

JOSEPH LEE ROBINSON'S JOURNAL

(This document consists of **Excerpts** from the original Journal which was in microfilm form in the *Utah Genealogical Society Library* in the 1960's. It is probably in the Family History library now. The original transcription was made by Rena Robinson Cutler, daughter of Jedediah (Jeddy) Robinson, who was a son of Joseph Lee Robinson.)

I, Joseph Lee Robinson, have prepared this book with mine own hands for the express purpose of recording the genealogy of my father's and also of my can family and connections, but, more particularly, for making a record of some of the most important incidents of my life: temporal, spiritual, and some heavenly and some earthly things according to my language:

I was born of goodly parents in the town of Shaftesbury, Bennington, Vermont, February 18, 1811. My father's name is Nathan. His parents were Joseph and Rosana. My mother's name was Mary Brown; her father was Samuel Brown. Mary's mother's name was Mary Lee, wife of Joseph Lee, from whom I received my name.

Joseph Lee was an eminently pious man—a, minister of the Baptist Church. In his day he was considered a preacher of the Gospel of Jesus Christ. I have heard my mother speak of him and his solemn charge to his posterity. He seemed very much interested in them and concerned for their welfare and salvation, so that I feel very much interested in him. According to the workings of the spirit in me, I shall say that the blood of the prophets coursed largely through his veins and that he was a noble son of Joseph, who was a son of Isaac, who was the son of Abraham, the father of the faithful, through the loins of Ephraim. When he has an opportunity, he will immediately receive the Gospel, even the new and everlasting covenant. For we shall do for him in our holy temples, that which he would have done for himself had he lived in our day.



Now, with regards to my grandfather, Samuel Brown, I say but little at present. He was a pious man — son of Abraham through the loins of Joseph — who was sold into Egypt. He also will receive the Gospel, for his noble sons and

daughters shall take great pleasure in performing all the ordinances in the House of the Lord. And they will also perform the ordinances for all our Fathers and Mothers who are descendants of the faithful Abraham and Sarah.

Now, my fathers, the Robinsons, were morally honest and my own father was very religiously

inclined. Not so much of the blood of Israel as upon my mother's side, but they shall be saved in the kingdom of God. This is if they both believe in the Gospel of Jesus Christ.

My father sold his farm in Shaftesbury, Vermont, and moved his family to New York State, the winter that I was five years old. I have written somewhat of my history from my birth on until my marriage, so I will place those writings at the commencement of this work and let that suffice for the present.

Therefore, I will proceed with things of riper years. In them we mention the birth of our first born. We named him Oliver Lee. He was a very sprightly little fellow. Of him, we were very proud. The Lord smiled upon us and we were much blest. Our labors were devoted to the cause of our dear Redeemer. We served the Lord the best we knew when we set up housekeeping. We commenced family worship by reading a piece of scripture, in a family capacity would kneel before the Lord and offer up prayers and thanksgiving.

We kept our secret prayer and also were punctual in attending our meetings and took part in speaking

and bearing testimony. In all this, we took great delight and we strove diligently to have our lives and conduct correspond with our profession.

The Lord gave us a second son. We called him Ebenezer. He was a fine, promising child, born October 19, 1835. About these days my mind was wonderfully wrought upon. The spirit constrained me. I prayed much and earnestly unto the Lord for this people. I prayed that God would pour out his spirit and cause a revival or reformation in the people. In answer to my prayers, I received a testimony in the spirit that the Lord would grant my request and that I should see the day when the people should bow to the mild scepter of the King Immanuel.

I also prayed earnestly that I might see my Saviour; that he would manifest himself to me, as I greatly desired to see him in person. At this time, I knew nothing of the work of God on the earth; that he had revealed the Holy Gospel to man; that the angel had flown through the midst of heaven, bearing the everlasting gospel to preach to man on earth as John the Revelator had promised.

I did not understand that the true Gospel of Christ had been taken away from the earth so that no man on earth held the priesthood of God, or had authority to administer the ordinances thereof.

I did not know all these things until my brother Ebenezer came to me in the month of August, 1836. He brought to me the Gospel of Jesus Christ of Latter-day Saints. He was an Elder. He opened up the Holy Scriptures to me as I had never seen them before. I saw the light of truth and received it readily, believing every word he said. I received it with great joy. In a few days, they baptized me and confirmed me a member of the Church. In the name of Jesus Christ, my brother bestowed upon me the Holy Ghost. For he said to me: "Repent and be baptized and ye shall receive the Holy Ghost, that ye shall know of the doctrine that it is of God." I believed this testimony and took him at his word and in a few days, I received the Holy Ghost and spoke in tongues and prophesied, all of which proved to me that he was called of God as was Aaron, and that he had authority to preach the Gospel. I also saw that none of the other sects of that day had that authority.

I received from my brother the Book of Mormon and a copy of the Book of Covenants. I read them much and thanked my Heavenly Father that I lived in

this day in which God had spoken from the Heavens, to commence this Dispensation of the Fulness of Times. The time when God was about to gather Israel from their long dispersion, and build up His Kingdom on the earth, bringing forth Zion in preparation for the millennial reign of Christ on earth, which reign will last one thousand years.

We received a periodical published by the Latter-day Saints in Kirtland, Ohio, but soon the Saints were driven from that place. From there they settled in Missouri but soon their enemies were upon them again. And, in the following winter, the entire Church was driven from their homes in Missouri.

We had adopted the rule of attending to our family prayers at precisely six o'clock in the evening. At this time, the Saints were in their deepest trouble. On a Sunday evening, after reading a portion of the Scriptures, as usual, we knelt down to secret prayers. After addressing the Throne of Grace and saying a few words, we commenced to pray for the Saints in Zion, when a heavenly Vision opened to my view. A light, a beautiful light, was present before my eyes. It was in the shape and color of the rainbow, only the bow was turned down.

It was perfect in shape and moved as a pendulum of a clock - back and forth - with perfect exactness. I gazed upon it for a length of time as it grew brighter until it was the purest and brightest light I ever had seen. Then, as quick as thought, a very large building was present before my eyes. It was far enough away for me to have a good view. I gazed with wonder and astonishment upon a large and very beautiful house built of hewn gray stone, gray rock polished in with white joints, with large and beautiful windows and door sills and caps. It was altogether the largest, most imposing and beautiful building I had ever seen.

As soon as the House appeared, this extraordinary light was out of my sight. Presently the voice of the Good Shepherd said to me: "This House you see is the Temple of the Living God, that shall be built in this generation by the hands of the Latter-day Saints upon the consecrated spot in Jackson County, Missouri." Presently, after this and as quick as thought, I found myself in a room of that House, to me, it was a heavenly place. In front of me in the other end of the room there was a stand. A rich and beautiful stand with (?) and curtains. Over this stand, this marvelous light that had led me up to Zion was magnificent.

Then the same voice said: "This is the Temple of the Living God that shall be built by the hands of the Latter-day Saints in this generation upon the consecrated spot in Jackson County, Missouri and the pure in heart shall see the face of the Father and live. And this light you see is the Glory of God that shall fill the House." Again, as quick as thought, I was removed to my former position where I gazed with wonder and amazement upon the wonderful House of God.

While I was able to see the exterior of the House, the wonderful light was not visible and I gazed with admiration, but when the House disappeared, the light was visible again, waving in perfect motion, until it gradually faded from my sight and the vision closed.

I arose from my knees and dropped into a chair, my face wet with tears. "Glory to God in the highest!" I exclaimed, "I have seen the Temple of the Living God!"

My wife said, after I started to pray, I remained quiet for some length of time.

I know, and have testified many times that I know, that whatever might befall the saints, the Temple of the Living God would be built by the saints, the Latter-day Saints in this generation.

Previous to this and after my brother Ebenezer had left me, I read the Word of Wisdom over and over again and believed it was the Word of God. So, I resolved that I would leave off drinking tea and from then on keep the Word of Wisdom, which I have strictly lived up to until this day. However, it was some difficulty that I got rid of my tea. My wife was a lover of tea and she did not like to drink it alone. She would frequently set out a cup for me. After I had drunk one or two cups, I saw I had to do something desperate or I would never leave it off. So I told my wife if she ever set a cup out for me again I would throw it out the window and break cup and saucer all to smash! The tea came no more.

We remarked that I had earnestly prayed to the Lord and that I had received a testimony that God would pour out his Spirit and cause a reformation in this place. This came to pass in a few years.

I saw the Lord in a dream or night vision soon after I was baptized into the Church. It seemed to be at night. I knew him as soon as I saw him. He turned in at the gate and came up to the house. He was man just

as he was when he lived upon the earth. He was a beautiful, heavenly man with a look, white and clean. He held conversation with some of the family. His appearance, his answers and questions were well worthy of the Son of God.

After he had been there awhile, I met him at the door and we embraced and kissed. I asked some questions and he answered them wisely. Then he was gone! I was the only one in the group who knew him. I knew I had seen my Saviour Jesus Christ and I was glad I had defended the truth boldly and manfully and was faithful and devoted to the cause of God.

My wife thought it was too much of a disgrace to be a Mormon. She opposed me some, too, for two or three years, but finally concluded she had better obey the Gospel and be saved. While she was still holding out I told her I would go with the Saints to Zion when the Lord opened up the way, for the spirit of gathering was always with me.

Until the time when she finally did obey the Gospel, some of her pretended friends labored hard to save her from falling into the error of Mormonism. They told her they would help take care of the children and assist her if she would not go with me. She even went so far as to say she never would go with me to gather with the Saints. I told her, as the Lord lived, I certainly would go when the time came. Then, if she would not go with me I would leave her the farm and all my property, saving only enough for my trip to the people of God.

I thought that was a very liberal offer, but she took it to heart severely and grieved and wept that I would offer to leave her. I repented that I had been so faithless as to offer to leave her behind. And I told her I would still go to the Saints, but not until she was willing to go with me. So it was that she became anxious to go. But we remained alone for about three years. The nearest Saints were about seven miles distant. But the Lord was with us.

In the fall and winter of 1839, an Elder Blakesley came to our place and began to preach in the regions round about. He had a wife and large family of children quite a distance up north. There was no one to take care of his family while he served on this mission. I plastered one of our unfinished rooms and, with the help of a neighbor, we were able to house Elder Blakesley's family when he could bring them down. We took care of them for quite a long time.

Elder Blakesley was a fine missionary and soon had enough converts to organize a branch of the Latter-day Saint Church.

Elder Blakesley ordained me an Elder and, at his request, the Saints chose me to preside over them. I felt reluctant and humble, but the Lord strengthened me and the Holy Ghost helped me so that the burden was lightened and the task made easier.

Now I saw the Spirit of God poured out upon the people. It was the Reformation I had prayed so earnestly for. I saw the Gospel in its purity preached by men with authority. I saw people believing their testimony and going down into the waters of baptism for the remission of their sins and for the reception of the Holy Ghost, Comforter, which we certainly did receive. Some received the gift of tongues and some prophesied. We have seen the sick healed, evil spirits cast out, vision, dreams, and many manifestations of God's goodness.

Of healings, I might mention many, I will mention one: There was a man in our neighborhood by the name of Bell. He had a wife, a respectable and admirable woman, who was a member of the Baptist Church. She was taken very ill with asthma. For a few days they had difficulty keeping her alive. They had an only son—a young man grown. He was not a member of the Church, but he had heard me preach a few times and was a believer. He loved his mother and felt very anxious and concerned for her. He pleaded with his mother that she would let him bring me to administer to her.

When I arrived, I told her I was a servant of the living God and that if she would covenant to obey the Gospel after she was healed, then I would administer to her. I also wished the consent of her husband before I administered to her, but as he was not at home, I just obtained the woman's promise.

I knelt with the family and prayed for him and for her; then I rose, anointed her with oil. Then I blessed her after sealing the anointing, in the name of Jesus Christ and with the authority which I held rebuked the disease and commanded it to depart. We told her she would get well and not die. She was healed that night. The very next morning she arose and went to work as usual. At first she thought she would keep it a secret but the spirit of the Lord prompted her to bear testimony in her own church. This she did. She told them she had walked all the way to church and

that she had been healed by a servant of God who had anointed her as Jesus and his disciples had done, of old, and, after this, she would obey the Gospel of Jesus Christ of Latter-day Saints.

(Note: Here Grandfather tells of one of the members of their little branch who took charge of their Mormon meeting in grandfather's absence. The man, who never preached in his life was afraid to stand before an audience. Nevertheless, the people had braved a fiercely cold winter's night and had come through deep snow to get to the meeting. He didn't want to see them go back to their homes with nothing to cheer them, so he arose to pray and say a few words before dismissing them. The gift of the Holy Ghost entered into him and he preached a powerful sermon for two hours, of the pure Gospel Doctrine. The people were amazed and so was he. It was a testimony to all. Later an infant of this man became ill, and he and Grandfather Robinson administered to it and it was healed. The wife and mother of the baby was baptized that same winter.)

There were many who believing the gospel were not baptized and some fell by the way. The devil soon waked up and persecution began. Lies and slander were hurled at the Saints. But this was nothing new, for so were the Disciples of Christ and all true worshippers of God persecuted in all the ages of the world.

On the eighth day of June, 1836, we had a new daughter born to us, a blessing from the Lord; A sprightly, beautiful child.

My wife was still not a member of the church, but I had faith that she would be. She was baptized in April, 1839. It was a great satisfaction to me to have my precious bosom companion one with me in the Church. It came to pass that she believed Mormonism was true and was afraid that God would smite her if she fought against it any longer. She was baptized in a beautiful clear pool of water that came up on our farm, for which I thank my Lord and my God.

And it came to pass that the Lord gave us another son, Joseph, a very sober, intelligent looking child, born October 31, 1840.

There were several families who settled in Boonville, New York, and, in the regions round about us. I was industriously engaged in preaching the gospel, for no matter where I went I could always find

a home to preach in and people to preach to, and bear my testimony to. I took great pleasure in preaching the gospel, for I had found it to be the power of God unto Salvation. The Holy Ghost was poured out profusely on me and gave me utterance.

(Note: At one time, when Grandfather had borne a powerful testimony and was preaching by the promptings of the Holy Ghost, a man got up in the audience and asked Grandfather to show him a sign if these things he had been saying were true. Grandfather answered that he had already shown them a sign and what did he want? Did he want to be struck dumb? Then said Grandfather: "That this people may know I am a servant of the living God, and that you know that this Gospel I have been preaching is a Gospel of miracles, then you shall have a sign, Sir!" Then I, Joseph, repeated this sentence three times, raising my voice louder each time and speaking with a great deal of power, for I spoke under the influence of the Holy Ghost: "You shall have a sign, Sir!" In fear and trembling, he cried out, "No! No!" Grandfather then writes:

Notwithstanding the house was filled with people, all was as still as death. Behold, silence reigned! I gazed upon the countenances of the people in surprise, then I dismissed the meeting and there was not a word spoken, not even a whisper. They went to their sleighs and horses, or walked. But they all went home, still without a sound — the most remarkable sight I ever saw. My own feelings were mild and serene. I felt assured that I had done my duty. I had preached the truth and the Lord was pleased with me. Grandfather continues:

I felt solemn and pitied the poor unbelieving gentiles, for God sends his servants unto them and they are offered life and salvation in the name of the Lord, Jesus Christ. But their stumbling stone is so great they do not discern the truth in the day of their visitation; therefore, they must remain in their sins and perish.

On the way home, Grandfather visited the grave of his mother and prophesied that she would be saved in the Kingdom of God, in spite of the fact she died before she could be baptized. He also visited the school where he had attended when a boy, but did not name the town.)

In the evening in the schoolhouse my father had helped to build, I raised my voice and preached to that

people the principles of the everlasting gospel in its purity. The Lord had blest me with a good sleigh and horses and I labored much in traveling and preaching the Gospel of the Kingdom in the regions round about.

(Note: In 1841 grandfather was visiting with Brother, Danny and family. They were poor and had a large family. Brother Danny asked grandfather to give him a blessing. During the administration grandfather spoke in tongues and promised him that the Lord would open up the way for him to take his family to Zion. Zion was in Nauvoo at that time.

Brother Thayer, who lived in the same locality as the Danny's had a fine team and wagon prepared to take him and his crippled wife to Nauvoo, but, upon advice of a doctor, he took her by train instead. Brother Danny came to his mind and he offered his team and wagon to the family to use for their journey. Grandfather writes that Brother Danny was a very happy man.),

The tenth of June, 1841, we left the city of Rome, Oneida County, New York. We had a good journey. We traveled, pitching our tents by the way, like the Children of Israel. We arrived in Nauvoo in the month of August and found the Temple in the process of being built. The walls were protruding above the ground. The round and oval windows were just forming above the surface of the earth. This Temple was commenced in the spring of 1841.

When we arrived in the city of Nauvoo, I soon found my brother, Ebenezer. He had a house for us to go to. It was a big log house near his printing office. Ebenezer was the printer for the Church. He was writing the Church Organ, so had built a large two-story house. The top floor was used for his home and the bottom for the printing press. It was near the river, not far from the Prophet Joseph's home. The worse enemy we found here was the long tailed rat that would bite the lips and nose of our little children while they slept.

Our beautiful Temple we were building was on a fine site about the center of the city and near the beautiful grove where we held our meetings during the summer.

I purchased a lot with a small log cabin on it and moved my family in the fall of '41. It was about three-fourths of a mile southeast of the Temple of Warsaw Street, between Mulhollen and Parley Street. We had

fine neighbors and found ourselves in rather new and strange country and subject to somewhat different diet. But we never looked back nor wished ourselves again in Babylon. We greatly appreciated the blessings and privileges of being gathered and associated with the Saints, and to assist in building the Temple and being taught in the ways of and enjoying the blessings of the Gospel, that we might receive our meanings and anointings, endowments and meetings and baptisms for our dead, that we may hear the prophet's voice and that we might see eve to eye and bring forth the Zion of our God.

We are now living in the day of prophets, apostles, evangelists. Yes, in a day of visions and dreams, or revelations, miracles and tongues. We know that Joseph Smith was a prophet of God and now our eyes do see him and our ears do hear his voice, which voice is like the mighty thunderings of Heaven. Yet his language is meek and instructive and edifieth much. There is a power and majesty that attends his words when preaching that we never beheld in any man before. He is a mighty prophet, a man of God. He has seen the Father and the Son and heard their voices, and has seen holy angels and heard their voices at sundry times and in diverse places. He truly has been educated in the things pertaining to the Kingdom of God – was highly charged with the Holy Ghost, which was a constant companion; had seen many prophets and apostles, and was ordained under their hands, by the gift and power of God; had translated the Book of Mormon, which is the best of all books. The work of this translation was done under the most trying circumstances. He had received many revelations from Almighty God, on very important matters; had organized the Church of Jesus Christ of Latter-day Saints according to the apostolic order, with prophets, apostles, patriarchs, with High Priests, and Seventies, Elders, Bishops, Priest, Teachers and Deacons, with all the gifts and graces that attended the ancient Church of Christ.

To all this we do bear our solemn testimony in the fear of God and in the testimony and in the name of the Lord. I, Joseph Lee Robinson, do verily know it is true so help me God. My love for the Prophet Joseph was stronger than death. My love was greater than for any man that ever lived except Jesus, the first begotten of the Father.

We heard him say that God had revealed unto him that my man that ever committed adultery in either of his probations could never be raised to the highest degree of the celestial Glory. And that he felt anxious about the matter himself and inquired of the Lord and was told that he, Joseph, had never committed adultery, here or elsewhere.

This statement of the prophet astounded me very much. It opened up to me a very wide field of reflection. The idea that we had passed through probations prior to this and that we must have been married in those probations or there would be no propriety in making those statements; or such an assertion, and that there were several exaltations in the Celestial Kingdom of our God. The highest we supposed to be the Gatineau. And we conclude that there are several grades of exaltation. Be this as it may, this is what he said. We shall know the truth of the matter some day.

The prophet Joseph also said: "There is not one key or one power to be bestowed on this people and church necessary to lead the people into the Celestial gate, but I have given you, showed you, talked over with you. The kingdom is set up. You have the perfect pattern so that you can go and build up the kingdom." And he also said this: "Tho' we or an angel from heaven preached any other doctrine or introduced any other order of things that you have received from the First Presidency, let him be accursed."

Again he said from the pulpit in the grove near the Temple in Nauvoo, while he was preaching to a large audience: "If I could reveal the things which God has revealed to me, there are some on this stand that would cut my throat, or take my life's blood." We wondered if it were possible that that saying should be true. Again, while appealing to the people in that place, he supposed a case. He said: "Suppose we should send one of our Elders to Turkey or India, or to some other people where it was lawful to have several wives – where they practiced Polygamy and the Elder should say to them: "Your laws are not good, you should put away your plural wives," What would they do to him? They would kick him out of their realm. What right have we to speak against their laws and usages. God doesn't care what laws they make if they will live up to them: And the prophet continued, "What shall the Elders preach? They shall

preach the Gospel and nothing else but the pure Gospel, and some will believe and be baptized. He shall say nothing about the gathering, but confirm them members of the Church and give them the Holy Ghost and pass on to other fields. When a man receives the Holy Ghost it will teach him of the gathering of Zion. The Elder won't have to preach it. But when the Elder returns to visit his converts they shall accost him thus-. "Elder, is there not a place in Zion where -we might gather?" The Elder should not lie to him, but should say "Yes, brother, there is a land of Zion where the Saints of God are required to gather. Then the convert -might say to the Elder: "I have five wives and I love each one as well as the other. Now what are the laws of Zion? Can I bring my five wives there and enjoy them there as I do here?" and, said the prophet, "Yes, the laws in Zion are such that you can bring your wives there."

