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LEWIS WARREN SHURTLIFF: "A GREAT MAN IN ISRAEL"

A Thesis

Presented to the

Department of History

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Paul Miller Hokanson

April 1980

This thesis, by Paul Miller Hokanson, is accepted in its present form by the Department of History of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Eugene E. Campbell
Committee Chairman

C. Garn Coombs
Committee Member

Feb. 8, 1980
Date

Ted J. Warner
Department Chairman

TABLE OF CONTENTS

	Page
PICTURE OF LEWIS WARREN SHURTLIFF (Age 80). . . .	v
ACKNOWLEDGMENTS	vi
Chapter	
1. INTRODUCTION	1
2. "A GREAT MAN IN ISRAEL".	5
3. "WESTWARD! THE MARCH OF EMPIRE"	26
Luman's Family	28
Migration to Utah	29
The Salmon River Mission	32
Weber County	42
4. "THE FAIR DAUGHTERS OF EVE"	51
The Courtship	55
Marriage and Family	64
5. "BENEFITING THE HOUSE OF ISRAEL"	74
Mission to England	77
Branch President and Bishop of Plain City	81
President of Weber Stake	89
6. SUMMARY AND CONCLUSION	108
BIBLIOGRAPHY	114
APPENDIXES	
A. SOME NEW ENGLAND ANCESTORS OF LEWIS WARREN SHURTLIFF AND LOUISA CATHERINE SMITH	119

Page

B. SHURTLIFF FAMILY GROUP SHEETS 121

C. WEBER COUNTY COLONIES 125

LEWIS WARREN SHURTLIFF

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I have been fortunate in the use of manuscripts and materials from the Historical Department of The Church of Jesus Christ of Latter-day Saints and the Special Collections, Harold B. Lee Library of Brigham Young University.

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Chapter 1

INTRODUCTION

New insights into the history of The Church of Jesus Christ of Latter-day Saints comes by examining the lives of early Church leaders. A study of the life and leadership of Lewis Warren Shurtliff gives understanding to the consistent yet changing role of stakes in the Church. With roots extending deep into Calvinist-Puritan New England and early beginnings of Mormonism, Shurtliff was an important regional ecclesiastical leader. He presided for twelve years as a branch president and bishop and for thirty-nine years as president of a stake. His biography aids in understanding the larger history of Mormonism in the nineteenth and twentieth centuries.

Published sources relating to this thesis include: Roy L. Shurtleff's two volume Descendants of William Shurtleff which contains information about Lewis Shurtliff's roots and ancestry, Merrill D. Beal in A History of Southeastern Idaho, Kate B. Carter in The Salmon River Mission, and Judge W. H. Reeder, Jr. in an "Extract from the Journal of L. W. Shurtliff" in the Utah Historical Quarterly have provided source material for Lewis' role in the Salmon River Mission. Milton R. Hunter's book Beneath Ben Lomond's Peak is a source for

Shurtliff's economic activities in Weber County. Biographical sketches providing information about Lewis Shurtliff are found in many publications including Whitney's History of Utah and Jenson's Latter-day Saint Biographical Encyclopedia. The most extensive account used to analyze Shurtliff's life is a twelve folio page art book entitled One Third of a Century of Service: Weber Stake of Zion written by Alva L. Scoville and probably Lewis Shurtliff, himself. A copy was given to each member attending a stake conference on Shurtliff's eightieth birthday to honor his thirty-three years service as stake president. The Mormon Experience by Leonard Arrington and Davis Bitton, The Story of the Latter-day Saints by James Allen and Glen Leonard along with many other books and articles are useful in putting Lewis Warren Shurtliff's life and contributions into the larger context of Mormon history.

There is a considerable number of unpublished sources. The journals of Lewis Warren Shurtliff and his father, Luman Andros Shurtliff, cover the conversion of the family to the Latter-day Saints and the family's movements from New England to Utah. The latter Shurtliff in an oft-quoted unpublished journal and the younger Shurtliff in an only recently rediscovered journal, provide a wealth of material for historical analysis. Other unpublished sources about the Church leader include Plain City branch and ward records and the records of Weber

Stake. These records were greatly improved after Shurtliff took office and contain detailed accounts of Weber County communities and their Latter-day Saint founders. Besides these sources, extensive interviews have been conducted with many Shurtliff descendants and contemporaries. Other source material comes from information collected by Lewis Shurtliff and his father-in-law, the former Church historian, Joseph Fielding Smith, including the genealogy and family history collected by them on trips to New England in 1905 and 1906. The Journal History of the Church has much information concerning Shurtliff's long Church service.

This thesis is organized topically rather than chronologically although each chapter follows a time sequence pattern. Following the Introduction, Chapter 2 traces the ancestors of Lewis Shurtliff as they moved from England to New England. It also gives details of the family involvement in Mormonism including experiences in Kirtland, Ohio, Far West, Missouri and Nauvoo, Illinois. Chapter 3, entitled "Westward! The March of Empire," describes the Shurtliff family's move to Utah and their involvement in the colonizing process as it relates to Lewis Shurtliff's vocational training. It also traces Lewis' economic activities throughout the remainder of his life. "The Fair Daughters of Eve," Chapter 4, is devoted to a detailed description of his marriage and

family relationships. It analyzes Shurtliff's attitudes toward plural marriage and the role of women in the Church and in society. Chapter 5, "Benefiting the House of Israel," describes the stake president's activities in The Church of Jesus Christ of Latter-day Saints. It gives details of his two missions, his role as branch president and bishop over Plain City, Utah and his long service as president of Weber Stake. The final chapter contains a summary and a conclusion.

Chapter 2

"A GREAT MAN IN ISRAEL"

The first Shurtleff to settle in America was Lewis' fourth great grandfather, William Shurtleff, who came from England to Plymouth, Massachusetts in 1634.[1] Nothing is known concerning his parentage, the exact time of his arrival in New England nor the cause that led him to leave his native land and be bound as a carpenter's apprentice to Thomas Clark for a term of eleven years commencing on his tenth birthday, May 16, 1634. Clark, himself an ancestor of Lewis Warren Shurtliff, came to New England on the Ann in the summer of 1623. In addition to his apprenticeship, William's early records

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[1]Joseph Fielding Smith, Personal Papers, Genealogical papers on the Shurtleff, Smith and Lathrop families collected by Lewis Warren Shurtliff and Joseph Fielding Smith and copied by them during a trip to New England in 1905. (Holograph, 54 pages.); also Constance Sophia Miller Flygare, interviews held in Salt Lake City, Utah; and Roy L. Shurtleff, Descendants of William Shurtleff, 2 vols. (San Francisco: Roy L. Shurtleff, 1976), vol. 1, p. 1. Probable origin of the Shurtleff family was the parish of Ecclesfield in the West Riding of Yorkshire about five miles from Sheffield in England. After Lewis Warren Shurtliff visited Ecclesfield in 1870 he changed the spelling of his name from Shurtleff to Shurtliff to match the English spelling of Shircliff. The more traditional spelling of Shurtleff will be used in this paper except for Lewis Warren Shurtliff and his father, Luman Andros Shurtliff.

include being chosen one of "the surveyors for the highwaies" [sic] in Plymouth, serving as a juryman and constable for Plymouth and being admitted as a freeman in the colony. Land records show William Shurtleff owning land in Plymouth, Marshfield and Punckatessett, now Tiverton in Massachusetts. Unfortunately, the church records of the period are not in a condition to show Shurtleff's church fellowship although it is known that he was a church member according to "statute requisition."[2] His will mentions two Bibles.[3]

William married Elizabeth Lettice and they were the parents of three sons. The youngest was born after his father was killed by lightning. William's death was described in a letter from the Reverend Samuel Arnold:

> Timothy Rogers my informer told me that when he came to himselfe [sic] he saw the house full of smoake [sic] & there was a terrible smell of brimstone & that fire lay scattered all about the floore [sic] whether the fire that was upon the hearth by vjolence [sic] of the stroake [sic] hurled about the hous [sic] or fire from heaven he kn [sic] not, he thought at first that that all the people had been dead but himselfe [sic] till it pleased God to reviue [sic] the most of them, but 3 of them were mortally struck with Gods arrows that they never breathed more (vis) the wife of John Phillips & and son of his about 20 years of age or upwards and one Willj. Shertly who having been a little before burnt out of his oun [sic]

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[2]Roy L. Shurtleff, Descendants of William Shurtleff, Vol. I (San Francisco: Roy L. Shurtleff, 1976), pp. 1-4.

[3]Ibid., Vol. II, p. 1063. The appendix contains a number of photographs of original documents relating to the 17th and 18th century Shurtleff family including a 1660 Inventory signed by William Shurtleff.

hous [sic] & was with his family a present sojourner there, who had (as is sayd [sic]) a little child in his armes [sic] which was wonderfully preserued [sic], there was also a dog slaine [sic] under a table behinde [sic] 2 little children sitting as is sayd [sic] upon the table ledge the wife of the sayd [sic] Shertly being big with childe [sic] neer [sic] her full time was gracjously [sic] reviued [sic] & notwithstanding both stroak & fright seasonably & mercifully deliuered [sic] . . .[4]

William's eldest son, William, the first native born, was a man of affairs in the Plymouth colony. He was a selectman, captain of a military company, delegate to the Provencal Assembly, town treasurer and first town clerk of Plympton, a town set off from Plymouth. He was a surveyor and owned land in many parts of the colony. William and his wife Susanna Lathrop Shurtleff, were parents of fourteen children. Susanna was a granddaughter of the before mentioned Thomas Clark and of John Lathrop.[5]

The Reverend John Lathrop and about thirty of his followers emigrated in 1634 because of persecution in England. They settled in Scituate, in Plymouth Colony where Lathrop was for many years the leader of the independent Puritan congregation in Scituate and later in Barnstable, Massachusetts. Historian Sydney E. Ahlstrom traces the roots of the Particular Baptists to the Calvinist theology of the Puritan Congregationalists,

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[4]Ibid., Vol. II, pp. 1064-1066.

