, as his mother or Aunt Amanda would move to Fish Haven or St. Charles for the winter months so the children could attend the school there.

Henry learned milling with his brothers, but when his half-brother David opened a store in Garden City, Henry was definitely interested. Both he and David married in 1880 and went into business together. Henry married Genette Calder, called "Nettie," the daughter of Bishop Robert Calder of the Garden City Ward. Henry with his other brothers helped at that store, and in 1892 David opened a new store thirty miles away in Woodruff, also called The Cook Brothers Store. That year Henry moved his family to Woodruff where he managed the store for many years. Both he and David went for supplies to the train station at Evanston, helped each other, and helped the family when there was a need. Many times family members wrote that they had been helped with goods from the store when they were in need. Their sister Harriet was widowed in 1883, came to Garden City from southern Arizona, and she and her children were given food from the store all winter.

There were plenty of troubles. Shortly after moving to Woodruff, Nettie took the children to visit friends and cousins in Garden City, and they came down with diphtheria. When Henry heard of their serious sickness, he left the store and went immediately to Garden City. There he helped Nettie care for the children day and night, and Effa maintained to her dying day she had been healed by her father's priesthood administration. Unfortunately, her older brother Willie died at age twelve of membranes croup just as he was recovering from diphtheria. Then Genette came down with it, but recovered.



Taken in about 1905 before the last child was born, the Henry H. Cook family includes the picture of brother William who died in 1892 (Courtesy Stacie Stokes Bowden).

There was a fear of the lingering disease, so the Cooks burned everything they owned and moved for a while into a little lean-to on the South side of the Woodruff store. Eventually Henry bought the John Smith home across the street from the store which they kept to the end of their lives. Then Henry got pneumonia and had to go to the St. Marks Hospital in Salt Lake City. There they found one of his lungs was badly damaged. Woodruff is a cold place, and the doctor thought he should go down south for a while until he recovered his strength. So Henry traveled, learned photography, went to Mexico on the train and stayed with his sister Phoebe Allred for several months.

Henry was gone for two years, leaving the store in the care of his family. When he returned he had been warm for two years and he didn't want to live in Woodruff any more. So he and Genette put the store up for sale, moved to Garden City to say goodbye to their family, and prepared to

leave Rich County. When Henry discovered how sad Genette was about the decision, he changed his mind, returned to his home and business in Woodruff, and bought out two other store owners to enlarge his own store.

When Henry's brother Will began having trouble, the whole family did what they could to help. Some helped him with farm work and Alonzo finally had Will come stay with him so he could take him to the doctor. In the end Will had to be committed to the asylum in Provo, and that's when Henry thought of how he could help. Will's wife's family lived in Woodruff, so he invited her to come live there and work in the store while living in a house nearby. Between her



Henry Howland Cook managed several businesses.

work and the efforts of the children, the store was well taken care of. Will's wife Sadie was there for many years and was grateful for the help.

In 1897 they experienced a scare. Butch Cassidy and the Sundance Kid were secretly involved in a rustling syndicate, stealing horses and selling them in Washington and Oregon where they were sold at premium prices. One of the men involved was Dave Lant. In August of 1897 Dave had been in a fight and left Vernal with Charles Lovit, alias Charles Ferguson, and Bill Johnson, alias William Dalton. They had no money and no resources and they were hungry. On August 19, 1897, the three men robbed the Cook Brothers General Mercantile store at Woodruff, Utah. They got away, but were later caught and put in jail. But not for long. By October they had escaped.

Henry and Genette had ten children, all but one of whom lived to adulthood. Eventually Will and Sadie's oldest son Lew Cook took over management of the store and Henry retired. But he was still entrepreneurial. In 1908, he rented the Spring Run trout farm at Murray, Utah, hiring Effa and her husband Albert Longhurst to run it. In 1913, Henry and Genette moved to Murray and Henry bought the Johnson Fish Hatchery. After five years he sold the farms and bought a ranch and sheep business first in Tikura, Idaho and then moved to Paul, Idaho. They leased this place out and went to Salt Lake to live, but in 1931, they moved back home to Woodruff. Henry died at Woodruff March 29, 1933. Genette lived with Effa for a time, but died October 4, 1945 at Provo, Utah.

Sources

Nilda Longhurst Hoffman, "Effa Genett Cook Longhurst, a Short Biography."

Dave Lant: Kerry Ross Boren, "Cowboy Joe – The Last of the Wild Bunch," www.amberandchaos.net/?p=283).

"Henry Howland and Genett Calder Cook," *The Woodruff Book*, pp. 148-150.

Child 13: Martha Cook

Ann Eliza's thirteenth child Martha was born on April 24, 1861, her third born in Goshen. The family had recently moved to Lone Tree Ranch, isolated in the desert near the West Mountain, and she was almost certainly helped by Amanda through her delivery. Sadly, Martha died the same day, the third little girl Ann Eliza buried in four years.

Child 14: William Cook

William Cook, son of Phineas and Ann Eliza Howland Cook, was born at Lone Tree Ranch, Goshen, Utah, May 19, 1862. Alonzo Laker Cook recorded that in the summer of 1862 Phineas and Ann Eliza traveled to California to get her inheritance from Ann Eliza's father. At the Utah-Nevada border the wagon they were riding in with the baby rolled down the hill, "mother and baby with it." Amazingly, no one was hurt so they continued their journey without the wagon.

The next important event in William's life was the move to Bear Lake when he was eighteen months old. He continued to live with his father's family and was there for the 1880 Census at Swan Creek, living at age 18 in the household of Phineas and Ann Eliza Cook. All his growing up years were near the lake, and it became his most important place of respite. His daughter Eliza (Lila) wrote: "He was very sports-minded and living at Swan Creek so close to the lake, he learned to love boating, swimming, and skating. He especially loved skating, and most of all, skating backwards and writing his name on the ice." He was the one at age 14 who went to live with his brother Phineas' wife Elizabeth through the winter to chop wood and see she had what she needed after Phineas was killed in an accident. Harriet reported a similar winter when she had just been widowed and returned to Garden City. Her brother stayed with her all winter to see she had enough wood chopped and enough food for her children.



William Cook was known as Will.

Very early Will went to work with his brother Joseph at Border, Wyoming, which was north

of Woodruff and east of Bear Lake. There were enough connections to make an introduction to Sarah (Sadie) Tryphena Bryson of Woodruff a possibility. Sadie's brother John Bryson was at Bear Lake and married Agnes Belzora Linford in 1887. She was the sister of the wife of Eliza Hall's grandson George Hall. There was enough travel at that time Sadie and William met and were married September 18, 1885 in the Logan Temple. After that Sadie, her brother and her sister Eliza worked with the Cook Brothers at Border. Later Eliza (Lyle) married Joseph W. Cook.

William and Sadie lived at Border until late in the summer of 1888 when they moved to Garden City. On his property was a log house with a dirt roof, but the family reported it was a comfortable home. It was located part way down the lane from the main road through Garden City to the lake. The first two children had been born at Border, but two more children were born while they lived in the log house. His daughter Lyle reported, "They decided to build a larger home, and it was built in the southwest corner of the lot just across the street from Uncle Dave Cook's home. This was a frame house, and he built most of it himself with the exception of the plastering which was done by the Tueller Brothers." That's where their fifth and last child was born. Down by the lake was a boat dock where William made sure his children and later his grandchildren learned to love the lake as much as he did.

Lyle continued, "Father worked very hard to make things comfortable for his wife and family. He was very ambitious, deeply religious, and honest in all his dealings. He was a man of great faith. He was clerk of the Garden City Ward for several years, and always a faithful servant, never shirking his duties and responsibilities. His occupation was a farmer, although he loved to work in the timber, and he was also a good carpenter. Mother and Father always took the children to Sunday School and church with them. They were parents who wanted to do what was right, and to teach us children the right way to conduct our lives both by precept and by example."

In his early thirties William began to show signs of mental illness. His mother kept a journal from 1894-1896 and documented his troubles. At first it was thought a fall on his head at the mill may have damaged his brain, but his mother was convinced it was the heat of the sun as he worked to plant and harvest his crops. Probably neither theory was right because William continued to decline. The family pitched in to help him with his crops and his brother Alonzo watched over him very closely. Alonzo took him to the doctor and invited Will to come stay at their house when he was having difficulty, but nothing helped permanently.

In the summer of 1895 Joseph W. Cook in his journal said "William has lost it." He told how William took loose grain in a wagon to his father's family in Afton, Wyoming. It was typical of Will to try to help his father's family, but not very practical because most of the wheat fell through the cracks before he got to Afton. His mother's journal records time after time when Will helped others, worked hard on his own farm, and pushed through his hard times by doing what he knew he should to support his family. There is no question William Cook did all he could to be strong. However, the first of November, 1895, he lost his reason and rode his horse to Salt Lake City, telling no one where he was going. The entire Cook family mobilized to find him because he left without warm clothing or provisions of any kind, and he wasn't seen for many days. Finally, after he had been to see the prophet about going to the temple to do work for his ancestors he rode his exhausted horse back into Garden City with big plans to continue his trek. But his plans were cut short.

On December 2, 1895 William was committed at age 33 into the Utah State Mental Hospital in Provo by his wife and his brother Alonzo. He was discharged on March 31, 1898, but didn't live with his wife and children right away. On the 1900 Census Sarah Cook in Woodruff listed herself as divorced and was alone with the children. Sadie had moved to Woodruff as Henry Cook tried to help her family by hiring them at the Cook Brothers Store there. After William was released she stayed in Woodruff, obviously afraid to reunite the family again and afraid to go back to Will. There was no one to explain to her why her life was so confusing.



**Sarah Tryphena Bryson
Cook also known as Sadie**

Moses Cook told of being with Will during those difficult years when Will was not welcome at Sadie's home. The record was not dated, but since Moses was married in 1907 it was before that. He said a friend "told me one day that he had been working out at Cokeville hauling ties and props and that Will Cook my half-brother was working there and would like to have me come out there and drive one of his teams." Moses went to Cokeville, but Will did not recognize him. In a surprised tone Moses said, "Don't you know your own brother?"

Later Will said, "When we met the other day you asked me if I did not know my own brother. And it made me think you thought under the circumstances that I was, as some think I am, crazy." After Moses reassured his brother he was not crazy he did write a comment: "Will was having some family trouble and although I must admit he acted rather queer at times he definitely was not crazy."

After working with Will for a while, Moses went to stay with his brother Joseph W. Cook in Border. He tried unsuccessfully to drive a team to Garden City, but it was winter and he was unable to get through the pass and had to return to Joseph's ranch. About that time Will joined him there and took him another way to Garden City. Moses wrote: "Will was more familiar with the roads around there than

I was so he advised that we would take a different road and go west to Pegrarn; then straight across Bear Lake on the ice to Garden City. We arrived at Garden City and his house there. There was no one at home; the house was deserted, and he found papers stating his wife was seeking a divorce. Poor man. He was very blue and I sure felt sorry for him too because he was a good man and tried hard to take care of his family."

William Cook's name appears in Garden City Ward records by 1913. The 1920 Census shows William and Sarah Cook were in Garden City together. We know the family was reunited, and had many happy years at the Garden City house because the grandchildren wrote of their happy memories there. The youngest daughter Charlotte returned to Bear Lake while her husband worked for Dave Cook at Round Valley, and the Dickson family spent much time with their grandparents when Charlotte's third child was born there in 1922. Charlotte's daughter Bertha recorded, "My Grandfather had an apple orchard north of Garden City where he would ride his horse. I was allowed to ride behind his saddle, a great delight to me. He would put his foot out to help me up behind him. One day he forgot me. I ran after him crying and calling. When he came back, he kindly and patiently assured me that no way would he ever leave me on purpose. He sang to me and made me feel wanted. He enjoyed my company and told me so many times.

The insanity commission yesterday, with Judge McNally presiding, committed William Cook, of Garden City, Utah, to the insane asylum at Provo. Alonzo and Sarah Cook testified that William Cook was a man of family, farmer by occupation, and that for the past three and a half years he has been suffering with constantly increasing attacks of melancholia, and is principally dangerous to himself. His commitment will be at the expense of Rich county, Utah.

Salt Lake Herald, December 3, 1895
(Courtesy www.newspapers.com)

William Cook, a rancher from Garden City, Rich county, had a hearing before Judge McNally on the 7th, on a charge of insanity and an order was issued for his commitment to the asylum at Provo. The unfortunate man is suffering from melancholia and at times threatens to commit suicide. According to the statement of two brothers and Dr. Hooper from Bear Lake County, Idaho, Cook has been a sufferer for the past four years. When seized with an attack he makes political and religious speeches, and while not dangerous to others the fear that he will carry into executions the threats against his own body in one of his fits of despondency caused his relatives to have him taken to the asylum Cook who is but 33 years old, has a wife and five children living at Garden City. They are said to be in straightened circumstances.

Davis County Clipper, Dec. 13, 1895
(Courtesy www.newspapers.com)

"My Grandfather would take me boating on Bear Lake. He loved to be on the water. He had a boathouse on the shore of the lake where he kept his boat and ice skates. He would draw my attention to the beautiful mountains east of Bear Lake. He would tell me to watch how the color of the water changed with the color of the clouds. We talked about the Sea of Galilee and how Bear Lake was very similar in size and how these were the only lakes with the blue-green algae that made them so turquoise. He would talk about Jesus. He loved the Savior."

Will lived with the family in Garden City for many years before he became sick

again. He voluntarily re-admitted himself March 27, 1926 at age 64. His son Newell Cook was present when he admitted himself and said his father “had nervous upsets at times.” He had ideas he was being threatened and was in danger of suicide. Will died at the hospital October 31, 1933. Sadie worked at the Cook Store in Woodruff and was a midwife to support the family. She died in 1953 in Morgan, Utah where she had gone to live near her son Newell.

Finally Sadie and William Cook were reunited at Garden City where they are both buried.

Sources

The accident in 1862: “The Story of Pioneer Life and Experiences of Phineas Wolcott Cook, and Family,” compiled and recorded this 10th day of February, 1959 at Tremonton, Utah by A.L. Cook.

Childhood and the years at Bear Lake: Lila Eastman, “William Cook,” in Mabel Rex, *History of the Bear Lake Pioneers*, pp. 157-158.

Will’s years without his family: The Autobiography of Moses Cook, Chapter 7, pp. 36-38.

Granddaughter’s memories: Bertha Dickson McKinnon, “A History of William Cook,” Cook Family Newsletter, 1997, pp. 9-11.

Utah State Mental Hospital number V-163, #582

Child 15: Aurelia Cook

In a log cabin in Paris, Idaho on March 10, 1864 Ann Eliza had her fifteenth child, a girl she named Aurelia after her own sister. The Cooks had moved to Paris in December, and had worked hard to keep their isolated family from going hungry. Phineas spent the first half of the winter logging and building houses, and the last half suffering illness because of it. The day she was born Aurelia died, bringing to four the number of little girls Ann Eliza had lost in the past seven years. They must have known she would not live because in Garden City Ward Records it states: “Aurelia b. 10 March 1864 at Paris, Idaho. Blessed March 10 1864 by P. W. Cook. Died 10 March 1864.” Aurelia was buried in Paris a few weeks before the family moved to Fish Haven and later to Swan Creek.

Source

Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 32.

Child 16: Hyrum Howland Cook

Ann Eliza’s sixteenth and last child, Hyrum Howland Cook was born May 6, 1866 a month before her 43rd birthday. Garden City records state: “Hyrum Cook b. 6 May 1866 at Swan Creek, Idaho [Utah]. Blessed 16 May 1866 by P. W. Cook. Baptized 1876. Ordained a Deacon by B. H. Allred in 1883.” He grew up at Swan Creek, learned milling and farming from his father, and watched as his father sold the place and took his fourth wife away from Bear Lake. Hyrum was sixteen years old when his father was compelled to leave, and he lived with his mother in Garden City until his marriage to Anna Catherina Vaterlaus 24 May 1888 in the Logan Temple. Hyrum was 22 years old; Annie was 18. Unfortunately his father was not at the temple that day. He had taken his family from Logan to Ham’s Fork in Wyoming and was there until August of that year trying to make a homestead where the Utah marshals couldn’t find him.

Two Vaterlaus brothers had been converted in Berg, Zurich, Switzerland and came to Bear Lake. Annie and her parents moved to Garden City as soon as the town opened for settlers, and the whole family was enthusiastic from the very beginning. They were a great support to Hyrum and Annie as well as to the whole Cook family. Ann Eliza Cook’s journal documents dozens of times Annie’s father Conrad helped his children, his in-laws, anyone in town who needed help. Annie’s health was not good, and her



Hyrum and Annie about 1890 in Garden City (Courtesy Vivian Pentz).

family often supported her through difficult times, especially when Hyrum was away. To make things even more difficult, Hyrum and Annie lost two children in 1892.

The family received word on October 19, 1894 Hyrum had been called at General Conference by President Wilford Woodruff to the Australasian Islands [Australia]. All weekend they discussed how they would provide what he needed. Ann Eliza, who lived with Hyrum and Annie by that time, wrote: “We are talking about Hyrum’s intended Mission, where and how we are to get his outfit from, as the missionaries have to pay their way and fit themselves out. But we are confident the Lord will open the way for his laborers in the vineyard. There are many needed as there millions who have never heard the sound of the everlasting gospel and it has to be preached in all the world before the end shall come.”

On October 22 Hyrum wrote to President Woodruff to accept the call and ask what would be required. Then Hyrum set about to provide for his family for the winter by cutting enough wood to last the whole season, but first he had to keep his promise to help a friend thresh. Meanwhile, his wife and mother set about to provide clothing enough for a three-year mission. He then received a letter notifying them his fare from Salt Lake City to Sydney Australia, or Auckland New Zealand would be \$118.25, but they didn’t have the money. The ward had a farewell dance, and people donated all they could, which was \$20. On December 5 his mother recorded, “Hyrum came with the mail about three o’clock. He borrowed \$45 dollars. We have to keep the mail horses 5 months to pay [it back]. He got \$50 for keeping them since last July first to November first so he has \$100 of his own, to start with by being very saving.”

On December 21 Ann Eliza wrote the first instance in a long list of people who came to help her and Annie after Hyrum had left—and the first bad news from Hyrum: “Emil [Annie’s brother] is doing the chores all the time now. We received a letter from Hyrum at Vancouver. He had a day at Portland to view the sights—the largest trees he ever saw, a live seal and a large swan. The agent was with them. The next day [they] went to Vancouver to go aboard the ship... As there had been such a storm the ship could not load her cargo. They had to stay at a hotel before boarding the vessel and Hyrum says he will be short of means.”

For the next three long years the family watched over Hyrum’s wife and children and his mother. Henry and David sent food from the Cook Brothers Stores, Ann Eliza’s daughter Harriet helped, and sometimes sent her daughter Sadie to help her grandmother. Harriet’s son Dolph Teeple often gave them rides and did chores. Ann Eliza’s son Will took her to visit family members or bring food to them. Annie’s father Conrad Vaterlaus did his best to take over for Hyrum, bringing the little family to the Vaterlaus home, taking them to church, doing chores, planting and caring for their garden. Even Ann Eliza’s niece Genie Ledyard, daughter of her twin sister Ann Maria, sent money from Grand Rapids, Michigan (Dec. 19, 1895). All this time, she documented the tithing paid by her and Annie, always a careful ten per cent of their own food stores to thank God for their many blessings.

Their experience documents the great effort early church members expended to help each other serve long and expensive missions when there literally was no money. In June of 1895 while Hyrum was on his mission, his wife Annie became quite ill. Hyrum’s sister Harriet came to milk the cows and tried several remedies to help Annie. Annie’s parents worked all day to sack potatoes to take to Montpelier so Annie and Hyrum Jr. could have some shoes. Amy, Alonzo’s wife paid Annie \$5 for tools Hyrum let Alonzo have last fall so Annie can pay the dentist to fix her teeth. Then, after helping both Ann Eliza and Annie all day, Harriet “went home to get a little rest, for she has a very lame back.” Harriet continued to stay with her mother and Annie to help them when needed.