The prophet went on preaching the Gospel of the Kingdom as though he had not said anything strange or appalling. But this was the first intimation I had received that Polygamy ever be preached or be lawful with. the people. After the meeting, the prophet went to his dinner and, as it might be expected, several of the first women of' the Church collected at the prophet's home with his wife. Said they to him, "Oh, Brother Smith, you have done it now! I will never do! It is blasphemy! You must take back what you have said today. It is outrageous and it would ruin us as a people." The prophet knew it would avail him nothing to prevail with the sisters in this mood, so he said: I'll have to take it back and leave it as though there had been nothing said."

But., as the Lord had revealed to him the principle of plural marriage and had informed him that the time had finally arrived that this doctrine should be taught. and practiced by his people; as it was a very important item pertaining to the fullness of the Gospel , he deemed it wisdom to throw out something for the people to reflect upon. lie wanted them to begin to digest that very important doctrine which belonged to the dispensation of the fullness of times.

Prior to this enlightening, the prophet had besought the Lord to take his injunction off from him that he might now have the responsibility of introducing and the putting into practice that order of things, because of the great opposition and because of the traditions of the people.

But it came to pass that instead of releasing him from that burden, the Lord send an Holy Angel with a drawn sword unto him, saying, "Joseph, unless you go to and immediately teach this principle (namely, polygamy or plural marriage) and put the same into practice," that he, Joseph, would be slain. For thus sayeth the Lord:, "The time has fully come that I will raise up seed unto me as I spake by my servant Jacob as is recorded in the Book of Mormon. Therefore, I command my people!"

Now with regard to other sayings of the prophet; A short time before his martyrdom, he called the Nauvoo Legion together, he being Lt. General, and addressed them in a. very powerful and affectionate manner. He was standing around him. He addressed them with regard to many things. Several of his sayings I shall always remember. He said: "Do you love me? The Legion responded loudly to this "Yes", he said. "Will you die for me?" The Legion answered with a loud "yes!" Then he said, "I will die for you! You are my boys throughout eternity!"

Then the prophet Joseph unsheathed his sword and raised it toward heaven and said with a voice of thunder: "In the name of the Lord God, if there is one drop of innocent blood shed by our in the time of persecution, I will never sheathe this sword again until victory is won! (he meant for the saints). He said he would fight them with the thunders of heaven, with lightnings, with whirlwinds, with hail storms, with pestilences and with devouring flames, until the enemy shall be wasted – until there is not even a dog to wag its tongue against them.

And now my dear reader, while I am on this subject, I propose to make known unto you in my weak and clumsy way of writing, how the Lord revealed to me the truth of the Doctrine of plural marriage. I had been talking confidentially to some persons about polygamy. I had never received one word of it from any man living, except that one word from the prophet – Only as the Holy Ghost taught me. And it also taught me something of the future destiny of this people. So, while talking to some saints, I asked them what was to become of the people – what about their future? In answer to this question (this was after the martyrdom of the prophet) I told them that the Lord would take care of His people and lead them away west into a goodly land and plant them and multiply them and

discipline them and bring them' under the rod and unto the house of Covenant. And He would make them a great and mighty people and that they should never come under the Gentile yoke again. And that this Church would never be given into the hands of another people.

So it was after the martyrdom of the Prophet Joseph Smith and his brother, Hyrum, that the remarkable vision was given to me in which the Lord revealed to me the certainty of the truth of the remarkable, secret and interesting doctrine pertaining to the fullness of the Gospel of the Son of God, which had to be revealed in the commencement of the Dispensation of the Fullness of Times: As the Father had a large number of very intelligent, noble spirits that had been kept back in reserve to come forth in the priesthood and under the covenant to perform a certain very important work. This is what the Lord meant when He said: "I will raise up seed unto me. I will command my People! The time had fully arrived when He was to command His people. I do feel grateful unto my Father and God that He deemed me worthy to reveal unto me His will and a knowledge of that sacred doctrine.

I will now relate my experience when the vision was given to me on the subject of polygamy in Nauvoo in the year 1844 (1845). Previous to this, the Lord chastened me in the spirit for the space of twenty hours in a manner more severe than I had ever been chastened before. But, behold, the cloud of darkness passed away and the sun of righteousness did beam forth. My mind did become calm and serene as the summer's morning. I felt exceedingly happy in my mind.

I was a chair maker at that time and alone in my shop. It was about 4:00 p.m., as I was standing at my turning lathe. The sun was shining brightly. The vision opened on this wise: Presently there was a light, It was straight as straight and very narrow. Its color was bright. The lower end of the path was about three feet from the floor and its elevation was about 30 degrees, and it extended away out of sight into the heavens. Presently there came a voice in the spirit saying: "This light you see is the straight and narrow path that leads to life. "There was a pause for a few minutes between each sentence. "Polygamy is an institution of heaven. As pure a principle as ever emanated from the Gods."

"Polygamy is for the purpose of raising up seed unto the Lord. No man has a right to crook a finger or wink an eye, or do anything whatever to court a second wife until he first obtains permission from him that holds the Keys of the Kingdom of God upon the earth. Any man that enters into this holy order of matrimony or any other principle, but with an eye single to the glory of God — is dammed!

"Also, man should not interfere with the rights of any good man, as this would handle sharp-edged swords!" And it came to pass that I look and beheld multitudes upon the earth. They looked very much like a swarm of bees, as they all seemed to be busy searching after the things of this life, here on earth. I could see myriads of them and none of them were searching after the things of God.

I seemed to see things in a clearer light than I ever had before. I quaked and trembled and did exceedingly fear, having before me the straight and narrow path and it being so exceedingly straight and narrow. I fully understood that the only way to get to life eternal was to find the path and follow it. While the way was so broad that led to death, and the multitude of people seemed to be following therein.

Through this entire vision the path of light was before my eyes and I did not know whether I was in a body or out of it. When the vision closed I found myself at my turning lathe. Now I did know of a certainty that polygamy was of God! I had learned its purpose and design and had learned how to proceed in that holy order. Now with regard to the truth and certainty of this doctrine I never could doubt again. There were so many disbelieving people upon the earth and so few who believed in the true and living God. It was the only way of raising up seed unto Himself at the beginning of His Church here upon this continent.

We had moved into a small log cabin in the fall of 1841. Our little Joseph was taken sick and remained sickly until he died August 25, 1842. It was a sorrow and a grief to us, but we felt to kiss the rod and acknowledge the hand of the Lord in it. We tried hard to help him. He was such a bright, sprightly, promising child.

The Prophet Joseph came to me on some business while this child was sick. I had him in my arms as I went out to talk to him. He said: "Your child is sick and you should get some bitters for him." I asked him

what my tithing was and he answered: "It is one-tenth of what you have when you commence to pay your tithing and after that one-tenth of your increase annually."

Through the blessings of God and with my little means and hard labor and management, I soon built a good brick house with three rooms; one above the other, with a good fireplace in each room. One was a cellar kitchen with three windows and a good fireplace and a brick oven. The third, or upper room, took in the whole side of the house—sixteen feet by twenty-four feet after being walled in—had a good fireplace and windows and was suitable for a schoolroom. I fitted it up for a school. I put in benches and writing tables or benches, a water bucket and a broom. I got it all in readiness with my own hands and means and I hired a good female teacher a sister in the church. Then I informed my neighbors that a school would start in my home on Monday next and I wanted them to send their children. Those who could I wanted to help pay the teacher; but those that couldn't the school would be free. Monday morning the children filled the room.

In the fall, I hired a good man teacher on the same principle and had the house full to overflowing. Until the burning that took place in Lima, a town about thirty miles distant, the school continues. The mobs swore the Mormons should not stay there. They gathered in hands nightly and set fires to the houses and barns and haystacks and grain. They upset the beehives and played regular smash with them. Consequently, we had to go over and haul the people into Nauvoo; take them into our homes, and give them succor. Then and not until then did our school stop. We had to stay our school and let one of the families have the room. All this and similar persecution were inflicted on the Mormons. Not because the Mormons were wicked, but because they feared God. and kept his Commandments.

In this brick house was born to us another son, Our first born in Zion. We called him Gephemack W, A bright, promising child. We were proud of him and thanked God, our Heavenly Father, for him. But we had to part with him also. He was born in the City of Joseph, Hancock County, Illinois, September 21, 1843, and died August 25, 1844. Just one or two days before his death and just after sundown, as I held him in my arms (his mother was milking the cow), the Holy

Ghost said to me: "Ordain this child to the Holy Priesthood." I did so. I gave him a regular ordination of the High Priesthood. I never had heard of the like, but was satisfied it was right. I said to his mother: "Let us try to save him, but if we cannot, let us be satisfied with the three we have." She said: "Don't say that! How can we spare this child?" But we had to spare him. We buried him beside his brother in our lot. Here together let these dear, sweet brothers lie. Sleep in peace until the resurrection day.

The City of Nauvoo was organized into wards and it was called the City of Joseph. Jonathan H. Hale was ordained Bishop over the Ninth Ward where I lived. He selected Thomas Carico and me for his councilmen. We acted as such. We had in our ward a great many sick and poor; also a great many eases of difficulties to settle, so we had an abundance to do. Sometimes we were busy night and day, administering to the sick and gathering something and. taking it to them and burying their dead.

We acted as Bishop and Counselors and Teachers, and tried to perform our duties and do our work as well. Sometimes, the Bishop and the other Counselors were sick and the entire labor would fall upon me alone. Then I would impart of my provisions to the sick and the poor. When I did not have provisions, I would take my little wagon and basket on my arm and go out and beg for them and carry it to them. The poor did not ask in vain for we always administered to their wants.

As yet we had no meeting house or tabernacle to meet in, but we were doing the best we could in our poverty. In the winter season we would meet where best we could, but usually, in our ward, we met in our house. There were some fourteen High Priests in our ward and they made it a practice to meet once a week in the evening. My room was the largest in the ward. We had good meetings with a good flow of the Holy Spirit. In our priesthood and ward meetings we were greatly blessed.

One evening, Brother Archibald Patten gave us a spirited lecture in tongues. Brother E. T. Benson asked someone to give the interpretation. Brother Patten said: "Brother Robinson will give it." I arose immediately to my feet and commenced saying to the saints they should continue their labors on the Temple. They should build the Temple of God in that place to completion so far as they could, so they

could receive their endowments. After that the Lord would remove the saints west and out of the United States into a goodly land among the Lamanites in the midst of the Rocky Mountains; and they should preach the Gospel to the House of Joseph and that many of them would be baptized; that the elders should go out to the nations of the earth and gather out many of the honest in heart. The work of the Lord should be preached with mighty power. He would establish the saints and increase them and bless them abundantly. And he would raise a mighty army of Lamanites and they would come forth from the mountains, and they should fall upon the gentiles with mighty power to resist them. At the time when I was saying these words, I could see them coming over the hills across the river west of Nauvoo. They looked terrible—as a dark cloud. They, I said, would make a clean job of it.

I was very ill of pleurisy of the bad kind and was not able to do my work. Brother Patten had administered to me the Sunday before and I was partly healed, but not all. The next morning, I went to work and got very warm at the lathe and then went outside and got chilled. The pleurisy came on me worse than ever and I suffered much until Wednesday when the High Priests were to meet at my house. I fasted and prepared myself and waited for a blessing. When the brothers came in I told Brother Patten how unwise I had been and how bad I felt and that it was only with difficulty that I could get my breath. I asked him to take the lead and I wanted all the other brothers to lay hands on me and give me a blessing. He told me I was old enough to know better than to have been so careless of my health, but they would bless me again, and they did.

He had them all kneel while he prayed. Then he anointed me with oil in the name of the Lord Jesus Christ. Then they all laid their hands on me or touched me. Brother Patten sealed the holy anointing and rebuked the destroyer with all his influence and power. Then he pronounced an extremely rich blessing on me. It seemed to me there was nothing in the say of blessings but he pronounced upon me. I was wonderfully and joyfully surprised. One part of the blessing I received instantly. I was healed clean! Perfectly healed, for the pain was gone. In the midst of the blessing I breathed out and could not feel pain nor did I feel it ever after from that cause. So I do know that the spirit of healing is in the Church.

We the servants of the Lord labored intelligently and faithfully in building the Temple of the Living God in Nauvoo, for the Lord had said He would grant unto us sufficient time to build that house. And if we did not go to will all our might and build that house in the time appointed that we would be rejected as a church with our dead. So, we felt very determined to build it. I labored constantly the tenth day. I well remember a tithing day in the fall. A great many were sick in our ward, but we were not confined in bed. I took my team and started for the quarry for the purpose of hauling rock for the Temple. I felt inspired to say: “In the name of the Lord, I am going to haul rock for the Temple. Wilt thou help me, O Lord?” Yes, I knew the Lord would heal me, and I said: “Yes, the Lord will heal me, I know he will heal me and help me!” I was healed right there and then. I drove on over to the quarry, but found no one there. But heavy rocks had been quarried out. Presently Brother Jonathan Taylor came with his team. He was in grunting order, but we went to work with a will and rolled rock into our wagons—we two alone. That should astonish the world. Rocks that to my judgment would weigh from ten to twenty hundred pounds—or upwards—we hauled all day. The Lord helped us.

One other incident I will mention. It happened at the time when the mobs were burning the homes of the Saints in Lima. Some of the Lima Saints were sick and had to hustle out into the cold or be burned. At that time I was afflicted with the shaking ague (Malaria) every other day. Every other day I would be sick, but the call was made for me to haul the Saints to Nauvoo on Tuesday, Monday was my well day, so I took my team of horses to be shod. Tuesday I started out for Lima. It should have been my day for the shakes, but as the Lord lives, I had no more ague, that day or ever after, while in Nauvoo.

And it came to pass that the Lord gave us another child, A beautiful daughter—an intelligent child. She was born June 12, 1845, almost one year after the martyrdom of the Prophet Joseph and Hyrum Smith. We thanked the Lord for giving us our little daughter, and we named her Mary Elizabeth—a heavenly treasure.

But the destroyer sought the destruction of this child also, for some reason we know not. She became afflicted with fits and we could not stop them. We

doctored her; we prayed for her; we administered oil and the laying on of hands; we called in the elders, but to no avail. She would be a little better for awhile, so we took her to the Patriarch John Smith. He blessed her and after he administered to her he looked at the child and said: "There is a very intelligent spirit in that tabernacle, which the destroyer seeketh to destroy such as they, so they cannot remain on the earth." Then I told Brother Smith what I had done for her little brother just before he died. The Patriarch said that was right. He also had ordained a little chap just before he had died.

We heard the Prophet Joseph had said that inasmuch as a member of the family was sick, if the heads of that family should fast three days they would get better.' Knowing him to be a true prophet of God, we believed what he said. My wife proposed it. She wanted to fast and I certainly would try. She said she would do anything she could and still live, to help this child. So we set about it with a will. We ate our dinner as usual, but when night came we ate no supper, and morning came and we ate no breakfast. She did her housework and I went to the wagon shop and did my work as usual. This being the winter before we left Nauvoo, our ward had organized a company to build wagons and to make preparations to leave in the spring. I felt obliged to work whether sick or well, eating or fasting, and at this time I was severely afflicted with rheumatism, so I had this to fast and pray for also. This first day was the hardest for me. The second day came with no eating but plenty of work. The third day came and I went to work as usual. I suggested to my wife that inasmuch as she was nursing the baby she sip a little moist crust occasionally; but neither of us ate a mouthful of anything for the three-day fast. Noon came on the third day and we ate not a bite of dinner. That evening we felt satisfied that our three day fast was completed so we ate supper. As yet there was no change in our child and I still had my pains. We retired to our bed after saying our prayers as usual. As the Lord liveth, these fits on our child stopped and she had no more of them while we lived in Nauvoo, and my pains stopped. My lameness went entirely away. We acknowledged the great favor and blessings from our God.

We are led to believe that if the Latter-day Saints would more thoroughly repent of their sins, clean

themselves up, fast and pray more and use the doctor less, there would be a great many more cases of healing than there is.

And it came to pass that the devil was mad. The people imagined vain things and the wicked raged and gnashed their teeth upon us. It was with grave difficulty that we could keep them off of us until we could build that Temple to the Lord and could get our meanings and anointings, endowments and meetings. The Lord had proposed that we should have them before our journey to the west. For He was to take us from under the yoke of the Gentiles, into a goodly land where he could teach us and multiply us and prepare us for the redemption of Zion. And the Gospel should be preached to the Lamanites.

The Illinois Legislature performed the task of tearing up the Nauvoo Charter. Ye, they tore our Nauvoo Charter all to pieces; they left us without a shadow of law, or officers of the law to protect us.

But there was no law against an organization of Bishops and Deacons. I was a Bishop with several Deacons under me and we were set off into groups or wards. We stood guard until midnight, and then another group would relieve us. Where we were a chartered town we had our police and military in good running order. It was called the Nauvoo Legion and when they were mustered they presented a very formidable face. They were a "terrible" army. I was commissioned as an officer, there were many reports from, and gatherings of our enemies — threats that they would come and capture some of our citizens and cause great damage among us. We had to keep a strong guard constantly. I was always in hand to do my part day or night. Sometimes we were on guard all night, expecting any moment to see a heavily-armed mob come down upon us. But after the charter was taken away from us they were afraid to come. We used the "whistling and whittling" method to scare them away. When a strange, suspicious looking character would make his appearance in our city, some of the boys with their long, ugly, broad knives, would collect around him, with a stick in their hands and commence to whittle. Moving in towards the stranger, they would, whistle and keep up their whittling. "Whistle and Whittle." They would leave an opening for the frightened man if he was inclined to move out. But if he refused to "git" they slowly moved in until they touched his coat. Some of these

men would enter a complaint to President Brigham Young, of how they were treated by these whittlers. But they received no satisfaction from him. He would tell them the state had taken away the city's charter, so he had no law with which to protect them, so if they did not leave in a hurry they would be whittled out of town.

The work on our Temple was pressed with vigor. One of the laborers on the Temple was given a vision. He related it to me. I will tell it as well as I can. It was before the death of the Prophet Joseph and happened as the man was on his way from work one evening. It had been a beautiful day and it was still light when he reached his gate. He saw our people in great commotion, seemingly in great trouble. A dark, gloomy cloud passed over them. It looked frightful! As they came out of it, their firearms had passed away and so had the Prophet Joseph. He saw no more. Presently he then saw the Twelve with Brigham Young at the head leading the Church. The next he saw they were leading them west. He could see them for hundreds of miles moving west with wagons and tents.

This good brother then saw the people settle in a goodly land, build up cities and Temples and spread abroad exceedingly. By and by he saw the dark cloud rising and spreading over this people. It looked gloomy, fearful and dangerous. He saw three round hoops around the Church people. The twelve and others with wooden mallets were thumping away tightening the hoops. It still became more dark and fearful, and they still tightened the hoops more. And then the hoops burst and the people ran every way. They were so frightened. As near as he could calculate, nearly half of the people ran or left the body of the Church. Before they were fairly out of sight the cloud passed over and the sunshine of righteousness shown forth and the people were exceedingly happy.

The Prophet Joseph had said that all spirits lived eternally with God the Father. It raised a question in my mind. I asked the brethren how could the Son of God be as old as the Father and still be the Son. No one could answer me, so I prayed for an answer. In time the voice of the spirit came unto me saying; that all matter was eternal; that it never had a beginning and should never have an end. The spirits of all men were organized of a finer material or matter upon the

principle of male and female. Our mortal bodies are made of coarser material. I thanked the Lord for this intelligence.

They (the State) sent a delegation to confer with our leaders, telling us we had to leave and to find out when. Our leaders conferred with the people and we agreed to leave in the spring. They made arrangements to that effect with the mob. We thought it better to leave than to be slaughtered, which we would have been, so we worked with all intelligence for our exit. We did not like the idea of leaving our beautiful Temple until we received our endowments and sealings. In the basement of the Temple, our People made a beautiful baptismal fount, with twelve beautiful oxen. I did some baptisms for my dead and one of my little sons. We prepared some rooms so that the endowments could be done and the Saints could receive the heavenly blessings.

Our enemies were so desperate and determined, that the workers on the Temple had to carry arms. We worked with all our might so that we were giving and receiving endowments. My first wife, Maria, was sealed to me January 13, 1846; my second wife, Susan, January 31, 1846. It was a hurrying time. A great many thousands received their endowments in a comparatively short time. We were so thankful to get so great blessings in that Holy House. Surely it was a beautiful house, and it cost us so much in labor and means. But we never begrudged what we had done. We considered ourselves amply repaid. We counted it the Lord's House, and we ourselves the Lord's also. All we have is the Lord's and it is in Him we live and move and have our being. Truly we are a happy people. Hated, persecuted and shunned the most of any people on earth, we bear no malice and are full of charity for all men. We pray for our enemies for they do not know what they are doing. That they are fighting against God and persecuting His children and their friends, they do not realize.

In July 1843, the Lord gave the Prophet Joseph a revelation on the eternity of marriage covenanty with the doctrine of plurality of wives. This was not made public at that time, so we know the persecution of the Saints was not caused by that. The worshippers of God are always unpopular and bring down the wrath of their enemies upon them.