[5]J. F. Smith Papers; also Shurtleff, Descendants of William Shurtleff, Vol. I, pp. 7-8.

through Lathrop and his followers.[6] Reverend Lathrop had such influence over the people that no power of civil magistrates was needed to restrain crime. Like Baptist Roger Williams, Lathrop insisted that an apostacy had occurred in the New Testament church and that there was a need for a restoration of that primitive church. The belief of seeker, John Lathrop in a restoration of the original New Testament church was transmitted to many of his descendants who became members of The Church of Jesus Christ of Latter-day Saints. Included among Lathrop's posterity were Mormons Joseph and Hyrum Smith, Wilford Woodruff, Oliver Cowdery and Parley and Orson Pratt.[7]

The third generation of Shurtleff's in America included Lewis' great great grandparents, Ichabod and Hannah Carver Shurtleff. Ichabod and Hannah moved from Plymouth to Connecticut. Ichabod was described by a contemporary as being:

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[6]Sydney E. Ahlstrom, A Religious History of the American People (New Haven and London: Yale University Press, 1972; 6th printing, 1975), p. 172.

[7]Parley P. Pratt, Autobiography of Parley Parker Pratt (Salt Lake City: Deseret Book Company, 1972), p. 465; also Arlene Eakle, Richard W. Price and Gary Boyd Roberts, John Lathrop 1584-1653: Reformer, Sufferer, Pilgram, Man of God (Salt Lake City: Institute of Family Research, Inc., 1979). This forty page booklet contains an extensive bibliography of works on John Lathrop. Many prominant Americans are shown to be descended from John Lathrop.

> a very pious man, was often called upon to consult with the church officers respecting disturbances, irregularities of members or other church business, was able in prayer, prudent in council and much relied upon by all who sought his advice . . .[8]

Ichabod's son, Connecticut born Jonathan Shurtleff, first favored the English during the Revolutionary War but later he united with the Americans.[9] Jonathan's son Noah, grandfather to Lewis, volunteered in the American service at age sixteen. He served one draft for his father and another for himself.[10]

Noah and his wife, Lydia Brown Shurtleff, left Connecticut and settled in the rough hill country of Montgomery, Massachusetts in the south western part of the state, where they joined the Methodist faith in 1805. Noah left an extensive trade as a physician and surgeon and moved his family to Portage County in Ohio where other relatives and friends settled. Their youngest son left the following description of his parents:

> My father was a stout, well built, healthy man; with dark eyes, black hair, and had double teeth before as well as on each side of his mouth. He was about six feet, one inch in height, had square shoulders and usually weighed about two hundred and seven pounds.

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[8] Shurtleff, Descendants of William Shurtleff, Vol. I, p. 37.

[9] Ibid., p. 67.

[10] Ibid., p. 107.

> My mother was rather above common size, well built, sandy complexion, quite healthy, and lived very agreeably with father.[11]

Lewis' grandfather Noah Shurtleff was not active in Methodism in Ohio although his wife, Lydia, and son, Luman, became active Campbellites and sons, Ruel, Selah and Wales were Presbyterian, Baptist and unchurched respectively. Luman Andros Shurtliff was the youngest son in a family of boys. He was named after a Methodist minister but as an adult he joined the Baptist church only to convert a few months later to the teachings of Alexander Campbell and Sidney Rigdon.[12] Shortly thereafter he met Presbyterian, Eunice Bagg Gaylord, whose family had recently moved into Ohio from Massachusetts. Luman and Eunice were married by a Campbellite minister July 4, 1830 and later he became a preacher in the local Campbellite church. His ministry was well accepted by

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[11] Luman Andros Shurtliff, "Diary 1897-1864," (typewritten); this manuscript is housed in Special Collections, Harold B. Lee Library, Brigham Young University (hereafter cited as L. A. Shurtliff, Diary), p. 5.

[12] Alexander Campbell was a Presbyterian turned Baptist with learnings toward a religious restoration. Campbell and Sidney Rigdon were also associated with the Disciples of Christ. Rigdon along with many other Campbellites joined the Mormon Church in Ohio during the 1830's. See Milton V. Backman's Christian Churches of America: Origins and Beliefs (Provo, Utah: Brigham Young University Press, 1976), pp. 141-148. See also Ahlstrom, A Religious History of the American People (New Haven and London: Yale University Press, 1972; 6th printing, 1975), pp. 447-452.

his neighbors but he and Eunice did not feel saved or converted.[13]

During the summer of 1829 Luman read of Joseph Smith's finding golden plates and recorded his feelings by writing in his journal:

> This news gave me the most singular feelings I have ever experienced. It took the attention of those present. And we had some talk of the strange circumstances, and it made a lasting impression on us. I heard nothing more concerning it until the fall of 1831.[14]

At this time Mormon Elders, Noah Packard and Mr. Umphry came to Franklin in Portage County and preached in the neighborhood. According to Shurtliff their sermons were indicative of "new beginners in Mormonism." After they visited a Campbellite meeting where Luman was preaching he wrote of their visit:

> I talked with them after and they told me I need not oppose the Gospel for I would blow the Gospel trump. On making inquiry of the truth of the Book of Mormon, they said to me, "Ask God and He will show you."[15]

Luman Shurtliff's Campbellite preaching began to be infused with Latter-day Saint teachings and about a third of the flock "was leaning to Mormonism." His brother, Selah, opposed Mormon principles as did his and Eunice's parents. In 1833 Luman and his brother Wales moved their families further west to Sullivan in Lorain

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[13] L. A. Shurtliff, Diary, p. 17.

[14] Ibid., p. 18. [15] Ibid., p. 18.

County in northern Ohio causing the breaking up of the Campbellite congregation in Franklin.[16]

In Sullivan, Luman and Wales selected heavily timbered land for their new farms as timbered property was considered more fertile. After clearing land and building homes they planted crops. During the spring they gathered sap from maple trees from which Eunice made over three hundred pounds of maple sugar, selling some of it for ten cents a pound. Luman wrote of his pioneering adventures on the new farm:

> This land was covered with heavy timber, mostly beach [sic] and maple or sugar trees. The ample trees grew very tall measuring one hundred and twenty to one hundred and fifty feet in height. I started to build my house on a beautiful elevation near the road, by chopping the trees for logs. I cut and split shingles six or seven inches wide, one half inch thick and three and a half feet long. Then I chopped logs to put on the shingles to hold the shingles on the roof. When I got this ready I got a gallon of whiskey and invited fifteen or twenty men who put up the house and roof in one afternoon.
>
> The next morning I cut out three logs the width of the door, put in a few boards and the next morning we started out. . . . I took one cow, two pigs, one pet sheep, a few chickens, furniture and goods and my family which consisted of my wife and two small children, Elcemina and Mary Eliza . . .
>
> I should have enjoyed myself well if my mind had been at ease about religion. One of my neighbors, a Mr. James Durfey, was an Elder in the Mormon profession. He visited me, I tried to hide my feelings and reasoned against him, but all in vain.[17]

Mormonism troubled Luman and his wife continually. In February 1832 before leaving Portage County, Luman

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[16] Ibid., p. 20. [17] Ibid., pp. 20-21.

heard Joseph Smith and Sidney Rigdon preach at Revanna, Ohio and recorded the following impression:

> I thought I had heard Sidney Rigdon preach, when a Baptist, much better, but I had seen the Prophet. Not such a looking man as I expected to see. He looked green and not very intelligent. I felt disappointed and returned home rather cast down.[18]

Anxiety over religion increased with the expected arrival of a third child. Luman and Eunice had two daughters and looked forward to the birth of a son who could help in the work on the new farm and perpetuate the two hundred year legacy of the Christian faith and civic responsibility carried on by members of the Shurtliff family. Recording his thoughts in his journal, Luman Andross Shurtliff wrote of his son's birth:

> July twenty-third, 1835, our first son was born. We called his name Lewis Warren.
>
> A few hours before the birth of this child I went down to Wales with my two little girls. As I returned, the shadows of night were fast falling around me, and millions of insects were bidding a lonely farwell [sic] to the passing day and hailing with joyful songs the approaching night. Meditating upon the pleasant scenery around me, the thoughts of my soul arose to the God of the Universe. A pleasant feeling was upon me and my mind turned toward my wife. The sweet whisperings of the Spirit to me was, "The child about to be born is a son, chosen and faithful, and shall be a great man in Israel."[19]

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[18] Ibid., p. 19.

[19] Ibid., p. 21. Although Lewis Warren Shurtliff was born on July 23, he and biographers often gave the date as July 24. Warren was the name of a close friend of Luman Shurtliff who was married to Lewis' cousin.

Luman believed that he and his newborn son would have an important work in establishing the kingdom of God on the earth in preparation for the coming millenium. With the increase in concern over religion Luman began to have apprehensions about his life and the future of his family. He wrote his feelings in his diary:

> In the summer of 1836 I saw I was fast approaching a state of infidelity and had but little confidence in anything and believed nothing. I was sick of living so but what could I do? I knew not what to do. I knew not where to go. I had been in torment for four long years and grew more miserable every year. I saw nothing but darkness before me and surrounded with evil influences. If I prayed it availed nothing. If I went to meeting I was in fear I should be called upon to preach and would sit and shake like a man who was very cold . . .
>
> I promised the Lord if He would show me the way and give me knowledge of the true Gospel I would preach it as long as I lived. In the sincerity of my heart, I made this covenant time and time again.[20]

With his wife, Luman talked with a Mormon neighbor and read and studied the Book of Mormon about which they prayed and meditated and dreamed dreams.[21] Was baby Lewis to grow up "a great man in Israel" as a Campbellite or as a Latter-day Saint? Finally in August of 1836, Luman decided to "make a trip to Kirtland, the seat of Mormonism and see if I could find out the truth or falsity of this doctrine. . . ."[22]

Luman walked sixty miles to Kirtland via his former home in Franklin. After looking over the town

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[20] Ibid., p. 22. [21] Ibid., p. 21. [22] Ibid., p. 23.

and listening to a funeral sermon delivered in the temple by Jared Carter, he became confused and depressed. The investigator of Mormonism wrote:

> While in this situation, my tormentor whispered in my mind and said my little boy Lewis, was dead, and if I did not go home immediately he would be buried and I would not see him more. I then called to mind that the babe was not quite well the morning I left, as usual. This strengthened or confirmed the whisperings of that spirit and in spite of all my effort to the contrary it much troubled my mind.[23]

In spite of his uneasiness about Lewis' well-being coupled with his previous premonitions of his own safety, Luman remained in Kirtland over the weekend, whereupon he was introduced to David Whitmer, one of the witnesses to the Book of Mormon. After a long discussion about the book and the teachings of the restored Church, Whitmer proposed baptism to Shurtliff. Shurtliff recorded Whitmer's words:

> "I will go to the water and baptize you or get one of my quorum to do it." On the way to the river he called on Sylvester Smith and at sunset Sunday, August twenty-first 1836, I was baptized a member of the Church. David Whitmer confirmed me.[24]

On Monday while returning home and reflecting on the events of the day previous, Luman prayed to receive the Holy Ghost which he had been promised when he was confirmed. In his journal he described what followed:

> Something came on my head resembling cold water and passed gradually down through my whole system, removing all pain, and made me a sound man from the top of my head to the soles of my feet.