It seems no one was left out. On July 24, 1895 Harriet’s daughter-in-law Sadie Teeple became ill, and Harriet stayed with them to help. Sadie’s husband Dolph had promised to help Harriet’s brother Henry Cook in Woodruff put up his hay so he had to be gone, and Brother



Hyrum, called on a mission to Australia in 1894, served three years while others took over his farm and helped his family.

Vaterlaus, Annie's father, "is getting our hay in the barn." Ann Eliza did what she could. On October 7 she recorded a long list of fabric she purchased with her limited funds to help make clothing for Annie and her children while Hyrum was gone. Three days later Henry came from Woodruff to help David and Will hunt their range cattle at Ham's Fork while Annie's father dug carrots and beets in her garden to help with her winter food supply. By October 22 Brother Vaterlaus had harvested 1,100 pounds of cabbages, some of which he would sell to the store and give Annie the profit.

Hyrum's missionary experiences thrilled his family. When Hyrum ran out of money, he wrote to his brothers, who always found a way to send some money. The family literally kept him on his mission; they shared his letters, and partook of the joy of the Gathering of Israel. He was released to return home July 2, 1897, and arrived in Garden City in September. Annie had experienced considerable bad health while he was gone. She and his mother, who lived with them, had taken in boarders and cooked for them while taking care of the two children. After he discovered her trouble he found a doctor and took her to Salt Lake City for treatment. The baby at that time was Lillian Eliza Cook who later maintained Annie's ability to have two more children was a result of that treatment.

The month after Hyrum returned home from his mission he was called as counselor to Samuel Weston, Bishop of Garden City Oct. 26, 1897. However, his service in Garden City came to an end when he received a call in 1900 to go with the pioneers to Big Horn, Wyoming. He was said to be the first to reside in the townsite of Cowley. Settling at Big Horn was the hardest thing they had ever done. Annie's parents went with them and also settled at Cowley. On May 30, 1905, when their youngest child was not quite three years old, Annie died, leaving four children to mourn the loss.

The next year he married Nancy Johnson Smith who had been previously married and had three sons. Hyrum and Nancy had another five children, bringing the household to fourteen souls. Lillian reported how hard they all worked and that she cooked not only for their big family, but also for threshers and other workers. It was a hard life for all of them. In 1910 He and Nancy were at Big Horn, Wyoming on the census with all four of his children, her three children, and their first two children. In 1918, after three more had been born, Hyrum died twenty miles north of Big Horn at Bridger, Montana, part of the Billings area where his daughter Bessie was known to have lived. He was buried December 30, 1918 at Cowley. Nancy lived another twenty years at Cowley, died there in 1938 and is buried with him in the Cowley Cemetery.

Sources:

Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 32.

Mission Call and family service: Ann Eliza Cook Daily Diary, October-December, 1894, 18 Feb., June 3, 25, July 24, Sept. 3, 12-13, Oct. 5, 7, 22, Dec. 14, 1895, Jan. 3, 1896.

Hyrum's mission and church service: *Latter-day Saint Biographical Encyclopedia*, p. 47

The call to Big Horn, Wyoming: Andrew Jensen, *Garden City Manuscript History*, Church Historical Library LR 3095 2.

Annie's health and the second marriage: Erma Ruby Barney Braack, "Lillian Eliza Cook Barney, daughter of Hyrum H. Cook," article printed in the Cook Family Newsletter, Nov. 1983, pp. 2-4.



Hyrum and Annie's family on the way to Big Horn in 1900 ("Wyoming colonizers (ca. 1900)" Church History Library PH 3432).

Amanda's Children

Child 1: David Savage Cook

Born in Goshen, Utah January 13, 1858, David Savage Cook was the first child of his mother, Amanda Polly Savage Cook, who was 21 years old at the time. One month earlier the family had moved from Payson to a dugout in the hillside five miles south of Utah Lake where the Goshen fort would be finished the following summer. Ann Eliza had a baby two weeks earlier which had died, and we can only imagine the difficulty of bringing a baby into the world under such circumstances.

David seemed to thrive in spite of difficulties in the family which included moving to the desert at Lone Tree Ranch when he was two years old, a fire which destroyed their barns, fences and hay, everything except the house, a move to the abandoned army camp at Cedar Fort, and a snowy move to Bear Lake in December of 1863. Garden City Ward records show: "David Cook, born 13 Jan 1858 at Goshen, UT. Baptized and confirmed in 1867 by P. W. Cook. Ordained an Elder 23 Sept 1880. Rebaptized 25 July 1880 by W. A. Moore. Received into the ward 30 April 1879." He worked with his brothers on the farm and at the mills, and somehow gained an aptitude for business.

On the 1880 Census David was not listed, probably because he was living at home in Swan Creek with his mother, but was usually in Garden City building his house. He married Lydia Ann Nelson later that year in the Endowment House on September 30. They had a house to live in at Garden City, but the children reported he kept adding onto it over the years as the family grew to four children: Lydia Luetta Cook, David Savage Cook Jr., Joseph Nelson Cook and Clarence Cook. His son Joseph reported by the time he was born in 1886 the house was six rooms and that they were all helped into the world by their grandmother Amanda Cook, who served many, including their mother, as midwife.

David also built a store on the corner of his house lot in Garden City. It was a log building which served as the Cook Brothers Store for many years, a general store and mercantile business which provided the town with whatever item could be purchased.

David's half-brother Henry Cook had a similar knack for merchandizing, and David opened another store in 1892 thirty miles south in Woodruff which Henry took over. The stores not only provided the townspeople with items they needed, it provided every interested family member with a job whenever needed. When his half-brother William became ill and had to go to the Asylum in Provo, his wife and children were invited to Woodruff to work in the store there so they could provide for themselves. When David's sister's husband Hyrum McCann needed a job, as she recorded in her autobiography, David brought him into the company to manage the cattle for their business.

Many family members reported working at the Garden City store, including David's children Lettie and Joe. Joseph reported: "They sold everything that people have use for such as dry goods, groceries, canned goods, boots, shoes, overalls, coal oil, cloth, oranges, and apple cider. They had huge 40 gallon wooden barrels filled with vinegar and apple cider and sometimes the apple cider would ferment and become vinegar. There was no ice cream and no place to keep it, so they had to make it at home, [bring it on ice] and use it up. They didn't have candy bars, just hardtack and stick candy which was kept in 4 to 5 gallon buckets." One day David brought some bananas home from one of his trips for supplies to the train station at Evanston. "The first



David S. and Lydia Cook's family in about 1895
(Courtesy Sherby Cook).

ones I'd ever seen," said Joseph. "I sure thought they looked good, but boy was I disappointed. Since then I never have cared much for bananas." There were many trips to provide distant towns with supplies. Joe remembered going with his father to Kemmerer where people worked at newly opened coal mines. One day they sold 2 loads of potatoes, a sack at every house. They also sold produce to the stores in Kemmerer and pint jars of raspberries that his mother had canned.

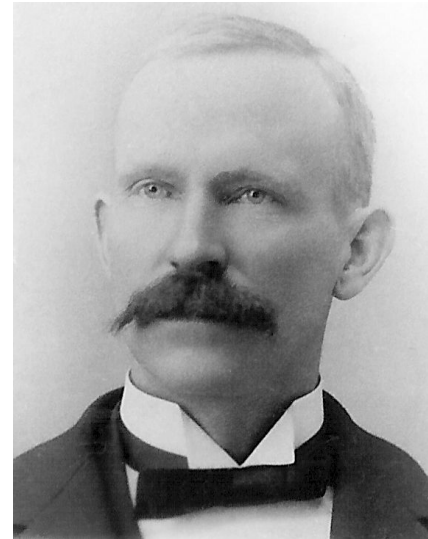
Often they helped the family. Idalia, the youngest child of David's father, who lived in Afton, Wyoming at the time, told of coming to Aunt Lydia's where she helped make raspberry jam to take home to her family in Afton. She always held Aunt Lydia in high regard, and the family was grateful for the jars of jam taken home, but it was more than that. When Harriet Cook Teeples, half-sister of David, was widowed she came to Garden City from Southern Arizona with her children, arriving in the fall. David made sure she had supplies from the store as long as she needed them. His father occasionally came and sometimes the half-brothers from Afton came for help because Phineas was getting on in years and was not able to sustain his family. They always went home with a load of flour the family helped them mill and goods from the store, as reported in Ann Eliza Cook's journal.

Ann Eliza wrote that David and two others in the Garden City Ward had paid bail for a ward member who was unable to pay her fine for a polygamy trial, and was in danger of being arrested. When someone came to town to take photographs, Ann Eliza borrowed money from David because she had none and wanted pictures to send to Hyrum on his mission. She often called on David for help, especially when Hyrum was gone. She was provided with many rides to church because he had a carriage and looked after his mother, who lived next door to him, as well as Ann Eliza and Annie and the children. In May of 1895 she reported David had invited his father and family to dinner as they were there on their way home from Logan. She also noted, "The boys gave them considerable out of the store." Not only that, but he extended credit when people were having trouble, and his family reported there were many who were never able to repay.

Joseph's history states, "A few years after Joe started school, his father built a new store directly across from the school building, which was just south of Pulleys. He moved the log store down by it on the east side for a warehouse and it was right against the new store so that you could open the door and go into it." These were the years David was also in the bishopric. Ward minutes and Ann Eliza Cook have preserved his counsel and testimony:

High Priest Minutes: Feb. 16, 1890 "...Bro. David Cook said he felt pleased in meeting with the brethren. Spoke of the opportunities we have of doing good in connection with the church. Spoke of the necessity of being calm and temperate under provocation to refrain from placing a stumbling block in the path of our weaker brethren." On May 18, 1890 "Bro. David Cook felt to respond to the call made upon him to speak. Did not feel the responsibility resting upon him as he should. Felt like fulfilling all things required at his hands. The high Priests were looked upon as exemplary and when anything was done wrong it had a bad effect." On February 17, 1901 David S. Cook "thought that we should all try to do our duty." On June 16, 1901 he spoke and "amplified on the necessity of our daily lives being fit examples for the children and others to follow." Ann Eliza wrote something about him Sunday September 18, 1894 : "[Bishop's] Counselor David S. Cook spoke well and told the young to be truthful and honest in all their dealings, and they would be trusted anywhere."

David increasingly left management of the store in the hands of others as he became interested in politics. First he served as Commissioner of Rich County, but in 1898 he ran for the Utah State House of Representatives and was elected for District 3 on November 8, 1898. The family well remembered when it convened on Monday, January 9, 1899 because their parents went to Salt Lake City for the two-month legislative session and the children stayed home with Grandmother



David Savage Cook had a knack for business, people, and politics.

Amanda. Joseph knew what it was worth to the family: "They'd spend 60 days there at \$4.00 per day." The next session was in 1901 and the children were able to go to Salt Lake with their parents for a few weeks. Joseph told his family, "It was at the City and County Building, on State Street in Salt Lake City. [Our] neighbor, George Whittington was the door keeper that year and [we] boys stayed with him when the Legislature was in session. [Father] was in the House of Representatives. [We] spent a few days seeing the sights of Salt Lake City and stayed at a hotel."

About that time David's interest in business began to wane and he seemed to need peace and quiet. In 1899 he bought property in Meadowville, 160 acres of homestead land from Jed Kimball about 15 miles south of Garden City. He was too busy to manage the farm so he sent his sons David Jr. and Joseph for a week at a time all summer. They lived in the old Kimball house and cooked their own meals outside with the promise they would one day have part ownership. When David finally sold the store, he and Lydia moved to Meadowville and he ran the ranch himself, at first pigs and cattle, and later sheep. For David it was too far to go to church, and he and some of his boys lost the habit, but Lydia made sure she was always there with whoever would go with her.

David died at age 66 February 27, 1924 and was buried in the Garden City Cemetery February 29. Lydia died in Provo, in April of 1945, at the age of 83.

Sources

Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, pp. 93-95.)

Bernice Cook, compiled by Sherry Cook, "Joseph Nelson Cook Memories."

Ann Eliza Cook Daily Diary records David's service: June 16, July 22, Sept. 15, 18, 1894; Jan. 17, May 8, June 22, July 7, July 23, Dec. 11, 1895; April 6, 1896.

David's church service: Paris Id. Stake, Church History Library LR 583 32, p. 1 Roll of Members; High Priests Group Minute Book, 1887-1892, 1902-1908, Bear Lake Stake, Church History Lib LR 583 32, pp. 11-12, 31.

Elected to the House of Representatives: "Utah Legislature in Joint Session," *Deseret Evening News*. Salt Lake City. 1899-01-10; Bernice Cook, compiled by Sherry Cook, "Joseph Nelson Cook Memories."

The ranch in Meadowville: Gary H. Cook, "Joseph Nelson Cook"

Child 2: Mary Roselie Cook

From the David L. Savage autobiography we know the Savage family was in Cedar Fort at the same time as the Cook family. When it was time to move to Bear Lake Amanda stayed back with her step-mother Mary Abigail and her family because it was almost time for her to have her babies. Phineas W. Cook's family record states: "Mary Roselia Cook was born at Cedar Fort and also Mary Rosalie, twins. Nov. 12th 1863. Rosalie was born first and died Dec. 13th and was buried at the same place."



The Salt Lake Herald, Dec. 11, 1898, p. 4 reported David S. Cook as a new member of the state legislature.

Sources

Autobiography of David Leonard Savage from documents in the Church Historians Office, father of Barbara Alice Savage. No author listed.

Phineas W. Cook Family Record, handwritten by P.W. Cook, Church History Library MS 6974, p. 2.

Child 3: Mary Roselia Cook

One of twins born at Cedar Fort in Utah Valley where her father and grandfather had been called in 1862, Mary Roselia was born November 12, 1863 after everyone else had left for Bear Lake except her step-mother Mary Abigail Savage and her children. Loving family members probably saved Amanda's life, as Mary Roselia wrote: "[Mother] has often told me that I owed my life to the devotion and care of Aunt Mary Wilcox, who was then only a girl of fifteen years. She cared for me, and for Mother as she lay ill on a straw tick on the floor in front of the fireplace."

Ward records at Cedar Fort recorded the blessing of the two children: "On 10 Dec 1863, Rosalie Cook and Mary Roselia Cook were blessed by Bishop Allen Weeks of the Cedar Valley Ward at Fort Cedar, Utah." While the first baby Mary Roselie died after one month on December 13, Mary Roselia survived with her mother as the family cared for them. The next spring Grandfather David L. Savage came to Cedar Fort from Bear Lake and brought the rest of the family to Paris, Idaho where Roselia's father Phineas W. Cook saw her for the first time.

Mary Roselia grew up, first in a log house with her father's two wives, her own brother David, and Ann Eliza's eight children. Eventually the house was enlarged, and even later her mother moved into a separate dwelling at Swan Creek, but for many years they were all together, and Mary Roselia thought it was heaven on earth.

"Father had located at a place called Swan Creek, now known as Lakota. If you have ever heard of paradise on earth, this place, to a child, at least, was it. There was wonderful water power to be obtained in the fast rushing creek, and it in turn emptied out into the beautiful Bear Lake. To the north a foothill rose, and further on dropped down into a sheer cliff. To the south lay the green open meadows where the Indians camped in huge bands in the spring, and the creek itself came out from beneath a miniature cliff...

When the snow had melted on the east side of the hill it would be covered with jonnie-jump-ups, and buttercups, and oxheads, and what fun we had picking them. When it grew warmer we would build a huge bonfire in the lane, and play run-sheep-run, hide-and-go-seek, and as it became drier we would play ball: one-old cat, rounders and anti-i-over, and how we loved to jump the rope by moonlight.

"My father made use of the power at once. He built the first mill that ground flour in the valley, and as time passed he added more mills, a saw mill, a carding mill where wool was carded, and made into rolls, which in turn was spun into yarn and wool bats and made into quilts, etc. So here in this pastoral loveliness, rivaling the first home of Evangeline, I spent my childhood and early girlhood. How I loved the dear place! The creek, the lake, the hills, and every tree were very dear to me."

Even as a child Mary Roselia's innate concern for other people was manifest. When her half-sister Augusta died, her eighteen-month old baby came to live with the Cooks. Roselia loved and cared for that child, all the more when Scarlet Fever settled in little Ann Augusta's eyes and she



About 1869, Mary Roselia and David S. Cook (Courtesy Sue Arnett)

suffered for years, often having to be left in a dark room for Roselia to entertain. But there were happy times too. “[Every evening we would] play blind man’s bluff, pussy wants a corner, pretty bird in my cup, and old bloody Tom. . . My three half-brothers, Henry, Will, and Hyrum taught me to fish, shoot, row a boat, play ball and ride horseback, and what a tomboy I was.” She also told of her brother David finding an Indian fishing basket in the creek which he learned to make himself. Then Mary Roselia could earn money by placing the basket where fish were jumping and she could catch and sell them.

She began spending time with Hyrum Johnston McCann soon after his father died. When he was badly injured in an accident Mary Roselia found his mother was unable to help him and his sister was disabled, so she made sure he had the best care by marrying him July 12, 1883. From that time forward their lives were difficult at best. Two months before her first baby was due they moved near Vernal, Utah for a better climate. They both worked hard to make a farm there, and she reported after her baby was born, “lying there on a quilt, on the little old cabin floor, with the man I loved so well, and his dear old mother and sisters around me, I knew great joy.”

It was the story of their lives: she helping him all she could, teaching school when she could find a position, both of them working and having the joy of watching their family grow. By 1888 they had three children, but their strength was not equal to the task of pioneering, and they began to suffer from malnutrition. That fall they returned to Garden City where her brother David needed help with the store, so they entered into a partnership with him. It would have been much easier on Hyrum except that it was a time of much sickness, including Scarlet Fever and flu epidemics during which they were all sick. Hyrum suffered for a time with brain fever. Yet, always, wherever they went, Mary Roselia and Hyrum brought people together and organized theater groups, bringing a little joy into otherwise drab lives.

Hyrum and Mary Roselia had two more children at Garden City when they decided to move to Ham’s Fork, Wyoming. She said, “My brother Dave thought it would be a good plan for the company to get a cattle ranch in Wyoming, as he had to take cattle for part payment in our store business, so we found a place [at] Ham’s Fork, and we agreed to move out and take care of it.” They would still be working for David but the demands on Hyrum wouldn’t be as great as the farm had been, so it seemed a good idea. Besides, they had good friends there.

They had four more children in the almost fifteen years they were at Ham’s Fork, and Amanda came twice to spend the winter with them so she could deliver the baby and help afterwards. It was rough country with few amenities and plenty of Indians nearby. There were no schools, so she and her friend gathered their children and taught them the basics. But in spite of the difficulties of building and working and providing, Mary Roselia said, “The country was wild, and all kinds of people came up the river, but I never knew fear, and was never harmed. We never turned [anyone] away but gave all food and shelter without question.”

There were hard times, of course. On September 4, 1894 her nine-year old son Arthur was crushed to death by a horse. They sent a telegram to the family back in Garden City so they would know the McCanns were coming, and drove through the pitch black of night in a creaky wagon. When they weren’t there by morning several in the family came to meet them. Ann Eliza Cook recorded family members built the casket, dug the grave, made burying clothes, fed and housed the family. No one was left out of the service.

After a few years Mary Roselia and Hyrum began coming back to Garden City to live every winter so the children could go to school, and then they returned to Ham’s Fork for the summer work. In 1907 David had already sold the store and they came back to Garden City to stay.



Amanda and Roselia in about 1910.