The twelve apostles with their families left Nauvoo in the winter of '46 to seek out a refuge in the

West for the Saints. It rained torrents, on them and Satan tried every way to discourage them. When he couldn't he went directly to Washington, D. C., to the seat of Government and inspired our head officials there to set a trap for the Church, in order to destroy Her. By demanding an army of 500 able-bodied men to immediately muster into the service of the United States to fight their battles for them, they thought to stop the Mormons. It was one of the most miserable, wicked assignments that could be made under the circumstances. A religious, law-abiding community of American Citizens—exiled, who had been driven by mobs and violence three times from their homes, Temple and cities. All of them hard earned, driven out among the wild Indians to hunt for and make a new home a fourth time.

When the United States Government officials made such an unjust requirement of us they had no idea we would accept. They thought they would have a good reason in sending an army and extermination us from the earth. But they knew not the mind of the Lord. Neither understood they His counsels, Brigham Young said: "Yes, we will go!" And to his people he said: "Yes, we must go! If there are not enough able bodied men, I will go!" The 500 men were forthcoming and what was the result? It proved of vital importance to this Church. It saved the Saints a heavy blow that was aimed at their destruction. But it also left 500 families without the protection of a father or a husband in a wild, savage country, And with scanty supplies and no prospect of getting more.

The men were promised by Brigham Young, before they left, they would not have to fire a gun. They didn't. They suffered great hardship and a few of them died, but they arrived home after their miserable long march to Mexico and California, without having to fire a gun. The size of the army was greatly exaggerated to the Mexicans and they signed a treaty giving a large amount of land to the U. S.; some of which the Saints lived on in the Rocky Mountains later on. To pursue their religious beliefs and live in peace became their goal.

(Note: Before Grandfather went west, he made an interesting trip to Chicago. He writes that at a wayside house they camped and made a fire, ate and visited and enjoyed themselves generally. When they retired—some in the house, others in the wagon and under it, he did not feel like going to bed. He writes:

"I longed for a good season of prayer and to commune with the heavens. I retired to where my horses were hobbled and grazing quietly, and knelt down upon the ground, and poured out my soul to my God. I had an exceedingly sweet and interesting time. I had probable been there for hours, when standing on my feet and gazing up at the stars; admiring and contemplating upon their great beauty and order, also marveling at the works of God and praising His name, the voice of the spirit came to me saying: "Inasmuch as you will do what you can—in the times of your poverty for the building up of the Kingdom of God on the earth, the time will come when you shall become rich in gold and silver, in houses and in lands, in horses and in chariots, in wives and in children, in silks and in satins, in flocks and in herds, in servants and in handmaidens. While these various blessings were called forth, they did glisten with exceeding luster before my eyes. I felt to thank God for this great and good blessing. I retired to my bed, knowing I had heard the voice of my good shepherd and I was satisfied.")

In the winter of '45, I took my second wife to Missouri as she had some landed property there, which we sold, bringing back three yoke of cattle and some cows and other property, which was a great help to us as we were obliged to go west in the spring. About this time, we received a letter from my first wife's father. (Note: Here Grandfather Robinson writes or copies the complete letter and his answer to him. His father-in-law speaks of his concern for them and his hope they won't try to go further away from them. He further tells them he would like to help them to get a good farm so they can settle down. However, they were to do as they thought best and if they were determined to follow the Mormons, he wanted to send them \$200 in cash to help if he could get it to them safely. Grandfather answered by thanking them for the offer of money and suggesting a way for them to send it to them. Then he spoke of the wish that his wife's parents could go with them; could believe and know the Gospel to be true. He also bore his testimony to them of the divinity of the Church. The money came in a few days, as a draft to the Nauvoo Bank.)

Grandfather writes: "When we had promised to go west, leaving our homes and our beautiful city and our Temple, taking only our movable property, all I

possessed was one cow, a harness, and a horse and wagon. I received only \$100 for my house.

Brother Harriman wanted to go west early, along with the Twelve and Company, but he had no team. He expected to get some money from the East, in the spring and told me I could have that when it came if I could help him now. I furnished him with a wagon, covered, and one good horse and harness. I also let him have some cotton cloth and leather and sent him off in good condition. His horse soon died and then he had my harness for a very large yoke of cattle. I remained until spring. Then I offered my counselor, Brother Carico, a wagon and two yoke of cattle, if he wanted to go with us. He said he didn't have a cow. I told him I would give him a cow, too. And as he was a shoemaker he could mend shoes for us when we stopped along the way to pay for her. Then he said he didn't have clothes and provisions. I felt then that if he didn't have enough force within himself to do something for himself, when he had a house and a lot, I didn't feel to do more for him.

Old Brother Thayer begged me to help him as they were so old they would have to stay and die; which they would have. I furnished a new wagon and he helped put the cover on it. I hitched two yoke of cattle on to it. He loaded his goods and wagon in a short time and took them away. Then I fitted up another wagon and covered it in good condition and let Brother L. T. Johnson have it to load up and take his family away. Then I fitted up a nice horse-wagon; with a nice team of horses and a good harness that I had received in exchange for Brother Johnson's house and lot, so the harness was his. This nice little wagon was for my wives and family. Then I fitted up a new wagon and put two yokes of oxen and a 2,000 pound load in it. I then fitted up a large new wagon and put two yoke of oxen and three yoke of cows to it and loaded it heavy. That made six wagons and teams for our outfit; all fitted with clothes and provisions. How it was done was a mystery to me.

All I received from Brother Harriman was \$40, in exchange for some property he left for me to dispose of. The money never came that he promised me from the east. I also had an old buggy given to me to take with us or dispose of. A sister came to me with a message from a girl who knew I had a buggy. She sent word she would marry me if I would take her along with us. I took the buggy and sold it and

bought the yoke of cattle for Brother Thayer. I didn't want that kind of wife. The prophet said that the man whose wife was pure and virtuous had a blessing indeed. When I told Brother George Albert Smith about this incident, he said: "Brother Joseph, you should have a couple of good wives for that."

Our preparation to go west helped to keep the mobs away; as they could see we were in earnest about leaving. It also brought many gentiles to our city for the purpose of buying Nauvoo property for a trifle. It all helped us though, as we needed goods to help us on our way. But the mobs were still impatient and anxious for us to leave. We labored with all our might to get away. The leaders and the main body of the Church had already left and had appointed three men to stay and take care of the Church property.

And it came to pass on the tenth day of June 1846, we said good-bye to the City of Joseph and our beautiful Temple and the few remaining Saints, and crossed our wagons and our families over to the west bank of the Mississippi River. It was five years to the day since we had left the city of Rome, Oneida, County, New York, And five years since my baptism into the Church. As yet, I had never looked back or seen a moment when I was sorry. To the contrary, I was thankful to God for the privilege of hearing the Gospel and obeying it. Thankful for the gifts of the Holy Ghost, I had witnessed tongues, healing, revelations and casting out of devils, So that in the midst of affliction, we could rejoice and be exceedingly glad in our knowledge that this was the true Church of God and our Redeemer lives.

We traveled west through Iowa, crossed the rich lands of Des Moines and went in the name of

Lord. Some of the people along the way were respectable, but others felt hostile toward us. One boy took the measles and my little girl was crippled. Also, the faithful Negro servant of my second wife became crippled. He drove one of the teams and so it made it harder on me for awhile. He was a member of the Church. The scenery was beautiful along the way. Some of the most beautiful scenery I have ever seen; Streams of water, gorges and small springs. The road was good and the cripples soon were well again.

When we reached Mt. Pisgah where there was a company or camp of Israel, we found a good many people there and a meeting was in session. Some of the authorities of the church had come back from

Council Bluffs the night before. They were: President Young, Heber C. Kimball, Willard Richards, and Ezra T. Benson. They had just received word from the government that 500 men were required to go to Mexico in the American Army. That would leave us without a good many drivers and we had many cattle that had to be cared for. It was decided to send back to Nauvoo and get extra help. There were many men there who were poor and had no teams, so some of ours were taken and sent back to them. In the meantime we were to establish a camp for the winter. The men sat in council almost all night making plans and preparing a letter to be carried back to be read to the Saints along the road and to those still in Nauvoo. They decided we were all to be together--live or die! I was the one who was chosen to go back, meet with the Saints, give instructions and read the letter and to preach the gospel. Also to bargain with the millers at Des Moines so as to get the lowest price for which the Church could buy wheat flour from them. We would, need large quantities of it if we stayed all winter.

"Yes," Brother Brigham said, "Brother Joseph, you have a nice light wagon, a good team, a perfect outfit. We want you to pitch your tent, unload your wagon and go with those important documents. We must send the SOO men and we must gather the poor in Nauvoo before they are destroyed. Now that these men have to go into the army and leave us, we must get other men to take their place. We can send teams back to get their families later.

At about 12 o'clock, July 8, 1846, I started back east on my mission. I took Brother William Snow with me. He was going on a mission; also Brother Samuel Parker went with us. We made a very good drive. We met several companies; I gave instruction and read the letter to them.

July 13, I arrived in sight of Nauvoo. I left my team in Black Jack grove with Brother Murray and crossed the river over to Nauvoo on the ferry. About sunset I went to Brother Fullmer's house. He wasn't home, so I went to Brother Haywoods and found him sick. I told him I had come to preach the gospel to him. He was lying down on his couch. At my words he sprang up eagerly. I let him read Brigham Young's letter. He rejoiced and told me they had just held another council and had all come home completely discouraged and sick. Now they would know how to proceed.

The next morning I went into the city again and looked over part of it. Again I saw the beautiful Temple and contemplated to some extent the past, present, and future of that fine city. It was no longer an asylum for the persecuted Saints. I could feel in the spirit that their home was in the west.

Old Mother Works died today. She was Mother of the wife of my brother Ebenezer and the mother of Brigham Young's first wife. She was a good old lady. I helped to bury her.

When I delivered the letters I had brought with me, I found much excitement. The mobs had been up to their old trade and had unmercifully whipped some of the brothers while they were at work in their fields, and had taken some of them prisoners and had come and threatened to drive every Mormon out of their homes and out of the city. After my business was finished, I returned to Mt. Pizgah. On the way I obtained a written agreement from the millers at Des Moines, Iowa, to sell the Church people flour for \$2.50 per cwt.

I arrived at Mt. Pizgah, July 24, 1846, very thankful to my Heavenly Father for His kindness to me and that I had been so wonderfully blest, also, that he had preserved my family and I could see them again. My first Wife and child were sick. We anointed and blest them better.

Old Brother Thayer and his wife died. Brother Johnson came along with us in their place.

The water was not good here and I took the shaking ague again and was sick every other day. I told the boys we were to leave that place because it was not good for us. So we left on my sick day. On the way I saw Brother Baldwin. He was the man who had interpreted when I had spoken in tongues at a meeting. I told him I was afflicted and wanted him to give me a blessing. I sat down in a chair and he blessed me and sure enough, I had no more ague. Then I drove six miles and camped. The next day I met Brother Thineas Richards and told him about it. He told me I would have no more ague and so it was.

This evening my wife, Maria, and my oldest son, Oliver, had chills and fever.

We met Brother Ezra T. Benson going east on a mission. At his place we found a clear, cold spring and a beautiful stream of water in which I baptized several people. We then drove past an Indian

settlement and found many springs. Brother Johnson's little boy is sick.

August 10: Brother Johnson's little boy died and we buried him in the side of the hill. Our own sick were getting better, so we stopped and did some washing.

August 12: We passed Kez Creek. Found some brethren there preaching and preparing for winter. We arrived at Council Point (Bluffs) on the Missouri River. It was the first time I had seen her roily face. Found Brother Jonathan H. Hale and several of the brethren at this point. We turned out my cattle and they strayed away. We hunted for them for several days, but some of them we never did find.

August 20: I took Patriarch Isaac Morley, Bishop H. Hale and Elder Thineas Richards and drove over to the camp of Israel, at a place called Cutler Park. Found them feeling well and organized into divisions. We attended a council meeting. Heard Brother Brigham say: "The man who had property and money could keep it and it would be just as safe as it would be if he gave it to the Bishop, so long as he would be willing to give it for the building up of the Kingdom of God if the time ever came when it was necessary. He may never had to, but he should be willing. But the man who coveted his property and was not willing to part with it, if necessary, for the work of the Lord, then God would not bless him, but he would be stripped naked."

We returned to our camp and my beloved Brother Hale took sick and died. We buried him. He had performed his work well. Then his wife died and we buried her beside him. We left them sleeping sweetly together.

September, 1846: We gathered up our teams and took with us a sister Roylance. Her husband was with the Mormon Battalion. She had a wagon and a yoke of oxen and a family of small children. We prepared for the night.

After the camp had retired and gone to sleep, sometime during the night I awakened feeling very depressed and it was with difficulty that I could get my breath. Behold, suddenly there was a general outcry in the camp. In every wagon there was a disturbance. Some children were crying and some were panting for breath. We inquired what the matter was, but no one knew exactly, except they all felt bad.

I took this matter into consideration. It was plainly manifested to me that it was evil spirits. They were trying to smother us to death. I immediately arose, got out of my wagon, walked around the wagons, feeling very much oppressed and listening to the uproar. I knew now it was evil spirits and in my heart I called upon the Lord and in the name of Jesus of Nazareth, and in the virtue of the Holy Priesthood which I held, we rebuked these evil spirits, and we commanded them to depart and leave us to rest in peace. It was no sooner said in my heart than done. They left directly and in the camp the noise stopped and every one felt easy and quiet and could go back to sleep.

We were blessed in crossing the river and getting up to camp, but our little daughter, Mary Elizabeth, was taken very sick and in spite of everything we could do she died a few days after we arrived in camp. We buried our dear little girl in the edge of a small round mound near Cutler Park. There were some ten others there. We were lonely and mourned for our sweet little daughter, but we felt proud and very thankful we had been entrusted with so great a treasure and so pure and precious a daughter of Zion.

I was appointed to head the fourth division here at camp, but we did not stay long as the summer was passing away and the people had to prepare for the winter which would soon be upon us.

It was deemed wisdom for the men to seek a good winter resort where the men could build homes, gather hay and be close to a settlement where they could get supplies. An exploring company found a beautiful place near the river, about three miles from Cutler Park; good land, water supply and plenty of wood handy. We soon arrived at this place and were very much pleased with the location. In a few days there was a city. The houses went up like mushrooms.

I pitched my tent on the south rim of the town. We kept Sister Roylance with us. As she had no tent and some of her children were sick, I deemed it wisdom to first build her a house. So with our little force, we went to with our mights; cut and halved logs and put her up a little house, built a fireplace and moved her in. And then we build two rooms for my families and moved them in out of the tents. We then cut some hay, helped to build a council house, and put up another room adjoining our house. I hired a brother to teach school and we soon had it going.

The Lord was with us and helped us and we were happy in Him!

Bishop Edward Hunter built a house near us so he was my neighbor. This place where we located is situated between Council Bluffs and Council Point,, on the west side of the river.

Winter Quarters Camp of Israel, November 16, 1846: In this city was born my first polygamous child, A baby of Susan, my second wife. We have given her the name of Susan Aseneth, and we loved her very much.

By appointment I was Bishop of the Seventh Ward and chose for my counselors, James Blake and Joseph Mathews. We performed our duties in the best way possible and had among us sick and poor and some deaths. Among the deaths was our daughter, Susan Aseneth. She died March 4, 1847 Also Charity Campbell, whose husband was with the Mormon battalion. We composed some verses in their honor, but I have no copy of them. We only say: let them sleep peacefully until the resurrection day.

A company was organized to go up and search out the Land of Promise for the Latter-day Saints. As yet we knew not where we should go. But the Prophet Joseph had been very anxious to get the people into the Rocky Mountains. He said at one time he wanted Temples built all over the Rocky Mountains.

By a clean vote of the people of the Church, Brigham Young was voted President of the Church of Jesus Christ of Latter-day Saints. Heber C. Kimball and Willard Richards were his first and second Counselors.

We were happy and thankful we had such good men for our leaders. They deemed it wisdom to organize a company of pioneers to go ahead in search of the Land of Promise and stay there to hold the land and commence operations.

Later, in Winter Quarters, we sent a company for supplies to St. Joseph, Missouri. I sent a wagon and three yoke of cattle to freight up goods. Through bad management and carelessness I lost five out of the six. Then we sent five yoke back to bring up the poor and never saw them again.

I also lost one yoke in crossing the Missouri River, and a cow during the winter, which placed me in a fix, so that it seemed impossible to take my family this

season. So I am under the necessity of stopping here longer.

While here I became acquainted with a lady by the name of Laurinda Maria Atwood. We formed an attachment and agreed, with the consent of my wives, to marry. President Young being agreeable, we were sealed at the house of E. T. Benson, March 20, 1847 by President Young.

Verily, if I had not been given a pretty good portion of faith, I would certainly not have dared to take so much responsibility — Being driven from my home, exiled in an Indian Country, not knowing whether we should ever find another home, but trusting in God.

The Holy Spirit said I should take Laurinda Maria. That it should be for the glory of God, and also for her good and my good. This may appear strange in this generation, but nevertheless it is verily true. If I had not taken her I would have been condemned of God. In taking her into my bosom for a wife, I know I was under no condemnation. I knew it was the time for this humble servant to enter into that heavenly order, the truth of which I had so plainly understood in the revelation I had received in Nauvoo.

Joseph, in the Book of Mormon, reprimanded his people for having plural wives, because, said he; God had not commanded it. But he added: if God would raise up seed for himself, He would command His People; otherwise they should abide by those words.

Now it is plain to see that God has a right to command His people as He pleases. And whatsoever He commands is virtue to obey. Now if any man is worshipping a man who cannot tell him what to do, he is now withstanding it or worshipping the God we serve, for we worship the God of Abraham. It is written; "Thou Shalt Not Kill!" God commanded Abraham to slay his son, Isaac, for a sacrifice unto Him. When Abraham, the brokenhearted, made plans to obey, God stopped him. Abraham had demonstrated the fact that he would obey God, even to the taking of the life of his own son. And it was counted unto him as righteousness. Now if he had refused to obey, he never would have been the Father of the Faithful.

All the faithful either are, or will be, through a adoption — His children. Abraham had plural wives. It was practiced by all the great men of the Bible time

and is a celestial law. God has spoken from the heavens to restore this everlasting gospel and begin this last dispensation in preparation for the second coming of our Redeemer. As plural marriage is part of this gospel, it had to be restored along with all the other laws. If it had not, it would not be the everlasting or true Gospel of Christ.

As to plural marriage's effect upon our wives and sisters; now with the tradition and human selfishness to contend with, it could not be expected that they could enter into this new order of things without difficulties and some severe trials. For the nature of this law would severely try any woman—even to nearly tearing their heart strings right out of them. And also, it would severely try the men as well. Surely a man has to possess an abundance of grace, wisdom and patience to be the husband of several women and treat them all with equality, and in a way whereby he would stand justified before the law.

Now the Lord has not given us a set of laws or principles saying how we must manage, but he has told us that if we lacked wisdom, we could ask of God who giveth to all men liberally and upbraideth not and it shall be given them. Also, that we have a right to the Holy Ghost to act as interpreter and revelator. Man should never get a plural wife unless he gets her by the inspiration of the Holy Ghost, and he should know the will of the Lord concerning the matter. If he cannot, he had better not marry. This I have done, so that I have had joy with every wife. Nevertheless, the joy had been mixed with cares, difficulties and severe trials. But I can truly say, I have never looked back—no never! But have always felt glad and thankful for every wife, and for every blessing.

I find myself weak indeed and have done many unwise things which have caused me much sorrow and very bitter repentance. But the Lord has shown me that my sins are forgiven and blotted out of the Book of Remembrance, so my garments are spotless, clean and white before Him. This fact has truly created in me joy unspeakable. As Paul said: "I truly rejoice in tribulation, knowing that tribulation worketh patience and patience worketh experience."

In Winter Quarters some of the sisters stirred up trouble in the camp. In a meeting, some of the second wives said that the first born sons in the priesthood would receive the birthright regardless of age.

Maria worried about it and so made it a matter of prayer. Her faith was rewarded and she was reminded that she had already had four sons, two of them living, and she would still have another son before either of the other wives had a son, which came to pass.

I suppose it is with Maria, just as it is with thousands of others. She loved her husband dearly. When in Nauvoo, the subject of plural marriage first came up, and she felt very tried over it. She could not stand it. She felt she certainly could not live and have her husband have more wives. But the Lord was very merciful to her. So much so that he gave her a heavenly vision. She was taken into another world and passed a long, beautiful street and came in to a beautiful mansion. She was politely invited in. Everything was sweet, clean and tidy, and the furniture was beautiful and well adorned and lovely in the extreme. She saw a group of women. They

were the mistresses of the home and wives of one man. They were happy. There was not an unpleasant look or unbecoming word spoken. Everything bespoke perfect happiness and satisfaction. She said the situation seemed positively envious, they were so exceedingly happy. This converted her, and she never fought it after that. She knew now it was a pure and virtuous and heavenly principle.

Soon after this experience, Maria said to me in a meek and candid voice, "Joseph, when you get another wife, I wish you would get my sister Philana." I was surprised but asked her why? She answered: "Because I think I could get along with Philana better than I could with a stranger." She didn't tell me how she had been converted until after I had taken my second wife. But she gave her consent to every wife I took and her behavior was remarkable.