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[23] Ibid., p. 23. [24] Ibid., p. 24.

> As soon as this was past, I heard a sweet melodious voice about me say. "Joseph Smith Jr. is a Prophet of the Most High God, raised up for the restoration of Israel in these last days, and the Book of Mormon which you held under your arm is true and brought forth for the restoration of the scattered remnants of Jacob."
>
> As soon as this passed off, I cast my eyes to the South. A little way from me I saw my wife standing with my little boy sitting on her left arm with the right arm on her left shoulder and with her right hand pointing to me as if she was saying, "See father, there is Father." They were both well and all right. This passed, I was in the road, a sound man, praising God.[25]

Although Luman Shurtliff expressed concern for his son, throughout his life, he was never again overwrought about himself or Lewis. Luman had promised to preach "the true Gospel" as long as he lived if he could know the truth about Mormonism and with his conversion he was also convinced of his son's future leadership in the Church of Jesus Christ. The beginning of Lewis Warren Shurtliff's journal records the events of his birth and his father's premonition of Lewis' future role in Israel:

> I was born in Lorain County, State of Ohio, United States of America, on the Twentythird day of July, in the year (of Our Lord) Eighteen hundred and Thirty Five. Soon after this event, my parents (Luman Andros and Eunice Baggs Shurtliff) embraced the religion of the Latter Day Saints, leaving fathers, mothers, sisters, brothers, home and friends for the gospel of Jesus Christ.
>
> Before I proceed farther I will state that I am the only son of Eunice B. Shurtliff. No doubt in consequence of the anxiety in the mind of my Father

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[25] Ibid., p. 25.

> that some time before my appearance in this mortality, he had a vision, the substance of the same is as follows: A son shall be born to you, and shall become great, he is a chosen vessel and shall be a mighty man in Israel.
>
> In consequence of my being the only son I was pampered, coressed [sic] and petted until my slightest wish became that of my sisters and family.[26]

One month after returning from Kirtland, Luman and Eunice visited their parents in Franklin and while there Noah Packard baptized Eunice and confirmed her a member of The Church of Jesus Christ of Latter-day Saints. In December Luman returned to Kirtland and was ordained an elder. He began to do missionary work and made plans to move his family to the Mormon headquarters in Kirtland, Ohio. The rest of their lives would be spent in devotion and work for their new found faith. The stories of their conversion and subsequent events were told and retold by father and son. In later life the sermons and conversations of Lewis W. Shurtliff were filled with happenings in the history of the Church in Ohio, Missouri, Illinois and Iowa. Events were so oft repeated that experiences of the elder and younger Shurtliff could hardly be distinguished.

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[26]Lewis Warren Shurtliff, "Life and Travels of Lewis Warren Shurtliff," copied by Constance Sophia Miller Flygare, Lewis' eldest great granddaughter, while living in Shurtliff's home and attending Weber Stake Academy. An exact copy of Shurtliff's original, written on pages four and one half by seven and one half inches. The journal is in possession of Constance Sophia Miller Flygare who lives in Salt Lake City. Holograph, 73 pages.) (Hereafter cited as L. W. Shurtliff, Journal), pp. 1-2.

Luman Shurtliff's faith in Mormonism was strengthened by the primitive aspects of frontier religion in America. He found in the Church of the Latter-day Saints the primitive church of New Testament times and the fulfillment of his restorationist and Seeker ancestors. He looked for an imminent millenium. Shurtliff mentioned a reference in a sermon by Joseph Smith to mean that the Lord would return in forty years.[27] His brand of preaching was similar to other lay preachers in the Campbellite and Mormon churches. During eight missions Luman Shurtliff was successful in bringing many people into the Mormon fold.

Lewis Shurtliff considered himself a "raised in the Church" Mormon. Although he professed much influence from his family's experiences in Ohio, Missouri and Illinois he was probably effected more by his parents and family and from his early life in Utah. When Lewis was nineteen years old he received a patriarchal blessing from Isaac Morley who told Lewis:

> Thy mind is free from the influences of Antichrist and the precepts of man. Thou hast not the influences to overcome of many of thy elder brethern [sic] , therefore thou art favored of heaven. . . .[28]

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[27] L. A. Shurtliff, Diary, p. 44.

[28] The blessing is recorded in Book B, p. 258, #323, LDS Church Archives, by Abegail Morely, scribe, and is copied in L. W. Shurtliff, Journal, pp. 69-70.

Unlike his father, Lewis did not inherit the Calvinist doctrines believed by their progenitors. Lewis' devotion to his family came from kind and loving parents and his interest in his ancestors came from the Mormon belief in genealogy and temple work for deceased relatives.

Seventeen months after Lewis was born, the Shurtliff family moved to Kirtland. In later years Lewis remembered a visit through the Kirtland Temple and seeing the Egyptian mummies and papyrus scrolls in Joseph Smith's possession. In 1838 the Shurtliff family moved again to Far West, Missouri, where Lewis' father participated in the Law of Consecration and helped get the Liberty Pole and raise it up on the Far West Temple site "with the Stars and Stripes waving at the top." He also heard Sidney Rigdon's oration "which brought sorrow and gloom over my mind." The next day when lightning struck the Liberty Pole, knocking it to the ground, Luman predicted "Farewell to our liberty in Missouri."[29]

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[29] L. A. Shurtliff, Diary, p. 33., cited by Fawn Brodie, No Man Knows My History (New York: Alfred A. Knopf, 1945; 7th printing 1977), pp. 222-224. See also James B. Allen and Glen M. Leonard, The Story of the Latter-day Saints (Salt Lake City: Deseret Book Company, 1976), pp. 123-24. Sidney Rigdon's firey July 4, 1838 sermon declaring Mormon liberties brought to a head the troubles of the Mormons and non Mormons that ended in the expulsion of the Latter-day Saints from Missouri in 1838-39.

After trouble in the August elections Luman was persuaded to join the Danite society.[30] Next he was called to Davis County with a Militia, where the Mormons surrendered to the Missouri mobs on November 1, 1838 and the militia was taken prisoner. Luman wrote of the experience:

> Far West was searched for arms and ammunition, they said, but when they found anything they wanted, they took it. During this time we were insulted and abused, both old and young, male and female. We had no peace or safety night or day. This continued for eight days. In this time we had but little to eat and that mostly boiled corn. Many who had been our brethren turned against us and became our worst enemies and tried to do us all the hurt in their power. We knew that the Lord our God was very merciful to His people notwithstanding this chastisement. We were suffering extremely by the mob picking up every hog or pig fit to eat, every swarm of bees, or chickens, and their six or seven thousand horses were fast destroying our grain and feed. They never stopped to ask for it, but took all they wished and wasted all they could.[31]

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[30] L. A. Shurtliff, Diary, pp. 36-37, cited by Leland H. Gentry, "The Danite Band of 1838," BYU Studies 14 (Summer 1974), pp. 421-450. See also J. B. Allen and G. M. Leonard, The Story of the Latter-day Saints, pp. 121-124. The first blows of the so called Mormon War started at Gallatin, Davis County on August 6, 1838 when a candidate for the state legislature and others tried to keep the Mormons from voting and mob violence occurred. A secret society called Danites was formed by apostate Mormon, Sampson Avard. Avard persuaded Mormon followers and the Church's enemies that he had the backing of leaders of the Church. The actual involvement of Church leaders in the Danites remains unclear.

[31] L. A. Shurtliff, Diary, pp. 36-37.

Nearly four-year-old Lewis remembered being driven with his family from Missouri and wrote of it over thirty years later in 1871:

> We was [sic] taken from our Comfortable [sic] homes and kept under servillance [sic] by a ruthles [sic] mob for eight days when we was [sic] released, with orders to leave the State forthwith, under pain of death.
>
> This we may say was the beginning of the most unrelenting persecution that could be heaped upon a people, Innocent [sic] of any Crime [sic] or Misdemeanor [sic], and as we persued [sic] our journey, the Enemy [sic] traced their Victims [sic] by the blood from their Victims [sic] feet.
>
> These fiends in human shape were led on by Ministers [sic], professors pretending to be preachers of God's Word [sic], and examples of purity and virtue to their fellow man. Such fiends, in human shape I have been taught, both by precept and example to Shun [sic], and despise, as I would the Slimy [sic] coils of the deadly Cobre, [sic] Or the gates of perdition. You will not wonder that I should feel this when I tell you that the first Vision of my Eyes was an armed mob, ready to do deeds of violance [sic] such as has not been enacted by any civilized Nation [sic]. Such a deed would make the Savage [sic] blush.[32]

Finally, in February 1839 the family left Missouri and crossed over the Mississippi River to Lima and then to Quincy, Illinois. Luman Shurtliff then "took leave" and went on another mission, this time to Jackson County, Missouri! In the spring of 1840 the exiled family moved to Nauvoo, Illinois where they settled on the southwest corner of the fourteenth block, four blocks north of where the temple was built.[33]

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[32] L. W. Shurtliff, Journal, pp. 3-4.

[33] Ibid., p. 44.