After selling the Ham's Fork ranch they bought a home and farm in Garden City and enlisted the children in the effort to provide a living. By that time they had eight children, but only Stella had married, so everyone pitched in to help. Mary Roselia said about their move to Garden City, "Here I worked hard. I did a lot of nursing. The girls picked fruit and did all they could. We always had a crowd of young people at our home." Hyrum continued his work and managed theater groups on the side. Mary Roselia recorded his effort to keep her strong as he gave healing blessings. But he came down with pneumonia on January 2, and they knew his lungs, injured so many years ago, were threatened. He succumbed at the age of 49 on January 9, 1910 and was buried at Garden City.

Mary Roselia took over for both of them for seventeen years, raising the children, providing a living by serving as nurse and midwife as her mother had, and helping her growing family. After most of the children were married she remarried as well. Her half-brother Joseph W. Cook's sister Hannah Jane (Jennie) had died in November of 1926, leaving a family of seven living children, all of whom were married. Having lived in Garden City most of his married years, her husband Chauncey Loveland Dustin knew the Cook family well. He was called to settle the Big Horn area of Wyoming in 1900, but returned long enough to marry Roselia October 20, 1927. They had ten years together at Burlington before he died March 4, 1937 and was buried in the Burlington, Big Horn, Wyoming cemetery.

Roselia returned to Utah where she died in Logan May 29, 1945. Her daughter Jean McCann Obray wrote of her: "Mother died May 29, 1945 and was laid to rest in the family plot at Garden City. The canyon was fresh washed by the new rain, hushed and still, and eternally beautiful. Old friends, many of them children she had brought into the world awaited. A great woman, a great educator, a wonderful mother had come home to her people."

Sources

"A Sketch of my life for Jean," by Mary Rozelia Cook McCann, reprinted in the October, 1972 Cook Family Newsletter

Baby blessings: Charles B Hale notes from "Garden City Ward Bear Lake Stake Record of Members Early to 1901."

Ann Eliza Cook Daily Diary, September 5-7, 1894

Child 4: Joseph Savage Cook

The fourth child of Phineas W. and Amanda Cook was Joseph Savage Cook, born May 4, 1866 at Swan Creek. Two days later Ann Eliza's last child was born, and since they all lived in the same house at that time, it must have been overwhelming. Ann Eliza's son Hyrum was healthy, but Amanda's son lived only 3½ months. He died August 31. We can only imagine what it must have been difficult to live in a house with two new mothers and only one baby.

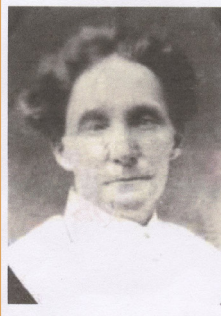
MARY R. C. McCANN PASSED AWAY

LOGAN—Mrs. Mary R. Cook McCann, 81, resident of Logan for 25 years, died Tuesday about 3:30 p. m. at the family home of infirmities incident to age.

She was born Nov. 12, 1863, in Holden, a daughter of Phineas W. and Amanda Savage Cook. She lived most of her life in Bear Lake county and was married to Hyrum J. McCann July 12, 1883, in Garden City, Rich county. He died in 1909.

A member of the LDS church she was active throughout her life in dramatics and was noted for several poems and short stories she wrote.

Survivors include eight sons and daughters, Loys B. and Laurence McCann, Mrs. Stella Spencer, Mrs. Rosella Erickson and Mrs. Vera Erickson, Logan; Mrs. Jean Obray, Paradise; H. D. McCann, Salinas, Cal.; 27 grandchildren and 16 great-grandchildren.



Obituary of Roselia, Rich County News, June 1, 1945

Catherine McCleve's Son

Joseph Wolcott Cook

Joseph Wolcott Cook was the only child with Catherine McCleve, the third wife of Phineas W. Cook. He was born on April 21, 1855, in Salt Lake City, Utah, as he recorded, "about a block east of the Eagle Gate." In 1856 the family moved to Payson and experienced difficult times. Before their move to Goshen, Catherine divorced Phineas and moved in with her family, also in Payson.

After Phineas moved his family out to Lone Tree Ranch, Catherine allowed Joseph to live with his father for a year or more. Phineas Jr., probably not quite eleven years old, rode a horse from West Mountain to Payson and the half-brothers returned on the same horse. While Joseph was away, Catherine married David Dudley Russell and in the spring of 1863 came to get her son, whom she called "Wook." They moved to Salt Lake City, but the family moved from place to place as David's work changed. They eventually returned to Payson, and in 1864 tried to move to Salina in Central Utah. It was just as the Black Hawk War broke out, and by the next year they had to return to Payson.

Russell moved the family to Henefer where the railroad was going through. By this time there were three additional children, and Catherine's health suddenly deteriorated. He took her back to her sisters' homes in Salt Lake City and Spanish Fork, but there was no help for her and she died December 19, 1869, asking Joseph to promise to care for the other three children. When his step father married a 16-year old girl, fifteen-year-old Joseph did not get along, and he made his way to St. George where his Grandmother McCleve lived. Eventually through the intervention of Erastus Snow he was able to unite with his father's family at Swan Creek where he was taught the gospel and learned from his father the many aspects of work he used throughout his own life.

He was able to attend school with his brothers and slowly gained independence by working for his father and buying land. In the meantime, he found that his half-siblings had been sent to live with other people because Dave Russell had disappeared. With his father's help, Joseph found them and brought them all to Bear Lake. He built a house for Aunt Eliza Hall and she let them live with her in Garden City until they were ready to go out on their own. By that time Joseph was ready to be independent and bought land at Border, Wyoming, [near the three-corners area where Utah, Idaho and Wyoming meet]. He and his half-brothers gained authorization to dig a canal from the Bear River to irrigate land he and Alonzo had acquired in Border and nearby Pegram, Idaho.

On September 4, 1883, he married Elizabeth Neibaur of Paris, Idaho. They spent the winter in a temporary house on the ranch, while Joseph gathered logs from Raymond canyon, about 12 miles north, to build a house of their own. During the next few months, he finished a warm comfortable house. In January of 1885, his wife gave birth to a nine-pound boy. Nine days after the birth, Elizabeth passed away. Joseph's sister Irene cared for the baby, but nine weeks later, the baby died also.

The next few years were difficult ones for him as he tried to lose himself in his work. He was very active in the church, and in the summer of 1887, he received a call to go on a mission to the Southern States. He was deeply in debt, and there was no market for the hay he had to sell to pay his debts. It was a hard time to leave. He later wrote, "I looked back on the ranch and the thought came to me, 'What a fool you must be to leave your business in such a shape and work for nothing.' Then another thought came to me, 'You have had six months to prepare for this mission. Do you think you will have six months' notice to prepare for death?' This settled my mind. I was off for my mission, let come what might." In February 1888, he turned his affairs over to his brother Dave and left on his mission.



Joseph and Eliza were married Sept. 30, 1891.



Joseph W. Cook was a generous and caring man.

Land ownership at that time was complicated. When he returned he had to file for his land again because lawless claim jumpers were trying to take it. Members of the church had been disfranchised, and even though he was not a polygamist, neighbors and courts were out to punish anyone in the church. He said, "Prejudice was very strong against them all over the country." After considerable legal work and attorney's fees he was able to keep the land he had legally owned from the beginning, but it was at great expense. His half-sister Jenny and her husband Chauncey L. Dustin were living with him on the ranch, and hired his brother William's sister-in-law Eliza Snow Bryson to help with the housework. Joseph married Eliza September 30, 1891 and they became the parents of eight children, two of whom passed away before adulthood.

Eliza wrote of Joseph's integrity. He was homesteading in a difficult place, dealing with the railroad and with hostile courts at a time when many people around them were out to cheat church members, yet he always maintained his integrity. She said, "We spent the summer on the ranch as usual trying to make a living and do our duty. That fall there was a wreck on the railroad near our home. Two engines ran together. One was going to Cokeville loaded with all sorts of Christmas merchandise—hardware and whiskey. The other was going up empty. They were piled up and tipped over and everything tumbled out. We went up to see the wreck and the section foreman asked me to help his wife who was not well, get the gang that was working there some breakfast.

"I helped her until noon, then I had the threshers to cook for so had to go home. We stopped at the wreck for a few minutes. The people from Cokeville to Dingle had heard of the wreck and had come to see it and most of them were stealing everything they could carry off. It took the company three or four days to clear it away and all the time people were stealing all they could pick up. Of course, not all the people who came to see the wreck took things. Many were like J.W. who said, 'Don't take a thing—it is not ours and is pure stealing and it is just as bad to steal from the railroad company as from anybody.' He would not let people hide things on the place either."

Eventually they built a home in Paris, Idaho where the children could go to school in winters, and then they would move back out on the ranch in the summers. They were tireless workers for the Church, and when Joseph was called on another mission in January of 1908 the family rallied to support him. By that time his oldest son was age 16 and may have made leaving a little easier. He returned two years later.

Joseph was always committed to making life better for everyone around him. He served others through church service all his life, and continually watched out for the whole Cook family, hiring Johanna's children many times when they needed work. Every one of his brothers who kept a journal recorded being welcomed at his house, hired when they needed money, and given brotherly help through hard times. After returning from his mission Joseph organized the Raymond Telephone Company to be built through Raymond, Border, and Pegram to Montpelier, and was continually active in community projects. In time his son Eldon and his brother Kib took over the ranch. He died on February 25, 1931, and his grave is in the Paris, Idaho, cemetery. Eliza died at Paris in 1955.

Sources:

Shirl Cook and Don Cook, "Joseph Wolcott Cook."

The Cook Canal at Border: Uinta County, Wyoming, Mixed Records, FHL 973,813, affidavit 29791, Book 28, pp. 67-68 and FHL 973,814, item 2, pp. 2, 442-444). Alonzo, David S. and Henry H. Cook of Garden City also signed the affidavit.

Autobiography of Joseph Wolcott Cook

Erma C. Stucki, "Joseph W. Cook," in Mabel Rex, Bear Lake Pioneers, pp. 154-155.

Joseph's Integrity: Autobiography of Elizabeth Snow Bryson Cook, wife of Joseph Wolcott Cook.

Johanna's Children

Child 1: Tekla Cornelia Pålsson

Johanna's first child, Tekla Cornelia was born at Malmö, Sweden, Caroli Parish. Her birth record shows: "Born April 2 [1870] Christened April 8 Name: Tekla Cornelia, Mother: Johanna Christina Pålsson, Mother's age: 24, Witness Pigan." Johanna is listed as the mother, but no father is given; therefore her birth surname was Pålsson, that of her mother. Tekla lived three years during which time her parents Johanna and Jim Jensen were baptized into the Church of Jesus Christ of Latter-day Saints. She died April 25, 1873 just before her father sold many of their possessions to pay for his fare to the United States, telling the family he would return for them when he found the church in America. We know he never returned and lost contact with the family.

Sources

[http://ArkivDigital online, Malmö Caroli CI:11 \(1861-1870 Image 709/ page 701.](http://ArkivDigital online, Malmö Caroli CI:11 (1861-1870 Image 709/ page 701.)

"Sweden Baptisms, 1611-1920", database, FamilySearch (<https://www.familysearch.org/ark:/61903/1:1:FLKG-BS4 : 23 June 2020>), Tekla Cornelia, 1870.

Child 2: Hilma Josefina Pålsson

Hilma Josefina Pålsson was born April 15, 1871 daughter of Johanna Christina Pålsson. The second child of Johanna and Jim Jensen, she was seven years old when Johanna immigrated to the United States. Her mother remarried two months after they arrived at Swan Creek, and Hilma finished growing up at Swan Creek and Logan where they moved the end of 1882. Her first school experience was probably in Logan, after which she went to work to help provide for herself. Moses recorded "Hilma and Elvira attended school and soon become accustomed with the English language. Their school house was up on the temple bench and when I was six I went to school too."

Moses also recorded her troubles of 1889 when she was barely 18 and had to return home: "As soon as Hilma and Elvira were old enough to do anything they hired out to work for others and as they entered their teens they went to Pocatello to work for a man by the name of Newberry as waitresses in his restaurant. While there Hilma became acquainted with Harry Kinport a railroad employee and she fell in love with him. He made her all kinds of promises of marriage and consequently she became pregnant. Then he left her and she had no one to turn to except her mother so she came home and in July 1889 she gave birth to a son Adelbert Leroy."

Hilma and her baby continued to live with the Cook family, and in October of that year moved with them to Afton, Wyoming. Three adults, five children and two little babies spent the memorable winter of 1889 in a one-room dirt roof cabin huddled against the Wyoming wind. Phineas built onto the house and finished the roof, and they were there for at least four years when Moses recorded the next event in Hilma's life:

"I think it was in 1891 [probably 1893] a fellow by the name of Spencer who claimed to be a cancer doctor came to Afton and he used to come to our house and sit and spit tobacco juice and tell us how many people there were in this world who liked to talk about others and he called it shooting off their mouth. At last we decided he came to see Hilma and finally he asked her to marry him.

"Hilma, poor girl had had so much trouble in her young life; and although I do not believe there was any love on either side she married him and they left Afton in a wagon with seven head of small horses, which he said were all race stock. He was a real blow hard and none of us thought much of him. They left intending to go up to Payette, Idaho for that was where Elvira and her family lived. When they arrived there I do not know how welcome they were or rather how welcome he was for they continued on to Weiser nine miles farther on. They rented a small house with two rooms where they lived that winter."



Hilma married in 1893 and was accidentally killed in 1894.

Hilma, Delbert and Thomas lived there for one year and a baby was born March 16, 1894, but did not live. Moses tells the rest of the story: "One day Hilma was not feeling very well and was lying down in bed with her son standing by her bedside talking to her in one corner of the room with his back toward the opposite room. He was about two years old then. All at once a gun was fired in the other room and the bullet went through his upper arm and then through Hilma's body and was later found in the bed clothes. Spencer was in the other room showing a six shooter to a would-be buyer. He claimed he had loaned the pistol to a neighbor to kill a beef with and did not know it was loaded. It went off and through the one inch thick homemade door and then through the boy's arm and then through her body.

"A telegram was sent at once to Mother but the roads to Montpelier were still filled with snow. It took her three or four days before she could get to Hilma, and when she did Hilma was dead. She stayed to the funeral and then brought [the boy] Adelbert home with her and raised him as she would have done to her own child."

Hilma's death occurred on March 25, 1894 and she was buried in Weiser. Del came to live with the Cook family and took the Cook surname for the rest of his life.

Sources

Birth: "Sweden, Malmöhus Church Records, 1541-1918; index 1646-1860," images, FamilySearch (<https://familysearch.org/ark:/61903/3:1:9Q97-Y39H-RNG?cc=1974200&w-c=MCX3-GWP%3A311878401%2C311571101%2C312795101> : 22 May 2014), Malmö Karoli församling > C I Födelse- och dopböcker > 12, 1871-1875. 715 uppslag. > image 49 of 711; Landsarkivet Sverige, Lund (Sweden Regional Archives, Lund).

Moses Cook Autobiography, Chapter 1, p. 5, 3:16-18.

Child 3: Alma Elvira Pålsdotter

Alma Elvira was born in Caroli Parish, Malmo, Sweden, the daughter of Jim Jensen and "Johanna Christina Pålsdotter." After she immigrated in 1878 at age five with her mother and sister, her mother remarried and they moved to Logan where she received her first education in America. By age 13 or 14 she was working away from home and met George Shurtleff. They were married when she was sixteen years old July 3, 1888 at Logan while the family was in Ham's Fork. Moses was our best source for information about Alma Elvira, or Alice, and told of their coming to Ham's Fork to get permission to marry. She and George soon moved to Payette, Idaho along the Snake River at the border with Oregon. Eventually they moved a few miles north to Weiser where the train station brought customers for George's products.

A couple of years before he was married Moses said, "I received a letter from my sister Elvira and her husband George Shurtleff who asked me to come to Weiser. George and a man by the name of Sailing had located and filed on a coal claim jointly and George wanted me to locate and file on the adjoining claim jointly with Elvira (George always called her Alice)." Moses bought a train ticket to Weiser and stayed at a hotel overnight. "It was only a short distance to their place and I soon found them. All I had to do was walk one block north and one block east."

George took Moses to the site of the claim where "they had left the hole they had dug in the side of a hill about twenty feet deep, which was about one hundred and fifty yards up from Snake River on the north Side and about twelve miles west of Weiser." In their effort to stake a second claim in the name of Alice and Moses, they were on the site when two gun-toting men took a liking to their intended claim, filed a claim ahead of them, and it ended up with an expensive court battle which George finally gave up. So he found another way to make money.

George had a fruit farm east of Weiser, but decided after their sixth and last child was born



Alice Elvira died in the Spanish Flu epidemic in 1918.

they would move off the farm and move closer to Weiser. About the time Moses came to live with them they rented the farm out for a time and opened a pool hall and confectionary store in Weiser. Moses told of George's innovative ideas, including what came to be known as Shurtleff's Coctails, a mixture of ketchup and oysters, which became very popular.

George decided to maintain the farm and sold the fruit far and wide. When Moses lived in Kemmerer he wrote, "Alice my sister stayed with us for about a week while George went on to Rock Springs to dispose of the rest of his apples, and we certainly had a wonderful time for that week, and I believe Alice enjoyed her stay with us. We put on roller skates and held her up because she had never done anything like that before. Little did we know that we would never see her alive again for when she went back to their home she was a victim of the Flu that was a spreading over the

country after World War One and is buried by the side of her sister Hilma in Weiser. George and Alice had lived together happily for many years and raised a family of four boys and one girl of whom all have passed away except two boys Ray and Lionel." Elvira's death is recorded April 19, 1918. George died in 1937 and his sons continued the business of raising fruit.

DEATH OF MRS. GEO. W. SHURTLEFF

On Friday morning at 10:25, April 19th, 1918, death entered, unannounced, the home of Geo. W. Shurtleff and claimed the wife and mother of the home. Mrs. Shurtleff had just recovered from an attack of lagrippe and was apparently on the road to health when she was called up higher.

Alma Elvira Jensen was born in Malmo, Sweden, on Nov. 27th, 1872, came to America when six years of age. Her childhood and girlhood were spent in Logan, Utah, where she met and married Geo. W. Shurtleff in 1888.

Mrs. Shurtleff came to this Valley a bride and lived on the home place 28 years. She leaves a husband, four sons, a daughter, a sister, brothers and a mother to mourn her. The funeral was held at the Christian Church on Sunday afternoon at 2:30, Harvey Allred of Boise, conducting the service. Mr. Allred was a lifelong friend of Mrs. Shurtleff and spoke of her many virtues as a mother, a wife and a friend.

The many floral offerings were a silent token of the love and esteem of her family and friends. As a last loving service the sons acted as pall-bearers and the body was laid to rest in the Riverside Cemetery. Mrs. [Johanna] Cook and Mrs. L. Covey of Salt Lake and Harvey Allred and family of Boise attended the funeral (Payette Enterprise, Thursday, April 25, 1918)

Sources:

Swedish research: Marva Greene, 2005; Gordon Whiting "Swedish Records located for Anna Christina Palsson's Daughters."

George and Alice: Autobiography of Moses Cook, Chapter 10, pp. 69-74; 15 pp. 150-151.

Child 4: Carl Cook

The following is an article in the Star Valley Independent, written at the time of his death.

Carl Cook was born Sept. 25, 1879, at Swan Creek, Utah to Phineas Wolcott Cook and Johanna Polson Cook. He was the oldest of seven children...As a young man, Carl worked at the usual family farm chores, and also obtained work for pay at 50 and 75 cents per day with various ranchers, painters and carpenters. He worked particularly for Edward Olsen and for Anson V. Call, taking part of his pay in board and room in the Call home. It was here that he met his future wife, Ella Call. He also became a skilled carpenter, painter and paper-hanger.

Carl was able to attend the Brigham Young Academy in Logan for a short time, and was at the top of his class. Through a three-year course of home study, he passed the state examinations for a teacher's certificate and diploma. This was only the first of many self-improvement projects which Carl completed by home study or through correspondence schools over the years.