(NOTE: After this, Grandfather reminisces about his past experience in giving up his homes and adds up his losses in money and lands caused by the unrighteousness of the mobs, and estimated them to be about \$3,000, to say nothing of the inconvenience, suffering and hardships. He also relates dreams that came to him in Nauvoo. One was a warning that all was not well with his brother Ebenezer, who later left the Church — See [Footnotes](#) was on pgs. 63, 64 of the original Journal).

Now we are traveling slowly westward; had some hinderment in crossing rivers and streams. One was

the Platte River. On Beaver Creek, Laurinda was delivered of a child—a fine daughter, and we named her Jane Jeneva, born July 14, 1848. The mother suffered a great deal as the child was born in the morning and the camp moved on that same day. But we blessed her and the Lord blessed her so that the camp was not hindered. We very soon reached the Buffalo country where we obtained Buffalo meat aplenty, which was certainly a great blessing to us.

The Lord is not feeding us manna as He did the Children of Israel, but He is feeding us nevertheless, good substantial food. We can detect His hand and Marvelous Power in protecting and feeding this people, while leading us to the Land of Promise, He has held in reserve for us.

We passed through Laramie and the Black Hills and on Sweetwater River, we found Devil's Gate, where there was [Saleratus](#). Many of our cattle got it and died. We had to use a great deal of caution to save enough of them to go on through to the valley. I lost several with the alkali and one by the wolves, but still we traveled on. We stopped on Green River and a few of us went on a hunting trip. We saw some Indians. They looked rather sour, but did not molest us. They rode all around us hoping to learn our strength, but the Lord preserved us. We killed an elk and an antelope. Back in camp all was well except for my cow. The wolves had killed her.

We passed along across several fine streams; Bear River and Weber River, Then through Echo Canyon, a very curious canyon, and on up Canyon Creek; and up and down and over the mountains. Surely it was rough and tumble. Through the blessing of God we reached the highest or the top of the last mountain before entering the valley—the Great Salt Lake Valley, which was destined to become the center of the Stake of Zion, in the midst of the Rocky Mountains.

We halted and gazed with much wonder and admiration and emotion and with tears in our eyes. Filled with an emotion that is hard to describe. The valley looked very good to us that day. There was a fort built to defend the people and I descended and drove into it. The next day I drove about six or eight miles south to look at some corn our colored men had raised for us. That, and what we brought with us, had to do until we could raise more food the next season. The next day I took a trip up north about six or eight

miles to see the country. I saw President Brigham Young and talked with him of what I thought I would do for the present if it was all right with him. He said to go ahead.

Consequently, we drove to the Mouth of North Canyon and camped for the winter. Sunday, with part of my family, we drove to the fort and attended the meeting. Monday, we took our teams and went and gathered the corn to secure it for the winter for us, as we understood there had been but little raised in the valley. It stood us in hand to save what little we had to keep us from starvation.

October 5, 1848, Susan, my second wife, was delivered of a second daughter. We hailed her with joy, being thankful we had found a resting place for mother and child. Both were doing well.

In this month, we got the timber out, built one house and entered it with some satisfaction. For the canyon wind came down with a cold whine at night, making it very disagreeable for those who had to sleep out in the wagons, causing them to suffer exceedingly. Soon we built two more cabins, which made it more comfortable for us.

This proved to be a rather hard winter. We lost two cows. Still we lived and rejoiced in the Holy One of Israel, believing He will sustain us and never let us perish as long as we keep His commandments.

February 22, 1848: This day Maria, my first wife, gave birth to a fine promising child, as well as the child of promise. We named him Joseph Elija.

The first of March, I went to Salt Lake and had a good chat with President Young. With other questions, I asked him where I should farm or locate. He told me my name was put down for a Bishop in the city, but another could be put in my place and could go north. I could do as much good there as here and it would be better for me. He told me they would need a Bishop there, too.

In this month there was an election held at the fort and I was elected Justice of the Peace and the same time was appointed Bishop of the North Cottonwood Ward. On March 25, I was ordained a Bishop under the hands of Charles C. Rich and Erastus Snow, two of the Twelve and set apart to preside over the North Cottonwood Ward.

I received the appointment as a mission and went and soon entered my field of labor. I felt my weakness

and incompetence for such a task, but called up the Lord to give me strength and wisdom.

We moved up to Cottonwood and commenced to put in some crops and set to with our strength, but our strength was small because of our weakness for want of food.

In the winter I went around to see if I could get anything in the way of eatables and found I could not get one pound of anything. Then I came home and made an estimate of what we had on hand, counting bran and all, and I saw we would have to come right down to half rations or else we would have to go without bread for two or three months. I counseled we would (with my family) and we decided to go on rations so as to have a little bread until harvest time. So from that time on our bread was measured out and our rations were on half pound a day. I got my half measure and the first two or three days I thought it would kill me. I went to the canyon and worked hard and was hungry and weak. After a few days, I did not feel it so much.

Now the crickets had been very destructive on our crops this year. Our brethren put in crops and the crickets came down and destroyed them. I will now relate a very remarkable experience which was told to me by John Smith, brother of George Albert Smith. He, with others, put in crops south of the city. When the crops came up, large clouds of crickets came down and were determined to devour them. The people would fight them all day and then would have to lie down at night to rest from their exhaustion. But in the morning, they would have to start again early and fight them all day again, until they finally became too exhausted to fight them further. They didn't have much faith in the first place, being so weak from lack of food.

The Saints were living mostly on roots and herbs and knew that if these crops were taken by the crickets they would starve to death. So with further determination they fought like bulldogs. Then one day, they came into their tents completely discouraged and gave up. They knelt down before the Lord and told Him if they didn't get help from Him, they would perish. And He did help when they prayed for it, by sending an army of seagulls. They came in great flocks like they were inspired and devoured the crickets by the millions. As soon as their stomachs were full, they would go and spew them up and then

come back and devour more crickets until they were all gone. Was this a miracle? Yes, a great miracle and as great a miracle as when the Lord sent manna to the Children of Israel. The crops were saved! Now we have faith that the Lord will feed us, either by raining food down from heaven or bringing it up from the ground. We had more faith in the latter and thought He would do it in the natural way. So we saved seed and when the time came, we got up early in the morning, prepared a piece of land and planted our seed. We guarded it well and watered it when it needed to be irrigated. We believed it would mature and we could gather it for food to prolong our mortal existence.

Now this is the only way we know of to prolong the life of mortals on this earth. But we read of mortals being fed by shorter cuts, and very different process. We will mention a few: The Children of Israel were fed with angel's food, which came upon the ground each morning, except the Sabbath day. The people would gather it up every morning and lived upon it for about forty years.

In another instance the Lord caused the wind to blow and it dropped quails down on the people, and they ate flesh until they were filled. And this was no more a miracle than causing food to grow from the ground in a way we call natural. And again Elija caused the widow's oil to multiply so that it filled many vessels. And thus she could pay off her debts and her family could live off of the remainder. In another instance, the barrel of meal was kept filled until the famine had passed, Our Saviour had shown us that there is another easier way, a shorter way to feed the people and this way is the natural and proper way – in the elements as God had prepared them. And here is an abundance of everything we can possibly imagine; food, clothing, drink, flowers, etc. – everything for our benefit and satisfaction. And verily I say, every man who keeps the law, they will entitle him to the fullness of the Priesthood and the Celestial Order shall be in position to receive eternal riches. Eternal riches will be that which thieves will not and cannot steal from him. For he will be in possession of a power to organize and bring from the elements an abundance of everything he needs without corroding the soil or laboring or sweating until he is so tired and weary he cannot rest or have joy therein.

Now, verily, I say, this natural way I have been speaking of to obtain our bread, together with our weeds, briars and thorns, frosts and every other conceivable thing by which our crops were destroyed from time to time, is a curse placed upon man because of transgression. He broke a divine law of God. Now this is the reason we have to labor so hard and have to wait so long to get our bread and the necessities of life. And for this reason was Satan and his angels placed on earth to afflict, tempt and torment man, and all for man's redemption and advancement. Now this condition will remain until the beginning of the millennium. Then this condition will pass and there will be no contention and no want: For our gardens will be full and children will play in the streets in safety and we will prosper. Yes, happy will be the people.

And it came to pass that I did get about one bushel of potatoes to plant, and saved one bushel of wheat to sow. When I had planted one acre of ground and it came up, the crickets seemed determined to devour it. We fought them all day and mashed and whipped the plants to pieces, but it grew for all that and gave up twenty bushels of wheat. When I planted the potatoes, I cut each eye by itself and put just one eye in each hill. We ate the heart. As soon as the young potatoes were the size of birds' eggs, our women began to dig them up and this continued until harvest time. When we came to dig them I was greatly surprised at the quantity left there. With three of us digging one day, the boy stopped behind. I looked back and saw him working away in one hill and said: "What are you doing? Are you going to dig all day in one hill?" and he said: "Yes, Sir, if they keep coming like this one does. Come and see what a pile of potatoes I've dug from this one hill." I said: "Are they all from one hill?" and he answered "Yes, they are, let's measure them" So we took them and did and found it filled two rounding a twelve quart wooden bucket. And the same bucket almost level full from the other hills. It was the largest yield I ever saw. And I had only planted one small eye in each hill. In joy we thanked God.

About this time a meeting was held and John Harris was chosen as one of my counselors and Daniel A. Miller was the other one.

(Note: Here, Grandfather Robinson tells about instructions coming from headquarters to re-baptize the people. They believed it was a good thing to do

inasmuch as the people had. been traveling a long time. He names many that were baptized, in his ward, and, he and his counselors, Daniel A. Miller confirmed them.)

We kept on our half rations of bread and it lasted until harvest time. We termed it the first famine we had. ever been through. Surely a little piece of Johnny cake at that time was the sweetest cake I ever had tasted. But we did not go without any at all. There was always a little. We had not trusted the Lord in vain and we felt to thank him.

In the summer we moved Maria from the mouth of the canyon and put up a house for her.

Now the emigrants were passing through to California for gold. The Mormon Battalion boys had found gold in California. and word had gotten back East. They that worshipped gold got the gold fever and they would load up heavy. By the time they reached the valley their teams would be exhausted. So they would sell or trade them to us for fresh teams, and unload their wagons and then we would be able to get provisions, clothing, tools, good horses, cattle, and wagons for trade, or a small cost — As we had so little money it was a great help. These people would quarrel among themselves and seek out a Justice of the Peace to settle their difficulties.

Some of our own people would quarrel also. While in Nauvoo and Winter Quarters, as Justice of the Peace, we had to settle many difficulties. As Bishop and counselors, we did also. We never received a penny for this. But here we thought we would take care of the sick and the needy and the poor, but if they wanted to quarrel, they should pay the Justice of the Peace for straightening them out and for all our time. Some lawsuits came from Ogden, but for the most part, our people were very good Latter-Day Saints and were quite attentive to duty.

(NOTE: Here, Grandfather writes about the Fourth of July celebration — its reason and the manner in which they celebrated. He says -there was marching with the Bishop of each ward at the head of his own group, carrying a banner with an original motto. Grandfather chose "Faith Before Gold." There was a big, outdoor picnic.)

A meeting was held to determine where and how a meetinghouse should be built. A third meeting had, to be held before a place for it could be agreed upon.

The next season the gold rush emigrants came thicker than ever, and I got a fine team of horses and an extra one. Paid what was asked for them. It was a blessing from God.

In the spring I hired a teacher, a young lady, and she proved to be a good teacher.

We raised good crops and took cows on shares from owners in the city. The women had plenty of butter and cheese and we had plenty eat. We were in a prosperous condition. We tried to do our duty, both temporally and spiritually. The Lord blessed us so much we were able to get a new wagon and carriage and cattle.

The Lord saw we were going to get rich and He, well knowing the danger of wealth in this world, saw proper to call me on a mission. I was called to help pioneer Little Salt Lake Valley, about 300 miles south of Salt Lake City.

President Brigham Young as anxious to settle the country down south and called upon George Albert Smith to raise 100 men to go down there and form a colony, start farming, and hold the land until the emigration that was beginning to go south, should become sufficient to relieve us. President Young told me if I would go and help settle the country there, I could stay or go anywhere else I might want to after that. He wanted to start manufacturing iron as soon as possible and there was an abundance of it down there.

Brother George Albert Smith came to me and said: "Brother Joseph, would you like to take a little trip with me down south?" Then little by little he let out the whole story. We had to take 100 men down with him to pioneer that country. He had told President Young he was no farmer nor business man, but if he could select 15 or 20 men who were, then he could start at once. He had said to President Young: "I don't suppose you want me to take a Bishop?" President Young told him to choose anyone he wanted, then bring the names to him for approval. Then if they were not already appointed to some other place he could have them. Brother George Albert said I was the third man he chose. When he said: "What say you", I told him if the Lord was willing I'd go and do the best I could. "What shall I take?" I asked him. He told me to take provisions, tools, farming equipment, and probably I'd better take a family. And we'd better get started soon, as it was late in November. My family agreed to the plans.

And it came to pass that I started to get ready for my mission. Susan said she would go with me. She seemed to be the most suitable one of the three. Laurinda had a small boy - just a baby in fact. We named him Nathan. He was born August 5, 1850 and she had no children to help me. Susan had two by her first marriage. I wanted Aunt Maria's boys to stay and take care of the farm. So we fitted up a large wagon and loaded it down. I moved Laurinda to the city where she had friends to stay with while I was absent. I put four bushels of potatoes in the wagon, with ham and shorts and we made our bed on them. I put our stove in, hitched four yoke of cows and oxen and we rode in the carriage. While in the city I blessed my son, Nathan Benjamin. Then I drove to the mill and loaded flour on and stayed the first night with Brother Mathews.

December 10, 1850, we started on our mission. With grateful hearts to the Lord that he had brought us to so good and healthy a land and that He would find us worthy to go on a mission into the wilderness in the interest of His Kingdom. For the Lord had said unto me, If I would do what I could in my poverty for the building up of His Kingdom on the earth, I would be blessed and would be rich in the things of life.

In ascending a long, heavy hill on the divide, between Salt Lake City and Utah County, the cattle refused to pull their load. John, our colored man, was pulling away with all the diligence for he was a good Saint and, the little boy was helping him. I told John to unhitch the cattle and oxen from the wagon, drive them up the hill and then come back and hitch them on again. Then I'd bring my thousand dollar team and hitch them on too. Then they must pull the load. They did and the Lord helped us and we got up the hill. We thanked the Lord and drove on to Lehi. George Albert Smith and most of the rest of the company were ahead of us.

We passed through American Fork and Battle Creek. Very few houses in those places. And Provo, a small town, and Springville, another small but very pretty townsite. In Payson, we had much difficulty in getting through the mire, but it is a very pretty townsite. Here we found two families: Brother James Pace and Brother Elias Gardner. We found only two log cabins in this town. It was the last settlement we saw going south, and also the last log cabins until we built ours at Parowan.

We began to realize our situation and just at the commencement of winter, too, leaving our home and civilization at home to go to an Indian country, but, trusting in God. Brigham Young had said he was glad I had accepted this mission because he was very anxious to extend the settlements south for good reason. And that after it was finished, I could sell out or rent or go some place else, or do anything I pleased. I thanked him kindly and said I'd do the very best I could, and I intended to do so.

We met Brother George Albert Smith in Payson and set said with quite a formidable company, for the south, for he had found his 1.00 men. Some of the men from my own ward were: Daniel A. Miller, Thomas S. Smith, James Harrison, Ezra T. Clark. Some were called but did not respond. Passing over the summit we camped at a place I named "Willow Springs." It still retains that name, and we camped one night on Salt Creek. It was bitter cold and I was afraid my potatoes would freeze. But we kept fires and heavy blankets around them to save them if possible. We passed Chicken Creek and found the Sevier River, here. We dug down the banks and prepared for fording. It was a bleak and cold. Then we prepared for fording, by making dugways and a road. The Indians shot some arrows at our cattle, but we passed over and around them and came to Parowan Valley. We camped at some springs and. I named them Sevier Springs, because there were several of them. They kept that name. Then we came to a very large valley and camped on Chalk Creek. We found some corn the Indians had grown there and named it Corn Creek. We stopped at New Year's Creek and smoothed a piece of wire grassland and had a New Year's Dance. There wasn't any snow, yet. The Lord was favoring us, and we felt to acknowledge His hand. We had, been greatly blessed. We passed slowly along passing Cove and Pine Creeks, as we named them.

Down on Beaver Creek we camped for the Sabbath day. We held a meeting and some of the brethren preached. We had an interesting time. When we reached Elkhorn Springs, we found a good company there, but some who drove good horse teams had gone on ahead. Some were still behind us. I was sitting in my wagon writing and we had a pan of milk sitting on top of the carriage to keep it out of the way of the dogs. We had a small ordnance with us and one small cannon (the cannon was back with

President Smith's Company). Suddenly we were startled when "BANG" went the cannon back north of us. Brother Fulmer, the Captain of the horse company called: "Hurry, boys, the Indians are upon our brethren and they will be massacred." Some even thought they could hear the women and children screaming. Brother Fullmer hurried up to my wagon and said, "Bishop, what shall we do? The Indians are upon our President's company and I'm afraid they will be massacred." I said: "There is no cause for alarm, as they have fired the cannon for a salute because they have reached the Little Salt Lake Valley." He said they wanted to send a posse down there to help and they wanted us to corral our wagons as soon as possible. We rushed the wagons together and the milk on the top of mine spilt.

Then the company went down to President Smith's camp and it turned out just as I had said. Brother Smith laughed at us and told them it served them right for going off without them. It took all night for the boys to get back.

The next day was Sunday, and, instead of holding meetings as we should have, some of the men wanted to see the land and explore. They saddled up their horses and I went with them. We went up five miles from Yellow Creek and explored up the canyon. Found it pleasant and lovely, and with a very moderate up grade and with considerable breadth; Also a quantity of soap in the ground. We passed down aways and over and were at the place where the City of Parowan afterwards was built.

Now the soil was red as the hills above. It did abound with a red rock in different shapes and forms. They did present a most beautiful appearance. But it didn't look good for farming. Some of the men remarked that they wouldn't risk a thing on such poor soil and they were ready to leave it and go back to the Utah Valley. I told them that the soil was good and that the time would come when they could raise anything there - all kinds of garden vegetables and wheat.

One of the brothers from camp came riding up to us and told us President Smith had arrived and was looking for the men who had gone on this exploring trip. He had scolded and pointed out that they should have been holding meeting — on the Sabbath. So we went back to camp.

After the President had done with his scolding he took me aside to ask what discoveries I had made and what I thought of the land. I told him what had passed between us and the prophecy I had made. I dared not to bring an evil report of the land, for I knew the Lord had sent us there to form a settlement and consequently it must be good. I told President Smith the soil was red and uninviting and looking but it must be good. He seemed pleased with the report. He made no inquiries of the other boys for he could discern their feelings.

The entire camp moved up to Center Creek and camped in fort form on the south side. It was January 13, 1851. There was plenty of grass, but no snow. The winter was shaped for our salvation and that of our animals. For my horses fattened as fast as I ever saw a horse do on hay and grain.

There was plenty of good cedar and pinion pines on low hills hereby and plenty of fine pines up the canyon three or four miles. We soon made a road to the timber and moved our camp to the north side of the creek. Here we built the town of Parowan.

We turned out enmasse to get the timber to build a meeting house. Then we were set free to build for ourselves. I laid the foundation for the first dwelling house ever built south of Payson. And it came to pass that a city sprang up in a very few days. We laid off the city and enclosed about three acres in a strong corral or fort. And we were soon organized into wards. I was called to preside over the Fourth Ward, which duty I tried to perform with the best of my ability.

President Smith proved to be a fine leader and counselor. He would call a meeting in the morning for preaching, and in the afternoon, a committee meeting was held. He would fetch out of the men the best they knew about farming and business and every kind of activity pertaining to our mission. Then he would use his best judgment as to how to proceed.

Center Creek in Little Salt Lake Valley, January 16, 1851:

To Maria, My Dear Wife, I feel thankful to the Lord for an opportunity to write a few lines to you so soon, and it is through the goodness of God.

We are well and have gotten through safe with our stock. Not many of my potatoes are frozen. I think. Boss gives about a quart of milk a day. We had a

tolerable time getting through some very cold weather on the way down, with little wind or storm in some places. There was snow about one foot deep for a few miles in some canyons, but generally not much snow. In this valley there is scarcely any.

We arrived in this valley, Friday the 10th. We send our letters by Captain Hunt in company of about eight men in all. They, this day, were very glad to see us. They had met George A. Smith and a few of our men on their way to explore a creek six miles west of this valley. Captain Hunt turned and went with them, and his men came to our camp.

I would have gone with George Albert, but my horses went back about five or six miles to the place where we had camped the night before, so I could not find them in time to go with them. Some companies have been sent to explore the canyons around here for timber and iron and so forth. They report lots of fine timber and iron and a good chance for a road. The rocks are generally red in the mountains around this valley and the land is red in the valley. There is not as much grass as I expected.

Some think the land is -good and some think it is very bad. I think it is good and will raise good crops.

George A. Smith returned with a good report of the Muddy and also brought a good report of the iron deposits, six or eight miles beyond the Little Muddy. But he thought it best to remain here this spring for a number of reasons, he said. He wants an election to be held here tomorrow morning to elect all the officers that are needful for Iron County. Also we make a dinner tomorrow for these brethren from California and for all the rest of us, and after dinner have a dance. Said he, "After dinner, I want all the brethren who have women to bring them out and let them dance."