Luman worked on the temple, taught school and went on missions. Eunice wrote the following letter to her missionary husband on Christmas Eve, 1842:

> Brother Roberts has paid $1.41, he paid Elcemina's school bill. Lewis went two weeks, He reads at home. I cannot spare him to go to school as I have to travel so much to get my debts and dare not leave the two youngest alone. I have to keep Lewis home to stay there with them when I am away . . .
>
> I think you would like to know my situation. I am four months on my journey. For three months I have been so sick that I could not eat a full meal of victuals. That is now stopped and I have the heart burn very bad and I have no husband to talk with or comfort me these long nights. Luman, I do want you to come home as soon as the water courses are open in the spring. You know I cannot get anything out of the store and what am I to do? You know when Jane was born you were gone from home and I had to get along the best I could. Luman, I do not think it is your duty to stay and leave me in such circumstances. Come without fail. Write when you get this. It is now twelve o'clock. May God bless you--
>
> Eunice B. Shurtliff.[34]

Luman returned from his mission one month after the birth of another duaghter. She was given the name Elizabeth Hatch after Luman's sister whom he had baptized during his latest preaching tour. He had also baptized his parents and when he took his seventy-six year old mother into the water to be immersed, she suffered a third stroke and died two days later.[35] With Luman on his return to Nauvoo were Eunice's parents and youngest brother and sister who had also been converted by Luman's proselyting efforts. Eunice's father, John

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[34]Ibid., p. 58. [35]Ibid., p. 50.

Gaylord, bought a brick home and two lots across the street from the Shurtliff's own brick home.

These were happy times for young Lewis and he remembered in later years: "Here in this beautiful city of God's chosen people I learned to serve the true and living God."[36] Lewis listened many times to the Prophet Joseph Smith and his brother Hyrum, whose young sons, Joseph and Joseph F. were his playmates. Lewis watched "with youthful admiration" the progress of the temple, "being present when the foundation Stone [sic] was laid and finally seeing the cap stone come on with rejoicing."[37] From the preaching of Church leaders Lewis learned the teachings and doctrines of Mormonism and began to develop his own style of public speaking although it would be many years before he would be called upon to speak.

During the summer of 1844 Lewis "was baptized in the pure and limpid waters of the Mississippi . . ." His father stood as "the Minister of God ready to immerse the penitent Sinner [sic] , beneath the liquid wave."[38] Meaningful as Lewis' baptism was another event occurred in 1844 which also played an important part of his religious life. He wrote:

> Upon the twenty seventh day of June Eighteen hundred and forty four, the Prophet Joseph Smith

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[36] L. W. Shurtliff, Journal, p. 5.

[37] Ibid., pp. 5-6. [38] Ibid., p. 6.

> was Mortured [sic] in Carthage Jail by a Mob with their faces painted black, led on by hireling [sic] priests.
>
> This was a sad strake [sic] for the Latter Day Saints [sic] , and many bitter tears were shed in every home in Nauvoo, for him who had stood firm against all oppresors both religious and Political [sic]; he was more than man while living and thousands came to pay their respects to the illustrious Dead [sic].
>
> The day was clear but an unaccountable sadness prevaded [sic] every heart and all nature seemed to join in the mournfull [sic] scene. The mourning was deep and long.[39]

A greater tragedy came to young Lewis in the late summer of 1845 when his mother died in childbirth. Since her marriage in 1830 Eunice had made six major moves through Ohio, Missouri and Illinois and had been supportive to her husband who had been almost constantly in the ministry since their conversion to Mormonism in 1836. Eunice had been healthy most of her life but persecutions, long hours of service and hard work required by her family coupled with the birth of eight children in fourteen years were debilitating. She had come close to death in the fall of 1844 after the death of her father. She believed her life was spared through administration of the healing ordinance at that time. Eunice Bagg Gaylord Shurtliff died of chills and fever and complications of childbirth and was buried with her

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[39] Ibid., pp. 6-7.

daughter "in one grave and in one coffin" on October 7, 1845.[40] Her only son recorded:

> In Nauvoo loved and lost my dear Mother here she was laid in the Silent [sic] tomb and with her my youngest sister. In that grave I seemed to bury all my hope and happiness, all that made home desirable was now gone.[41]

Lewis did not forget the love and kindly teachings of his mother. The Shurtliff family's ten years in The Church of Jesus Christ of Latter-day Saints had moulded into his character a great love for home and family and a prototype of orthodox Mormonism. Added to the loss of his mother, Lewis' childhood ended with the demands of the move from Nauvoo in the spring of 1846. Like his fourth great grandfather, William Shurtleff, who began his apprenticeship in America at age ten, Lewis Shurtliff at the same age began the responsibilities of his life's work.

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[40] L. A. Shurtliff, Diary, p. 65.

[41] L. W. Shurtliff, Journal, p. 5.

Chapter 3

"WESTWARD! THE MARCH OF EMPIRE"

A love of nature, a romantic disposition and the ability to work with animals qualified Lewis Warren Shurtliff for the work of colonizer, pioneer and freighter. In the weeks and months which stretched into the years that the Shurtliff family spent moving toward Salt Lake City, Lewis grew into a responsible teamster. Other chores taught him skills that would enable the family to survive the rigors of pioneer life.

The Shurtliffs arrived in Garden Grove, Iowa in June 1846 where Luman was called to the presidency of the branch with Samuel Bent. Luman made several trips back to the states during the next five years to beg and collect money and supplies for the Mormons' western migration. Young Lewis wrote of the exodus from Nauvoo as "Westward! The March of Empire." He described Iowa as "one of the finest states in the Union; but at this time almost entire wilderness."[1] From Garden Grove the Shurtliffs traveled to Evans Camp where they stopped to hunt bees. Next the family moved to Winter Quarters where

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[1]L. W. Shurtliff, Journal, p. 8. Iowa became the twenty-ninth state in the Union in December 1846.

Luman was called to take charge of five branches of scattered Mormon families.

Seeking work to provide for his family, Luman Andros Shurtliff decided to make coal or charcoal for blacksmiths in Kanesville or Council Bluffs. He described the venture:

> My family was much in need of clothing and I saw no way of obtaining it. After looking over the matter for some time a thought came into my mind. I could take some elm and black walnut timber growing on my claim and make it into coal which I thought I could sell. I found I could sell this coal to blacksmiths in Kanesville, Council Bluffs, for seven and one-half cents per bushel in money when delivered . . .
>
> I went chopping and preparing my timber. I hired a yoke of stags from my neighbor. They were strong but so very slow that it required more patience than I had to drive them so I let my son Lewis do most of the driving. He not being quite so interested as myself could drive the old stags well.
>
> When we got the first pit burned and the coal delivered, we got the money. This was the most encouraging time we had in years.
>
> We worked hard day and night and to encourage Lewis I let him put up small pits and burn them and measure the coal and put it with mine, also pick up the scattered coal around the pit, and when I sold the coal gave him the money his coal fetched. With this money he bought many things which pleased and encouraged him. A brighter day began to dawn upon me. We continued in the coal business that season as much as we could and tend our crops. We raised our crop for bread, our potatoes and turnips, also garden vegetables. I spent most of this winter in taking care of my family and preaching from branch to branch.[2]

Lewis also remembered work in Winter Quarters and wrote:

> I learned to chop cord wood for the small pittance of twenty five cents per bushel, hauling

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[2] L. A. Shurtliff, Diary, p. 77.

> our own wood with a pair of cows on a cart. During the winter I learned to make baskets of [sic] one (Job Smith) which trade afterwards proved a great blessing to my fathers [sic] family.[3]

Luman's Family

On November 25, 1845 in the month following his first wife's death, Luman married her younger sister, Altamira Gaylord. The marriage was not a happy one for husband or step-son.[4]

Brigham Young advised Luman to enter into plural marriage and on January 26, 1848 Young married Luman to Cynthia Noble Shurtleff Bent for time and to her daughter, Melissa Adeline Shurtleff for time and eternity. Cynthia was the wife of Luman's cousin Elisha Shurtleff who was another of Luman's numerous proselytes. After Elisha's death, Cynthia had married Samuel Bent who served with Luman in the leadership of the Garden Grove Branch until his death. Before his demise Bent requested that Luman marry Cynthia and her oldest daughter.

In Utah, Luman took as a fifth wife, Mary Eliza Adams. Thirty-three children were born to four wives. Of the twenty-one daughters and twelve sons, twenty-three grew up, married and raised families. Luman's marriages

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[3]L. W. Shurtliff, Journal, p. 9.

[4]The Mormon belief in celestial or eternal and plural marriage and the influence of Luman Shurtliff's marriages and family is treated in greater detail in the next chapter.

were not all happy ones and like other Mormon polygamous families the Shurtliff's were plagued by poverty, hunger and sickness. Luman often reminisced on the goodness of his first wife and of the trials of living with her sister. His marriage to Melissa was agreeable but her mother, Cynthia, added to the burden of a polygamous family, although Luman provided for her without complaining.

Luman's unpleasant marriage to Altamira must have been hard for Lewis and his sisters. When the Shurtliffs left Nauvoo, Altamira insisted on separate living quarters away from Luman's children.[5] Lewis Shurtliff did not write about his father's plural wives nor did he mention much about their children. He remained close to his own sisters and to his father throughout the older man's life.

Migration to Utah

On May 20, 1851 the families started west. Haskell, Melissa's brother drove a wagon with two good yoke of oxen and one yoke of cows. Luman and Lewis, now nearly sixteen, drove the other wagon with three yoke of oxen and two yoke of cows. Lewis wrote of the journey:

> Now we started accrost [sic] the great western prairies of America, extending as far as the eye could reach, covered with wild Byson [sic] or Buffalo; thousands could be seen at a glance. The country being wild it seemed to inspire me with a spirit of freedom; that the pioneer of America alone can feel.

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[5] L. A. Shurtliff, Diary, pp. 66-67.