In 1902 he obtained the first of several jobs teaching one-room ungraded schools in Star Valley. He also undertook to homestead 160 acres of government land near Etna, and married Ella in the Logan LDS Temple on September 10. Thus began a decade of vigorous effort to



Carl served as an attorney in Wyoming for 50 years

provide for his growing family and advance his fortunes. In the winters he taught school, earning up to \$75.00 per month. In the summers he cleared the land and developed the homestead, raising hay, grain and cattle, and also worked as a builder. He initiated the organizing of the East Side Canal Company to irrigate sagebrush land around Thayne, Freedom and Etna. To save expense, he prepared the necessary legal papers himself after borrowing some law books from the Justice of the Peace, which he studied. Mainly through the persistence of Carl and a few others, this 16-mile canal was finally completed in 1909. He also helped establish the town of Etna on

land donated by Rudolph Wolfley, built the school house there in 1907, and taught in it from 1908 to 1912.

Mr. Cook served his church during these years as the first Presiding Elder in the Etna Branch. In 1909 he was ordained a High Priest and Bishop by Apostle Heber J. Grant. He served in this post for three years. Between 1902 and 1912, three girls were born to the family: Leora, Clella and Jeanette, as well as two boys, both of whom died in infancy.

In 1912 Mr. Cook was elected Clerk of the District Court for newly established Lincoln County, Wyo., and was obliged to move his family to Kemmerer, where they stayed until 1917. During these years he learned necessary legal procedures, studied the laws of Wyoming, completed a legal course by correspondence with the LaSalle Extension University, and was awarded the L.L.B. degree.

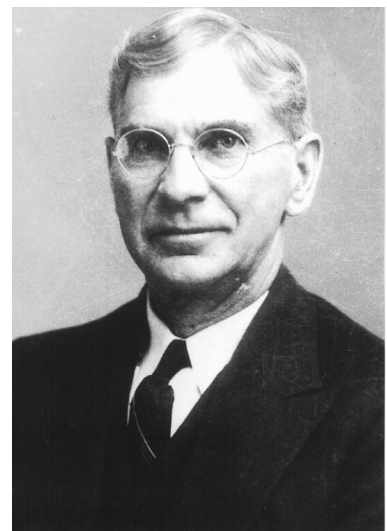
He began legal practice in Afton in 1917. In April 1918 he passed the state board law examinations at Kemmerer and was admitted to the Wyoming Bar Association. He practiced law quite successfully, and also had a thriving music store and dealership for Baldwin Pianos in Afton until 1926. During this period his family was completed with the birth of Freda and of John. Mr. Cook served in the LDS bishopric in Kemmerer and as stake clerk in Afton during this time.

In 1926 Carl and Ella decided to move to Provo in order to give the three younger children the advantages of a larger school system and the Brigham Young University; the two older girls were married by that time. Unfortunately Carl was unknown in Provo and was unable to establish a successful legal practice. Soon thereafter the Great Depression arrived. Carl strived to make a living in Provo by poultry farming, selling insurance, and finally as a state hospital attendant, until all the children had completed at least some schooling at the BYU, and the remaining two girls were married.

In 1937 he returned with his wife and son John to Afton, where they built a home and Carl resumed his law practice. This he continued until his retirement on Social Security in 1958, except for three years as a sales tax field auditor for the State of Wyoming, beginning in 1940. During this period John completed his education, married, and became established in Texas. For the church during this time, Mr. Cook served as ward clerk, stake clerk, member of the Stake Sunday School board and teacher of a Gospel Doctrine Sunday School class. He was noted for the many humor-



Carl married Ella Call in 1902.



Carl Cook spent much of his life in Afton, Wyoming.

ous and inspirational poems and stories he could recite from memory.

In 1959 Carl and Ella sold their home in Afton and retired to Salt Lake City where their two eldest daughters lived, to fulfill a lifelong dream of performing genealogical research and temple work. During the 11 years following his retirement (November 1958 to May 1969) he performed some 3,590 endowments for the dead, as well as some 14,747 initiatory ordinances, in the Salt Lake Temple. Poor health kept him from that labor after that time. In 1968 he was awarded a plaque by the Wyoming State Bar Association, recognizing his 50 years of distinguished service as a member of the bar.

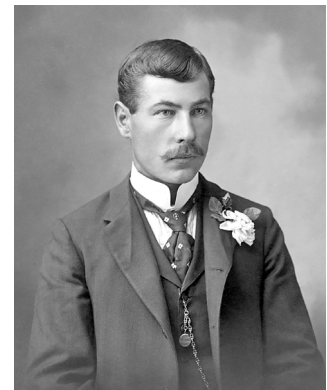
Carl Cook, 91, died on December 24, 1970 of natural causes in a Salt Lake City nursing home. Funeral services were held Monday evening, December 28 at the Deseret Mortuary in Salt Lake City. Burial took place in the family plot at the Afton Cemetery the next day. Mr. Cook is survived by his widow, and the following son and daughters: Dr. J.C. Cook, Dallas, Texas; Mrs. L.M. (Leora) Barrus, Salt Lake City; Mrs. Wilford (Clella) Fluckiger, North Australian Mission; Mrs. F.M. (Jeannette) Whiting, Mineapolis, Minn.; Mrs. H.C. (Freda) Gease, San Juan Capistrano, California; 30 grandchildren, 84 great-grandchildren and five great-great-grandchildren.

Source: Star Valley Independent, Star Valley Historical Society, Afton, WY.

Child 5: Moses Cook

Johanna's second son Moses Cook was born November 20, 1880 at Swan Creek, and grew up in the family with five brothers (including Del), two older sisters and a younger sister. Immediately his sensitive personality was manifest because he learned to speak in Swedish to his grandmother, a talent he used well into adulthood as he courted and married a girl who had just emigrated from Sweden, and helped her parents adapt to American laws and land claims. Throughout his life he stayed in contact with distant family members and never forgot to record the important times in their lives. He even recorded one of the great disappointments in his life: the hardships his beloved parents went through.

Moses worked from his childhood for near and distant neighbors to help support the family. As he grew older he worked several places in Wyoming, and was out of touch with the family when his father died so he missed the funeral. Soon afterward he rode a train to Weiser, Idaho where he went the few miles to his half-sister Elvira's, whom the family called Alice. She and her husband George Shurtleff and their four children were living near Payette, and Moses stayed with them over a year to work with George. In about 1906 Moses went back to Wyoming, worked a season herding sheep at Cokeville, and for several years worked for various people at Green River. After several seasons



Until he married Moses probably never wore a suit



Moses worked in Kemmerer Wyoming most of his life.

of living the life of a cowboy, Moses took over Kib's lease of a quarter section of property one mile south of Afton and began farming. Kib helped him get a start on a herd there.

At Afton he met Wilhelmina Stina Lindberg, who had recently emigrated from Sweden, and they were married February 25, 1907. They had two children at Afton, Alfonzo and Mona. In 1909 Moses gave up the farm, left his family in the care of friends and family, and went to work for his brother Wolcott at Border. Moses returned to Afton, and he was enumerated with his wife and children there on the 1910 census. Probably by that time he had already decided to move to Kemmerer where Carl lived. He and Carl went into business by building and operating a skating rink which they named The Kemmerer Pavilion. Later they rented out that building and moved their business to Montpelier for a short time. When Carl moved back to Afton they gave up the Montpelier business and Moses moved back to Kemmerer. After struggling with debt, Moses bought Carl out and he and his wife ran the Pavilion, which he renamed The Cook Pavilion.

Still the debts needed to be paid, so he took another job as often as possible to supplement the Pavilion income. At first he worked as a carpenter, but then in about 1919 found he could make more money as a traveling salesman, going from house to house in Kemmerer and Diamondville. The children helped and spent many hours at the Pavilion. Moses said, "Those were wonderful, happy days for us all." When their daughter Mona married Bill Albright in 1930 she and her husband lived with the Cooks and helped run the Pavilion. Their son Fonzo worked for a time in town for the Kemmerer Oil Company, married Anna Pleich, daughter of a Yugoslavian immigrant in May of 1933, and was transferred by the company to Denver. There, six months after his marriage, he was killed

at age 26 in a car accident.

Mona and her husband continued living with Moses and Wilhelmina and were still there

on the 1940 Census. After World War II was over, Bill and Mona bought a home lot and moved to Ogden. Then they persuaded Moses and Wilhelmina to do the same, a decision Moses regretted because he was so sensitive to any friction between them. Moses died at age ninety in Ogden in 1970 and Wilhelmina in 1975.

Fortunately for the family, Moses witnessed the back yard fire after his mother's death, and salvaged the handwritten notebook in which his father had written his life history and accounts. He passed that book

Moses Cook Obituary

Moses Cook, 89, of 1083 29th, died Tuesday evening in St. Benedict's Hospital. Mr. Cook was born Nov. 20, 1880, in Lakota, Rich County, Utah, a son of Phineas W. and Johanna Paulsen Cook.

He was married to Wilhelmina Lindberg on Feb. 25, 1907, in Afton, Wyo. He had resided in Ogden the past 20 years and had been a salesman for the Raleigh Products Co.

He was a former resident of Kemmerer, Wyo., where he was city judge, water clerk and owner-manager of Cook's Pavilion.

Surviving are his widow and one daughter, Mrs. Fred W. (Mona) Albright, Ogden. Graveside services will be held Friday at 1 p.m. in the Afton, Wyo., City Cemetery. Friends may call at the Larking Chapel of the Dawn Thursday from 11 a.m. until 12 noon (Ogden Standard Examiner, Feb. 18, 1970, p. 25)



Moses and Wilhelmina with their children Fonzo and Mona.

to Mona, and she donated it to the Family Organization. It is now in the Church History Library, a priceless legacy to every descendant of Phineas W. Cook.

Child 6: Kib Phineas Cook

Kib Phineas was born shortly before his parents left Swan Creek July 4, 1882. He died at Montpelier Oct. 12, 1934 and was buried at Logan, Utah. While it may not seem as if he got around much, he had an interesting career. As a young man he often spent long periods of time with sheep herds out on the range. Even at age 17 he was listed on the 1900 Census as having worked all but four months of the year.

He was married June 17, 1903 to Rose Adeline (Addie) Dimick, and may have introduced her sister Mary Ann (Mae) Dimick to his brother Parley because they were married a few years later. Both Addie and Mae were born at Wardboro and living in Montpelier, Idaho, in Bear Lake County. After Kib and Addie were married in the Logan Temple they must have moved directly to Afton because their first child Maude was born there in 1904. Moses said in his autobiography that Kib owned a quarter section a mile south of Afton, which Moses took over in about 1909. In the 1910 Census Kib was living on a farm at Pegram, Idaho with Addie and their three little girls, ages 2-6, near where his half-brother Joseph W. Cook had a ranch. But for some reason he moved back to Afton, perhaps because he had an opportuni-



Kib as a young man (Courtesy Dianne Kilburn).

ty for a job. He began to work as a driver for the stage line, and in 1918 when he registered for the draft he was still in Afton, his family living just up the street from his mother.

In spite of bad weather, deep snow, and a notoriously bad road, Kib worked many years for the stage company driving the route between Montpelier and Star Valley. An article in the Deseret Evening News, stated: "Indeed, even as late as 1916 public transportation into or out of the valley was by stage, then operated by Kib Cook. The stage left Afton at 7:00 a.m. on Sundays and Wednesdays and returned the next day. If enough passengers to fill a load could be obtained a trip was also made on Fridays. If one missed the stage, the only other way out of



Kib Phineas Cook



Addie Dimick Cook, wife of Kib.

town was over a treacherous road constructed by convict labor to Cokeville where one might catch a train. Fare on the stage one way in 1916 was \$3.00 equal to \$63.69 in 2012. In winter even in 1916 the town [of Afton] was physically cut off from the outside world" (Wyoming Tales and Trails).

On the 1920 Census Kib was not enumerated with the family. He was a forest ranger listed in Lincoln County, Wyoming while the family was living in Logan, Utah. Addie's obituary states they lived in the Logan LDS Sixth Ward from 1918 to 1924. Kib returned to Logan in 1922 for medical treatment and surgery in the Cache Valley Hospital. At that time he wrote his will.

As his health began to decline, Kib needed a rest. He was almost fifty years old and decided to return to Pegram. In the 1930 census they were back on the farm. They had two children living with them at the time, their daughter Betty and Parley's daughter Ida, both age 6. Parley's wife had died shortly

after the baby was born so Addie planned to raise her niece. Unfortunately, Kib contracted cancer and died in 1934 when the girls were age 10. Addie took the two girls to Portland to live with her daughter Fern and died in 1938 when the girls were age 15. Fern provided a home for the girls, and they were both with her in Portland on the 1940 Census. Kib and Addie were buried in Logan.



Ida Mae and Betty Rose grew up as twins (courtesy Dianne Kilburn)

Child 7: Omer Cook

Johanna's twins were born August 18, 1884, and the family noted they were given "fine old names from the Book of Mormon, names of Jaredite kings, Omer and Emer." Omer was given a baby blessing by William Hyde and survived until February of the next year. Phineas recorded his death from "dropsy on the brain" February 11, 1885 "at five months and 24 days." The Logan Herald Journal recorded the date February 12.

Child 8: Jay Emerson Cook

When Jay Emerson Cook was born August 18, 1884 at Logan, Utah, his father had just finished working on the Logan Temple and was engaged in crop sharing work in Logan. He had a twin brother Omer, but the brother died the next February. His father wrote his name Emer, as did his younger sister Idalia in their record of this birth, and the family usually called him Emer. However, on all other records, he gave his name Emerson or Jay Emerson. Emerson worked for neighbors and sheepmen for many of his growing up years. His brother Carl recorded that at age twelve his brother Emer accompanied him to Border, Wyoming where their half-brother Joseph W. Cook had a vast ranch and had hired them to build a barn for him. The boys rode bicycles



In his younger days Emer worked as sheepman and carpenter (Courtesy Dianne Kilburn)

the 25 miles to Border and stayed the summer. Joseph hired them several times.

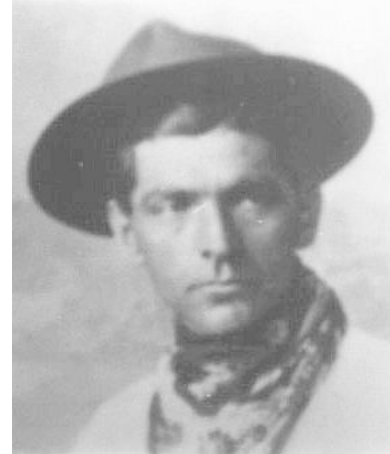
He was not with the family in Afton on the 1900 Census. At 16 years old he was working for his living, as his older brothers had done. Carl reported working at their brother Joseph's at Border in 1900, and perhaps Emerson was there with him. Carl also wrote that Emer went away to jobs in mining towns. In 1906 he was at Green River where he married Ella Bell, daughter of Adam Elliott and Anna Bell. This couple had four children, but only one lived beyond infancy, and they divorced sometime after the 1910 Census at Sweetwater Precinct in Rock Springs, Wyoming. Emerson was a grocery store clerk there.

On November 17, 1913 Emerson remarried. His new wife was Minnie Julie Dieffenbacher. In 1961 she wrote a letter to Kib's daughter Maude Cook Kilburn recording their marriage date at St. Louis, Missouri. We

know Emerson had moved to the central part of the country because on September 12, 1918 he registered for the draft giving his address R.R.1 Mulkey Town, Franklin, Illinois, and his name as Jay Emerson Cook, born August 18, 1884. He stated he was a mechanic at Old Ben Coal Corp. at North City, Franklin, Illinois and his wife was Minnie.

Moses recorded a month-long visit from Emer and his new wife in Kemmerer: "Later my brother Emer and his family of a wife and three children came and stayed with us for about a month. They also had two small dogs. Emer's first wife and the mother of his child that is buried in the grave lot beside my parents had been divorced from him and he had got acquainted with this widow in Illinois and married her, so the children were not his own."

Two years later on the 1920 Census Emer and Minnie were



Emer Cook called himself Jay Emerson Cook (Courtesy Dianne Kilburn).

FUNERAL NOTICES

COOK—May 24, J. Emerson Cook, 8007 SW Parrway Dr.; husband of Minnie, father of Leonard and Henry Semon, Mrs. M. E. Bergren, Mrs. Joe Pierce; 7 grandchildren; brother of Mrs. Leslie Covey, Parley, Mose and Carl Cook. Services will be Friday, May 27, 1:30 pm, at the Pegg Chapel, Beaverton, Interment Crescent Grove cemetery."

Published in the Oregonian (Portland, OR), Thursday, 26 May 1949, pg. 28, column 5.

at Afton, Wyoming with her three children from her previous marriage, ages 18, 15, and 13. He gave his occupation as a mechanic at the steel works. By the 1930 Census they were living in Sheridan, Wyoming. He and Minnie were both age 46 and he was a mechanic in a coal company. They had a granddaughter Ladien age 6 living with them. In 1940 Ladien was still with them, but her mother Maime Ryan was also there.

In 1940 J. Emerson Cook was still at Sheridan, Wyoming. He and Minnie were age 56. He gave his employment as a "mechanist at a coal company," and reported he had worked a regular schedule the previous year, earning \$1,500. By that time several of Minnie's children had moved to Oregon, and Emerson and Minnie followed them. Emerson died at Tigard, Washington County, Oregon in 1949 and Minnie died at San Diego, California in 1974.

Child 9: Parley Abraham Cook

Parley was born in Logan, Utah March 23, 1886, moved with the family to Afton, Wyoming, and was in the household at age 15 for the 1900 Census. He, like his brothers, worked outside the home as much as possible to provide a living for the family. In 1907 he married his brother Kib's sister-in-law Mary Ann (Mae) Dimick, and they lived in her home town Wardboro, Idaho near Bear Lake where their first child Aderian was born. Their second child Adeline was born at

Cokeville, Wyoming, and their third child DeOrr (Dean) at Afton as they moved around.

Sometime before 1915 they moved to McFarland, California, part of Bakersfield, where their fourth child Raymond was born and died three days later. Corwin and Wallace were also born there, and McFarland is where Parley registered for the World War I draft, claiming an exemption because his left leg had been broken and was shorter than the right leg. That didn't stop him from working because on the 1920 McFarland census he gave his occupation as blacksmith.

Their last two children, Roselyn and Ida Mae were born in Bakersfield. When Ida Mae was three days old, her mother died. In Parley's distress he asked Mae's sister Addie, wife of Kib Cook, to take the baby and raise her with Addie's baby Betty Rose who was just four months older. Addie raised the girls together, and after Kib's death she took both ten-year old girls to Portland to live with her daughter Fern. Four years later when Addie died, Fern welcomed both 15-year old girls into her home.



Parley in later years (Courtesy Dianne Kilburn).

Two years after Mae died Parley married a widow Ethel Julia Wade, and they traveled to Logan in 1926 for the marriage. She raised her children and Parley's three children as they continued to live in the Bakersfield City Limits. They were listed there in Kern, the third Bakersfield township in the 1930 Census. The family was listed with two of Parley's children and four of Ethel's children in the household. Parley, age 44, was a truck driver working at the oil fields. In 1940 they were living in the same place, but Parley was working for a W.P.A. (government) project as a truck driver. His income reflected the trauma of the Great Depression in California: He claimed to have worked only 10 weeks the previous year, having earned \$100. He said he had received an 8th Grade education, the average for one of his generation.

At age 56 in Bakersfield he registered for the World War II draft. His address was 129 Radio St., Bakersfield, California, and he gave as his most reliable contact, his stepson Walter Carlin who also lived in Bakersfield. At that time he was listed as a General Foreman on a W.P.A. project. In 1960 Parley died at Whittier, Los Angeles County. Ethel died in Los Angeles in 1977.