I would inform you that Brigham Young is appointed Governor of Utah Territory—So much for Uncle Sam.

May the God of Israel bless you my dear Maria and preserve you in life and health until I return again to your embraces. Bless the children and tell them to remember me in their prayers, and assure them that I will always remember them. May they live long on the earth and be useful in their generation, so that when we shall be done with time, we may rest in peace, leaving them upon the stage of life to act as our

successors. Kiss my dear little Joseph Elija a thousand and one times for me. God bless the child and preserve his life. I would give Twenty-five dollars to see him and the rest of the children, and more to see you my dear Maria. I took cold on the first of our journey from which I took the rheumatism, which troubled me considerably on the way, but I am about well now.

Oliver and Ebenezer; take good care of the calves and go to school all you can and behave like men. Boys, you had better brand all the calves you have and those that will come in the spring.

Friday, 17th: An election was held this morning and we had a good dinner. For a table, we laid buffalo robes on the ground and spread dinner cloths over them. Then we laid ox yokes down on each side for seats, and later this evening we held a great ball. We had a first rate time.

Susan sends her best regards. She has had a tolerable hard time. She took cold the first of our journey and was quite unwell a part of our way, but she is tolerable "tuff" now. Little Mary Jane is as tough as a knot and the boys and John have all stood it well. I hope we will be able to fill our mission honorably and do a good work, and make something in the bargain. One year or less will soon run away. Be of good cheer, we shall soon meet again if we live and I think we shall, my dear Maria, Oliver, Ebenezer, Anna Maria and Joseph Elija.

Give our love and respect to Brother and Sister Wilky, and Children, and to inquiring friends. From your loving and sincere husband and best friend forever. — Joseph L. Robinson.

We made a survey of the land it was divided. Some was grassland and other rabbitland. I took a farm in the rabbit land, and was appointed water master of three farms. I think we had the best order of any mountain community.

When spring came, we were on hand to plow and sow the plant. And on the very soil or land on which I had stood and made the prophecy, we tested it and found all I had said of it was true. Experience has shown us that the soil is good where lime rock is seen in the mountains above.

Now we found ourselves surrounded by Lamanites and our cattle came up missing. So we called a mass meeting and decided that the entire

stock, consisting of about 500 head, should be herded together by three men and grown boys with guns. And they voted that I should have the job of seeing that it was faithfully done. I agreed to it if they would give me power to enforce service in case I couldn't get enough volunteers; also that a herd could be held back until the owner paid the expenses. They said "Amen" to this. After my public duty or duties were finished, I could spend the rest of the time for the benefit of my family. But I always felt that I was on a mission and the Kingdom of God came first.

President Brigham Young and party visited our place. They preached, prophesied and built us up. While they were there, we went up to Red Creek. There had evidently been an ancient town there and we dug into some mounds and found utensils, broken pottery of a superior quality, and several relics and some corn on the cob in very good condition.

Some of the boys began to be homesick and longed to be released so they could go home. But that was something I never did, for I had come prepared to stop until my mission was finished. The President said I was to stay until. Conference, when I could take my fine horses and we could make the trip in six days up and six days back.

We soon had the sawmill going and had an abundance of fine lumber. The Indians took one of my fine cows - a fine milker. So they are in my debt that much, but I suppose they will be able to pay all their debts when they get their land.. For it came to pass when Jesus visited them, or their forefathers, rather, after his resurrection, he gave them all this continent and South America, also. But the gentiles have come since and taken possession of all their land. But they will redeem it for they will receive the Gospel and they shall become the battle ax of the Almighty God, and their horses shall be made iron and their hoofs shall be made brass and they shall go through the gentiles and tread them down and tear them to pieces, and all their enemies shall be out off. So we think they will become possessors of their lands again and will be able to pay off all their debts.

It is the eternal decree of the great God that every man shall pay all his debts, or they will be shut up in prison, and where Christ and God are they can never come, worlds without end.

And it came to pass, we, George Albert Smith and I, started to Salt Lake City in my carriage. The Lord

had given me a fine span of black horses. They are great travelers. We set sail the twenty-second of August, 1851. One of my horses became sick, but the Lord answered our prayers and she got better and we resumed our journey. We met Brother Juel and others going to Parowan, so I wrote a letter to Susan and sent it back with them. I told her to be of good cheer and the Lord would bless and she would bear a son and call him Solomon.

We were blessed and got through to Salt Lake all right. I found my family well and glad to see me, and I them, for it was the longest time I had ever been separated from them.

Conference was held one month early so as to give the missionaries more time to cross the plains.

I received a letter from Susan. She had a son, born August 27, 1851.

(NOTE: On pages 83, 84, 85, 86, Grandfather tells of being called on a home mission and trips he took with Brigham Young and company, up and down the newly settled country. While at Fillmore, they dedicated the Tabernacle there.)

And it came to pass that we, the Latter-Day Saints, labored hard to build up the Kingdom of God on the earth. We labored and God blessed our labors and He began to bless the land for our sakes. For verily, we had prayed mightily unto the Lord that He would bless the seasons, the soil, the mountains and the water. That they would greatly increase and that He would increase our faith. And so He did!

For we, by the authority of the Holy Priesthood, did bless the lands and the mountains and the water and they were truly blessed. For there is a marvelous fact that where there had been a stream so small there was scarcely enough to water one farm ... but as the settlers of farms increased in number, the waters increased in volume. So we discovered that the Lord will perform a miracle for the benefit and salvation of the Saints of God in these last days that is just as great as when Moses smote the rock and received water for the salvation of the House of Israel in his day.

It behooves us as Elders in Israel to labor with all our might that we may learn and earn an interest in the Kingdom of God. For surely the scriptures say that every man shall be awarded according to his works.

Preaching, singing, praying, are but a small part of the worship of God. Manual labor is an essential part

of it. True, the Children of Israel, must be gathered in by missionary work; also, the poor and the elect of God must be brought to Zion. But when and where is the money coming from to defray the expenses and to take care of the families of the missionaries who are left here at home.

Roads have to be made, bridges built, timber gotten out and sawmills built; farms to be opened and fenced; and abode and bricks to be made; rocks to be hauled and laid into foundations; traveling houses to be built; school and meeting houses and temples and tabernacles also.

Large numbers of men and women have to be supported while they work in the Temples; lands to be prepared and water drained off; cities to be built; orchards laid out and horses, cows and sheep to be cared for. All these and thousands of other things are necessary for the building up of the Kingdom of God, and He is pleased when we perform these important labors with an eye single to the Glory of God. Yes, these important things, as well as our meetings, sacraments, baptisms, confirmings, blessings, and marrying and raising children. When any of these things are done in the spirit of the gospel, they shall be acceptable unto God.

It was in April 20, 1853, I left my home in North Cottonwood, to take a mission south with President Young and company. I was voted a home missionary at the April conference. Word came to President Young that several hundred Spaniards had collaborated with the Indians against us, so a company of men were sent on ahead to investigate.

(NOTE: Pages 89, 90, 91, of the original Journal contain accounts of this [mission](#), but a little of it follows.)

On April 21, 1852, I left my home in Farmington. With my traveling team of horses and the carriage and with my dear Brother George A. Smith, we set out, along with President Young and company for an exploring expedition south of Iron County. I felt happy that I had the privilege of accompanying them for I feel happy in the company of such good men. I left my blessings with my beloved family. May the Lord bless and preserve them in health and in peace until He lets me return to them again

It is raining today. I took some lumber to Father Angels in Salt Lake to make some spinning wheels so

that our women can spin their wool and can make some wearing apparel for us. We are blessed with spinners and weavers. I also stopped at Martin Pecks. He shod my horses for the journey. Charles G. Rich arrived Thursday from California with a company. All are well. He had some cash for the Church.

Tuesday the 22nd: The President and part of the company start south this evening.

Wednesday 23rd: It snowed this morning and some last night. Brother Samuel gave me a very nice ribbon to put on my summer hat. The Lord bless him for his kindness. I left Salt Lake this morning, 24th, and took dinner with Brother F. S. Johnson. His wife was sick and we blest her. The 24th: We could see most of the company from this point. We drove in and put up with Bishop Smoot. The wind was blowing very hard from the south.

Friday 25th: *We drove down to Springville and then to Payson. Put up with Brother Lace. The brethren were doing well. Indian Walker was there with his band of warriors. Brigham Young visited with him. He had a touch of the big head, but he felt a little better and Brigham Young gave him a wagon load of provisions.

Brother Pratt gave a lecture at Payson. On the 26th, we drove to Nephi or Salt Creek. I took dinner with Brother Love and family. There is a small settlement there. I had given it its name the first time I went there. While there at Nephi, our company organized with a captain of company, captain of guards, and several other officers. Brother Clark and I were appointed Bishops of this company. Brother Brigham gave a splendid discourse at the meeting here. We drove up Salt Creek—a fine road—into a beautiful valley and camped on Canal Creek. It was the first time I ever saw Sanpete Valley.

In the evening the camp was called together and we had beautiful band music. We had singing and prayer by John Kay. Very good order prevailed in the camp. We had about ten men and boys and women in the camp.

On the 28th, I drove into Manti City. A very pleasant town with a beautiful lime quarry at the edge of it. We had several meetings while there and one good dance. President Young, Orson Pratt, H. C. Kimball and other entertained us very kindly. Some rain here, and we were joined by several wagons and

eight or ten men to go out with us. We found a good ford and crossed the Sevier River. Here we struck the old Iron Country Road. We called at Cedar Springs, a name I gave it when we first went down to the Little Salt Lake Valley.

May 7, 1853, Friday: We arrived at Parowan. I found my wife worn out with caring for Solomon. He had an impurity in his blood and was dreadfully distressing. The elders had administered to him and the doctor had done what he could, but to no avail. His mother felt sure when I arrived he would get well and she was not altogether disappointed. I lay my hands on the child and, in the name of Jesus Christ, rebuked the disease and every evil spirit with all the power of the destroyer, from my house. That inasmuch as we were willing to keep the commandments and do the Fathers will we might have peace in our home. And, by the power of the priesthood, we rebuked the impurity in his blood. And, we commanded a reorganization of the same; that he should become healthy and strong again. I told my wife the child should become healthy and strong again. I told my wife the child should begin to improve and mend from this hour until well. He rested that night and he had been sick since December.

I visited the meetinghouse and it was progressing. The floors were laid for meetings and dancing. Saw several old friends, dearly beloved brothers and sisters. And my heart beat with joy and satisfaction in beholding and enjoying this branch of my family — my very beloved family — in this lovely place. It is so neat and beautiful and the prettiest town in the mountains. It was so pleasant to meet with them again and I felt to bless them all in the name of the Lord.

President Young and party came in this evening and they were so very delighted with this lovely place that they had the band give us some beautiful music which enhanced greatly our delight and happiness. A very good and quiet spirit attended our camp all the while.

Our little boy looks and feels better. He is a very beautiful, sweet child. And my wife is feeling better for Solomon has rested every night. The privilege of seeing my wife and blessing my little children and engaging in their society would pay me for the long

trip down here, even if I were not on a mission. God bless them!

Yes, I will come out a long way in the debt of someone for my blessings and that must be the Lord. It is the great and good God that I owe my all to—my life, liberty, and my precious wives, my every son and daughter, every brother and sister, my friends and a God that I can go to in times of distress and who gives me all the comfort that I enjoy. Truly the memory of all these blessings should make me hush when I feel like complaining or finding fault. His spirit is with me for a constant companion and I feel to dedicate all I have to Him and to love him and to trust in Him with all my heart, might, mind and strength, and to give Him all the glory! He has heard my prayers so many times and blessed me!

May 15, 1852. This holy morning with my wife in tears, and my little daughter determined to go with me I was not as resolute as I pretended to be. I also was almost in tears. Indeed my feelings were in a state. We were happy in each other's society, and we did enjoy the spirit of God. I bless them and left them in the hands of God for I knew He would take care of them.

We drove five miles to Red Creek and stopped for George A. to seal several couples. President Brigham Young had given his consent. Sister James gave us a good dinner and it came to me to give her a blessing. She had no children and I promised her she would give birth to sons and daughters.

We went on and I thanked God for the privilege of associating with such good men as President Young and the Apostles. They are truly blessed men—true, virtuous, kind, intelligent, pure-minded men. The world cannot produce anything like them. I am grateful for the rich and good instruction I have received from them, and for the solemn, sweet, peaceful and unspeakable able happy evenings we sometimes spent in their presence in our camp.

Now we were on our way home to Farmington and I am looking forward to it. I was feeling happy and thankful to my God and the next thing I found myself in Farmington with y beloved family. I wonder if other men think as much of their families as I do mine. I hope so. I found them well and very glad to see me. That very thing is worth more to me than gold and silver, and makes me feel to, 'bless them with all my heart.

May 24th, 1852: Yes here I am again with my families in Farmington. I took Maria and Laurinda to Salt Lake to the Tabernacle. President Brigham Young gave a powerful sermon on the oneness of the people, and prayed that the people will consecrate themselves and all they possess to Zion. If they would do this, President Brigham and the Apostles would lead out. But whether the people have faith enough is doubtful. I think it will not be accomplished until there is a sifting of this people and Zion is redeemed. Then the people may go into the United Order and become one with Christ.

Tuesday the 24th, I took my wife to a pickings, and my little sons, Ebenezer and Oliver went into the mountains to get poles for fences. They went several times this week and we have a fine lot of them. They have worked hard, sheared my sheep and made a comfortable fence while I was on my mission; also put in considerable crops. They are very good boys.

Sunday the 29th, some of the family are at a meeting, but I stayed to take care of Maria. She is very sick. There is lots of rain these days. We have to labor to keep the milkers out of the mud. I drove up our black horses the first time since returning from the trip. They look well considering the long, hard trip from the south just finished.

June 4th: We arranged to put one wagon to work on the Temple. Ebenezer is mowing hay so as to have hay to feed his team while he works on the Temple. I went to see Brother Slade to arrange for his board and room in Salt Lake City while he works. I arranged to furnish them butter and cheese in exchange for board and room.

I returned and found Maria sick unto death. I immediately prayed for her and she revived and seemed a little easier. She is suffering from change of life.

Monday, 6th: We loaded up a load of hay and sent Ebenezer down to work on the Temple. He worked there for about three weeks, with one yoke of cattle and a wagon excavating the foundation of that Holy House.

Tuesday, 7th: My wife seemed a little better. I had baptized her for her health and administered to her again. I went to the city and took my wife, Laurinda, and Sister Slade, to Brother Cleveland's for a visit, and went to the city and got some medicine for my

wife Maria. I praised the name of the Lord for His goodness to my family, for I do declare that in my estimation my wife Maria is as pure a daughter and as virtuous and honest as any daughter living in the twentieth century.

Sunday, June 26, 1853: I wrote a letter to Susan in Parowan, then with a portion of my family, I attended Conference at the Tabernacle, heard Orson Hyde and President Young preach upon the subject of angels being our guardian spirits, proving from the Scriptures, the importance of their mission, also, the great and mighty part they will take in the great work of the last days. It is a marvelous work and a wonder, that God is performing and that the Latter-Day Saints are concerned with. And there are millions of angels who are deeply interested in the Latter-day work. They certainly will do their share in the great drama of restoring the House of Israel. They had their special mission to perform in building up Zion.

We elders in Israel should concern ourselves with the building up of Zion and not in getting rich. Realizing if we do not help to build up the Kingdom of God on the earth there will be no happiness, riches, honor or glory for us hereafter. There is not a son or daughter on the earth, but there are angels charged to watch over them. Also, all important events that have transpired—angels have inspired man to do that work, and the Prophets have all been guided, instructed and regulated to prepare them for their work.

February 16, 1853: This day I received in holy wedlock, Lydia Foster, an amiable young woman of 22, for which blessing I thank the Lord.

(NOTE: Then Grandfather writes of Indians who had killed some of their people and stolen some of their cattle. A meeting was called and it was decided, with the approval of the authorities, to lay out the City of Farmington and build a mud wall around it—six feet high and four feet thick. He had three lots and his oldest son, one lot, so they built twenty-nine rods of mud wall along the outside of their land. Then at Conference time, they were told a California Stake was to be organized; also that all were to prepare to deed their property to the Church in anticipation of establishing the United Order. This did not transpire, but at the time there was much argument for and against the plan. At Farmington, Grandfather Robinson met with the people in the meeting house (or schoolhouse) and advised the people to be

obedient to those in authority. He says some were afraid there was a catch in it somewhere. But not Grandfather who accepted it wholeheartedly. He said: "I believe Brigham Young to be an inspired, holy man of God and what he said was through inspiration." Brigham Young had said, "If the people will work unitedly, we can work ourselves into wealth, health, prosperity and power, and this is required of us. It is the duty of a Saint of God to gain all the influence to do good. If this is not his duty then I do not understand what his duty is.")

Grandfather continues: If we would work together in our farming, in our mechanism, be obedient and work as a family for the good of all, it would be almost impossible for anyone to guess the success we would have. But we must be ready and willing that the Lord should have it all. We must not do it with a covetous heart.

Unity does not mean individual uniformity. How could it? How could you ever get a people equal with regard to possessions. They never can be, no more than they can be in the appearance of their faces. We never shall become one to the extent that we shall all look alike or possess precisely the same mental power and ability. This is not the desire of Heaven. But we expect to become one in all our operations to bring forth the fullness of the Kingdom of God on the earth, that Jesus may come and reign King of the Saints. Shall we call this a union for political purposes. I say it is good policy for people to be of one heart and mind in all their operations. We should be preparing with all our might to obey counsel.

We are digging a cellar and making a rock foundation for our abode house in Farmington, and making shingles—performing much labor and attending to our meetings. It is such a joy to go in our carriage and fine team to Conference and listen to the inspired work of God dispensed from time to time.

June 12, 1854, Alva Foster,, carpenter, commenced working on my house. (NOTE: Grandfather writes that he was working on many projects and was too busy building up Farmington to go on the current missions of the authorities of the Church, to the south. And he had sent a team back to help with the migration of the poor. He had supposed when he made the vow in the Nauvoo Temple, to never cease his efforts to gather the poor, that it had meant just the poor in Nauvoo. But now it looked as

though it meant until all the poor was gathered up from Babylon.

November 9, 1854: Our Daughter Josephine, is taken very sick. We anointed and blessed her. There is much sickness in Farmington. November 13th: Our little daughter is feeling much better now.

My wife, Laurinda, is the mother of another fine daughter. She is doing well. The baby only lived five days. I blessed and dedicated her to God and named her "Mary." We found it hard to part with her, but the Lord's will be done. This made four wives and fifteen children.

January 1, 1855, and it is snowing this evening. It makes fine sleighing. We attended a fine party at the schoolhouse. We are now located in Farmington and moved our log cabins and prepared them for barns.

January 21, 1855: I called three of my wives together as there was some feelings between them. Then in the spirit of meekness, I labored with them and advised them. An understanding and union and forgiveness was effected. How happy we are and how thankful to God we feel when we are united.

October 14, 1855: Saturday, very early in the morning, my son Ebenezer was sick, so I blessed him. Oliver helped me load hay for tithing and then I anointed and blessed his wife, Lucy. She expects to be confined. I started for town but was greatly bothered on the way. It seemed the devil was determined to hinder me so I could not get back home. Ebenezer came down for a doctor in the meantime, but could not find one. Soon after I had left, she started to have convulsions which kept up all day. About 12:00 p.m. she was insensible, but gave birth to a child. I came home late at night and Ebenezer told me Lucy was sick if she was still alive. I had promised her that morning she would live and the child would be blessed. When I arrived at Oliver's, he was out in the yard watching for me. He was weeping and wringing his hands, saying: "Lucy is dying! She will die! She will die! Oh, father, she is dying!" I said to him: Hush, my son, she will not die yet," and I walked into the house immediately. It was full of solemn anxious people. I said not a word to anyone, but went directly to her bedside and, in the name of the Lord, Jesus Christ and with authority of the holy priesthood, which I bore, I commanded the fits to leave her and the destroyer to cease its grasp and depart from this house. And then I commanded my daughter, Lucy, to

be healed, strengthened and comforted, and promised that she and her little son should be blessed. Immediately the fits left and she rallied. She was surprised and pleased to see her little son. Lucy is now recovering but her little son is sickly.

October 18th, Oliver and Lucy's baby died. I blessed him before he passed away. I also blessed Laurinda Eliza, a sprightly and beautiful child.

(NOTE: November 7th, 1855. Here Grandfather tells of another call to go down to a Southern mission with the leaders of the church. He said he was glad to go: one of the reasons being he had a wife down there more precious than fine gold; also children more precious than rubies.

November 30, 1855: We have sent a great many teams to help with the immigration. The handcart company have just arrived. Some of them died on the way and some of them have frozen feet and hands. Their suffering has been great. We have felt very anxious about them, and have prayed for them and are glad to see so many above.

(NOTE: Here Grandfather tells of the reformation. It is a long story and I will not include it in this writing.)