> I now began to think I was a traveler. After a journey of nearly four monthes [sic] we arrived in Salt Lake City, having passed over some of the finest mountains in the World. And as I stood upon the Big Mountain, so called (a spur of the Wasach [sic] range) and looked down into the valley below, my bosom was filled with emotion; Can [sic] it be possible that this butifull [sic] valley is a resting place for the Saints of God.[6]

The company of pioneers arrived in Salt Lake City in September 1851 led by Captain Easton Kelsey with Luman Shurtliff and Isaac Allred as Captains of Fifty.[7] John S. Fullmer, a former missionary companion, invited Luman to harvest a crop that was being destroyed by cattle. The Shurtliffs settled the land which was north of Ogden in Harrisville, and began the harvest. They started to gather grain and dig potatoes, a difficult venture with only a one-half bushel container in which to haul produce. Luman recorded how his son made necessity the mother of invention:

> One day Lewis said he thought he could make a willow basket better than that half bushel. I then remembered that when we lived in Winter Quarters that in the next room to us a boy manufactured willow baskets of all kinds. My boy, Lewis, spent much of his time in that shop at play as I supposed. This was in the winter of 1847 and 48 or nearly four years ago. I was somewhat surprised and said, "Can you remember how Job made willow baskets?" Lewis said he thought he could study it out. I told him

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[6] L. W. Shurtliff, Journal, p. 11.

[7] L. A. Shurtliff, Diary, p. 79. The Doctrine and Covenants Section 136 explains the organizational pattern of the Mormon Pioneers on their western migration.

he might try as there were willows a few rods from where we were then at work. He obtained the willows and a basket was the next day in the potato field. This held a bushel instead of a half bushel and had handles on each side which made it much easier to handle.

When the basket was full, a Brother coming into the field saw it and wanted to buy the basket and said he would give a basket of wheat for the basket. We let him have it and Lewis soon made another one with like success and made others and sold them for such things as we needed.[8]

For several years the family manufactured baskets during their spare time and under Lewis' direction.

In November 1851 Luman moved his family from the farm in Harrisville to Bingham's Fort. Later upon advice of President Heber C. Kimball they moved to Ogden and settled. Seven months later President Brigham Young visited Bingham's Fort and Ogden City and advised the saints to move into the city but to leave the block where the Shurtliffs lived for public buildings. Leaving homes and orchards they moved again buying "another lot on the next block south of my lot facing the public square" where they built homes of adobe.[9] Lewis spent the rest of his life living in Ogden except for his missions to Ford Lemhi and England and a dozen years in Plain City after his return from Europe. As a pioneer he was engaged in many kinds of work in connection with the growth of Ogden City and Weber County, including building several houses and caring for farms and orchards on

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[8]Ibid., pp. 82-83. [9]Ibid., p. 84.

several sites before settling on 24th Street where he lived the last thirty-nine years of his life.

The Salmon River Mission

In the summer of 1855 Nathaniel Leavitt hired Lewis to take supplies to the Salmon River in northern Idaho or Oregon Territory, for $25.00 a month in pay.[10] Lewis was excited about his new job but wished to be a missionary rather than a hired hand. This desire was realized the next year when Lewis filled the vacancy of Everett Lish, who was released. Lewis was well suited for a mission to Fort Lemhi on the Salmon River as he was experienced in driving oxen, horses and mules but did not have any bad habits often associated with handling animals, being well-mannered, soft spoken and a perfect gentleman in any company. For three years this "lanky make, shod with spurs and gloved with gauntlets, bow whip in hand" hauled supplies and delivered mail between Lemhi and Ogden. He herded and searched for cattle, planted and harvested crops, built cabins and a fort, and dug the first irrigation ditch in what was to become the

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[10] L. W. Shurtliff, Journal, p. 13.

state of Idaho.[11] He even became a cook![12] He also came to be a trusted guide, message bearer and scout for Thomas S. Smith, colonel or leader of the Lemhi expedition.

Not forgetting his duties as a missionary, Lewis studied the Shoshone language and other Indian dialects and became a popular speaker. He worked well with the Indians because of his knowledge of their languages and respect for their customs and traditions.

Among his acquaintances in the mission was Pleasant Green Taylor who was married to Lewis' sisters, Mary Eliza and Jane Narcissa. It was Uncle Green Taylor who had recommended Lewis for the mission. Another member of the mission was Haskell Vincent Shurtleff, Lewis' step brother as well as his brother-in-law, having married Lewis' sister Elcemina. Shurtliff and Shurtleff were often confused by historians, such as when Haskell was wounded in the Indian uprising at Fort Lemhi, the wounded man was reported to have been Lewis.

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[11] Alva L. Scoville , One Third of a Century of Service: Weber Stake of Zion (Ogden, Utah: A. L. Scoville Press, 1916), p. 7. A twelve folio page art book with an engraved portrait and biographical sketch about Lewis Warren Shurtliff written by Shurtliff's counselor in the stake presidency. Scoville had access to Shurtliff's papers and history or had extensive interviews with Shurtliff in writing the stake president's biography.

[12] L. W. Shurtliff, Journal, p. 27.

An old friendship from boyhood days in Nauvoo, Illinois was renewed in the person of Charles F. Middleton who was also a member of the pioneer group. David Moore, historian and clerk to the mission, with his wife, Susan and their adopted daughter Louisa, were friends of the Shurtliffs in Ogden and Nauvoo.

On July 27, 1856, after a winter in the Indian mission, Lewis Shurtliff and Nathaniel Leavitt rode back to Utah with the mail. In August they returned to Fort Lemhi with "four yoke of oxen and a wagon loaded with salt. The team was young and we had to pack the salt up nearly all the hills on the rout[e]."[13] The trip back to the mission took nearly a month. Lewis' father was apprehensive about his son's trip and recorded in his journal:

> Lewis in company with John [Nathaniel] Leavitt, started for the North mission, with one horse, three yoke of oxen, and a wagon loaded with thirty-seven bushels of salt. I thought this was hard for two young boys with such an outfit to go four hundred miles through an Indian country. Had I not known that God had heard my prayer many times and felt that he would this time, I never should consent to let him go back.[14]

Lewis' next trip to Utah in January 1857 was in company with Thomas S. Smith, Pleasant Green Taylor and Lachoneam Bernard. The difficult trip was through mountain passes covered with three feet of snow and the Snake River

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[13] Ibid., p. 25.

[14] L. A. Shurtliff, Diary, p. 92.

Valley filled with fog and rain. While crossing the Portneuf River near the present site of Pocatello, Idaho Lewis wrote: "I was much displeased with one of our party and expressed myself accordingly. The President rebuked me and I took the same very ill indeed."[15] Through this and other incidences the young missionary learned to respect authority and in turn win the approval of his leaders.

The trip back to the Salmon River Mission was made in company with President Brigham Young and a party of 115 men, 22 women, and five boys.[16] While crossing the Snake River Lewis said:

> The Brethern [sic] got in a hurry and came near losing a woman in the river, the President told them to tie up the boats until their heads got settled this was soon done: and before dark all the company was on the other side.[17]

Again Lewis learned to trust his leaders, heed their council and at the same time developed traits for his future roles in leadership positions.

In late November 1857 Thomas S. Smith selected Lewis to accompany him on another trip to Utah. The two men passed through extremely cold weather and then through

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[15] L. W. Shurtliff, Journal, p. 29.

[16] Merrill D. Beal, A History of Southeastern Idaho (Caldwell, Idaho: The Craxton Printers, Ltd., 1942), pp. 136-152.

[17] L. W. Shurtliff, Journal, p. 36.

fog and deep snow in the Snake River Valley. The storm turned into sleet and then a full scale blizzard. Lewis felt like they should return to the fort but would not be the one to propose retreat. Finally President Smith suggested lots be drawn on whether to continue the trip. Lewis made the lots and wrote:

> After the lots were in my hand, the Spirit said to change them on the other side and that he would draw such an one. The lots were drawn and we were to return. Our hearts now seemed to lighten and after a hard and weary ride of three days we came to Spring Crick [sic]. Here as I was looking about I saw sign[s] of Indians but did not think there was any danger. After we had traveled a few miles up the stream we made, what travelors [sic] call a dark camp, that is to say we did not kindle or make a fire, but took a few bites of cold frozen provisions, or Eatables [sic], and after turning our horses some distance from our camp in order to get feed for them we retired to rest but not to sleep. The night was densly [sic] foggy and cold, and some time passed in low conversation, and our weary bodies were fast giving way to Morpheus when all at once I heard a footstep and in less time than it takes to note it our pieces were brought to bear upon two or three redskins, and at the click of our firearms, those murderous savages took to the brush and were out of sight in an instant. Here we lay all night not knowing whether they would return and murder us or try to get our horses then they would have us completely in their power. No doubt the latter was their intention for as the day dawned upon us I started to find our horses and then saw the footprints of the Indians trying to follow the horses but could not find them. I followed our horses trail for seven miles and was pleased to once more feel the back of my favorite animal and right well pleased was Bro Smith to see me return with all our animals safe. And after a hearty breakfast we sat [sic] out upon our journey passing up the Valley stopping before night and tying up two of our best horses beside our bed.[18]

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[18] L. W. Shurtliff, Journal, pp. 49-51.

The two scouts returned to Fort Lemhi on December 9, 1857 where their attentions turned to more domestic work at the fort. During the month five or six thousand bushels of grain were threshed and cleaned.[19]

With the coming of the troops in Johnston's Army and the Utah War in the summer of 1857, the Indians were stirred up against the Mormons. Many times at Fort Lemhi Lewis and others made attempts to reclaim stolen cattle but as hostilities increased the settlers lost about five hundred head of stock. Lew Shurtliff wrote about retrieving some stolen cattle from the Shoshone tribe. He said:

> I went in company with a few others and after a ride of one hundred miles over the roughest mountains I had ever seen we came up with the Raskils [sic] and took a horse for the ox leaving the meet [sic] on the ground. I would say that the Indians ran away when we came in sight of them leaving an old squaw with the meet [sic]. From this time our troubles commenced. The Indians began to come in and tell of Soldiers [sic] coming from the States.[20]

On another occasion while tending cattle and horses he had opportunity to help an old friend. He recorded in his journal:

> The Indians were so hostile that Colonel [Thomas S. Smith] sent me to the herd to get our horses [sic] there I found my old friend Ezra Bernard with his Squaw and there had come an Indian and squaw to take Ezra's Wife [sic] away. I plainly told them they could not

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[19] Ibid., p. 51. [20] Ibid., pp. 54-55.