Child 10: Idalia Johanna Cook

Idalia was born in Logan on September 4, 1889, but the family moved almost immediately to Wyoming, and she grew up in Afton with five older brothers. When she was four years old, her half-sister Hilma was killed, and Hilma's son Delbert came to live with the Cooks. Now with six boys in the family, Idalia learned well to look out for herself. Fortunately, except when Dell was teasing, those brothers watched out for her. They taught her how to shoot a gun, but she got confused and shot her own toe.

Dell was almost the same age, and the two children tried to help Johanna by pulling a wagon to the homes of people who had hired their mother to do the wash. They hauled dirty clothes home and then hauled clean, ironed clothes back to the customer week after week. Even when Idalia was very young she tried to help out by cooking for the family and learned to make bread and pies. She reported being grateful for small things: the few pennies her mother gave her for the town celebrations and for the power of prayer when she believed her life had been saved.

At age twelve she tried keeping up with her mother by doing housecleaning when people in town hired them. For a few weeks she



Parley as a young man



Idalia in Salt Lake City in the 1920s



Idalia at age 86. At the time she was the oldest living child of Phineas and Johanna

worked beside Johanna, but when her legs began to swell from the hard work, her mother sent her home. When Idalia was sixteen years old she went to work for Moses Lewis in his clothing and dry goods store in Afton, where she met a handsome sheep man Leslie Covey. When she was twenty years old they married and lived in Afton for a time while he managed his sheep business. After two years they built a house next to Johanna's, and were close neighbors.

The Covey family eventually had 30,000 sheep in Star Valley, crowding out local cattlemen. Considerable conflict ensued, which may have led to Leslie's decision to go into a different business and they moved to Salt Lake City where he and Idalia invited her mother to spend winters with them. They were there by the 1920 Census and lived there until after Johanna died. By the 1940 Census they had returned to Afton.

After 1940 they moved to California to be near their only daughter Eva. As the youngest daughter of Phineas and Johanna, Idalia participated in family history work with her daughter Eva, writing histories and sharing much information about her family and her parents. Leslie died in 1961 at Pasadena, California and Idalia died at Los Angeles in 1985. They were both buried in the family plot at Logan, Utah near Grandmother Ulrika and her brothers Omer, Dell and Kib.

Sources:

History of Idalia Cook Covey, by her daughter
Eva Covey Madsen

1983, Cook Family Newsletter, Nov. 1983, pp.
3-5, 7

Census and Obituaries of Ida and Leslie.

Ida Covey
Idalia Johanna (Ida) Cook Covey, born Sept. 4, 1889, passed away June 3, 1985 in Alhambra California.
She is survived by her daughter Mrs. Peter W. (Eva) Madsen of Arcadia, California, her granddaughter, Jo Anne Madsen Roberts of Bridgeport, California, her grandson Peter W. Madsen Jr. of Pima, Arizona; eight grandchildren and six great-great-grandchildren.
At the age of 95 she was the last surviving child of Phineas Wolcott Cook, a pioneer who crossed the plains in 1848 and the last surviving member of his generation of the Covey family of Salt Lake City.

(Courtesy Newspapers.com)

Leslie Covey Dies, Buried at Logan
Word was received in Star Valley this week of the death of Leslie Covey, a former valley resident, at Pasadena, Calif Saturday, Jan. 14 of a heart attack and internal hemorrhage.
Mr. Covey, well known in Star Valley and the Cokeville areas, married the former Idalia Cook, sister of Carl Cook. The Coveys resided several years in both these areas. For the past several years they have lived in Pasadena, where funeral services were held.
The body was brought to Logan at the Larkin Mortuary Tuesday, prior to graveside services and burial in the Logan City Cemetery in the family plot where his grandmother, his brother-in-law, Kib Cook, and wife are buried.

Star Valley Independent Obituaries

Grandson: Adelbert LeRoy Kingfort Cook

Adelbert was born July 20, 1889 to Johanna's daughter Hilma in Logan after she terminated her relationship with Harry Kingfort, so his name was reported on the 1900 Census as Adelbert L. Kingfort. After Hilma was accidentally killed he went to live with his Grandmother Johanna Cook's family. As he grew to manhood he changed his surname to Cook and was known as Delbert Cook on all records, including his death record.

Moses wrote: "Our nephew Adelbert, who mother raised, got work for sheep men." Delbert worked several places in Wyoming as a young man. He was still in Afton in 1907 when Moses married because he is recorded in Moses' journal playing a trick on them when Moses and his wife were married. He was living with Johanna in Afton on the 1910 Census.

Dell registered for the military in World War I at Cokeville, Wyoming and enlisted July 5, 1918. He was officially released in March, 1919, and was listed as an infantry soldier. He married Mildred Louise Zumbrennen at Pocatello, Idaho in 1926. Their six children were born in Cokeville and Kemmerer. Carl hired Delbert to help at the skating rink he and Moses owned in Kemmerer. Dell worked there for a time, and then lost interest. He was still in Kemmerer for the 1930 Census.

Mildred was gravely injured after her daughter June was born, losing an arm and part of her leg in the accident. Her sister took the baby for a year, and when Mildred had another baby she felt she had no choice but to put him up for adoption. That son, Robert Ridenhour became friends with the family later in life. Mildred died in 1939 at Kemmerer. Dell lived another twenty years. In his 1960 autobiography Moses wrote that "Adelbert, Hilma's son, is still living, but is an invalid in the Veteran's Hospital



Logan City Cemetery,
Dell Cook buried 19 October 1960

in Salt Lake City." Dell died later that year at the hospital on October 15, 1960. He was buried in the Logan City Cemetery. His headstone reads: Dell R. Cook / Wyoming / CEL II BN Regt & TNG Camp / World War I / July 20, 1889-Oct. 15, 1960."

Sources

Dell in 1907: Moses Cook Autobiography, 1:18-19; 13:104-105.

World War I Service: U.S. World War I Draft Registration Cards, 1917-1918;

Kemmerer Wyoming: Moses Cook Autobiography, Part 15, p. 137.

History of Mildred Zumbrennen, By her sister Lilian

Former Resident Dies in Utah

Delbert R. Cook, 71, of Salt Lake City, died last Saturday in a Salt Lake hospital of natural causes.

He was born July 20, 1889 in Logan, Utah, and his folks brought him to Afton to live soon afterwards. His home was in Afton until about the time of marriage, to Mildred Zumbrennen in Kemmerer, who preceded him in death.

He is survived by two sons, John, St. Helena, Calif.; Gary, Vallejo, Calif.; daughters, Mrs. Robert (Katherine) Cochran, Vallejo, Calif.; and Mrs. June Fralick, Bellglade, Fla.; brothers Carl Cook, Salt Lake City, Moses Cook, Ogden; and sister, Mrs. Adalia Covey, Pasadena, Calif.

Graveside funeral services were conducted in the Logan Cemetery, with the assistance of the American Legion, of which he was a member. Burial was near other members of his family.

Wyoming, Star Valley Independent Obituaries

Index

A

ARROPINE, Ute Chief

Sent Indian to make peace with PWC, 91

ALLRED, Byron Harvey

1867, married Phebe Irene Cook, 232; His family history, 232; 1880 Census, at Garden City, 266; Reported a conflict of opinions, 278; Nov. 1884, condemned PWC in a letter to William Budge, 289; Believed the weak saints separated from wives, 290; Complained; PWC lost temple privileges, 292; Sold cabin in Afton to the Cooks, 311; Moved to Mexico with family, 315

ALLRED, Harvey (son of Phebe and Byron)

Loaned horse to PWC, 320

ALLRED, Phebe Irene See also Cook, Phebe Irene

Primary Pres., new Garden City Ward, 261; 1882, married, living in Garden city, 278; PWC believed she was critical too, 292; Began doing temple work again, 298-299; Moved to Mexico with family, 315

ANGELL, Solomon

Photo, helped PWC bury baby Eliza, 63; He and PWC worked to repair wagons, 64; Stood by PWC as others turned away, 66; His mother healed Ann Eliza's burn, 74

ANGELL, Truman O.

Wanted to design Lion House, 100; Complained to PWC, 101

B

BAKER, Robert

Ann Eliza's Grandfather living in Livonia NY, 21; Birth in Ashford, CT, 32; Obituary listing 24 children, 33

BEACH, Benjamin

2nd husband of Elizabeth Porter Cook, 9

BENSON, Ezra T.

Complaints he polluted irrigation ditch, 101; Biography, photo, sermon in Goshen, 178-179; Given 2 bushel of wheat after meeting, 180

BLACK, William

Wrote about helping PWC build Manti mill, 84

BRYSON, Samuel

Daughters Sarah and Eliza married brothers William and Joseph W., 280, family history, 280-281

BUDGE, William

1874 saw Bear Lake Monster, 249; 1877 President of Idaho Bear Lake Stake, 261; Bear Lake Saints help build Logan Temple, 268; Complaints against PWC, 267; Nov. 1884, Byron Allred wrote condemning PWC, 289; Misinformed about PWC abandoning family, 293

C

CALDER, Robert (Bishop at Garden City)

May, 1878, Bishop of Garden City, 263; Family History, 268; Bishop of Garden City Ward, 268; Dec. 9, 1884, Letter from PWC to mediate, 291; Dec 1884 letter from Wm. Hyde of Logan, 291; Jan. 13, 1885 PWC to Bishop Calder to mediate, 292-293; Feb. 21, 1885, had defended PWC, 294

CAMP, Williams Washington

Helped the Cooks get flour, 117; Daughter Ellen Green gives the Cooks flour, 119

CARD, Charles O. (Logan Stake President)

Letter from Wm. Budge condemning PWC, 289

CASE, Nathaniel

Promises reform if PWC helps him, 131; Faithful in paying rent to PWC, 135; Went with PWC to find farm land, 140; At Goshen with PWC, searched for horses, 143; Went with PWC to start work in Goshen, 147; Stayed to watch the dam at Goshen, 150

CASE, Orville S.

Baptized PWC for remission of tobacco sin, 92

CHASE, Isaac

1849, hired PWC to work on mill, 78; Shared his garden with them, 79

CHURCHILL, Jonathan and family

His wife and family, 11-12; Tells PWC when Jesus was crucified, 3; Saved the Cook farm by donating land, 9; Purchased Cook land; then mortgaged it, 10; His birth at Woodbury, move to Litchfield, 12; Died age 79; buried Litchfield, 14; Told PWC of when Jesus was crucified, 50

CLAWSON, Hyrum

Questioned PWC about wood scraps, 107; Cooks rented house from, 108; Found an unexplainable charge against PWC, 113; Charged PWC \$7/month for 30 months' rent, 117; At Brigham's request, squared PWC account, 132

CLAYTON, William

Chief Clerk for Thomas Williams, 112; Advises PWC to counsel with B. Young, 113

COOK, Alonzo (son of Ann Eliza, twin to Ann Eliza)

Born in Lion House, 102; Blessed by Bishop Lorenzo D. Young, 108; Twins born Sept. 29, 1855, 109-110; He and 5 siblings have measles, 111; 1860 Census, Goshen, 203; Journal, "alkali flats of Goshen," 203, 205; His mother's inheritance, 205; 1870 Ogden Census, 239; Fire burned Cook property, 206; Herding sheep; mad wolf attack, 207; Broken arm on move to Bear Lake, 211; The difficult journey to Bear Lake, 212; Move 1864 to Fish Haven, Swan Creek, 216, 217; First mill with hammer mill stone, 217; Moved stock to Swan Creek, 220; His father a man of all trades, 221; 1865, Indian threat, 225; 1865, used Granite burrs for mill, 227; 1866, cast-off iron burr to upgrade, 228; 1868 Indian threat, better to feed them, 232; 1868, "ravaging grasshoppers," 233; Brings brother Joseph W. to Bear Lake, 240; Carried Hugh Findlay to road, 244; Saw Bear Lake Monster, 249; 1873 turned 18 years old, 253; 1877 surveyed for

father's Irrigation Company, 257; Married Amy & Sarah Laker, 261; 1879 second counselor to Bishop, 261; Wife Amy Relief Society Secretary, 261; 1880 Census, at Garden City, 266; Sept 30, 1880, married Sarah Laker, 268; Bought Swan Creek land for \$11,000, 278; 1882, married, living Garden City; land at Border, WY, 278; PWC wives sold the property to Alonzo, p. 291; Dec. 21, 1884 PWC to Alonzo, 291-292; Temple work, 298-299; Final payment for mills: range cattle, 304; Cook Brothers canal at Pegram, 317; June 1892, went on mission, 320; Failing eyesight, had to return early, 321; Arrested for polygamy June 1894, 321; Helped Will, 321; Helped Johanna's boys with milling, 326; Tribute to his mother, 330; Life Sketch, 349-351

COOK, Amanda Polly, See also Savage, Amanda Polly Biography, Photo, Marriage to PWC, 97; Unwilling to live with husband, 98; Sealing to PWC, 99; She and 6 children have measles, 111; Age 19 in the famine of 1856, 116; Amanda weak without food, 124; Went with PWC to Indian Farm, 126; Went with her father and PWC to Iron Co., 129-130; After 4 months, Amanda still in Cedar City, 136; Son David born in Goshen, 160; 1860 Census, Goshen, 203; Salt Lake Endowment House, 208; Stayed at Camp Floyd with step-mother Mary, 209; Twin girls born Nov. 12, 1863, 209; Half-sister Mary Wilcox saved her life, 210; Known as Savage's papoose, spoke language, 210; Move to Bear Lake, 211; PWC Account, getting Amanda to Bear Lake, 215; Brought to Bear Lake by her father, 215; Invited Indians to supper, 222; Fourth child Joseph S. born May 4, 1866, 225; Fed many, including Indians, 230; 1870 Ogden Census, 239; Treated Joseph W like family, 240; By 1870 had her own house, 242; 1872-73 took all the children to Fish Haven to school, 243; 1870 baptisms for the Dead, 246; Children at school with Amanda, 253; Spun yard and sold it, 256; 9 years older, but kind to 4th wife, 260; April-May, 1879 in Garden City Ward, 261; Counselor to R.S. President, 261; 1880 Census with Johanna's family, 266; Wives divide the Swan Creek property, 276-279; Her last days would be her best days, 279-280; PWC invited her to come to Logan to temple, 289; PWC letter: "in spiritual interest we must be united," 290-291; Thought PWC would take away her genealogy, 292; Said she never should live with PWC, 294; Bishop said PWC was right to divide property, 295; Temple work, 298-299; 1895, had PWC & family to breakfast, 326; Her last days and death, photo, 330; Her service, Ann Eliza's journal, 331; Given medal as an 1847 pioneer, 331

COOK, Amasa I (son of Daniel I)
Col. Fisher Gay's 2d Battalion on Long Island, 5; Muster roll of December 1776, 6; Signed Goshen Smallpox Petition, 8

COOK, Amasa II (son of Daniel II)
Inherits the old mansion on Town Hill, 8; Financial problems and his death, 9; His debts taken over by Phineas, 10; Phineas lost his farm due to Amasa's debts, 17

COOK, Amasa Phillip (son of Amasa II)
His birth and guardianship, 11

COOK, Ann Eliza, See also Howland, Ann Eliza
Ancestors and family, 21, 22, 29, 31, 32, 33, 34, 36, 37, 39, 40, 48, 53; Family and life sketch, 31; Education; Baker family, 32; 1840, the Cooks live with Howlands, 33; In Marshall, Ann Eliza very ill, 36; 1843, Still ill, they have to move, 37; 1844, The move to Richland, 41; 1844, Hears the missionaries, 42; Tells Phineas his father

is not dying, 45; Decision to be baptized, 46; Called to help brother Lorenzo, 48; Moves in with Halls to avoid contention, 51; Slept in Brother Tyril's house in the storm, 55; 1846, gives birth at Missouri River, 59; Midwife is Patty Bartlett Sessions, 60; Ann Eliza unwell after the birth, 61; She has scurvy and almost dies, 62; Healed from scurvy after blessing, 62; While sick, husband called as pioneer, 63; Awakened to feed and help a family, 66; Complained Dr. Sprague had lied, 67; Chastised by Mary Young, 68; Midwife Mother Angell, Dr. Bernhisel, 69; Scalded foot at Laramie River crossing, 74; Struggled on the trail with new driver, 75; Trouble with an Indian at Manti, 89-90; She chases an Indian, 91; Tried to cure PWC with hops, vinegar, 92; Marriage and sealing to PWC, 99; Had a dream to name her son Vulcum, 99; Twins born in the Lion House, 102; Agrees to help Phineas write journal, 108; Twins born, Lion House Sept. 29, 1855, 109-110; Age 32 in the famine of 1856, 116; Sick with headache, too little food, 123; Ann Eliza weak without food, 124; Worn out caring for Catherine, 127; Catherine tries to kill her, 128; Treated badly in PWC's absence, 131; Greatly burdened by Catherine, 133; PWC dreamed she held a snake, 135; Rebaptized by PWC March 1857, 136; Had lost a baby, expecting another, 157; Mary born, died, Goshen Dec. 31, 1857, 158; Henry H. born Goshen Feb. 28, 1859, 181; 1860 Census, Goshen, 203; Martha, William born Lone Tree, 204; Inheritance from parents, 206; Salt Lake Endowment House, 208; Move to Bear Lake, 211; Daughter Harriet, move to Bear Lake, 212; Aurelia born & died, Paris ID, Mar. 10, 1864, 218; Daughter Augusta married, 219; Hyrum H. born Swan Creek, 1866, 225-226; Fed many, including Indians, 230; Granddaughter Ann Augusta lives with, 232; Bartered for eyeglasses, 235; Son Phineas married 1869, 236; 1870 Ogden Census, 239; Treated Joseph W. like family, 240; 1870 baptisms for the Dead, 246; Signs to sell land inheritance, 250; Children at school with Ann Eliza, 253; Had 3 daughters—all married by 1867, 256; 23 years older, but kind to 4th wife, 260; April-May, 1879 in Garden City Ward, 261; Relief Society meetings in Garden City, 265; 1880 Census, living with PWC, 265-266; 1880, son Henry married, 268; Wives divide the Swan Creek property, 276-279; PWC built her Garden City house, 280; 1888, son Hyrum married, 281; Jan. 13, 1885 PWC letter to Ann Eliza, 283; A family crisis adds to anxiety, 288; PWC invited her to come to Logan to temple, 289; PWC letter: "in spiritual interest we must be united," 290-291; Thought PWC would take away her genealogy, 292; Jan. 13, 1885 PWC letter to Ann Eliza, 293; Said she never should live with PWC, 294; Bishop said PWC was right to divide property, 295; Temple work, 298-299, 309; Told how family helped Hyrum, 320; Harriet helps her mother, 321; Recorded PWC's 75th birthday, 325; Her last days and death, photo, 329; Court hearing 1888 proved PWC did not divorce, 330; Last testimony: 'I know the gospel is true,' 330; Comment on loss of her inheritance, 341; Life sketches of all her children, 343-358; Her baby died 2 weeks before Amanda's son David born, 359

Ann Eliza journal

Barter system effective, 235-236; Families lived other places for school, 253; Relief Society meetings in Garden City, 265; Helping Hyrum on his mission, 320; Family helped Hyrum after injury, 324; Johanna and children to dinner, 325; The family helps Will, 326; Recorded physical decline of PWC, 326; Her illness at life's end, 329; Amanda's service, 331; Journal: David Cook's generosity, 360

COOK, Ann Eliza (dau. Ann Eliza, twin to Alonzo)
Born in Lion House, 102; Blessed in Salt Lake 18th
Ward, 108; Twins born Sept. 29, 1855, 109-110; She and
5 siblings have measles, 111; Died of bloody flux Feb. 3,
1857, 134; Life Sketch, 351

COOK, Annie Catherine, see also Vaterlaus, Annie Catherine
Wrote of Ann Eliza after her death, 329

COOK, Augusta Precendia (dau. Ann Eliza) See Also
Meservy, Augusta Precendia
Born Winter Quarters, 69; Has bloody flux, recovers,
110; She and 5 siblings have measles, 111; Rebaptized
by PWC March 1857, 136; 1860 Census, Goshen,
203; Married Joseph Meservy Dec. 25, 1864, 219; Life
Sketch, 345-346