(Suffice it to say, now is the time Brigham Young thought the Saints were beginning to get careless and man had sinned. Hence there was need for repentance. Leaders of the Church and especially Brigham Young and Jedediah Grant went from ward to ward declaring repentance to the people, calling them to sanctify themselves before the Lord that they may be prepared for the work of God. It is said that during the particular time of the so-called Reformation, the latter half of the year 1856, that President Brigham Young preached some of his best sermons. I repeat only one sentence: "How slow many of us are to believe the things of God. Oh, how slow! How many men and women do I find here who have implicit confidence in their God?"

(The leaders had prepared a set of questions to be asked privately of each member of the Church. -It was a tremendous undertaking and Grandfather lays the subsequent death of President Jedediah Grant to this cause. He had entered into the preaching and business of the reformation with all the fire and vigor of his young manhood, and ended it exhausted.) Now Grandfather writes:

When I was weighed in the balance, I came up right. When the questions were put to me, my pledge was, "Not guilty." For that reason I felt very happy. And why was I not guilty? Guilty of the heinous crimes that many had to plead guilty to? It was because I did always remember my prayers. I always looked upon lying and cheating, bearing false witness, seducing females, committing adultery, swearing and drunkenness, as very great sins. From my youth I always despised them. I have always pleaded with the Lord to watch over me and to help me overcome my weakness and resist the allurements of the devil. Therefore the Lord has helped me.

Jedediah Grant—truly a great and mighty man—took up with such exceeding great power, the ministry of making the people realize the extent of and the need of repentance for their sins, that it has prostrated him. He is ill and we are afraid it will take our dear Jeddy away from us.

December 1, 1856. This day the great and good man, Jedediah M. Grand has fallen asleep. He passed away quietly. He is not dead. He only sleeps. He will never die. He will do even more good up there than here.

(NOTE: Grandfather, on this same day, records the birth of my father, by writing: "Laurinda, my third wife, was delivered of a fine boy, weighing nine pounds. He was born at half-past nine. Oh, Lord, let him live and become a good, substantial man in Israel." He was named Jedediah Nephi Robinson, after his beloved friend, Jedediah M. Grand.)

It was July 24, 1857, when the Saints were celebrating the tenth anniversary of the arrival of the Pioneers in Salt Lake Valley, at Silver Lake, Big Cottonwood Creek, (Brighton). All day long on the twenty-third, a continuous line of wagons, carriages, people on horseback, and muleback, had wended their way up the canyon, until many thousands were on the camp grounds. There were four or five bands of three large bowers with plank floors for dancing, and a large number passed the evening in joyous dancing. It was a rousing celebration.

It was up here that Brigham Young first learned from messengers from the east that an army of twenty-five hundred men and a new governor were being sent to Utah by the President of the United States. This startling news was kept from the people until the next Sunday, when President Young

addressed the Saints. He did not mince words. Among many things, he said:

"God has commenced to set up a Kingdom on the earth and all hell and its devils are moving against us," and, "Would it not make any man or community angry to endure and reflect upon the abuse our enemies have heaped upon us? And are still trying to pour out upon God's people?"

Later in his speech, President Young likens President James Buchanan to Pontius Pilate, saying: "The President hearkens to the clamour around him and then washes his hands of the matter saying, 'I am clean of the blood of those Latter-Day saints. Gentlemen, you have dictated and I will order a soldiery and officials to Utah.'"

(There were trying times for Grandfather. He had sent two of his sons to defend the pioneers, and prepared to follow Brigham Young's orders to defend their homes and farms rather than let their hard earned property be taken away from them again. The people in Bear River were already leaving their homes and moving down south to camp out down near Provo. Grandfather moved Lydia to Salt Lake City. He then took two loads of wheat down to Springville to plant. He then prepared to take his other families south when the time came. Maria went with a son's family.

Then Grandfather got down on his knees and prayed for protection for himself and individual families. He dedicated himself, farm houses, orchards and every improvement, to the safekeeping of the Lord. Then said he:

I felt if the word came from the President to move south, I could do it with great cheerfulness. I could make the sacrifice without any reserve whatever. I remember a prophecy I made in Nauvoo, that when we finished the Temple and received our endowments, the Lord would move us enmasse out of bondage and into a goodly land out among the Lamanites in the Rocky Mountains. And He should plant us there and increase us, and we should never come under the yoke of bondage of the gentiles again. Now, thought I, the Lord will surely bring us out victorious."

So Grandfather took his families south on the order of those in authority, leaving his hard-earned homes and farms. They camped out for some time with other Farmington families, near Payson, until the

difficulties were settled with the government and the armies had come and gone. For, to the relief of everyone, the soldiers had marched into Salt Lake stirring up a lot of dust, but had not touched anything, "not even a fence picket," according to Grandfather. And, they had kept their ranks until they had marched on through the city. They later made a permanent camp in the southwest part of the valley.

Information comes from Utah history that the heat, dust and flies were almost unbearable in the camps of the Saints who were waiting for word of the soldiers. Grandfather doesn't mention or complain about that part of the exodus, instead he is thankful that the Lord had fought their battles, and they had not been compelled -to go to war and thankful when it was over that he could bring his families back to Farmington. Here, he found plenty of weeds when he arrived back, but the places were otherwise unharmed and he was thankful.

Yes, Grandfather, in this his severe trial, proved his great and noble spirit. To me he was Christ-like. The Savior taught us how to bear our cross. He himself staggered and stumbled under the load he had to bear, but he never complained; nor did Grandfather.

On November 4, 1858, I went to Weber and bought a house and farm I am building a new house this, fall. I want to take one of my families up there to live.

November 18, I went to Weber with three wagons. Friday, I sowed some wheat. The boys got out some timber. We took three good loads out. I decided to take Laurinda up there with her little family.

May 14, 1859: This spring the high water prevented us from moving on the farm. We stayed with friends. We had crossed the river in a skiff. The brethren with their boat helped us and the Lord, also.

Laurinda was very courageous. She had. to carry her little son, Teddy, over a rough place in Devil's Gate. There was water in the road and she had to spring from rock to rock. She was a heroine. We got through all right.

We planted our new farm in Weber Valley and I worked there and also carried on our farm work in Farmington with the help of the boys and some hired help.

I built a new house in Weber and also helped with a school house and a meeting house. There was

beginning to be quite a settlement in Mountain Green, Weber Valley. We have had an abundance of labor to perform the work necessary. When we came to the valley in 1848, we built at the north canyon, then on Jordan, then on our farm in Farmington bottom, and then again in Farmington; besides our mission south, building several houses and making a farm in Little Salt Lake, Parowan; beside the battle we prepared to fight but which the Lord fought for us; but which necessitated our move down to Payson. And, besides all this, the building of meeting and school houses, tabernacles and temples. Besides all this, supporting the families and furnishing the means for the hundreds of missionaries we keep in the mission fields, as well as the thousands spent in emigrating the poor.

April 1859, I bought, brought home and planted 52 apple and 52 peach trees. We have planted a fine orchard and hope to be able to eat the fruit thereof.

Monday 23rd, my little son George Alva died. He was two years, nine months old.

Tuesday 24th, little George Hadfield, with a match, set his father's and my wheat stack on fire in Farmington. I had a large stack and with Brother Hadfield's stack, together, was worth \$500 or \$600. Brother Hadfield lived in my log cabin and put his stack next to mine, ready for the thrashers the next day. I was in Weber at the time and went down on the day the threshers were to come. I felt bad, of course, but it was nothing compared to my feelings at losing my little boy.

As far as the wheat was concerned, I had labored hard to raise it and needed it for the support of my large family. I only wonder that more property is not destroyed by little-watched and careless children. I felt to acknowledge the hand of the Lord in this trial. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

We buried my little son, George Alva. He had been sick for some time. I did blame myself for not staying to care for my little sick child. They said he asked several times before he died, "Where is my father? I want my father." I did regret very much that I did not stay with him. I grieved deeply on this occasion and asked my Father in heaven to receive him unto himself and to forgive. And if we had done anything wrong at this time, He would not lay it to our charge. For surely an awful responsibility rests upon parents; that it is their indispensable duty to use

diligence in caring for these heavenly treasures the Lord has committed to their care. If we do not do so we certainly will not be counted worthy to receive them and again raise them. Surely, the Father loves little children, for of such is the Kingdom of heaven.

This Christmas day, December 25, 1860, I did bless the little twin girls and named them Aurette and Aurilla. Aunt Rinda roasted the turkey and got us a regal Christmas dinner. In the evening there was a good dance.

(NOTE: Aunt Rinda must have been a very good cook. Each time Grandfather speaks of her dinners, he calls them "royal" and she usually roasted the turkey and prepared the dinners at Christmas time.)

January 1, 1861: We hope the redemption of Zion will soon take place, for the southern states are seceding from the northern, and Joseph Smith said that wars would surely come upon this nation and human blood will flow profusely. And, great shall be the distress of the nation. The judgments of God shall be poured out from time to time on this nation until the people shall be nearly destroyed. The Constitution was inspired by God and so it is perfect. Surely this forbids Congress to pass any law or prescribe rules regarding men's religion, or to bind them ... If it did, this would not be a land of liberty.

(NOTE: Grandfather wrote, July 24th, that the War Between the States is raging, but there is peace in the mountains. Over a period of about two weeks, Grandfather writes of the success of his sawmill; of helping to finish the schoolhouse at Mountain Green, attending the Conferences and the meetings faithfully, and remembering his private and family prayers. He writes of making mistakes and asking forgiveness and receiving it. November 27, 1860, he informs us: "We did receive the Holy Spirit and kept it with us and were very happy." Then again in March: "This month I did build a house in Weber and hewed timber for a barn in Farmington." And again in April: "President Brigham Young called me on a mission to bring my brother Ebenezer back into the Church, as he was off the track. He told me to write first and then go to him if need be." The next few months Grandfather writes often in his journal. He is still concerned about the awfulness of the Civil War and compares it again with the peace and security in the mountains. He describes Fourth and Twenty-fourth July celebrations. Indians are still stealing from the farmers. The two beautiful

black horses he is so proud of and has so often used to pull his carriage when he drove the authorities of the Church to various places, have now been stolen. "The Lord helped me and I got them back." He also had written two letters to Ebenezer, his brother. December 25, 1862, he mentions a stove for the first time. He writes that he bought two stoves, one for Maria at Farmington and one for Laurinda at Mountain Green. Brother Hadfield, who still lives on his place in the log cabin, is fixing up his loom as he is a weaver.)

(Grandfather also writes that he brought old Sister Jones, a very good Latter-day Saint, to live with them. He said: "She seems comfortable with us." and continues, "We are all working hard to build up the Kingdom." And March 26, 1862, he tells us their little boy Stephan was taken away from them. This I believe is Lydia's boy. And again, in his grief, Grandfather feels to say: "The Lord giveth and, the Lord taketh away. Blessed be the name of the Lord."

A year later, Grandfather tells us that 500 teams were required to be sent to the states to fetch the poor this season, which all he must help with in addition to the continuous building of churches, school houses, starting new farms and running them, etc. And now back to his own words).

April 19, 1863. A span of my colts were hitched to my wagon, ran furiously away. There was a little boy in the wagon. I cried, "Stop those Horses!" But seeing no mortal hand could help me, I cried mightily to the Lord to help and, He certainly did. The wagon was steadied, for they ran between a large rock, and a log house where there was just room for the wagon to pass. They ran with all their might through rough ravines, through a creek and through brush land where there was great danger of killing the boy and the horses and breaking the wagon. Then just as they were nearing a precipice on a smooth piece of brush land, the horses stopped as quickly as though they had been shot, and they never stirred until I caught up with them. The near mare had shaken off her bridle and was dragging it, but nothing was broken. The little boy had been bounced out of the wagon and was unhurt.

January 1, 1864, my son Ebenezer came home from California with his new wife Chloe. We hail them with great joy. We were glad to see and embrace our dear son again, as he has been gone from us a long time. But he has found a nice looking, smart little wife

and we congratulate them in the enjoyment of each other.

January 8. I took Rinda to Salt Lake and, with good friends, attended a dancing party in the seventeenth ward. I think I have never enjoyed a dancing party so well before or since.

January 9, 10 1864: We dedicated our meeting house in Farmington. The First President and then some of the Twelve were there. We heard some first class preaching from them. President Young said there must be some very fine spirits in Farmington, because of the preaching there. We have a good meetinghouse and the Lord helped us to build it.

February 18, 1864. It's my birthday today. I am fifty-three years old.

May 13, 1864. I sent twenty-five dollars with Sidney Burton down to Susan to buy her a stove.

September 3, 1865, I, Joseph Lee Robinson, leave my home to go south to Dixie with Brigham Young and some of the Twelve Apostles. I will take my horses and carriage and Elder Woodruff will ride with me. He takes his little daughter, Beulah, with him as she always wants to go. He took me to his home south of the city to see his orchard. We had breakfast and took some fruit with us. He has a beautiful orchard with a large variety of fruit.

(NOTE: When Elder Woodruff and Grandfather arrived at the camp where the rest of the company were waiting, President Young stood and watched them drive up. When they stopped, he said, "Brother Joseph, where did you get that fine team of horses?" Grandfather said, "That's the kind I raise." Then he reminded Brigham Young that years before when Brother Jeddy Grant had needed a horse, he had sold him his own pet horse for \$100, when a gold emigrant would have given him \$200 for it. Then President Young had found out about it, and had told Grandfather at that time, that he would be blessed for being so generous. And he had been and was blessed in raising fine horses.)

At Goshen, the town was down at the heels so to speak. It had not been beautified and cleaned up as the other new settlements had been. Grandfather tells that at the meeting, Brigham Young chided them. He told them he wanted them to fix things up. He told them he wanted them to take pride in their homes and show that they were somebody and intended to stay there.

It developed that they were undecided where to locate permanently. Half of them wanted to stay where they were and 'the other half wanted to move on down the country a few miles. President Young advised them to stay where they were and build it up. He wanted a direct answer as to what they intended to do — "Yes," or "No." They didn't answer that night, but the next morning as the company was moving on to the next town they passed through a wooden gate. On the top rail was printed in large letters, "Yes, we will!" The leaders of the Church were delighted.

Every place they stopped to hold meetings, a reception committee was sent out to meet them and escort them to town. There was a band, music and flowers, and the people rejoiced. They paid the leaders of the Church every respect. Grandfather said this was as it should be, for, "since Jesus was on the earth, there never have been finer men.")

September 7, 1865, we drove to Round Valley. Faced a severe wind with dust. The wind faced to the north and then we had snow. I took cold. Brother Woodruff felt rather feeble. We gave some timely advice and instruction in the next town and went on to Fillmore.

Fillmore is a beautiful city. President Young held a meeting and they gave us a dance in the evening. I had the privilege of dancing with two lovely daughters of old friends of ours — who had come out from New York...

On the 12th, we drove to Parowan and found great improvement there. My family was well except for the measles. I was very glad to see them.

(NOTE: When the Company finally reached Dixie, Grandfather was greatly impressed with the country. The southern Utah towns had an abundance of fruits and vegetables and abounded in good and beautiful things.)

1867: As we said, I did move Mary, my fifth wife up to Mountain Green and we put in a nice crop; but the grasshoppers were bad again this year and ate most of it.

Now verily, it did come to pass that I did labor extremely hard to support my five families. When I did take this last wife, she had five children. They were destitute to the shame of her former husband, the father of these children. When I took over their care, all their clothing, bedding and household

furniture combined would not have brought more than \$15.00. And I did not take her because I was avaricious. Brigham Young did say once that some men took more wives because they were greedy. But I know that polygamy is a holy order of God and if I or any man enter it for any other reason than to raise up seed unto God, he will be damned. If I had not been commanded I never would have taken a second wife. You will say, "Why did you take Mary?" When I tell you, you will not believe me; the truth is I was asked to administer to her husband, Mr. Simmons, when he was ill. His face was as red as a beet and his head swelled. as large as two heads. While I stood there, the Lord prompted me that if this man died, I should take over the care of his family. I secretly said; With all the family I already have? How can I do it? And I can honestly say I did plead with the Lord and prayed earnestly that lie would heal this man; that Mr. Simmons might live and take care of his own family. But the Lord heeded me not. I prayed and told him to get up and attend to his duties. But die he would and die he did!

(NOTE: Now, while Grandfather was objecting so vigorously to taking on the responsibilities of raising another man's family, his mind was turned back to an evening many years before, when he was traveling with a small group of friends to Chicago: Wherein the Lord spoke to him in answer to prayer, and promised him he would be greatly blessed in the future time if in his poverty he would take care of the poor and needy in Zion. And now the spirit whispered to him that if he would take care of this poverty stricken family, -the Lord would be with him and help him.)

(After the great trial in his heart, Grandfather agreed to do as the Lord wanted and found that his heart was softened -toward this mother and her children, and his heart went out to them. Later, when he married Mary Simmons, he said he loved them all so much he was willing to work his fingers to the bone for them.)

February 16, 1868: We did labor exceedingly hard at Mountain Green and though the grasshoppers ate most of our crop, we did live and were exceedingly happy. My wife Mary gave birth to a son. We called him Lee Sidiwell. We say, let the blessings of God rest upon him that he might become a mighty man in Israel.

Now, I'll write a little history about my wife, Mary. She related this to me a little while after she was married to me. She said, one evening after her husband was buried, the children were all in bed and she felt very lonely and poverty stricken. She cried, "Oh, Lord, what shall I do? What shall become of me?" and the voice of the Good Shepherd came to her saying, "Pray, Mary, wash yourself clean with water, anoint your body with consecrated oil and kneel down and pray." When she complied, she bowed down before the Lord and did humbly supplicate Him for mercy that she might receive mercy for all her sins. And that He might pour out His spirit upon her, even the spirit of prayer. She felt exceedingly humble before the Lord. She told Him she would give Him all her children and that she would do all she could to teach them in the ways of the Lord. And she prayed that He would send her a man, that she could live happy with him for time and all eternity. And she promised to faithfully serve the Lord always.

A few days after this Mary heard a wagon coming down the road from the canyon. She looked out and saw me riding alone. She said such feelings came over her as she had never experienced in her life before, and she could not take her eyes off me until I had gone out of sight over the hill. After that day, she knew there would be no use for any other man to seek her hand for her heart would not go with it.

At the time of supplication before the Lord, she had also requested that He make her as she was when she left her father's household and that the man she was to marry would also make it a matter of prayer, so they would both know if it was the will of God.

I did pray much unto the Lord that I might know His will, and after learning what that will was, to have the courage to do it, let the consequences be what they may. For when the doctrine of Plural Marriage was revealed to me from heaven, the straight and narrow path was presented before me as vivid as lightening. And. God did say unto me: that any man that enters into the holy order, who has not an eye single to the glory of God, that man is damned! This caused me to fear and. tremble when I saw before me that the way was so straight and exceedingly narrow, that leadeth. to life eternal. Because of this, I would not — I dare not take unto myself a. plural wife unless I knew beyond a doubt it was a commandment of Cod. I never have and never will. Consequently, I am clean

before Him and, under no condemnation and I rejoice in this.

February 12, 1868: This day w three of my wives; Laurinda, Maria and Lydia we entered the Endowment House to receive our second anointings. This is a very distinguished favor and a wonderful blessing. We were very happy.

February 16, 1868. Mary was delivered of a fine son — weight 10 ½ pounds. We wish to implore the blessings of God on all. our children.. We receive them as very great prizes from Heaven. We named this new babe, Samuel. Let the blessings of Heaven rest on the lad.

April 6th we attended. Conference. As usual there was a large assemblage of Saints (Mormons). Would to God they were all Saints. Jesus said that by their fruits ye shall know them ... and that half the virgins waiting to meet men would be found foolish. The Lord help us! As usual, we did receive good instruction, sound doctrine, fine teachings. We are sending for a. great many Saints or rather baptized Mormons. We are trying hard to mold ourselves into the image of Christ or at least to become good, true. Latter-day Saints.

The beginning of the year 1869. I have received great and precious promises from. God, my Heavenly Father, and I do greatly desire to live with and labor and suffer with the saints, and to sanctify and prepare myself to labor with the holy and sanctified ones. I'd like to live to see Zion redeemed and the Saints possess liberty, the House of God set in order arid the United Order going in full blast.

March 1869: The 'Union Pacific Railroad was built through the mountains and their ears are running into Salt Lake Valley. A mighty work has been done by our gentile brethren. I can remember a prophecy that the gentiles would. have to build a. railroad through these mountains for the benefit of God's people. God has surely endowed them with skill and an abundance of means to build these very useful. but expensive roads. The ancient prophets have plainly predicted that "an highway shall be cast up for the ransomed of the Lord to pass over." For when the day of the Gentiles comes, the Gospel shall go to them in great power. The spirit of God shall rest upon. them and they shall receive the spirit of gathering. The Ten Tribes shall come forth from the North Country to the Land of Ephraim. Here in Zion

under the hands of Ephraim, shall they assist — the House of Joseph in defending themselves against their enemies. All Israel has to be gathered from the nations and Isles of the Sea, to Jerusalem and Zion. So we will need many railroads and highways. These shall be dedicated to God, for transportation of the redeemed of the Lord. Millions of precious people shall pass over them and not perish. Neither shall they perish on the seas. The ships have been prepared also for the gathering of the redeemed and for transportation of the Elders to and from the missions.

May 12, 1869, is the date that our beloved daughter, Lydia Ann died, aged 1.3. She was amiable, and a pure daughter of Zion, greatly beloved by her parents and friends. We mourn the loss of her society. We prayed that the Lord would leave her with us, but we had not faith enough. We tried to feel. resigned to the will of the Lord.