> do it but they persisted and succeeded in getting her out of the camp when I told Ezra that if he would keep the Indians of [sic] I would take her back which I did by carrying her in my arms.[21]

When an Indian stole President Thomas Smith's best horse, Lewis took several days and rode over 250 miles into rough mountainous country between Idaho and Montana and was successful in returning the horse at great personal risk. Lewis recorded:

> An Indian stole Bro Smiths [sic]best horse.
>
> Bro George Mc Bride and myself went after it [sic] rode all night and returned. Next day ten of us started after him. Rode all day . . . through deep Kanyans [sic] and dark defiles thence over the great divide between the atlantic [sic]and pacific [sic] waters, the snow was deep and it was with great difficulty we could follow the trail. Still on we pressed until we came to a small crick [sic] and it was night and here we ate our meager meal and retired to our bed of snow, next morning which was the second day of February started early traveling in a north Easternly [sic] direction crossing over two small rivers and passing over two small devides [sic] then came out upon a large valley or plain and camped on a small Crick [sic]. Our provisions began to be short, and one of our number, Ezra Bernard, got his leg hurt by the fall of his horse[sic] this gave us some trouble for he could not ride without great pain. The morning came and we were on short rations. Saddled our horses and wrode [sic] a few miles and then lost the trail entirely. The weather was so very severe that some had already frozen their Ears [sic] and fingers and we held a council to know what to do and the Spirit directed that we should go north, which we did and was [sic] soon in sight of a small river and on looking up the stream saw a smoke proceeding from Indian lodges which we hastened to come to and there inquired for the horse and Indian [sic] one said he knew nothing about him [sic] another young boy said to another where is the man that came last night with the Eshorabah horse, the lad was made to mount one of our horses and lead the way to the band [sic] there we caught the animal and returned. Then searched the camp [sic] found the indian [sic] he

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[21]Ibid., p. 53.

> made of [sic] for the soldiers camp saying he would bring them on us, which after we found was the case.[22]

Three weeks later on February 23, 1858 while Lewis and Pleasant Green Taylor were away from the fort gathering posts or puncheons for a palisade to barricade the pioneer settlement the Indians made their first attack. Lewis gave one of the best descriptions of what happened by writing the following account in his journal:

> P. G. Taylor and myself went after punceans [sic] but in the meantime the indians [sic] had been gathering for some days past until there was about two hundred warriors and they made an attact [sic] on our herd and killed two men and wounded five more. Drove of [sic] all the the stock and left us in a deplorable condition. The names of those that were killed were George McBride and James Miller, the names of those wounded were Thomas S. Smith, H. V. Shurtleff, Andrew Quigley, James Welch and Oliver Robinson, so you see that we were in a bad condition, fifteen of us volunteered to hunt up the dead and wounded [sic] found George McBride dead and scalped about three fourths of a mile from our fort, and after searching some time found Andrew Quigley badly wounded, brought them home, all stood guard that night. None went to sleep that night, morning came at last and all fell to work making bastians until twelve of us were called to go down the river and get the body of James Miller which was accomplished at a great risk of our lives.
>
> The two brothern [sic] were both burried [sic] in one grave. We made bastions and tried to cache wheat but we grew weary of watching nights and working days and our hearts almost sank within us when our condition was considered.[23]

Lewis, married less than two months to Louisa Catherine Smith, adopted daughter of David and Susan Moore, on January 4, 1858, must have been discouraged.[24] For

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[22] Ibid., pp. 55-57. [23] Ibid., pp. 58-59.

[24] Lewis Warren Shurtliff's marriage is discussed in the next chapter.

nearly three years he had worked very hard toward the success of the Salmon River Mission. His work with the Indians had been encouraging as he had treated them like brothers. He had even offered to marry an Indian girl in order to convert and civilize her.[25] In all his narrow escapes with the natives during scouting parties to retrieve stolen animals, or to deliver mail and supplies or in the attack of Fort Lemhi Lewis Shurtliff claimed he never felt undo concern about being injured or killed. He also expressed in later years a great relief of never having to kill an Indian.[26] At least part of the safety of the mission during the Indians' attack was attributed to an unusual warning claimed by Lewis' brother-in-law, Pleasant Green Taylor. Taylor wrote:

> 1858. About January 15th I had a dream by inspiration which runs as follows: A dark cloud small but very black and with lightning rapidity, rose in the north and came directly to the fort, after which it turned and took an easterly direction, settling in quietude. The morning came and brothers, William and Levi, came up from the new fort to see me, and, being uneasy concerning my dream, I took the privilege of relating (it) to them and insisted upon them going at once and bringing their families and cattle, etc., to my place, for I knew there was going to be trouble with the Indians. They complied with my wishes. President Smith heard of my dream and came to see me but gave as his opinion that all

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[25] See Chapter 4.

[26] Constance Sophia Miller Flygare, interviews held in Salt Lake City, Utah, 1976.

> would be well. He did not, however, bring any objection to the people coming up. Before night every family, about 30 souls, came up to the old fort. In the early morning a number of the brethren with ox teams started down to the new fort for hay. After the wagons were loaded and had started back, the cloud from the north burst forth with its rapidity of lightning. It was (about) 500 Indians, painted and very hostile, yelling and shooting, that came down upon the loads of hay. The oxen were still hitched to the burning mass and ran wildly through the timbers trying to relieve themselves from what seemed a sure death. The furious Indians then turned towards the east where all our cattle numbering 400, and about 100 head of horses, were grazing attended by two or three of our brethren. The Indians killed one brother and thus took possession of all our stock. Thus was my dream fulfilled.[27]

The abandonment of the colony at Fort Lemhi was made at great cost and personal loss. Hundreds of cattle and horses were lost and thousands of bushels of grain and other supplies were given to friendly Indians when the settlers returned to Utah. Lewis Shurtliff, expressing his own feelings at leaving the mission, wrote simply:

> Saturday [March], twenty-seventh [1858], hitched up our teams and left the old Fort Lemhi without any regret. Where I had spent some of the most happy days also some of the most sorrowful.[28]

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[27] Kate B. Carter, The Salmon River Mission (Salt Lake City: Utah Printing Company, 1963), p. 36. This sixty page booklet gives history of the Salmon River Mission collected from many pioneer diaries and journals. Although Lewis Warren Shurtliff is mentioned many times his journal was not quoted.

[28] L. W. Shurtliff, Journal, p. 61.

Weber County

When the colonists arrived in Ogden from the Salmon River Mission they found the settlements in northern Utah abandoned. The Latter-day Saints had moved south because of the approaching army. At Salt Lake City, Lewis agreed to drive a team of four yoke of oxen with a prairie schooner. He made three trips from Salt Lake City to Provo and another from Salt Lake City to Ogden and received three dollars for the twenty-one days work of which Lewis wrote: "this I did not feel satisfied with . . ."[29] In the spring and summer of 1858 the people moved back into their homes. The newly-weds spent the summer working with Lewis' brother-in-law, Green Taylor and Louisa's parents. Later in the summer they "bought a house and lot of [sic] B. F. Cummings on the bench . . ." in Ogden.[30] The house was built of boards in the side of the hill, the walls filled up with adobes.

The following year was spent in various pioneering endeavors. The early spring was spent fencing a five acre lot on the river just below Ogden. Crops were planted and a good harvest was experienced. During the winter Lewis "took a job" building a dam in Ogden Canyon for C. W. West. That winter he also "got out logs and sold them to

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[29] Ibid., p. 63. [30] Ibid., p. 64.

Lorin Farr." While logging Lewis was nearly killed by a snowslide. Shortly after, "I also nearly lost my wife and child by the house burning up or getting on fire."[31] This house was near the mouth of Ogden Canyon. After the fire the young couple moved back to Ogden and traded their house and lot on the bench:

> For one on the flat opposite the old Tanry paid three hundred dollars in boot. [extra] This all my folks did not like but I did. Bought trees sat out an orchard and began to make a house. Had a good garden and my farm although small supplied us with bread and our sheep with clothes although rough . . .[32]

In the spring of 1863 Lewis Shurtliff was called by leaders of the Mormon Church to take teams to the states for supplies and emigrants. They traveled to Florence, Nebraska where, because of the Civil War, they waited seven weeks before missionaries and saints could gather to proceed in the journey west. "In the meantime I sold a yoke of Oxen I had taken with me and bought some queens-ware and other necessaries . . ."[33] The company led by Thomas E. Ricks returned to Utah in October.

In April, 1867, after Louisa died, Lewis drove a twenty mule team to Julesburg, Nebraska on his way to a mission in Great Britain. He returned from Europe three years later in company with a group of converted Mormons.

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[31] Ibid., pp. 65-66. [32] Ibid., p. 66.

[33] Ibid., p. 67. The queens-ware china dishes from England are prized possessions of Lewis Shurtliff's descendants.

Immediately upon his return Shurtliff was called to direct the settlement of Plain City west of Ogden but freighting became his main occupation for fifteen years.