COOK, Aurelia (dau. Ann Eliza)
Life Sketch, 356

COOK, Betsey (PWC sister)
Died age 3, 11; Buried next to Grandfather J. Churchill 14

COOK, Carl (son of Johanna)
Family called to Camp Floyd, 208; Swan Creek "allotted by
the Authorities" to PWC, 217; PWC "considered well-
to-do," 226; After Sunday work, PWC fell ill, 227; Fed and
pampered, Indians also harmed, 230; Born, 22nd child of
PWC, 262; Was 2½ when Kib born, 273; First memory,
Alvira watching him, 274; PWC injured, lost land in
Sanpete Co., 283; Moved to Logan, 283-284; Description,
drawing of Logan house, 285; No shoes and no fancy
appetites, 286; PWC commitment to family record keeping,
298; 1887 worked in sugar cane: meals, 10 cents/week,
301; Visit of tramp thought to be Nephite Apostle, 303; His
father hunted, had to hide, 304; Father wanted him to go
to Canada, 304; Ham's Fork unsettled; range cattle wild,
305; Father sick, sons moved them back to Logan, 306;
Arrived 1889 at Afton, 311; After winter 1889, only 9 cows
left, 312; Work and school in Afton, 313; Plowing land, his
mother's store, 314; His father's mill in Afton, 314-315;
Afton house, the new roof, 316; Went to work at 14, 318;
At age 12 drives to Bear Lake for wheat, 320; 1894, drove
his mother to Logan, 325; Recorded faith of his parents,
326; Mother read from her Swedish Bible book, 327;
Learned faith, experienced miracles, 327; 1896 worked for
Joseph W. Cook, 328; Made doll furniture for Idalia, 333;
Father's health failed, always obedient, 335; Recorded
his brothers' jobs, 335; Not with family on 1900 Census,
335; Working for Joseph W. in 1900, 336; Inherited family
home, wrote of father's death, 336; Life Sketch, 369-371

COOK, Catherine, See Also McCleve, Catherine
Third wife to PWC, 97; Biography, Photo, 98; Marriage
and sealing to PWC, 99; Son Joseph born April 21,
1855, 102; Age 19 in the famine of 1856, 116; Went
with PWC to find a place in Payson, 122; A letter from
her parents on the trail, 126; Her family destitute, father
dead, 127; Is sick, keeps Ann Eliza running, 127; PWC
tries to rebaptize her, 128; Behaves shamefully, promises
reform, 131; Tries to "do evil continually," 133; Divorce
from Phineas W. Cook, 134; Promises to do better, 135;
Rebaptized by PWC March 1857, 136; Moved with son
to Parowan, 158

COOK, Charlotte Aurelia (dau. Ann Eliza)
Birth at Richland, Michigan, 33; Very ill at Winter Quarters,
67; Death, burial W. Quarters, 67-68; Life Sketch, 343

COOK, Daniel I and Elizabeth (PWC g-grandparents)
His house on Town Hill, 3; History and Revolutionary
War Service, 4; Signed Goshen Smallpox Petition, 8;
Father of Daniel Jr., 9; Husband of Elizabeth Pond, 9

COOK, Daniel II (PWC grandfather)
Father of Phineas, house on Town Hill, 3; Served in
Revolution; died age 49, 4; Revolutionary War, Long
Island, 5; Enlistment, war stories told, 6; His brother-in-
law Benjamin Porter, 7; Served 7 years; bought land in
Goshen, 8; His birth, marriage, his widow, 9; His burial,
photograph, 9

COOK, Daniel (PWC brother)
1830 leased Cook farm, 10; Second child of Phineas
and Irene, 11; Married Helen Maria King, 13; After
marriage, leased the Cook farm, 14; 1837 Brought family
to Michigan, 17; Family at brother-in-law's, Adrian MI,
18; Life sketch with family, 19; Walked with Phineas W.
to Richland, 20

COOK, Daniel Webster (son of Ann Eliza)
Birth, 34; Death and burial, 39-40; Life Sketch, 343

COOK, Darius Burgess (PWC brother)
Daniel to provide a home for, 10; Fourth child of Phineas
& Irene, 11; Learned printing trade, 13-14; Brings mother
and sisters to Mich., 17; Arrived in Richland July 12,
1838, 22; Helps his father on the farm, 24; Steals leftovers
from wedding, 29; His printing profession, 30; Short life
sketch, 46; Questions Phineas W. about baptism, 47

COOK, David Savage (son of Amanda)
Born Jan. 13, 1858 at Goshen, 160; Blessed April 1 at
Goshen by father, 171; 1860 Census, Goshen, 203; 1870
Ogden Census, 239; Sister Roselia felt "in awe" of him,
241; Learned how to use Indian fishing basket, 253;
1877 worked for father's Irrigation Company, 257; 1880
Census, probably in Garden City, 266; Sept. 30, 1880
married Lydia Ann Nelson, 268; Cook Brothers Store,
Garden City, 269; 1882, married, living Garden City,
278; Lived across main street from William, 281; Logan
temple work, 299; Cook Brothers Canal at Pegram, 317;
While Joseph on mission, kept Pegram business, 317;
1895, had PWC & family to dinner, 326; Life Sketch,
359-361

COOK, Delbert L. (son of Hilma), See also Kinport,
Adelbert LeRoy
Born Adelbert LeRoy Kinport, 309; Sibling rivalry
with Idalia, 324; 1894, winter in Logan with mother,
325; In 1900 Census with family, age 10, 335; Life
Sketch, 377

COOK, Eliza (PWC sister), See also Hall, Eliza
Daughter of Phineas and Irene, 10; Third of 7 children, 11

COOK, Eliza Hall (Ann Eliza's baby)
Born west of Missouri R., 59-60; Sister Taft took Eliza
while mother was sick, 62; Weaned 4 months; died
May 12 1847, 63; At 7 months, buried Winter Quarters,
68; Died of starvation; mother's scurvy, 343; Short
history, 345

COOK, Eliza Snow [Bryson]
Biography, marriage to J.W. Cook, 280-281; Temple
work, 1891, 309; Sister of William's wife Sarah, 317;
Died at Paris Idaho in 1955, 328

COOK, Elizabeth (Porter) (PWC Grandmother)
Wife of Daniel Cook II, 3; Sister of Benjamin, John Porter, 5; Her brother Benjamin's Service, 7; After Daniel died, married Joseph Peters, 8; March 23, 1814 married Benjamin Beach, 9; Marriage to Joseph Peters June 5, 1821, 9; Her inheritance fell to Moses Cook, 13

COOK, J. Emerson (Emer, son of Johanna)
A twin born Aug. 18, 1884 at Logan, 287-288; 1894, spent winter with father, 325; Short history, Away working in 1900, 336; Life Sketch, 373-374

COOK, Harriet Elizabeth (PWC sister)
Daughter of Phineas and Irene, 10; 7th child of Phineas and Irene, 11; Arrived in Richland, 22; Marriage and children, 38

COOK, Harriet Betsey (dau. of Ann Eliza), See also Teeples, Harriet Betsey
Birth at Richland, 42; Went after ox team for father, 121; Rebaptized by PWC March 1857, 136; Marriage Aug. 21, 1859, by her father; sealed 3 years later, 197; 1860 Census, Goshen, 203; Move to Bear Lake, 211; Life Sketch, 343-345

COOK, Helen Maria (King)
Married Daniel, son of Phineas Cook, 13

COOK, Henry (4th g-grandfather of PWC)
Came from England to Salem Mass., 1; 1st generation of Cooks in America, 2; 1639, Pilgrim immigrant to Salem, 9; Research shows which Henry is right, 248

COOK, Henry Freeman
Voted at Goshen for new bishopric, 158; Called as teacher at Goshen, 164; Biography; sent on an errand, 169; No relation to PWC, 169; Over-taxing led to Revolutionary War, 177; 1861, Selectman for Utah County, 205

COOK, Henry Howland (son of Ann Eliza)
Born Feb. 28, 1859 at Goshen, 181; 1860 Census, Goshen, 203; 1870 Ogden Census, 239; Roselia loved sports, skating, dancing with him, 241; Carried Hugh Findlay to road, 244; 1877 surveyed for father's Irrigation Company, 257; 1880 Census, at Garden City, alone, 266; June 3, 1880 married Genette Calder, 268; Short history, 268; 1882, married, living Garden City, 278; Temple work, 298-299; Life Sketch, 352-353

COOK, Hyrum Howland (son of Ann Eliza)
Hyrum H. Cook born, 226; 1870 Ogden Census, 239; Taught Roselia to shoot, row, play ball, ride horses, 242; 1880 Census, living with parents, 265-266; 1882, unmarried, age 16 Garden City, 278; Married Annie C. Vaterlaus, 281; 1888 helped father move to Ham's Fork, 305; Cook Brothers Canal at Pegrarn, 317; Family helped him on mission, 320; While on a mission, Harriet helps Annie, 321; Hyrum injured, went to Afton, 324; Life Sketch, 356-358

COOK, Idalia Johanna (dau. Johanna)
Born Sept. 4, 1889 at Logan, 309; Was told her father told everyone in Garden City, 309; Wrote of family activity July 4th, 274; Hilma saved Kib by jumping in the well, 287; Told her mother's love for Indians, 305-306; Described life in a tent at Ham's Fork, 306; Said father "pale and trembly" at arraignment, 307; Six weeks old when family moved to Afton, 311; Told of Will bringing wheat to Afton, 320; Remembered Father's song, 323; Teased by Del, 324; 1894, winter in Logan with mother,

325; Bottled berries with Aunt Lydia, 329; Her best Christmas, 333; Traveled with mother; Father's patent medicine, 333; Favorite story: Brigham Young wagon, 334; PWC always remembered to pray, 334; Helped her mother as a housekeeper, 335; In 1900 Census with family, age 10, 335; Inherited lot next to family home, 336; Wrote of father's death, 336; She and family lived next to mother, 337; Moved to Salt Lake; Johanna stayed with them, 337; Wrote of her mother's death, 338; Life Sketch, 375-376

COOK, Irene (Churchill) (mother of Phineas W.)
Daniel to provide a home for family, 10; Her birth and family, 11; Stayed in Goshen until 1838, 17; Loaned PWC \$36 to come west, 21; Arrived in Richland, 22; Had malaria, not in right mind, 25; Criticized PWC for being sick too long, 26; Used a broom to fight a bear, 27; Wedding of her son PWC, 29; Agreed with missionary sermon, 42; Stopped PWC from reading, 44; Tried to discourage faith of PWC, 47-48; Rather be damned than saved by PWC, 49; PWC sold her furniture he had made, 50; Scolded Ann Eliza until she moved out, 51; Persuaded husband to give PWC flour, 52; Taught children to be industrious, 53; Photo of Cemetery where buried, 53; Photo, Biography of last years, 54; Her last years and her death, 250

COOK, Johanna Christina, See also Pahlsson, Johanna Christina
Biography, photo, her name, 260; Eliza Hall helped her with children, 262; Carl Born Sept. 25, 1879, Swan Creek, 262; 1880 Census, living with Amanda, 265-266; Moses born Nov. 20, 1880, Swan Creek, 270; Kib born July 4, 1882, Swan Creek, 273; July 4th entertained children at home, 274; Bunnison brought coffee for her, 274; Johanna's deed July 28, 1882, 155.44 acres, then divided, 279; PWC took Johanna to Sanpete County, 283; Temple work, 298-299; Tramp told her "you shall be blessed," 303; Refused to go to Canada; USA is Zion, 304; At Ham's Fork loved Indians, 305-306; Lived in a tent at Ham's Fork, 306; Forced to testify against husband, 306-307; Said PWC "pale and trembly" at arraignment, 307; 1889, she and Hilma expecting babies, 309; Temple work for PWC & Johanna, 309; Moved to Afton with 6-week old baby, 311; Shared beans, winter 1889, 312; Washed clothes for 50 cents a day, 313; Family photo, 318; Went to Weiser, Idaho when Hilma shot, 323; 1894 Logan Temple, Sealing for Hilma, 325; Stake Relief Society Counselor, 325; Her new job of cooking for pay, 328; Relief Society service, 333; Never a profane word, held her temper, 334; Worked as a housekeeper, 335; Age 54 on 1900 Census, 10 children, 335; Final years, died Feb. 13, 1929, 337-338

COOK, Johanna Ulrika, (Johanna's mother) See also Lundgren, Johanna Ulrika
Brought to America by PWC, photo, 261-262; Biography, 262; 1880 Census, living with Amanda, 265-266; Baptized, sealed to PWC as 5th wife, 268-269; Death of Ulrika in Logan, 285.

COOK, Joseph (PWC g-g grandfather)
1737 bought land in Goshen, 1; of Wallingford, 3rd generation in America, 2; House on Town Hill in Goshen, 3; Death and burial at Goshen, 4

COOK, Joseph Savage (Amanda's son)
Joseph Savage Cook born May 4, 1866, 225; Died Aug. 31, 1866 at Paris, ID, 226; Life Sketch, 364

COOK, Joseph Wolcott (Catherine's son)

Born April 21, 1855 in Salt Lake, 102; Blessed in Salt Lake 18th Ward, 108; He and 5 siblings have measles, 111; Moved with mother to Parowan, 158; Came to live with PWC family, 205; His history with David Russell, 234-235; Mother's request: take care of my children, 235; 1870 leaves home and walks to Grandmother's, 240; Invited to Bear Lake, stops with sister Harriet, 240; His welcome, work with father, brothers, 243; Told of Hugh Findlay claim jumping, 244; 1873 turned 18 years old, 253; Brings siblings to Garden City, 255; Agreed to build a house for Aunt Eliza, 255-256; 1880 Census, Joseph, siblings at Eliza Hall's, 266; 1882, unmarried, living in Border, WY, 278; Title to land at Border, WY, 278; 1883 married Elizabeth Niebaur but she died, 280; Called on mission; remarried 1891, Eliza Snow Bryson, 280; Logan temple work, 299; The canal at Pegrum, helped father in Afton, 317; Marriage to Elizabeth Neibaur, who died, 317; History, Marriage to Eliza Snow Bryson, 317; Went on 2 missions, 320; Told of Will bringing wheat to Afton, 320; Hired Carl and Kib, "he was a real brother to me," 328; Short history, 328; Life Sketch, 365-366

COOK, Kib Phineas (son of Johanna)

Born at Swan Creek, 273; Goes at age 9 with brothers to Bear Lake, 320; Spent winter with father, 325; Worked for Joseph W. Cook, 328; PWC chased him with his cane, 334; Age 17 at home in 1900 Census, 335; Carl: Kib went away to herd sheep, 335; Inherited lot next to family home, 336; Lived next to mother a few years, 337; Life Sketch, 372-373

COOK, Lydia Ann, See also Nelson, Lydia Ann
Helped Idalia bottle fruit to take home, 329**COOK, Martha** (dau. Ann Eliza)

Born and died Apr. 24, 1861, 204; Life Sketch, 353

COOK, Mary (dau. Ann Eliza)

Born and died Dec. 31, 1857, 158; Life Sketch, 351

COOK, Mary Roselia (dau. Amanda) See also McCann, Mary Roselia

Born at Camp Floyd Nov. 12, 1863, 209; Blessed at Fort Cedar Dec. 10, 1863, 210; Roselia helped Ann Augusta through illness, 232; 1870 Ogden Census; named Rose, 239; Her love of Swan Creek, 240-241; David taught to use Indian fishing basket, 253; Mother taught her to work, 256; 1880 Census, Lives with mother, 266; 1882, unmarried, age 22 Garden City, 278; Sorrow at sale of Swan Creek property, 279; July 12, 1883 married Hyrum Johnston McCann, 280; Life Sketch, 362-364

COOK, Mary Roselie (dau. Amanda)

Born at Camp Floyd Nov. 12, 1863, died Dec. 13, 209; Blessed at Fort Cedar, 210; Life Sketch, 361-362

COOK, Mary Ann (PWC sister), See also Leonard, Mary Ann

A daughter of Phineas and Irene Cook, 10-11; Arrived in Richland July 12, 1838, 22; Helped Ann Eliza as watchess, 25; She and PWC help their father take his medicine, 26

COOK, Moses (son of Daniel I)

Creditor on estate of Amasa Cook II, 10; Efforts to collect were aggressive, 11; Phineas' mill taken by

Moses, 13; The Cook land bought by Moses, 14; For \$2,209.00 he bought Phineas out, 15; Irene to leave or be put on the street, 16; Uncle Moses anxious to buy the land, 17; His temple work done by PWC, 382

COOK, Moses (son of Johanna)

Birth November 20, 1880 at Swan Creek, 270; When Kib was born Moses was 1½, 273; Father did farming on shares, 284; Learned Swedish for his grandmother, 285; Father had to hide, sleep at neighbors, 304; 1888, Family's move to Ham's Fork, 305; Recorded visit from Elvira & George, 306; Baptized fall of 1888 in canal at Logan, 307; Returning from prison, father's beard frosted, 308; Preparing for move to Afton, 311; Almost all cattle died, 312; Work and school in Afton, 313; Building his father's mill, 315; Afton house, the new roof, memories, 316; Went to work as a boy, 318-319; Comments on Thomas Spencer, 319; Goes at age 11 with brothers to Bear Lake, 320; 1894 Worked away from home, 325; Experienced miracle after prayer, 327; Worked all winter, no school, 328-329; Not with family in 1900 Census, 335; Carl: Moses went away to herd sheep, 335; Herding sheep, missed father's death, 336; Inherited lot across street, 336; Tribute to parents, 336-337; Life Sketch, 371-372

COOK, Omer (son of Johanna)

A twin born Aug. 18, 1884 at Logan, 287-288; February 11, 1885 died at Logan, 294; Life Sketch, 373

COOK, Parley Abraham (son of Johanna)

March 23, 1886, born at Logan, 301; 1894, winter in Logan with mother, 325; Idalia's memory: Parley picked her up, 333; Age 14 at home in 1900 Census, 335; Carl: Parley went away to herd sheep, 335; Life Sketch, 374-375

COOK, Phebe Irene (dau. of Ann Eliza) See also Allred, Phebe Irene

Born Jan. 2, 1852 at Manti, 89; She and 5 siblings have measles, 111; 1860 Census, Goshen, 203; Herding sheep; mad wolf attack, 207; 1867, married Byron H. Allred, 232; Life Sketch, 347-349

COOK, Phillip (son of Joseph, brother of Daniel I)
Signed Goshen Smallpox Petition 8**COOK, Phineas** (father of Phineas W.)