October 16, 1869, I built a rock house on my place. I obtained land at Hooper. A canal had been built on. a, large tract of land, southwest of Ogden. I built 'two houses there and took Mary and Lydia. Maria and Laurinda were at Farmington. So we did labor hard building, plowing and planting. We did plant a large amount of grain — all for Zion. For surely that is why we labor so hard.

October 1, 1869: My beloved wife, Mary, gave birth to a fine daughter—her fourth child. We named her Harriet Alice. May the blessings of God be upon her and her good mother. And the mother so smart; she said I could go to Conference and I did. The sweetest Conference I ever attended.

September 25, 1872. On this day, my fourth wife, Lydia., departed this life. She dropped off to sleep a little before one o'clock this morning. Lydia was living in Hooper and had borne me six children. She had taken a violent cold and was very sick for several days. Laurinda and Mary were both nursing her. This evening I had lain down to rest a little, and she sent for me to come and bless her that she might go to sleep. She told the women that she had promised to go at 12 o'clock midnight, and I must get up and bless her that she might go. I gave her a very peculiar blessing. I told her that an holy escort was in readiness to escort her home, and that she should go in peace. This was about 12:00 o'clock. In a few minutes, she said to me, "Oh, Father I cannot go to sleep, so what shall I do?" I placed my hand upon her head and said: "Lydia, close

your eyes and be quiet and you shall go to sleep.' In a moment she closed her eyes. She was very quiet - breathed for a few minutes. Then we noticed her breathing grew slower and slower. We called her, but it made no difference. She went fast and easily to sleep. She looked pleasant and spoke no more. She was gone, leaving us in this troubled world. to do the best we could.

She was the mother of very fine children. We felt to say, "Farewell, Lydia, beloved and precious wife, sister and mother." We mourn her loss, but rejoice in her great victory, inasmuch as she did obtain favor with the Lord ... and that she did keep faith and died in peace. And that she was escorted with songs of gladness and great joy into her Heavenly Father.

One the same night that she died, an old gentleman was camped about a half mile from our place. He was awakened from his sleep and he sat up musing and reflecting by his campfire. He told me he heard beautiful singing. It was in the air passing over his head and seemed to be coming from the direction of my house. He said it was very Heavenly music and he heard it about the time she died.

December 1872: Here also, we are under the -painful necessity of recording of the death of my very precious and beloved wife, Maria Wood, the choice of my youth. She was born December 5, 1806 and died December 1, 1872. She was living in Farmington and died there. She was sick a few days and when the time came she passed away easily. She bore five fine sons and two lovely daughters. (Call Library No. FFH 437, 1872 to 1876)

(NOTE: Here Grandfather follows with a short history of this beloved first wife, a fine Latter-day Saint, and Ends by saying- "I feel very thankful that she is resting. She is not dead, but lives. She is laboring faithfully with her sisters and for and with the good Saints up in the Spirit World. She shall receive a glorious resurrection and shall live forever. She shall wear a very bright crown and live in rich splendor for I have seen her in her glorified state.")

This evening the spirit moved me to go out alone and have a session of prayer. Following the promptings I went past a barn and out into, the field. There, on my knees, I prayed mightily to my God... He heard my prayers and filled my soul with joy. Then a voice came to me promising me many things. One among them was that I should go up to Zion,

help redeem it; help to build and work in it...Now, verily there is no tongue that could describe the joy that was in my bosom. I walked back into the house. A messenger was waiting for me to bless a dying man. I went directly to the man, laid my hands on his head and rebuked the destroyer. Then I commanded him to arise, and he was healed.

(NOTE: In the summer of 1876, Grandfather Robinson writes of many things, such as: working hard at getting out lumber and seeing his son, Nathan, up from Arizona. He says he was fleshy and looked fine. He and Rinda, son Oliver, and Anna Maria, were baptized for ancestors. The boys were hauling lumber and cutting corn. He blessed many children, Also, the grasshoppers that were so bad in Mountain Green, were now bad at Ogden, and. he had to help fight them. He brought a load of fruit from Farmington to Hooper. He went twice to the canyon to haul out wood and once to Coalville to get a. load of coal.)

November 15, 1876, Oliver, my son, starts on a mission.

December 5, 1876, Nathan starts back to Arizona, I got one team of my black horses shod for Nathan to take his family back to Arizona. He had a good outfit.

I received a. letter from Oliver in New York. He visited with my brother Ebenezer and his son. They were immensely glad to see him. They are well off in this world's goods.

On April 20, Lucy, the beloved wife of Oliver, passed away. My dear son was in the East on a mission. We had written to tell him of her illness. We had hoped to save her, but stubborn death would not be diverted. The time had come for her to go. We prayed for the poor, afflicted husband, that he might be spared to take care of his motherless children. And we pray that he will be granted grace that this sad bereavement will not overcome him. She was buried the 22nd day of April 1877. The neighbors were very attentive and kind. Oliver and Lucy were blessed with a large family of fine children — heavenly treasures. All present were kind to the dear, weeping, heartbroken children, and turned out largely for the funeral.

January 1882: (Grandfather is concerned with the severe cold weather. He writes of snow and of doing a great deal of driving. He goes to Fast Meeting in

Farmington. He hauls salt and works out in the cold on his farm. He drives some of his children here and there, and takes wheat to the grist mill. On February 18, he writes that he had settled his tithing.)

January 18, 1882: This day Jeddy and Laura went to the city and brought home a stove and some other things as they intend to marry soon. I worked some on the house they will live in and have it nearly finished.

January 20, I drove home to Hooper and covered some potatoes.

January 21, Mary and I attended a very rich Conference. The Bishops gave a very good report of their work and the Elders spoke with great force and clearness. Elders Boyle, Hatch, Murdock, and Charley Penrose and the Twelve, F. D. Richards, John Henry Smith and Moses Thatcher. They were all exceedingly interesting. The house was filled to overflowing. We stayed over night with Sister Elsie.

January 23, and I am busy fixing my wagon. I took some grain to Ogden, and I am working about home this week.

January 27: It is still snowing.

January 28: I attended a meeting and opened with prayer. I saw Bishop Nelnap and obtained a recommend to the Salt Lake Temple. I sent him a letter, the recommend and two dollars.

February 2, 1882: This week I went to Farmington to attend a wedding party. My son, Jeddy was married to Laura Rose, a very good girl. We had a very good time. I returned to Hooper on the fourth.

I am busy repairing the sled this week and next week I am hauling coal. We have fine sleighing weather.

February Ruth, I came home in a fine snow storm and I caught cold.

February 18th - Saturday, and it is my birthday. A fine day. I am 71 years old. Old enough to be good. At least my wife Mary thinks I am good enough. She is cooking me a good supper, for which I feel grateful to her and to the Lord.

Sunday, March 5th. It is very cold and I am reading.

(NOTE: But, Grandfather doesn't stay still very long, and Monday the 6th finds him outside, hard at work with the ever present menial tasks that demand

his constant attention, on his farm, as well as his many ecclesiastical duties which carry over into the week days. Temporal and spiritual matters have an equal claim on his time. He goes about with an unusual amount of vigor and enthusiasm.)

(His journal from now on to 1884 is missing, and then on May 7, 1884, Grandfather continued:)

I made a trip to Salt Lake and bought some home-made cloth for myself a suit of clothes and then drove back to Farmington.

June 24, 1884: I attended the funeral in the Farmington Grove for Elder Berg and Elder Gibbs, who were martyred by the hands of a mob in the state of Tennessee. One Sunday morning as they were about to enter a home to conduct religious services, they were shot down like wild beasts in this land of liberty - liberty for which men died.

October 1884: I attended Conference in the big Tabernacle. An overflowing house, rich teaching by the Presidency and the Twelve, made it a fine meeting. The Lord requires that his people should come up to a higher standard of purity. There is a marked improvement in them. They are paying their tithing better and attending to their duties and keeping the Word of Wisdom better.

November 15, 1884, Aunt Laurinda and I started on our way to Logan. We had recommends to do some work for our dead. We stayed the first night with the family of Willard Marsh at Willard. He was absent, but we had a good visit with the family. Before retiring, we went into the sitting room for family prayer. There I found the chairs arranged in a circle with the backs toward each other. The largest chair was placed at the west of the circle, so that the person who prayed would be facing east. I remarked to Sister Marsh that I had seen only one other family who made this a practice. She told me this was the way she had seen it done in the spirit world. She told us she had seen many other things there also.

On November 16th, we drove to Logan and stopped with Brother Ricks and family. They were very kind to us.

November 17, we went to the Temple and registered there for those we wished to be baptized for. We both were to renew our own covenants by baptism. Laurinda was to be baptized for friends. Then we went to Brother Williams, who invited us to

stay with them as they had big barns, plenty of feed for the horses, and lots of food for us. I didn't know anyone so well off as he was. We were so welcome.

On November 18, 19, 20 and 21, we acted as proxies in the Logan Temple. I did work for Joseph Lee, My grandfather; also Samuel Brown, my grandfather on my mother's side, and Laurinda did the work for sisters Jerusha and Orrill. And it came to pass that the spirit of God was there.

November 22, we drove to Wellsville on our way home. We stayed with Brother Israel Whiting. I gave his stepdaughter a patriarchal blessing. It was a good one. She is a very good girl. I laid my hands upon the whole family, one by one, and blessed them. They were very happy. Then we drove back to Hooper.

February 18, 1885: This is my seventy-fourth birthday. I had an excellent time. I was greatly surprised and happy. We had a splendid supper and lively company. Last, but not least, was the Hooper band, which played excellent music for us. Yes, they appeared and behaved and performed magnificently. We were entertained with songs and speeches and toasts and plenty of music. We had supper, with an abundance of good good—choice foods and plenty of drink of our own make. No wines or liquors, though. We had truly an enjoyable time. All seemed happy to celebrate my birthday. It was planned and directed by my wife, Mary. Isn't she good? Bless her heart! God bless her!

On May 14, Jeddy came and we put up a hay barn. We had some help. We raised it Saturday morning. We got it ready for rafters and Jeddy went home Saturday morning. All well.

(NOTE: Over a period of time, Grandfather writes in his journal that he sent a cow down to Rilla with Samuel. Rilla and children came up for a visit. Annie took her crippled son, David, to the Salt Lake Doctor. Joseph and Henry and wives visit him. He and Rose and Jeddy go to Salt Lake on business. Ebenezer starts to Indiana on a Mission, and he blessed many sick. He took Rinda Parker to Janie's. Jane was sick. He blessed her and she got well. They had a nice visit there. He made some apple cider. Rinda went to Salt Lake and sold her cocoons. He took a load of fruit, melons,, etc. to Echo, where they sold well. He loaded up with peaches, apples, plums, and returned to Hooper. He and Rinda visited with Jane in Salt Lake. He went over to see his daughter-in-law Annie and

little David. One of the child's legs had been amputated and he thought that now the little boy would get well.)

October 1885: We start, Mary and our daughter, Lucy, and I, to attend Conference, at Logan. We had Joseph E's good carriage, with a comfortable outfit, expecting to take a trip to Idaho in the Snake River country to visit some of our children and see the Logan Temple; also some of the settlements of the Saints. We stayed all night with friends and relatives along the way and enjoyed ourselves immensely. I gave many blessings at the request of the people. It took us about nine days.

(NOTE: It takes five hours to make the trip now.)

On the fifteenth we passed a settlement of Indians where they plant grain, build houses and make fences like white men. At Pocatello we were delayed because of a sick horse. I called upon the Lord for help. The animal was healed and we resumed our journey.

At night we slept out in Portneuf Canyon. It was the first night we had committed ourselves to the care of the Lord of Israel. Another night we camped near an Indian settlement. There must have been a party for the drums and the music thundered all night.

Blackfoot, Idaho, is the seat of Idaho. They were holding a trial for polygamy there. In this country, we see the largest plains ever seen in the mountains. This will be a fine place for the Mormons to settle. All they need is some good Mormon boys to grub out the sage. The sage would also be good firewood.

On the fifteenth we arrived at our destination. We found George at home and very glad to see us. Amos was in a field about three miles away.

July 23, 1886. Repaired one wheel for Jeddy and took the women to the lake. They went bathing. The gentiles are building a resort out there. Jeddy and Oscar Rice are working for them.

August 23, 1886: We received word through the news that my dear eldest son, Oliver, passed away. He died on the 18th, and was buried on the 22nd. There was a great gathering, for he was very much respected and a useful man in the Church. His family took his death very hard. We mourn deeply for him and ask our God to give us grace that we may feel reconciled to his death. The Lord giveth and the Lord taketh away.

(NOTE: Over a period of many months, Grandfather makes many short notes in his journal such as the following:)

Rinda is now in Hooper. I took her to Farmington to visit her children and to attend Conference. We had a family gathering. Stayed overnight with Anna Maria Wilcox. (Something he often does now. She is his oldest daughter). Her son, Ebenezer Wilcox starts on a mission. Blessed many children for there is much sickness. Many were made well. Pioneer Day was celebrated at Farmington Grove. We had a family group picture taken. Harvested the crop and thanked God for it and the fine climate and the good country. Sold wool and beans at various times. I took Rinda and Rosa to Salt Lake. I met Charlie Parker.

December 27, Mary and I went to Joseph Fowler's. We had a good dinner, thank the Lord. I have been administering to the sick. I am mending shoes, shelling corn, taking corn and wheat to the mill. I gave Brig Sowell, 405 pounds of flour towards the doctor bill for our little David. (This is Nathan's son he speaks of). I paid for sheep herding. I went to Craft's Creek and riddled out some coal.

January 24, 1887: A monstrous bill has been written up and is likely to be passed against Polygamy. They may think it will break down Mormonism, but we think it will not.

Today is Christmas Day .. December 25, 1886. We celebrate it as the birthday of our beloved Saviour. If I were certain that He was born on that day I would celebrate it before any other day, for I love Him before any other man in the world and Joseph Smith the Mormon Prophet, next. I love my wives with all my heart and my children dearly. I cannot help loving them beyond measure.

We had a very lovely Christmas dinner and a good time. Aunt Rinda, who knows how to do it, got it up. For our guests we had our children: Janie, Josephine, Rilla and Wella, with their husbands and children, and Jeddy and his family. It was a good house full—and plenty of good dinner. We had a very pleasant time indeed. Yea a time we shall long remember. Christmas and New Years and my visit with them and the blessings we received will long be remembered.

July 16, 1887: Drove to Farmington on our way south. Many of our people and children are sick. Our

grandchildren are sick with whooping cough. We administered to them and hope they will get better.

If our children and friends would keep the word of wisdom, we could promise them health in the name of the Lord.

Rinda and I propose to take a trip south to visit for a few days.

October 1887: I would now record a very remarkable circumstance. I was called to administer to a very sick child, and I felt to enter deeply into sympathy with the family and promised to do everything possible to help them save their darling. I was sent for and on my way had very serious reflections. It came to my mind some of the words that were spoken when I was ordained a patriarch. I was told that whomsoever I would bless would be blessed, and whomsoever I would curse, would be cursed. Also whatsoever I promised to anyone in the name of the Lord, Jesus Christ, and by virtue of my calling in the Priesthood, it would be verified. Now I tried to reason with the Lord as I knew that I was clean before him. Therefore, I besought the Lord earnestly that He would heal that child and to cause it to live to the joy and satisfaction of its parents. In the sick room the mother was in tears and the child looked to be stricken with death. I discovered there was little or no faith in the house, unless I possessed some. I prayed for the child and waited for some time and besought the Lord that He would teach me what to say. I knew there was power with God to heal and if there was faith He would do it. I tried to exercise faith. I asked the Lord to put into my mind what I should say and I would lay my hands on the child and leave it to the Lord. This we did and I promised her she would grow up to womanhood and become a mother in Israel. There was no condition, so I naturally thought she would rally and get well. But to my astonishment, the child died that night.

"Now, " said the Tempter, "see how much you know. You said that the child would grow up to womanhood. See where your prophecies have left you? You cannot depend on your God. You might as well give up if He would deceive you that way."

Surely it was a trial to me. I felt bad over it and asked the Lord what it meant—I said, "Tell me, Oh Lord, what does it mean?" After two or three days, the Lord did tell me. He made it plain to my

understanding and when I understood it my heart was full of gratitude.

The Holy Ghost did reveal it this way. That the child is not dead but sleepeth and when the trumpet does sound for her kind of dead to arise, she shall wake up as she went to sleep, sickly and poor looking. She will be the same size and her mother (if she is worthy) shall receive her into her arms and shall nourish her and she shall be healed. She shall grow up into womanhood as had been promised. Not one jot' or tittle shall fail of all you have promised. If her own mother is not worthy, then another woman shall. be raised up to care for her, that all the meek and the obedient shall be visited of the Lord and their understanding shall reach into the heavens. They shall comprehend many things pertaining to this world. And thus the Lord did answer my plea. Now I know that my Redeemer liveth and I shall praise His name forever and forever.

(NOTE: On the 29th of January 1888, Grandfather writes of administering to five children of one family who had diphtheria. Later the baby died. Grandfather prayed that the Lord would spare the rest of them, but on the 14th of February, he records the death of the other four children, and adds, "It is with great regret that we part with our dear sweet children. When the Lord gives them to us, they entwine around our hearts, and it is like breaking our very heart strings to part with them." Then he goes on to say, "Now God has given us a Word of Wisdom, and he has made us a sure promise that inasmuch as we will keep it, and his other commandments we should run and not be weary and walk and not faint, and the Destroying Angel shall pass by us and not slay us. Now I wish that some of our brethren would have faith enough to try that out and they would see that the Lord will do just as He says He will." He also writes that he did not know of one family who had lost a child when they had kept the Word of Wisdom. "Oh," he says, "If we could just be wise and take God at His Word."

February 1, 1888, I received a letter from daughter, Josephine Rose. They are mourning the loss of their youngest child. This is their ninth child and the first they have ever lost. We sympathize with them in their bereavement and ask God to bless and comfort them and aid them in repentance of all their sins and help them to become as that child, and be as sure of a resurrection as the child ... For when the

resurrection comes, the child shall awake and need a mother to cherish him. She shall raise him up to manhood and he shall receive all the blessings promised him by the Holy Ghost. Those promises made on his head will all be fulfilled ... and he shall perform a great work and become a holy man of God.

February 5th: I am preparing my genealogy to send to Charles C. Robinson.

February 18, 1888: It is as I dreamed last night, snowing; I am at our place very busy all day, reading good books. I am very happy and comfortable, thinking, "Oh, how good the Lord is that He has spared so unworthy a servant as I for seventy and seven years, and that he has been with me almost all the time; that He has imparted unto me so many rich blessings; that He has revealed unto the world and unto me the fullness of the everlasting Gospel." And I am thankful particularly for the law of celestial marriage, including plurality of wives; and that He has given me so many admirable, good-looking, honorable daughters of Zion, for wives, and so many fine, honorable children... and so many good, honorable sons and daughters-in-law. They begin to look like the Hosts of Israel.

While reflecting upon these matters, it almost surprised me, "Because," thinks I, "this is my Birthday. I wonder if my children have it in mind to surprise me?" "But," thinks I, "I guess they won't much. I have not heard one person come in or any noise — not one thing."

"Come, Father," said one of them, suddenly, "We want you to go into Laurie's room. She said you have not been in her room today."

While my surprise was away up, my son, Jeddy, said to me: "Look here, father" and, he pointed to a beautiful piece of furniture. "What is it," said I, "an organ?" "No," says he, laughing. "Look here," (Dropping at the same time a front door which when down, forms a writing table.) And then seeing the drawers and place for books and shelves for papers, I saw at a glance what it was. "What is this for?" says I, "This is all yours," said he, "And here is a fine suit of clothes, slippers and socks. They are all yours," He exclaimed with a look of high pleasure. For myself, there was a mixture of surprise, pleasure and astonishment. Is it possible that I have this thing 'that I have wanted so much, and a fine suit made ready for me, in the bargain?

Oh, God, I thank, thee. Wilt thou bless these my dear children. May they never want and can't get; that through their faith and diligent industry they may always have and to spare.

"Now", says Jeddy, 'you go right upstairs, father, and you put on these new clothes. "Yes, boys, Joseph E. and others, you go right upstairs and put those new clothes on him."

So upstairs we clambered like little innocent children. I feeling so happy and. good and excited. Someone said Dora gave me the slippers and socks. My heart said, "God bless my daughter, Dora." When we tried on the clothes they fit to a "T".

First we had a royal good supper. Thank God and all the good people who helped to get it up. The boys got up an excellent program for the evening and we had a beautiful dance in the Farmington Hall. Every part of the program was performed and remarkably well.

August 5, 1888: My wife, Laurinda and I take a trip up the canyon to meet our children and have a good fishing trip, and to pick berries. There were: Oscar and Welly and two children: Byron Bybee,, wife Jane and two children: George Rose, wife and one child, Jeddy and wife and three children. Friday we left for Strawberry and drove above Mountain Green: crossed the river and camped. There was plenty of grass and firewood and fish. I found and picked some service berries. Here we were joined by Joseph and wife. Della Atwood is with us. About thirty-nine people in all. We fished until Saturday night and caught large quantities of trout.

We finally drove home, tired, but with a good mess of fish. All had a good time, with the exception of two accidents; Jeddie was kicked by a horse and Myrty had a narrow escape.