Milton R. Hunter described Shurtliff's Freight Trains in his history of Weber Valley. Hunter wrote:

> We shall describe one of Shurtliff's freighting parties as an example of a typical freighting train of pioneer days. Approximately 50 wagons composed the train. Shurtliff was captain and he had an assistant wagon master. Besides the drivers of each wagon, the party had extra employees as night herders and drivers of beef cattle. While traveling across the wide open spaces of the Great Plains, the freighters averaged from 15 to 18 miles per day. The sun from a clear sky beat its blistering rays on the drivers and the animals, and during the hottest part of the day the temperature was usually above 100 degrees Fahrenheit, especially when their vehicles were not in motion. When camp was made at night, the wagons were drawn up in a circle to form a corral for the livestock in the center, to be used in times of danger from Indian raids. While the cooks prepared the evening meal, the teamsters unyoked their oxen and drove them to water and pasture. Night-herdsmen were placed in charge of the animals to protect them from the Indians and wolves. All the freighters except those assigned to guard the livestock were in bed at nine o'clock and the campfires were extinguished. At seven a.m. they were again headed westward.
>
> The first evidence of the approach of the freighting train that the residents of North Platte, Nebraska, had was the cloud of dust, white as steam, growing larger as the wagons approached. The wagons and the drivers, in fact, the whole train, were enveloped in the stifling white alkali dust. Finally the outlines of the hugh prairie-schooners could be discerned. Later the tinkling of bells on some of the mules could be heard, mingled with the words of encouragement or command from the drivers. At last the prairie schooners arrived. When the drivers, or "bull whackers," as they were called, put on the brakes, they made the tires of the huge wheels screech and shriek as the brakes bound against them.
>
> From his vantage position on the left wheel mule, each driver was able to manipulate the brakes

> by a strap which was attached to the brake bar on one end and on the other to a ring in the back of his saddle. By pulling the strap the brake bar was thrown into a ratchet on the side of the wagon. This held the brakes on until the driver wished to release them.
>
> Since it was noon when Shurtliff's train arrived at North Platte, the freighters were soon busy in preparing dinner and feeding their mules. When these mundane activities were completed, each of the drivers swung himself into his saddle, took hold of the brake strap, signaled with the jerk line to the leaders, and gave the command for the teams to get ready to go. Immediately the animals tightened their tugs and the long chain that reached from the lead team to the wagon. The driver shouted another command to the teams and at the same time gave the brake strap a vigorous pull which released the brake bar from the ratchet. The brake was off, the animals all pulled in unison, and the great caravan was under way. Again the cloud of dust arose and through it for a short time the people at the fort could see the canvas covering of the massive prairie schooners. Before long all that could be discerned was the heavy cloud of dust.
>
> Days passed and the freight train made its way slowly across Wyoming and over the passes of the rugged Rocky Mountains. At last it arrived at Ogden with the much-needed supplies for the Weber County merchants.[34]

After the completion of the trans-continental railroad, Lewis' freighting activities gradually diminished and he spent more time with other economic activities in Weber County, particularly irrigation. The life blood of Plain City was the seven mile long Plain City Canal coming from the Weber River. The building of the canal is described by Milton R. Hunter as follows:

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[34] Milton R. Hunter, Beneath Ben Lomond's Peak: A History of Weber County 1824-1900 (Salt Lake City: Deseret News Press, 1944), pp. 394-395.

> On May 29, 1859, work was commenced on the canal. With spades and shovels they started work at Mill Creek, digging out places and hauling dirt in wheelbarrows. To build up the low places. When they built the "big levee" the dirt was hauled in wagons as well as in wheelbarrows. A "go devil" scraper, made of hewn logs fastened in a "V" shape and pulled by three or four yoke of oxen, moved the dirt when the ground was level. To assist them in surveying the canal, a two-by-four plank was groved out in the center to hold water and placed on a tripod. The task of one man was to follow along with a canteen to keep the groove filled.[35]

Shurtliff became an expert in irrigation and in 1873 he directed the purchase of a right-of-way in Weber River. The settlers built a new dam and put in $2,000 worth of new headgates.[36] Much of the success of the settlements at Plain City and Warren was due to efforts in canal building and irrigation. Later Shurtliff gave support to the irrigation company in American Falls, Idaho in an area he had traversed in his youth.[37] Historian Orson F. Whitney wrote of Shurtliff's subsequent activities in irrigation in the United States. He wrote:

> Mr. Shurtliff was a delegate to the first two National Irrigation Congresses, and at the third, held in Denver in 1894 he was appointed chairman of the Utah Irrigation Commission. He was a delegate to the first National Trans-Mississippi Commercial Congress, held in Ogden in 1893, and at San Francisco in 1894 was made a member of the National Committee. In 1896 he was appointed Vice President of the Utah division of the Trans-Mississippi and International Exposition, and was confirmed by the Board of Directors at Omaha, on the 7th of August, the same year . . .[38]

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[35]Ibid., pp. 217-218. [36]Ibid., p. 218.

[37]Journal History, September 29, 1897, p. 2.

[38]Ibid., Vol. IV, p. 551.

Lewis Shurtliff became very active in civic responsibilities as well as in the economic affairs of Weber County. He was Weber County Commissioner from 1883-1886 and 1889-1894. During his incumbency he had charge of roads, bridges and public buildings in the county.[39] In 1886 Shurtliff was elected to a four year term as probate judge. Judge Shurtliff handled suits for divorce, cases of estates settlement and adjudicated land titles in Weber County. He had original and appellate jurisdiction and tried civil suits and offenders charged with crimes from misdemeanors to murder. The position carried with it no salary.[40]

In 1886 Shurtliff was chosen as a member of the Constitutional Convention and was elected to the Council of the Legislature. He returned to the council again in 1888 and in 1897 was a member of the Senate of the State Legislature for two more years. During the session he was a Fusionist-Democrat but later Mr. Shurtliff joined the Republican Party.[41]

In 1909 Lewis Shurtliff was appointed Postmaster of Ogden and served for five years. His appointment was too much for the anti-Mormon newspaper, the Salt Lake

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[39] Orson F. Whitney, History of Utah, 4 vols. (Salt Lake City: George Q. Cannon and Sons Company, 1904), Vol. IV, p. 551.

[40] Hunter, Beneath Ben Lomond's Peak, pp. 436-438.

[41] Whitney, History of Utah, p. 551.

Tribune. The newspaper report conceded that he was a qualified public servant who had made contributions in all his former and present offices but declared that others seeking the office should have been notified of Shurtliff's interest in the post so they would not waste time and money to promote their own appointment.[42]

Other business interests of Shurtliff included being president of the First Street Railway Company in Ogden, Vice President of the Utah Loan and Trust Company, and assistant general manager of the Pioneer Electric Company.[43] After his return to Ogden, Lewis Shurtliff kept a coal yard for many years. As he grew older he channeled all energies toward his Church duties and civic responsibilities, requiring his sons to look after their father's coal yard and provide him with extra funds when required. Shurtliff was never considered wealthy like some of his Ogden contemporaries. Yet he never forgot the poverty of his father's family during their early years in Utah and was always careful to provide for his family. In the last years of his life he traveled a great deal and spent several weeks each winter in California. His travels sometimes required the financial help of his children. After the death of his second wife in 1915,

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[42] Journal History, December 19, 1908, p. 5.

[43] Whitney, History of Utah, Vol. IV, p. 551.

Lewis' eldest son, Luman, and his wife Mable moved into the family home and looked after the older Shurtliff.[44]

After retiring from civic responsibilities, Lewis Shurtliff continued as president of the Weber Stake and still worked in his yard, orchard and garden. Fruit trees, a vegetable garden and a large yard of flowers, trees and shrubs were carefully cared for. Shurtliff's father-in-law, David Moore, owned a nursery in Ogden. Many products from the nursery, including Elberta peaches discovered by his father-in-law and named after one of Moore's daughters, found their way into the Shurtliff garden. During his long life Lewis planted many fruit trees and orchards and many varieties of ornamental and shade trees. He learned to graft, prune and care for them. Lewis had a conservatory in his Ogden home where he did propagating and planting for his yard and garden. He loved flowers and his well kept yard was admired by friends and neighbors. At his eighty-fourth birthday party, July 24, 1919, President Shurtliff chopped down two giant poplar trees in front of his house. The newsmen who came to report the story arrived late and did not

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[44] Luman Andros Shurtliff, interview held with the son of Lewis Warren Shurtliff in Ogden, Utah. Interview, July 1969. Lewis' second marriage is discussed in the next chapter.

believe it, so Shurtliff repeated the feat, felling four more of the massive trees.[45] The performance was more demonstrative of skill with an ax than of the octogenarian's strength.

The growth and development of the Mormon Empire was a great source of satisfaction to Lewis Shurtliff. Economic development of Weber County brought personal pride to the aged stake president. He was also happy with the settlement of the Snake River Country. While traversing the Snake River Valley during his Fort Lemhi days Lewis had written:

> This valley has some fine grazing lands but the great majority of the land is barren and worthless. The Valley is poorly watered, having but few streams coming into it: Snake River is a large deep and rapid stream running through a barren waste . . .[46]

As Shurtliff's descendants and other relatives started to move into Southeastern Idaho, he was happy to be proved wrong in his earlier assessment of the country. He was glad for the continuing pioneer spirit in the Shurtliff family.

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[45] Journal History, May 2, 1922, pp. 2-3; also (Scoville), One Third of a Century, p. 6.

[46] L. W. Shurtliff, Journal, pp. 15-16.

Chapter 4

"THE FAIR DAUGHTERS OF EVE"

The romance and marriage of Lewis Warren Shurtliff and Louisa Catherine Smith Moore was a dominate theme in Shurtliff's journal:

> It was on the nineteenth of October Eighteen hundred fifty five, I first saw She [sic] who afterwards became my wife, and made the remark that such would be the case. She like myself was on her way to Salmon River.[1]

Lewis began dating at Bingham's Fort while completing his meager education and formed "acquaintance with many fine young men and women or girls . . ." He courted Mary Slater, a daughter of Richard Slater of Slaterville and wrote that he "kept company with Miss Mary Richardson, daughter of Ebenezer C. Richardson, but she was a girl of no learning or refinement, and this I could not endure. I could tolerate, and even associate with men who were uncooth [sic] but could not endure such rudeness in the opposite Sec [sic] . . .[2] Becoming dissatisfied, he wrote: "I spent a year or two having but little to say to the fair daughters of Eve."[3]

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[1] L. W. Shurtliff, Journal, p. 13.

[2] Ibid., pp. 12-13. Ebenezer Clawson Richardson was the head of a large plural family and years later two of his sons were to marry daughters of Lewis Shurtliff!

[3] Ibid., p. 13.