Birthplace Goshen CT, 3; Inherited his father's newer home, 8; His property and his debts, 10; His sawmill and his work, 13; Leased his land, but worked with sons, 14; 1836 Sold farm, gave Salmon Hall the money, and went to Michigan with the Halls, 15; Lost farm due to Amasa's debts, 17; Sick with Malaria at Richland, MI, 20; Salmon Hall purchased land for him, 21; Phineas helped by his children, 22; Scolded son PWC for walking to Ross, 23; Pulled flax in the field, 24; 1839 asked son PWC to move home, 26; With carving knife, went to fight a bear, 27; 1840 PWC married, 29; Asked PWC to leave; then to come back, 33; 1844, Lightning strikes his house, 40; 1844 Asks PWC to move back home, 41; Attends a meeting, LDS missionaries, 42; Says he was always a Mormon, 44; Gets Shingles and almost dies, 44; Criticizes PWC for believing Mormons, 45; Gives PWC \$5 but takes his wheat, 52; PWC leaves parents; Death, 53; Photo of Cemetery where buried, 53

COOK, Phineas H. (son of Ann Eliza)

Born Jan. 28, 1850 at Canyon Creek, 80; Sick with

Congestive Fever, Manti, 85; Injured on the 4th of July 1851, 89; Has bloody flux, recovers, 110; He and 5 siblings have measles, 111; 1860 Census, Goshen, 203; Rode horse to bring Joseph W. to Lone Tree, 205; Herding sheep; mad wolf attack, 207; Rescues brothers at Camp Floyd, 208; Married Elizabeth Hill July 12, 1869, 236; Their history, 236; His name, 254; His death, dream before death, 255; Wife Elizabeth on his death, 255; Life Sketch, 346-347

COOK, Phineas Wolcott

Timeline, vi; His first journal, vii, viii, 1-108; First journal, begins dating entries, 109-136; His Goshen journal, ix, 137-202; Patriarchal Blessing, 207-208; Photographs: About age 30, 82; About age 60, 277; About age 70, 311; Johanna and family about 1892, 318; A few years before his death, 334; Temple Work, 1870 Endowment House, 246, Logan 299, 309; His ancestors, 1-15; (Cook, 2-11); (Churchill, 3, 9, 10, 11, 12, 14, 50); (Porter, 5, 7, 8, 9)

Letters he recorded

June 12, 1856 from Salmon Hall, 114; Apr. 14, 1857, Bishop to B. Young, 140; Apr. 16, 1857, B. Young, permission to settle, 141; June 2, 1857, B. Young, permission to settle, 146; June 7, 1857, PWC to Salmon Hall, 147; July 13, 1857, permission to settle, 149; Aug. 1, 1857, Daniel H. Wells, 153; Sept. 11, 1857, N. Lewis, no more claims, 153; J. C. Snow letter to PWC, nonpayment of contract, 156; Dec. 9, 1857, to David Savage: Cooks move to Goshen, 157; Letter to PWC, proof survey is legal, 161; From Edward Hunter confirms Goshen bishop, 163; March 10, 1858 B. Young, Indian threat, 166-167; Response from PWC listing arms in Goshen, 168; To Deseret News, the death of a soldier, 175; Oct 29, 1858, Banking House of Suter, Lea & Co., to PWC, 176; June 26, 1859 to Joseph Young about Chauncey Webb, 191; Letter from PWC, Chauncey Webb disciplined, 193-194; July 7, 1859 to Joseph Young: Chauncey Webb, 194; To Wm J. Stewart: his stock damaging Goshen land, 199; Nov. 9, 1859 from Brigham Young: barter for tithing, 200; July of 1880 to William Rossiter, 267; 1880, Detroit Post and Tribune, 270; Feb. 1885, to John Taylor, 276-277; To Bishop Calder, land sale, 279; Jan. 13, 1885 PWC letter to Ann Eliza, 283; July 14, 1884 to John Taylor, 288; Dec. 9, 1884 to Ann Eliza and Amanda, 290-291; Dec. 9, 1884 to Bishop Calder, Garden City, 291; Dec., 1884 Bishop Calder from Wm. Hyde of Logan, 291; Dec. 21, 1884 PWC to Alonzo, 291-292; Jan. 13, 1885 PWC to Bishop Calder, 292-293; Jan. 13, 1885 PWC to Ann Eliza, 293; Feb. 21, 1885, Calder had defended PWC, 294; Undated letter from Ann Eliza, 294; Feb. 20, 1885, letter to John Taylor, 294-295; Feb. 1887, Salmon Hall to PWC to pay old debt, 302

Letters to the U.S. President

June 7, 1880 to Rutherford B. Hayes, 223-224, 227-228, 270-272, 266-267; May, 1880 to Rutherford B. Hayes, 267-268; August 8, 1885 to Grover Cleveland, 230, 248-249; Jan. 18, 1880 to Rutherford B. Hayes, 250-251, 263; Dec 19th 1880 to Rutherford B. Hayes, 272; Nov. 14th 1881, Chester A. Arthur, 273; February 23, 1882, Chester A. Arthur, 275; April 21, 1882, Chester A. Arthur, 276; Mar. 30, 1882, to Chester A. Arthur, 286-287; Aug. 8, 1885, Grover Cleveland, 297-298

Account Books

SLC 1852, Gardner, Young mills, 82; 1852, Manti Mill account, 93; 1853, Surveyor accounts, 94; Getting Amanda to Bear Lake, 215; Falling Bodies (depth of well), 228; Calculated board feet from a log, 229

Articles written about him

1856, lost Salt Lake Land, 124; Sodom up, 156; Modern Newspaper account of Goshen's Bishop, 163; The First Goshen School House, 175; Phineas W. Cook, Utah County Officer, 205; Bear Lake Mills in 1865, 221; A Local History of the Swan Creek Mills, 227; A True Pioneer, 228; A Consummate Entrepreneur, 229; Three Mills of Phineas W. Cook, 230; Phineas a Wheelwright, 243; Phineas W. Cook Upgrades His Mill, 254; Carding Machines, 254; Prospects for 1876, 256; Phineas President of the Irrigation Company, 256; Phineas Cook's Garden City Project, 257; Phineas W. Cook Starts Another Town, 257; Arrested, 307; Orders from his Superiors, 307; Salt Lake Utah Herald Republican, 308; The Deseret News Reports Phineas' Imprisonment, 308; 150 Cattle Died, 312; LDS Biography, 336; Phineas Cook is dead: A Pioneer of '47, 337

COOK, Polly (Churchill) (Sister of Irene Churchill)
Wife of Amasa Cook II, 11

COOK, Sarah Tryphena (Bryson)
Biography, 280-281; married William Cook, 281

COOK, Samuel (PWC 3rd g-grandfather)
1663, son of Henry; moved to New Haven, 1; 2nd generation of Cooks in America, 2

COOK, Vulcum (son of Ann Eliza)
Born Jan. 23, 1854, Salt Lake City, 99; Life Sketch, 349

COOK, William (son of Ann Eliza)
Born at Lone Tree May 19, 1862, 204; 1870 Ogden Census, 239; Taught Roselia to shoot, row, play ball, ride horses, 242; 1877 worked for father's Irrigation Company, 257; 1880 Census, living with parents, 265-266; 1882, unmarried, age 20 Border, Wy, 278; Sept. 18, 1885 married Sarah T. Bryson, 281; Lived across the street from David Cook, 281; Brought wheat to Afton for father, 320; The family helps Will, 326; Will helps his father in Garden City, 326; Life Sketch, 353-356

D

DALL, Henry H.
Suggests herding be done for 1 cent per day, 166; Disagrees his boy is too small to herd, 172; Spoke in meeting about obedience, 173; Cautions about contention; hates Goshen, 179; Appointed Water Master for Goshen, 189-190

DEUEL, Osmyn M.
1848, Cooks rented his cabin in the fort 77-78

DUNCAN, William
Orphan boy taken by PWC; Biography 71; Witnessed two Indian threats to the Cooks 90

DUNN, Crandell (Missionary)
Participated in confirmation of Cooks, 47

DUSTIN, Chauncey Loveland
1880, Married Hannah Jane Russell, 256; 1880 Census, at Garden City with new wife, 266; Married (2) Roselia Cook McCann; died 1937, 364

DUSTIN, Hannah Rebecca
Niece of Joseph W. Cook's half sister Hannah Jane, 247; Married Earl S. Hall, 247

F

FINCH, William

Among first settlers in Goshen, 153; Supported bishop, helped build fort, 162; Church calling, opinion on herding, 166; Praised Hamblin for herding the cattle, 172; Has good feeling; We must plant crops, 174; Urged to restore order at meetings, 175; A motion to get logs from the canyon, 177; Praised Bishop; discouraged criticism, 180; Do the best we can to live together, 190; Disagreed with Bishop about Chauncey Webb, 194; Dec. 1859, one of 4 counselors to Bishop, 201

FINDLAY, Hugh

Jumped PWC claim at Swan Creek, 244; Biography, Deed from PWC, 245; Continued serving the church, 246

G

GARDNER, Archibald

PWC worked for him, Millcreek Canyon, 82; PWC again worked for him, Afton, 314

GAYLORD, Joel (Phineas Cook's Uncle)

Col. Fisher Gay's 2d Battalion on Long Island, 5; Muster roll of December 1776, 6

GLENN, R.W.

1852, PWC & B. Young sold mill to him, 267; Paid PWC potatoes, for mill debt, 122; Sent PWC a horse for the Manti mill debt, 126; House in Payson, paid as mill debt, is sold, 129; A note of firm Patrick and Glenn now charged to PWC, 267; PWC felt cheated by Glenn, 268

GRANT, George D.

PWC his tools and himself, 64; Asked PWC to give wagon and ox to Brigham, 64; Worked PWC's team all summer, 65; 1847, Phineas worked under him, 65; Johnson turned him against PWC, 66; Biography, 68

GRANT, Jedediah M. (First Presidency, Mayor of Salt Lake)

Appealed for Madison Hambleton, 86; Supervised PWC as watermaster, 95; Signed Salt Lake Waterworks Ordinance, 96; Complained to PWC about water usage, 100; Life sketch, Photo, Salt Lake Mayor, 103; Told PWC to manage water better, 104; Hired PWC to build house, 109; Hired PWC to work but had no flour, 115; PWC disclosed Brigham's criticism, 117; Said PWC was angry and going on his own, 120; His death, PWC worried he had a grudge, 133; PWC heard he died, 134

H

HALL, Earl Shakespeare

Grandson of Eliza (Cook) Hall, 247; Came to Garden City about 1886, 247; Life history and marriage, 247; Children born Garden City, Teton, Idaho, 247

HALL, Eliza (PWC sister), See also Cook, Eliza, Married, 2 children, 15; Eliza's husband Salmon C. Hall, 16; 1836 immigrated to Michigan, 17; Sick with Malaria at Richland, 20; Mittens she made were shared, 38; Member of LDS Church, 41; Sent PWC books about Church, 44; Took PWC to conference, 46; Helped Ann Eliza make wagon cover, 51; Her history after PWC left, 53; Heartbroken she couldn't go, 54; Salt Lake Endowment House, 208; Temple work, her love of PWC, 246; 1846-70, her history with

Salmon, 247; In Swan Creek before 1873, 247; Grandsons come to Garden City, 247; Mother of Lucy Spencer, 250; Daughter Lucy Spencer, deed, 250; Joseph W. builds her house, 255; Joseph and siblings live with her, 256; a fine weaver, 256; April-May 1879, in Garden City Ward, 261; Helped Johanna with children, 262; 1880 Garden City Census, 266; Her genealogy and her death, 298; Their history in the Church, 302; Harriet helped her the last years, 321; Invited Harriet to live with her, 344

HALL, George

Grandson of Eliza (Cook) Hall, 247; Came to Garden City about 1886, 247; Life history and marriage, 247; Helped Hyrum Cook, 324

HALL, Henry (son of Eliza)

Son of Salmon, Eliza Hall, 20; 1880 Census, Center, Vernon, MO, 247

HALL, Lucy (dau. Eliza), See also Spencer, Lucy

Birth to Salmon and Eliza Hall, 20

HALL, Salmon Case

Husband of Eliza Cook, 15; Son of Daniel Hall, 16; 1836 immigrated to Michigan, 17; Sick with Malaria at Richland, 20; 1837 filed land entry for Phineas, 21; Moved to Barry County, MI, 22; 1844, at Battle Creek MI, 37; Took PWC to conference, 46; Ann Eliza moved into their house, 51; Planned to go with the Church, 52; Lost interest in the Church, 53; Went with PWC to Gull Corners, 55; Gave PWC an ox, 75; PWC sent claims to him in Wash. D.C., 113; His letter to PWC in return, 114; Letter to Salmon, Indian losses, 147; PWC claims rejected; incorrect format, 175; Changed mind about Church, 246; 1846-1895 life history, death, 247; Civil War Service, 252; Letter to PWC to pay old debt, 302

HAMBLETON, Madison D.

Shot Dr. Vaughan for adultery, 85; B. Young told him to leave his wife, 85; Forgiven by Brigham Young, 86

HANCOCK, Charles B. (Bishop of Payson Ward)

Asked PWC to work on Public Works, 122; Offered PWC 5 acres of land, Payson, 123; Family History and Biography, 125; His shingle machine & store built by PWC, 126; PWC asked permission to find a farm, 139; Wrote letter to Pres. Young about land, 140; April 1857 stops settlement of Goshen, 143; Insists Payson Public Works are first, 144; After 2nd letter from Brigham, he gives permission, 146; Discouraged John Saxey about Goshen, 147; Settlement stopped; called men to military, 150; Stopped settlers 2 weeks to watch for war, 154; Complained about PWC; opened his letter, 170

HANCOCK, George

Hired by PWC to haul food home, 129

HANCOCK, Levi

Sold his house in Payson to PWC, 123

HANCOCK, Mosiah L. (Cousin of Charles B.)

Alone, taken in by PWC and given work, 125; His journal, marries Margaret McCleve, 131; Invites mother-in-law to live with them, 135; Apologizes to PWC, 136

HARDING, Alvin M.

1849, replaced PWC as mill builder, 79; Refuses to give PWC work, 80-81; PWC, 8 months, Canyon Creek Mill, 82

HIGGINS, Henry

Moved the Cooks, Manti to Salt Lake, 93-94; Claimed PWC was a prophet, 95

Hill, Elizabeth (wife of Phineas H. Cook)

July 12, 1869, Marriage to Phineas H. Cook, 236; Family history, 236-237; Her husband killed, 254, She writes of his dream, 255; She dreamed he returned, 255; Remarries, 255

HOWLAND, Ann Eliza (Twin to Ann Maria), See Cook, Ann Eliza

At age 15 is engaged, 21; Phineas W. travels to visit her, 22; He braves woods and wolves to visit, 23; She is shy about coming to his house, 24; Her sister Ann Maria comes in her place, 25; Marriage to Phineas W. Cook, 29

HOWLAND, Ann Maria (twin to Ann Eliza)

Daughter of Henry and Phebe, 21; She is a watchess over PWC, 25; Her marriage, photograph, 41

HOWLAND, Henry (Ann Eliza's Father)

Children and family, 21, 31, 53, 48, 81; 1834, moves to Gull Lake from New York, 21; Ancestors, a Quaker family, 22; Daughters marry, picture of house, 29; Birth and parents, 31; A mechanic, but of limited means, 32; Asks the Cooks to live with him, 33; Tries to settle Phineas W's affairs, 38; 1844, Phineas W. works for him, 40; Phineas W. builds his wagon at Henry's yard, 50; Stops in Utah on way to gold fields, 81; His legacy to daughter Ann Eliza, 205-206

HOWLAND, Phebe (Baker) (Ann Eliza's mother)

Her ancestors, 11; Wife of Henry Howland, 21; Thought to be insane, 33

HUNTER, Edward (Presiding Bishop)

Hired PWC to do a job in 1856, 109-110; Gave potatoes to the Cooks during famine, 123; Comforting words to PWC, 133; PWC was voted in as bishop, 160; Letter confirming bishopric voted in Goshen, 163; Said not to accuse each other, 181; Letter from PWC; Chauncey Webb disciplined, 193-194

HUNTINGTON, Dimick, B.

PWC cut lumber for his Manti house, 83; Praised PWC, said he would thrive, 120; His words came true: PWC prospered, 133

HUNTINGTON, Zina

The Cooks move into her house, 95; PWC buys her old house, 97; Her house in the Salt Lake 18th Ward, 108

HYDE, Orson

With Brigham Young, blessed PWC, 82; Chided Brigham about hog pen, 103; 1852 publicly announced polygamy, 251

J**JOHNSON, Benjamin F.**

One of the founders of Santaquin, Utah, 115; Offered PWC a job in Santaquin, but no land, 123; PWC leased his land in Payson on shares, 126; Welcomes visitors from Goshen, 169

JOHNSON, Thomas

Had a grudge against PWC, 65; Sent from farm by John D. Lee, 66; Prejudiced George Grant against PWC, 66

K**KENNEDY, Charles**

PWC loaned his rifle; asked for it back, 70; Picked up PWC's stray ox on trail, 73; Lied to PWC; Said Brigham gave him the ox, 74; Refused to return rifle to PWC, 74

KESSLER, Fredrick

Foreman for work at Neff Mill, 62; Said much against church at W. Quarters, 72; PWC dream: fell through rotten ice, 73

KIMBALL, Heber C.

Made PWC return the saw he brought, 77; PWC left Heber's saw in care of B. Young, 81; PWC ordered him to water twice a week, 103; Biography; photo, cuff PWC's ears, 104; Fined for misusing water; angry at PWC, 105; With Cooks in the Salt Lake 18th Ward, 108; His effort to share during famine, 120; Advised PWC to report Pack in 70's Meeting, 120; Had claimed mill irons PWC brought, 228

KINPORT, Adelbert LeRoy (son of Hilma), See also Cook, Delbert

At 12 weeks, moved with Cooks to Afton, 311; Accidentally shot by Thomas Spencer, 323; In time, changed his name to Del Cook, 323; Life Sketch, 377

L**LAKER, Lashbrook, and Annie**

Daughters Amy and Sarah married Alonzo Cook, 261; Family history, 261

LEE, John D.