Then the Program as follows:

Song by the group, with the organ
Speech by Brother Kirkham
Tune by the Bank
Harmonica solo by Frank Steed
Recitation by Jeddy Robinson
Song by Miss Mary Robinson
Recitation by Maggie Wilcox
Duet by Mr. & Mrs. J. E. Robinson

Speech by Joseph Lee Robinson
Speech by Joseph E.
Organ solo by Mable Walker
Comic solo by Hyrum Rice
Comic recitation by Mr. E. Wilcox.
*Sentimental verse composed by
Lucy Clark
Toasts and Dancing

* (The Verse starts out):

We have met here to greet dearest Grandpa
To cheer him and make his heart glad.

(And, after several verses it ends with the following lines:)

When the great Book of Records is opened,
and his deeds the kind Saviour will scan,
There will be to his credit recorded:
Title clear of a good honest man.

In the midst of his wives and his children,
A Patriarch honored he stands
Respected, beloved and cherished,
Choice blessings they claim at his hands
There'll be stars in his bright crown of glory
That he'll wear on eternities shore
Oh, then what a joyful reunion
When we will meet to part nevermore,
—Lucy Clark

(NOTE: Grandfather still keeps busy with his farm work and finds time to preach at funerals and meetings; bless the sick; keep in touch with his children and grandchildren, if not by personal contact, then by long letters. He also gives many patriarchal blessings and he writes at length in his journal. He sometimes writes whole sermons.)

During this time he writes often of my father, Jeddy. It seems that many of his sons are married and have moved away with their families. Father was still living in Farmington. My Grandmother, Rinda, (Laurinda) was the only wife left to take care of him, as Mary had gone to Idaho to live with her children up there.

During a period of a year or so, there are written such items as: "Jeddy does some carpenter work, Jeddy and Lee go hunting, Jeddy is gone to town with Fass Rose and George Clawson to work in the mill. He then writes: Jeddy gets \$3.00 a day—and a good job. God bless them ... and then—David came this evening and took Jeddy in time for work. David saw Salt Lake City for the first time. Jeddy and I go to Ogden on business. Jeddy came up and drove the cows he received for the colt. Jeddy came today and we hauled some hay—Lee cut Jeddy's lucerne.)

March 1, 1889: I am very concerned about the little sick children. We do pray for them and administer to them but some of them die; or rather they go to sleep. The parents weep and mourn and we weep with them. But do rejoice in the Holy One of Israel, for we know that our God shall send His Holy Angels and they shall sound the trumpet and then these little sleepers shall awake—come forth—and grow up to manhood and womanhood. They shall receive the blessings the Holy Ghost has promised them and they shall be saved.

April 6, 1889, and I again attended Conference in the great Tabernacle along with many thousands of people ... and we enjoyed ourselves exceedingly ... We feel ourselves highly favored of the Lord for He has given unto us a First Presidency again. We voted for our beloved brethren Wilford Woodruff for President, George Q. Cannon for first Counselor and Joseph F. Smith for second Counselor. The vote was a hearty and unanimous one. We thank our Lord so much for such a good Presidency and that He is prospering His people so much.

(NOTE: Saturday, July 22, 1889, stands out in Grandfather's diary, for it is one of the few times in his life that he misses Conference. We find this wistful item in his journal: "Several of our family went down to Conference, but Jeddy cut our grain before he left and I had to stay and rake it up. They had a good Conference," he adds.

He awoke one morning from his bed, feeling very happy. The Holy Ghost had enlightened his mind and he received a solution to several problems he had been concerned about. There seems to have been a controversy about these problems up to this time, but after this morning he writes that his mind is at peace about them.

One subject was the sealing of husbands and wives. If a wife, after being sealed to one man for life and all eternity, has a desire to go with another man who cannot exalt her as high as her husband, he should not let her go unless she is willing to take and be satisfied with a lower exaltation with the man of her choice.

If a husband cannot exalt his wife as high as she was worthy to go, then he cannot hold her. She may be very intelligent, have no stain upon her character, committed no crime and has earned a very bright crown. If her husband has not earned an equal reward, he cannot hold her back. God is just, therefore, he cannot do an injustice to his beloved and precious daughters, for He loves them. She can only be sealed to one man so she has a right to choose who that man shall be. Then Grandfather makes another surprising statement:)

Never, until we have in our temples an apartment where the true worth and character of every person can be and will be brought to light, just as it is before God, will the time come when the women can know the true worth of the man she is about to be sealed to. If, after learning the truth, she still is willing to be sealed to him, then she will be informed she cannot leave him after they are sealed.

Now, verily, until such times as the fullness of the law is revealed, in all cases, the daughters of Zion cannot be compelled to remain with the man that she might happen to be sealed to.

Many things have transpired these last few months. Many wicked, heart-sickening things, ungodly murders; suicides and robberies; sudden death

and great loss of life with many having gone to a watery grave. Surely it is evident that God is angry with the wicked. Not many years hence, great and mighty cities will be destroyed and sunk with the inhabitants thereof. They shall be burned with fire from Heaven. There shall be dreadful wars and bloodshed, which shall make the hardest hearts of wicked men ache to hear the reports thereof.

February 18, 1889: My birthday — seventy-eight years old. I am at home at Hooper. My son, William and his wife visiting with us. Laurinda cooked a royal good dinner, which she is so capable of doing, and we felt to bless her. We had a pleasant time. The Lord is with us. He is my buckler and strength, in whom I do trust. I am trying hard to be as perfect as He, but I find the flesh very weak. I come so very short that I am ashamed, but I must keep trying. The Holy Ghost has become my constant companion — A divine revelation to me. I do love him with all my heart.

My time is constantly employed with laboring with my hands for my daily support; visiting with my children and friends; consecration oil and administering to the sick; and in giving patriarchal blessings; comforting the afflicted and in writing long, good letters to my children and friends. To keep a journal in writing my history, I have found great comfort. Receiving letters from children and friends from New York, Pennsylvania, Arizona, Snake River Valley and many other places has brought me joy. Surely it is a source of satisfaction to have a numerous good family and many friends. I am truly thankful for all these things. And I am indeed thankful for the good books, Holy Scriptures, and the hope we have of Eternal Life; that when we have finished with the trials, sorrows and sickness and death of this world there is a prospect of our becoming eternally happy with our loved ones and the Gods.

July 1889: My William came to me very sick. I anointed him and blessed him in the name of the Lord. He was healed immediately. He returned to his work praising God for his matchless love and goodness. Surely our God is with us.

September 7, 1889: Aunt Rinda and I are alone. On September 12, we met and prayed for and anointed our Bishop Childs again, and I know he will get better. I visited our Bishop, September 21st, and he is getting better quite fast.

(NOTE: December 23, 1889, at a time when the Saints were being persecuted again, partially because of Polygamy. Grandfather tells of an unusual fast-meeting in Hooper. He had been called up to pray for the Saints and asked that they would all kneel with him while he prayed. He writes:)

The whole house knelt down together and I prayed for the Saints and all Israel that they would repent, improve and prevail against their enemies. I prayed that the enemies' hearts would be softened towards them and would not wish them harm; and that they would not have the power to destroy our people. Testimonies were borne by people for five hours.

January 11, 1890: I visited with Josephine and Jeddy. I administered to and blessed Laura's and Jeddy's babe—it is sick.

April 3, 1890, Jeddy is with us helping out. April 4th, Jeddy took cold and is sick and I administered to him. April 5th, Rinda and the boys have gone to Conference. I am alone, as Jeddy has gone home.

April 6, 1890, 1 Joseph Lee Robinson was here alone in my house in Hooper. Only the Lord is with me. I am feeling very solemn but happy, and only regretting that I could not attend the sixtieth Conference. I have been doing all manner of chores and fasting and praying. At a late hour before partaking of food I engaged in solemn prayer in great humility. An unusual spirit of prayer rested down upon me. We prayed earnestly for the Conference, that the Holy Ghost might preside there during the entire session; that all business might be attended to in the name and in the fear of God. That the Elders might speak freely, possessing great liberty; that all the faithful brethren and sisters attending might have a feast of fat things; and that the Father of all would greatly bless and improve all the Latter-Day Saints; that he would marvelously preserve all their temples and their tabernacles and meeting houses, and other places of abode from being defiled by our unholy enemies; that the Saints might have power to build more holy Temples in these mountains; that we might finish up the great Salt Lake Temple, from the foundation up to the top stone that the Son of God, even the Lord Jesus Christ and the Holy Prophets Joseph and Hyrum Smith might, in their resurrected bodies, come into this Holy house and be seen before the Great Day of the Lord shall come. I also prayed that all these holy temples might be manned with

good, clean, faithful and willing brethren and sisters, to perform holy ordinances for the living and the dead saints; also that our God would visit the Lamanites and all Israel and prepare them for the Gospel of Jesus Christ when it should come to them in great power. Many other things we prayed for in great earnestness and faith which will all be fulfilled in the due time of the Lord, according to His will and His pleasure.

October 24th, Jeddy leaves me. He says his month is up. It is raining. 28th: Raining all day. 29th: Raining some today. I got Charlie Fowls to help with the milking and the chores, Aunt Rinda gone.

(NOTE: Grandfather records that his good bishop who had been very ill and he had administered to him, had been healed. He had been very ill and he had been very much concerned about this fine man who, he says, was needed so much in the ward. He had prayed often and pled with the Lord to spare Bishop Childs for a while longer. Later in a prayer circle of leading ward officers held for the Bishop, he tells how he received the inspiration that their prayers had been heard and gone up the Lord, "writes Grandfather, "that we did have some of the faith of Abraham." and he did live.)

About the same time Grandfather is called upon to give a blessing to a dying man. He dedicates him to the Lord. "For" says he, "his time has come to go," and then he prays that his passing might be peaceful.)

(NOTE: On February 18, 1891, Grandfather writes that it is his birthday again, and many of the family and townspeople are sick. Jeddy told him they had planned a big celebration, but sickness prevented it. Grandfather writes on this day among other things, "I have seen eighty long winters and the Spirit hath manifest to me that I should live just as long as life is pleasant to me and as long as I desire. I have always labored hard and God has been with me. My soul doth magnify the Lord. I feel to honor Him and the High Priesthood.")

April 4, 1891: We took the cars and went to Conference. The house wits packed, even the gallery. The speakers were very spirited. The spirit of the Lord was there. I listened for some time, but could not hear very well.. To my great joy and. satisfaction, my earnest petition was granted me. I saw the Gods sitting upon thrones, with crowns of immortal glory. An azure light, pure and beautiful beyond description surrounded their persons. Oh, the

exquisite sweet happiness, joy and glory — all together beyond description. It was more than I could bear without crying. The tears of joy ran down my cheeks. This lasted for a long time and, can never be written or erased from my memory.

(NOTE: During these last years of Grandfather's life, he is much concerned about the wickedness of the people, especially some of the newcomers to the Church, who have not a. thorough understanding of the gospel doctrines in general; especially the holy one of plural marriage. He writes that they do not realize the sacred nature of this principle; nor the penalty they must pay if they misuse this privilege. He points out again and again that it is a holy order of God and not to be regarded lightly. He says that many men are neither capable nor willing to live this principle right. To these, he says, in his opinion, they should leave the courting of a second wife, alone! He quotes Brigham Young and Heber C. Kimball as saying; they had sealed more men to their condemnation than to their exaltation.)

(He continues: In his opinion plural, marriage is so sacred a nature that individuals should not have the power to choose for themselves to live it or not to live it. But,, he says, they should be called, as on a mission. He says there are special favored spirits that were to come forth in the last days and they were to come through special, great men sent for the purpose of raising up seed unto God. He did discuss the words of Jacob on this subject and written in the Book of Mormon, Reference: Jacob, Ch. 2, Verses 23 to 35, wherein committing whoredoms, because of the things which were written of Solomon and David. But Jacob tells them David's and Solomon's acts were very abominable before God.)

(Grandfather writes that David took Uriah's wife and caused him to be murdered, and Solomon took wives and concubines who were worshippers of Beelzebub. One reason the Lord took Nephi out of Jerusalem to a promised land was to get his chosen people away from the corruption men had made of plural marriage. And he commanded Lehi that he and his people should have but one wife. "For," saith the Lord of Hosts,, in Jacob,, 2nd Chapter, verse 30, "if I will raise up seed unto me, I will command my people, otherwise they shall hearken unto these things. Doctrine and Covenants, Section 132, verse 28 to 40,

the Lord does command his people through Joseph Smith.)

April 25, 1892: At half past four this morning, our Jeddy had a fine son born to him, weight 11 pounds. His wife, Laura, and child were very smart. He went to Salt Lake City and brought his wife's mother here to nurse her. (NOTE: My father, Jeddy Robinson, had Nathan's birthdate as the 28th of April 1892.)

(NOTE: Grandfather received a letter from a nephew back East who questions him about the Mormon religion. Grandfather answers him at length, explaining in detail the principles of the Gospel. Then he concludes his letter thus:)

Now my very dear Sir, I want you to understand the principles as they are. In truth I want you to repent of your sins. You acknowledge yourself to be a sinner, when you say you would be a great deal better man if you lived up to all those principles explained in the books sent you. It doesn't matter how much religion you have had before. I want you to go before the Lord now, in secret, and humble yourself before Him. Go with an honest heart, and an open mind for divine impressions. Tell him you know you are a sinner by nature and that you have not always done right. Humbly ask Him to forgive you. Plead earnestly for Him to give unto you His spirit to lead you unto all truth. Believe He was crucified that your sins might be forgiven. Then be baptized by an Elder of the Church of Jesus Christ of Latter-day Saints, and receive the Holy Ghost. If you will do all this I promise you that He will do for you just as Jesus said: "The Holy Ghost will testify to you of the truth."

(NOTE: Here Grandfather records three dates from the year 1890:)

January 1, 1890, I visited Patriarch Tibets who wanted a blessing. He was nigh unto death. I prayed to God to give him the power to speak and that the Holy Ghost might say through him what he wished to say. He had been trying to say something to me, but could not make a sound. After my prayer, as his wife watched closely, he said in a voice so low I could not hear; that Brother Robinson was great and good man, a Patriarch of the highest order. He should hold that power and priesthood throughout life and all through eternity. When his wife told me, I said, "So be it."

I gave him a rich blessing and said farewell, after giving a message to him to take to all the saints and friends up there from relatives and friends down here.

February 18, 1890 ... At this conference the much talked of, wonderful thing called the Manifesto was read. It was discussed and recommended to us to be considered and voted upon and be adopted by the people of the Church. And we said we would sustain President Woodruff; that we would let polygamous marriage cease, and obey the constitutional laws of the land. The Court of Last Resort had decided the Edmonds Tucker case was constitutional. Therefore, saith the Lord, let my people cease polygamous marriages and let the responsibility rest with the government.

(NOTE: The following is the last entry in Grandfather's Journal:)

December 9, 1892: This morning at 4:00 o'clock, our daughter, Lowella, gave birth to a fine son—their fifth child. A very nice promising child. As my son-in-law, Oscar Rice, is living in my house at Hooper, he has taken over my farm. I gave my daughter a blessing three weeks before and told her she would have strength to deliver the child; she would have an easy time; and the child would be blessed. She had the very best care taken of her. Her rooms were kept warm and she was getting along fine. She had an abundance of nurse for her child, and he was doing fine and growing nicely. Her appetite was good and she ate her breakfast yesterday morning and rested. This morning she ate well and as usual turned over for a nap; had gone to sleep and appeared cheerful and made no complaint. Her husband came to bedside, felt her hand and found she was dead. It was 10:00 O'clock in the morning.

He screamed: "My wife is dead! My God have mercy on me, my dearest, my darling wife has gone and left me!" Her mother, my wife Laurinda, came to my door where I sat writing, wringing her hands and crying and almost distracted.

I went to where she was lying quietly, eyes closed tightly in sleep. She was looking very pleasant and sweet—comfortable—fast asleep. There were no symptoms of life in her. Surely she had gone to sleep—to rest. She had never looked so sweet and lovely before ...

Bishop Childs came down and did all he could. We took that little motherless child in our arms and gave him a blessing. He was eight days old.

The neighbors came in and sympathized with the afflicted ones, and did dress Lowella beautifully and laid her in a nice coffin so that she was buried decently. While she was lying in my house, I went in secretly and laid my hands on that sleeping tabernacle of flesh, saying; "Rest thou in peace and quiet until the morning of the Holy Resurrection, when thy spirit which shall have performed a noble work with thy sisters and friends in the Spirit World, shall unite with thee and shall become immortal. Thou shalt die no more. Thou shalt embrace thy husband and friends with great joy and thou shalt wear a bright crown and live forever." This was a blessing I placed on the head of this very pleasant sleeping child. We have written it that it may be recorded for her satisfaction.

Lowella's funeral was solemnized in our meetinghouse. It took up the entire meeting time. The house was crowded... there was a very long train of carriages that went to the burial and when they had all gone from the funeral except the Bishop and his two counselors, Ole Olson and Brother Hardy, I drove past them, and the spirit of God rested down upon me to

Saleratus —

White Powder From Saleratus Beds Found by Pioneers to Bake Best Bread

Harold Schindler

Published: 06/21/1997, *The Salt Lake Tribune*, Page: A2

June 21, 1847

It was fine and warm this morning as the Camp of Israel roused itself and moved its seventy-plus wagons along the trail west. Three and a quarter miles brought the pioneers to another of the saleratus beds that seem to prevail in this region. The saleratus itself stretched for a quarter mile and served as a basin for several small saltwater lakes. It looked like a swamp and stank. It smelled like lime, according to William Clayton.

But when used as baking soda, it was unbeatable, and Harriet Page Wheeler Young, one of three women in the pioneer company, would attest to that. She made some bread using the saleratus and pronounced it "the best." The taste of the loaves was equal to any she had ever made. Her endorsement was enough to send a half-dozen pioneers—including her husband, Lorenzo Dow Young, with George Billings, George Brown, Robert Baird and Norton Jacob, among others—scurrying to the beds to scoop up pails of the white stuff "for future cooking needs."

Travelers report the waters here are poisonous, but it is probable that the only poison is salt. Cattle drink freely when they can get no other water, and the more they drink the thirstier they get. Then they burst. And that is said to be the effect of the "poison," Clayton theorized.

bless them .. and I did. I said: "Bishop and counselors, the blessing of the Lord shall rest down upon you and your house forever."

As I passed Brother Joseph Fowler, I did - - - - -

(NOTE: Grandfather died January 1, 1893. And so a great and courageous soul has passed the bar. Let there be no weeping, for as Grandfather has so often repeated: "He is not dead, but sleepeth." Let his grandchildren and great-children, instead, thank God for the privilege of coming to this earth through his fine lineage. He has handed down to us a heritage that is far better and greater than wealth. It carries along with it a responsibility and a challenge which we should be proud to accept.)

Footnotes:

References to Ebenezer Robinson follow:

Ebenezer Robinson did help convert Joseph Lee to the [church](#).

Joseph Lee did try to re-convert Ebenezer while on a [mission](#).

Joseph Lee's son Oliver (father of Annie Amelia Robinson, who is the mother of Faith Steed Howarth) visits Ebenezer in [New York](#) while on his mission.

The pioneers pulled in at the banks of the Sweetwater River at noon, having journeyed seven and one-half miles over a sandy trail destitute of wood, water and grass. The riverbanks sprout good grass, but no wood and only one solitary tree is to be seen, and it stands by the ford. Independence Rock is a little west of here on the north bank of the river. Wilford Woodruff and John Brown, who missed connection with the pioneers the day before and spent the night with a Missouri company headed for Oregon, stopped at the rock before rejoining the Mormon company and examined the many names of trappers, traders, travelers and emigrants painted or scratched into its surface.

While on the rock, Woodruff and Brown took time to offer a prayer on behalf of the pioneer camp for a continued safe journey. As they were attending to their devotions, a Missouri company in the distance was burying Rachel Morgan, twenty-five, the third in her family to be buried on the overland trail. "They were supposed to have been poisoned by cooking in new copper vessels," Woodruff remarked.

After surveying the landmark, Woodruff climbed down and reminded himself to write in his journal, "I was the first Mormon that climbed that rock." (It got its name in 1830 when William L. Sublette and a mountain-bound American Fur Company caravan camped there on July Fourth and celebrated the day. He dubbed it Rock Independence.)

Erastus Snow, who reined in his wagon next to Brigham Young and others of the main party, paid particular attention to the Sweetwater. He called it a "beautiful little river" and said, "From the ford, we gradually ascended about five miles, passed through an opening in this chain of rocks and descended to the river bottom again, camping a mile above what is commonly called Devil's Gate, an aperture in the mountains or a chasm through which the river forces itself about 100 feet wide with perpendicular rocks on each side."

In Howard Egan's journal entry for the day is this terse observation: "Some of the men killed two snakes here." Levi Jackman had food on his mind. "Our provisions are getting scarce. Lyman Curtis and I concluded to ration ourselves to one pint of flour or meat per day each."

The second Mormon emigration on the Platte River, forty miles west of Winter Quarters, hailed the arrival of the cannon and the Nauvoo Temple bell, "for which we have been waiting almost two weeks," writes Patty Sessions. "We are now ready to start tomorrow morning." Because of the death of Jacob Weatherby at the hands of hostile Indians a few days ago, heavy emphasis has been placed on being well armed and prepared during the impending journey. The cannon—a six-pounder—will be hauled by two yoke of oxen.