Managed Brigham's summer farm, 66; Thomas Johnson an adopted "son," 66

LEONARD, Mary Ann (PWC sister), See also Cook, Mary Ann

1841 Married to Philip Leonard, 33; Questions Phineas W. about baptism, 47; Mary Ann's death May 3, 1854, 35; Photo of Cemetery where buried, 53

LEONARD, Philip

Engaged to Mary Ann after 2 weeks, 33; Bought a house built by Phineas W., 34; Life history after death of Mary Ann, 35; Paid Phineas W. a cook stove, 50

LEWIS, Nathan

Of Pleasant Grove, liked Goshen, 148; PWC letter limiting settlers to current group, 153; Critical of Bishop in Goshen, 162; PWC withdraws his land; apologizes, 163

LINFORD, Mary Maria

Daughter of Sarah Miranda (Savage), 247; Married Earl S. Hall, 247

LINFORD, Amasa (Amanda's brother-in-law)

1877 worked for PWC's Irrigation Company, 257; 1895, had PWC & family to supper, 326

LINFORD, Sarah Miranda (Amanda's half-sister)
Half-sister of Amanda, 247; Daughter Mary married
George Hall, 247

LITTLE, Jesse C.
Loans PWC money to buy medicine, 111; PWC showed
him his loan had been paid, 120

LUNDGREN, Johanna Ulrika, See also Cook, Johanna
Ulrika
Brought to America by PWC, photo, 261; Biography,
262; 1880 Census, living with Amanda, 265-266;
Baptized, sealed to PWC as 5th wife, 269

M

MADSEN, Eva (Covey) (dau. Idalia Cook)
Wrote how Hilma saved Kib in the well, 287; Johanna's
hard work, service, disposition, 337; Close to grandmother,
337; Remembered Grandmother's prayers, 337

MCCANN, Hyrum Johnson
July 12, 1883, married Mary Roselia Cook, 280; Family
history; his accident, 280; Died 1910, 330

MCCANN, Mary Roselia, (dau Amanda), See also Cook,
Mary Roselia
Their lives and husband's death, 280; Mother came to
Ham's Fork to be midwife, 331; Lived in Garden City to
be near mother, 330

MCCLEVE, Catherine, See also Cook, Catherine and
Russell, Catherine
Married to PWC, 97; Biography, 98; Family History; her
madness, 127-128

MCCLEVE, Margaret (Catherine's sister)
Proposed marriage to PWC, 127; Marries Mosiah
Hancock, 131; Mentioned in Mosiah's journal, 133

MCFERRIN, Nancy Jane (Catherine's mother)
Photo, her family and history, 128; PWC asks bishop to find
another home for her, p. 135, Joseph W. lives with her, 240

MESERVY, Ann Augusta (dau. Augusta)
Mother died, lived with grandmother, 231-232; Roselia
helped her through illness, 232; Treatment in Salt Lake
City, 239; 1870 Ogden Census, 239; 1880 Census, living
with grandparents, 266; Died of Measles, 288-289

MESERVY, Augusta Precindia, (dau. Ann Eliza), See
also Cook, Augusta Precindia
Died in childbirth Sept. 26, 1867, 231-232

MESERVY, Joseph Robert
Marriage to Augusta Dec. 25, 1864, 219; Family's
history, 219; Worked sawpit for Swan Creek mill, 221;
Protected Cook family from Indians, 222; Lived at Fish
Haven, 231; Richland Co. Constable, 231; Left Rich Co.
and remarried, 232

MORLEY, Isaac
Helped manage Brigham's summer farm, 66; Owned
Manti Mill with PWC, B. Young, 81; Advised PWC to
cut lumber Shumway owed him, 84; Had PWC arrested
for missing fast meeting, 86; Indians said PWC nearly
killed one of them, 90; Refused to move Manti mill for
safety, 92; Invited PWC to live in Santaquin, 115

MURDOCK, John
Spoke at Goshen: "do all I can in doing good," 174

N

NEFF, John
Present when PWC dedicated Goshen, 140; Had a
dream Goshen land productive, 143; Of Pleasant Grove,
said Goshen was tolerably good, 148

NELSON, Lydia Ann, See also Cook, Lydia Ann
Sept. 30, 1880 married David S. Cook, 268

P

PACE, James (founder of Payson)
Called PWC a thief, 126

PACK, John
Had a store at Winter Quarters, 64; Refused to sell flour
to the Saints, 120; His speech, innocence, denounced
PWC, 120-121; Biography, PWC Reprimand for
criticizing John Pack, 121

PAGE, Daniel
Went with PWC to start Goshen, 147; Hired men to
repair the dam, 150; Went with PWC to work at Goshen,
154; Thinks surveying a swindling game, 155

PAHLSSON, Alma Alvira (Alice), (dau Johanna), See
also Shurtleff, Alice
July 10, 1878 arrived on ship Nevada, 258; When Kib was
born Alice was 9, 273; Carl 1st memory, Alvira watching
him, 274; Went to work in Pocatello for Newberry, 287;
Attended school, learned English, 301; Elvira & George,
permission to marry, 306; Life Sketch, 368-369

PAHLSSON, Hilma Josefina, (dau. Johanna), See also
Spencer, Hilma,
July 10, 1878 arrived on ship Nevada, 258; When Kib
was born Hilma was 11, 273; Went to work in Pocatello
for Newberry, 287; Saved Kib by jumping in the well,
287; Attended school, learned English, 301; Left Harry
Kinport and returned home, 308; She and mother
expecting babies, 309; Adelbert born July 20, 1889,
309; Moved to Afton with 12-week old baby, 311; She
and Del in family photo, 318; Courtship, marriage to
Thomas Spencer, 319; Life Sketch, 367-368

PAHLSSON, Johanna, See also, Cook, Johanna Pahlsson
July 10, 1878 arrived on ship Nevada, 258; Her journey
and gratitude to PWC, 259; Biography, photo; marriage
to PWC, 260

PAHLSSON, Tekla Cornelia (dau. Johanna)
Life Sketch, 367

PETERS, Joseph, Elizabeth (Porter) Cook's 3rd
husband
Elizabeth (Porter) Cook's 3rd husband, 8; Married
Elizabeth on June 5, 1821, 9

PORTER, Benjamin (Elizabeth Porter's brother)
Served at Long Island in the War, 5; 8th Regiment, also
camped at Redding, 7; Moved to Goshen during Rev. War, 7

PORTER, John (Elizabeth's Porter's brother)
Served at Long Island in Rev. War, 5

PRATT, Addison

1848, Helped PWC build a house, 77

R

RICHEY, James

1850 dropped steel bar on PWC's head, 83

REYNOLDS, John

Agreed that surveying is a swindle, 155; One of first families moving to Goshen, 157; Nominated as counselor to PWC, 158; Short history, 162; Response to criticism in Goshen, 162; Admits fault in choice of site for Goshen, 165; Critical of herding arrangement, 166; Opposed Bishop; then repented, 179; Bishop forgives, likes Reynolds, 180; April 1859 John Reynolds moved from Goshen, 201

RICH, Charles Colson

Called by prophet to settle Bear Lake Valley, 211; Brought first group through Soda Springs, 213; Made; then broke treaty with Indians, 218; Supervised settlement at Star Valley, 317

ROCKWELL, Orrin Porter

At South Pass, loaned Cooks a team, driver, 75

ROCKWOOD, Albert P.

Phineas worked for him, W. Quarters, 69

ROMNEY, Miles

Foreman of Carpenter Shop, 100; Discharged PWC's worker, 101; Takes over shop; offers help to PWC, 102; Bills submitted to for Jedediah Grant's house, 109

ROUSE, John

First family to move to Goshen, 157; Nominated as counselor to PWC, 158; Brings letter to PWC about surveying, 159; Meeting at his house Jan. 14, 1858, 160; Short history, 162; Called as teacher at Goshen, 164; Admits fault in choice of site for Goshen, 165; Bro. Hamblin is blessed, does right 172; Opposes the Bishop, p. 179; Dec. 1859, one of 4 counselors to Bishop, 201

RUSSELL, Catherine, See also Cook, Catherine and McCleve, Catharine

Married David Dudley Russell, 205; Final years of her life; her death Dec. 19, 1869, 234-235

RUSSELL, David Dudley

Marriage to Catherine (McCleve) COOK, 205; Black Hawk War, Heneferville, 234-235; Left all the children about 1876, 255; Returned to Salina about 1880, 256

RUSSELL, Hannah Jane

Joseph W. Cook took her to Garden City, 255; 1880, Married Chauncey L. Dustin, 266; Her niece Hannah Rebecca Dustin married Earl S. Hall, 247

RUSSELL, Margaret (Maggie)

Joseph W. Cook took her to Garden City, 255; About age 13, goes to live with father, 256; 1880 Census, Joseph, siblings at Eliza Hall's, 266

RUSSELL, Riley

Age 13, Joseph W. Cook took him to Garden City, 255; At age 15, went back to his father, 256; 1880 Census, Joseph, siblings at Eliza Hall's, 266

S

SAVAGE, Amanda Polly, See also Cook, Amanda Polly
Works for the Cooks, friend to Ann Eliza, 98**SAVAGE, David Leonard** (Amanda's Father)

Loaned PWC a pencil for the meeting, 42; Sermon converted PWC, 43; Sermon on Joseph Smith the prophet, 44; Biography of his early life, 44; His mission to campaign for the prophet, 45; PWC heard only 2 sermons; missionaries called home, 46; Letter asking PWC to loan temple garments, 121; Stopped after conference to see the Cooks, 127; Went with PWC home to Iron Co., 129; Biography, bought wheat traded to PWC, 130; PWC letter, moves to Goshen Dec. 9, 1857, 157; 1862, called to Camp Floyd, 209; 1863, he and wife Margaret went to Bear Lake, 209; Pony Express rider, spoke Indian language, 210; Move to Bear Lake with wife Margaret, 211; Called by Charles C. Rich to Bear Lake, 212; Brought Amanda to Bear Lake; PWC traded work, 215; Health failed at Bear Lake; stayed 3 years, 216

SAVAGE, Levi

Family, 55; Traveled with Cooks to Iowa, 55-58

SAVAGE, Mary Abigail (White) (Wife of David Savage)

Helped from Nauvoo by PWC, 215; The move to Bear Lake, 20 in family, 216

SAXEY, John Walter

Biography, 147; Bishop advised him not to go to Goshen, 147; Appointed clerk of new town of Goshen, 148

SAVAGE, Matthew

Hired by PWC to take wheat to mill, 117; Went fishing at Provo with PWC, 121

SCOFFIELD, Joseph

1848, Helped PWC build a house, 77

SEELEY, William

Brought 400 head of cattle to Goshen, 148; His use of the land not legal, 149

SHURTLEFF, Alma Elvira (Alice), (dau Johanna), See also Pahlsson, Alma Elvira

July 3, 1888, married George Shurtleff, 306; Lived at Payette, Idaho, 319, 323

SHURTLEFF, George Washington

Married Alma Elvira Pahlsson, 306; Lived at Payette, Idaho, 319, 323

SHUMWAY, Charles

Hired PWC to cut lumber for sawmill, 84; Angry at PWC for telling his affairs to B. Young, 85; PWC helped finish Shumway's sawmill, 86; June, 1851 went to Salt Lake with PWC, 86; Disapproval of his daughter and Jerome Bradley, 88

SHUMWAY, Mary

Pledged herself to marry Jerome Bradley, 89; Lived and worked with the Cooks at Manti, 89; Injured as she had conflict with Indian, 90

SMITH, Joseph

PWC heard news of Joseph's death, 41; PWC testimony Joseph a prophet, 44; Revelation on plural marriage, 51; Angels appeared to, 230; Authority restored by ancient prophets, 248; Constitution given by revelation, 249; Arrested by treachery and killed, 263; Called by God to restore the gospel, 266; At 85 years of age would see Christ, 271

SNEDAKER, Morris and Ann

Camped at Missouri River with Cooks, 59; Ann took Eliza; Ann Eliza sick, 62; Ann loaned potatoes to the Cooks, 114-115; Biography of Ann, 115

SNOW, Erastus

Biography, Photo; preached at Goshen, 178; Tells saints to move Goshen townsite, 180; He and Lorenzo Snow bless Rich Co. land, 232; Delivers PWC letter to son Joseph W., 240

SNOW, James C. (Stake President in Utah Co.)

Tells PWC he will come survey the land, 150; Began his survey of Goshen, 151; Biography; tells people to plant grain, 151-152; Told PWC to forget the war and raise grain, 154; Letter to PWC, nonpayment of contract, 156; Letter to PWC, proof survey is legal, 161; As Goshen fears for war, he says to grow grain, 164

SNYDER, Samuel

Traded work with PWC at W. Quarters, 62

SPENCER, Lucy (dau. Eliza) See also Hall, Lucy

Lucy Hall born, 20; Recorded Oct. 1874, bought Cook farm, 250

SPENCER, Hilma (dau Johanna), See also Pahlsson, Hilma Josefina

Accidentally shot by husband, 323

SPENCER, Thomas G.

Courtship, marriage to Hilma Pahlsson, 319; Lived in Weiser, Idaho, 323; Gun fired accidentally, shooting Hilma, 323

SPRAGUE, Samuel Lindsey

Short Biography, 65; Cooks ask him to help Charlotte, 67; Mary Young angry for Cook's criticism, 68; Heard PWC had rebelled, 120

STEWART, Riley

His men cutting hay at Goshen, 155; Told Goshen to stop cutting his timber, 164; Promised to move up the creek, 172

STEWART, William J.

Letter from PWC, his stock damaging Goshen land, 199

T

TAFT, Seth & Lydia

Camped at Missouri River with Cooks, 59; Sister Taft faced Indians stealing beef, 60; Short Biography, 60; Lydia took Harriet, Ann Eliza sick, 62

TAYLOR, John

Constitution given by revelation, 249; 1884 PWC donates land, 288; Feb. 20, 1885 letter from PWC never sent, 295

TEEPLES, Harriet Betsey (dau. Eliza), See also Cook, Harriet Betsey

Move to Bear Lake, 211; Difficulties of the trip to Bear Lake, 212-213; Their house at Paris, 213; Moved to Montpelier, 4 feet of snow, 218-219; Encounter with Indians, 221-222; 1870 returned with 4 children to Bear Lake, 239; Welcomes half-brother Joseph W., 240; They loan Joseph W. a wagon, 255; 1882, married, living in Pima, Arizona, 278; Recorded her father built her mother's house, 280; Temple work, 298-299; Widowed 1883, returned to Garden City, 321; Eliza Hall gave her a house, 321; Harriet helps others, 321; Hyrum and Harriet went to Afton, 324; Recorded mother's last testimony, 330

TEEPLES, William Randolph

One of first settlers in Goshen fort, 153; First School teacher in Goshen, 175; He desired to do right, 194; Aug. 21, 1859 married to Harriet Cook, 197; Family biography, bore testimony, 198; Move to Bear Lake, 211; "Bishop Cook an experienced carpenter," 214; Explored lake with PWC, 214; 1866, moves family to Holden, Utah, 232; Accident while building a house at Bear Lake, 239-240; Teaches Joseph W. Cook blacksmith trade, 240; 1880 Census, family at Pima, AZ, 266

THATCHER, Moses

Witnessed Byron Allred's condemnation of PWC, 289; Biography, 289; Reported PWC had forsaken his family, 292; Supervised settlement at Star Valley, 317

THURSTON, Thomas Jefferson

Offered his land and house to the Cooks, 117; PWC walked 15 miles to Thurston's house, 118; Biography, asked Cooks to leave, 119; PWC has a dream Thurston's daughter married, 134; After Thurston promised PWC his daughter, she married someone else, 135

V

VAN VALKENBURG, Peter Aker

The Cooks rented his house in 1853, 95

VANWAGGONER, John

Gave PWC some money at Winter Quarters, 64

VATERLAUS, Annie Catherine, See also Cook, Annie Catherine

Family History, Marriage to Hyrum H. Cook, 281

VAUGHAN, John M. (Dr.)

Asked by PWC to treat Phineas H., 84; Shot dead at church for adultery, 85

W

WALDRON, Benjamin

His family met the Cooks on the road to Michigan, 55; Short Biography, 56; Believed PWC dream about polygamy, 57

WARHAM, George

Shared their tea and food with Cooks, 123

WEBB, Chauncey (brother of Edward)

Camped at Missouri River with Cooks, 59; Tried to get PWC to go to Missouri, 64; Biography; rebellion against Goshen, 191; Letter to Joseph Young, 191; PWC letter to Joseph Young, July 7, 1859, Chauncey Webb, 194; Past loyalty to church; now disciplined by Bishop, 193; Letter

to Bishop Hunter: Chauncey Webb disciplined, 193-194; Had a lying spirit, deceived the saints, 196; Contention in the church caused by, 197

WEBB, Edward Milo (Missionary to Michigan)

Opened meeting with song and prayer, 43; 1844 called to campaign for prophet, 45; Biography; baptism of the Cooks, 47; Met Cooks, asked PWC to build a barn, 58; Crossed Missouri River with Cooks, 59; Introduced PWC to Brigham Young, 61

WEBB, Wesley (brother of Edward)

Crossed Missouri River with Cooks, 59

WEBSTER, Isaac

Began building house at Goshen, 154; One of first families moving to Goshen, 157; Biography, critical of Bishop, 162; PWC withdraws his land; he apologizes, 163; On mission of good will for Goshen, 169; Assigned to get logs from canyon, 177; Asked why is the spirit stronger in England, 180

WEEKS, William

News he had left the church, 72; Said much against church at W. Quarters, 72; PWC dream: fell through rotten ice, 73

WELLS, Daniel H.

Complaints about his water use, 100-101; Gardeners left water on; caused flood, 103; Demands PWC be paid with tithing credit, 112; Read Hancock's letter to Brigham Young, 140; Letter Aug. 1, 1857: be ready to fight, 153

WEST, William

Dec. 1859, one of 4 counselors to Bishop, 201

WILLARD, Edward

1846, Called PWC to gather to Vancouver, 50

WOLCOTT, Oliver

A distant relative, PWC middle name for him, 247; PWC does his temple work, 247

WOOLLEY, Edwin D.

Tells PWC to carry wood scraps by hand, 107

Y

YOUNG, Brigham

Early comment on polygamy, 51; 1846 hired PWC to work on Neff Mill, 61; Called PWC to be in 1847 Pioneers, 63; Asked PWC to work for the camp, 64; Invited Cooks to move to his house, 64-65; Told PWC to move out of his family, 66; Dedicated Charlotte to God before she died; donated shroud, 68; Argument with PWC over boots, 69; Photo, getting the poor to Utah, 70; The Cooks in his 1848 company, 70; Asked PWC to adopt William Duncan, 71; Told PWC to leave ox, let it follow, 73; Loaned PWC an ox, and it died, 75; Told PWC he could have circular saw, 76; Asked PWC to build a house, 77; Hired PWC to build mill in 5-acre lots, 79; Took over Chase Mill in 1860, 79; Called PWC to build mill at Manti, 81; Blessed the Cooks before leaving, 82; At Manti, PWC tells him about Shumway, 84; Forgave Madison Hambleton, 85-86; Advised PWC: take counsel & be rich, 88; Asked PWC to build his Manti house, 88; Advises PWC to move mill for safety, 92; Told PWC to sell out when Morley refused, 92; Hired

PWC to be Salt Lake Watermaster, 93; Asked PWC to work on his Beehive House, 96; Used Beehive House to entertain guests, 97; Called PWC to supervise work on Lion House, 99; PWC proposed Romney be shop supervisor, 101-102; Complaints his hog pen polluted ditch, 102; PWC ordered him to water twice a week, 103; Fined for misusing water; angry at PWC, 105; Says PWC workers not worth their salt, 106; Raises price for PWC to buy wood scraps, 107; Dismisses PWC as his carpenter, 107-108; In same Salt Lake 18th Ward with Cooks, 108; Rumors Brigham to be replaced as governor, 109; Some early furniture made by PWC, 110; Advised PWC to make Indian claims, 111; Joked that PWC had stolen wood, 112; Condemned PWC for work habits, 116; PWC said Brigham paid him \$2.50, but laborers \$3.00, 117; PWC has done wrong for finding fault, 118; Forgave PWC what he owed, 132; PWC apologized, willing to be friends, 133; Forgave PWC and gave him a note, 134; Asked settlers to build a road, Goshen Canyon, 138, 142; April 1857 wrote Bishop to allow PWC to settle, 140; June 1857 wrote Bishop; PWC can settle now, 146; Gives PWC permission to settle again, 149; Escape to the White Mountains if army comes, 164; Letter to PWC March 10, 1858, warning of Indian threat, 166-167; Response from PWC listing arms in Goshen, 168; Wants all saints in the north to move south, 172; Suggested Goshen move to high ground, 181; Brigham Young called Cooks to Camp Floyd, 208; To avoid hostile settlers, he started Rich County, 211; Sept. 1867 came to Bear Lake, 226; PWC had worked at his Manti and Canyon Creek Mills, 228; PWC to catch Bear Lake Monster, 250; Sold Manti Mill to R. W. Glenn, assumed all debts, 267; PWC bought mill stones from him, disagreed with payment, 267-268; Sent money to disaster areas in US, 272

YOUNG, John H. (Brother of Brigham, Known as Uncle John Young)

Arranged for PWC to give Brigham his wagon, 64; Advised PWC to lay pump logs in Salt Lake, 93; Took Sarah McCleve as a plural wife, 98; Hired PWC to build onto his house, 109; Gave the Cooks food when hungry, 111; Told PWC about falsehoods told about him, 120; Gave potatoes to the Cooks and PWC gave him wood, 123; Tried to help Catherine improve, 131; Reformation over, extended mercy, 136; July 13, 1857, letter granting PWC authority to start a town, 150; Tells people not to go to Goshen, 152; Goshen can use land on both sides creek, 161; Holds meetings; Goshen saints complain about Bishop, 183; Biography, photo; Sermon, 183-188; His sermon; Wants to know complaints, 184; Bishop hasty in cutting folks off, 185; Wake up and realize you are a chosen people, 186; Reconcile sin against Brother Cook, 187; Bishop: let's give Uncle John wheat, 189; Has removed clerks at his pleasure, 195; Discourse on Obedience, Consecration, 196; Constitution given by revelation, 249; 1859 sent settlers to Logan, 286

YOUNG, Joseph A. (Brother of Brigham)

Advised PWC to object to minutes which exonerated John Pack, 120; Told PWC Brigham said to continue the settlement, 152; Letter from PWC about Chauncey Webb June 26, 1859, 191; PWC letter July 7, 1859, Chauncey Webb, 194

YOUNG, Lorenzo (Brother of Brigham)

Gave the Cooks some fish, 63; PWC built cupboard for him 1856, 115