Lewis was living at home and experienced some of the discomfort of his father, Luman's marriage to his wife, Altamira. Lewis recognized that at least one of his father's plural marriages fell short of the ideals he desired in a home and family. The trouble in his father's second marriage was jarring to the Shurtliff household. Nineteen-year-old Lewis moved away from home. In his journal he recorded:

> I built me a house. Kept company with a number of young ladies . . . We fell out. I became dissatisfied and wanted a change. Consequently I engaged with Nathaniel Leavitt to go to Salmon River for six months.[4]

On his return to Utah the next summer Lewis recognized a deterioration in the marriage of his father, Luman and Altamira. Luman Andros recorded in his diary:

> On October 5, [1856] my wife, Altamira, and some of my children went to conference and got to Cousin Vincents at dark. Monday we went to conference. President Brigham Young gave all wives liberty to leave their husbands if they wished. Altamira had long been telling me she was going to leave me but when she heard the teaching of President Young she altered her mind. On the 8th, we returned home and I had a talk with my family on the necessity of reformation. I am determined to reform and reform my family if they will harken to my council and if not drop them for I think I have borne with one member of my family nearly long enough.[5]

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[4]Ibid., p. 13.

[5]L. A. Shurtliff, Diary, p. 92; also cited by Leonard J. Arrington, <u>From Quaker to Latter-day Saint: Bishop Edwin D. Wooley</u> (Salt Lake City: Deseret Book Company, 1976), p. 344.

Two years later Luman wrote:

> On March 9, 1858, my wife, Altamira, was confined with a son that soon died. In this case a sympathizing spirit was manifest on the part of a few first wife sympathizers, which, in one instance I think, intended to dictate in my affairs, which threw me into the background which resulted in the death of my child and my wife narrowly escaped with her life, but she died on me.[6]

In 1854 Luman as branch president in Harrisville gave advice to Latter-day Saints living in the community. He wrote:

> July 2, I preached at our fort and showed the necessity of saint's minding their own business and for wives to harken to the council of their husbands and take care of the children instead of going from house to house and inquiring how their husbands use them, and if they have a plural number of wives. They quiz the first wife on all the particulars of private life, of which they have no business. They use all the cunning devices of the devil to prejudice the wife against the husband, and the husband against the other wifes and their children. Tattling and lying if possible to break up all polygamy families. There are two or three very sanctimonious sisters who were trying by their lying and deceitfulness, trying to destroy my oldest wife and they must stop it or I should make them trouble. This made some sour faces but did some good.
>
> Two weeks after this I spoke to them against the subject of tattling and mischief making and stated that there were two or three sisters in this fort who were constantly visiting my wife, Altamira, and were using all their art to make her more dissatisfied and if possible devide [sic] my family and to accomplish their object will pick up every fault or failing, imaginary or real they think they see in me or my family, then add to it to their liking and try to prejudice others against me or others of my family. I have borne this long enough and I now want the teachers to investigate this matter and if they find anything in me or my family that they can remedy or make better, I wish them to do it and when myself and

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[6] L. A. Shurtliff, Diary, p. 100.

> my family are as perfect as they can get them to make some of the neighbors who are very much engaged in the interest of my family stay away from my house, or behave as saints while there. I require this of the teachers and require the Bishop to see that this is done, and for a time affairs went along better.[7]

Finally on July 29, 1860 after Lewis' own marriage and first mission, Luman and Altamira were divorced.[8] Lewis' observations of these events helped formulate his decision to be monogamous. His association with his father remained close and Lewis Shurtliff always remembered to follow the teachings and example of his mother, and the gentle guidance of his father. While Luman was in Salt Lake City attending the territorial legislature in 1854 he sent a letter to his family. Part of the letter contained council to his oldest son who had begun courting. The father wrote:

> Hold up good courage and be patient so do not disagree a word. Be united and council together and be agreed. Lewis, take good care of everything and learn to write as fast as you can. Be steady and kind to all the family. Protect the honor and virtue of your sisters and rescue them from all unwise and unvirtuous company and instruct them to shun any person whose conduct is not strictly moral and good. And be careful of your character and do, nor say anything that will have a tendency to injure your character in the least. Do not go into, or keep company with any man or boy who practices swearing, lieing, stealing, drinking whiskey, or chewing tobacco, or breaking the Sabbath

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[7] Ibid., p. 88.

[8] Ibid., p. 107; see also Eugene E. Campbell and Bruce L. Campbell, "Divorce among Mormon Polygamists: Extent and Explanations," Utah Historical Quarterly, 46 (Winter 1978), pp. 4-23, for further information on divorce among Mormon polygamist families.

> Day instead of going to meeting for such persons will bring you into disgrace and shame . . .[9]

Lewis was obedient to his father's advice and adhered to the Christian virtues.

The Courtship

Lewis' six month contract to take supplies to the Salmon River turned into a three year mission for the Church: a mission which led Lewis to the near marriage with an Indian girl and his eventual marriage to a white girl. The romance never fully explained and perhaps not even understood by Lewis and Louisa, was a poignant courtship of immaturity growing into idealism and love. The primitive forests and rugged land of the Oregon territory provided the ideal trysting place for the young couple. For Lewis and Louisa, spirited romanticists, courtship provided the foundation for a happy marriage which they believed would be eternal. Lewis Shurtliff wrote in his journal:

> The frost and snow now began to disappear; and the notes of the Songsters warnned [sic] us of approaching Spring. April was spent in putting in our crops.
>
> May at last appeared in all its loveliness and never was it received or hailed by with more delight and pleasure.
>
> June in this high altitude was delightfull [sic]. Nature now began to put on her richest foliage [sic] and the wildnes [sic] of the Mountain scenery

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[9] L. W. Shurtliff, Diary, pp. 87-88.

> delighted and pleased me. And then the rich trout and salmon came; which was a great treat to me.
>
> Our Summer labours now began to bear heavily upon our men, and it seemed a treat when Sunday came.
>
> July fifteenth I attended Meeting, or Service after Worship, feeling somewhat lonely I santered [sic] out for a walk bending my steps towards the River [sic]. After crossing a fine streach [sic] of butifull [sic] meadows covered with fine wild flowers, as I wandered alone, Along [sic] the River [sic] I saw a butifull [sic] vision girl near the stream. She was warbling some little song.
>
> I stood fixed to the spot; not knowing whether to approach her or not, fearing the fair creature should leave me and all become an illusion.
>
> I aproached [sic] and said fair Maiden [sic], you have wandered far from your cottage? Are you not fearfull [sic] that some young Bannock Cheif will become Enchanted [sic] or enamored with one so young and butifull [sic] and spirit you away to his rude Lodge [sic] there to baske [sic] in the light of thy smile.
>
> Oh, no kind Sir. I have no fear of those red men, there is a power that binds them in my presence.
>
> I am not alone as you suppose, there is one near who is ever watchfull [sic] for my safety and will protect the Lonely Wanderer.
>
> We sat down together on the green sward in order to arrange a boquet [sic] of wild flowers which we had gathered from the meadows. I was no longer my own master I was enslaved by this young Maiden. She had won my heart.
>
> After a pleasant walk we returned to our home which stood a short distance from the River, Surrounded [sic] in the distance by Mountains [sic] covered with perpetual snow.[10]

Before his first return trip to Utah, Lewis and Louisa had a lovers' quarrel which was never fully explained in Shurtliff's journal. Perhaps Lewis' being the only boy in a family of girls or perhaps because Louisa was only fourteen he later recorded in his journal:

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[10] L. W. Shurtliff, Journal, pp. 20-22.

> In July I think, I one evening took a walk and met Louisa Moore on the road to the field. We sat down together on the hillside and chatted. I knew she loved me and told her (although contrary to my feelings) that we never could be else but Brother and Sister. This was like a dagger to her heart; the color left her butifull [sic] cheeks, and she seemed perfectly lost. After a short time in silence she arose. Standing there in all the dignity of her Sec [sic]. She stooped down and imprinted a kiss upon my cheek, and was gone before I could rally. When I did come to, I was alone. Long I sat in meditation and wished that I could recall those bitter words that I had spoken. But alas it was too late.
>
> Weeks flew by, and we did not meet. She found the society of others that seemed to suit her. While I was a lonely wanderer.
>
> Time wore on and Louisa went to Utah to finish her Education [sic]. I accompanied them a few miles, but did not converse privately with Miss Louisa Moore.[11]

As soon as Lewis returned to Utah with mail and for supplies he made visits to see Louisa. He wrote:

> After visiting my family and kindred I went to Mr. Moore[']s to see Miss Louisa. Soon discovered that her affections were weened [sic] from me, but I had no one to blame but my own dear self; our meeting was cool and formal; each seemed ill at ease. On my departure I was much depressed in spirit.[12]

The young couple met once during the next two weeks but Lewis continually thought about Louisa. He recorded his next visit:

> Tuesday 31st of March went to see my girl [sic] found another man there but her and me went out on the well curb and conversed for some time. She was much affected with my confession and she wept. We parted the best of friends. The following week I spent in labor. The first of April I was rebaptized.

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[11] Ibid., pp. 25-26. [12] Ibid., p. 30.

> In the Evening [sic] went to see Louisa [sic] all was now over. She treated me with the utmost coldness.[13]

The next visit Lewis made to see Miss Moore he was treated scornfully. Two letters written to Louisa during the spring are included in Lewis' Journal. The first was written when he arrived in Ogden and the other the day before he returned to Fort Lemhi. He wrote:

> Ogden City, March 6th 1857
>
> Miss Louisa
> It is with pleasure, I write a few lines to you, to inform you of my feelings, I feel verry [sic] lonesome at present but I hope for better days. Do not be offended with me for this letter. But remember our friendship while at Fort Lemhi, which I look upon as happy days, often I have been to places where we have sat together, and talked of different subjects, Alas, those happy hours are past, and now I am left alone, I want you to forgive me, if you can, for it seems as if I was deprived of my best friend, if you cannot forgive me I shall be verry [sic] unhappy, write to me the first chance, I remain, your friend, and love.
>
> Lewis W. Shurtliff

> Ogden City, April 24th 1857
>
> Miss Louisa. It is with a sorrowfull [sic] heart; that I take my pen in hand to write a few lines to you, not to make you unhappy (because that would make my own heart bleed) but to ask of you one small favor to remember you by, when Sorrow [sic] and gloom shall surround me, and I shall rove over the mountains, to drive away those unhappy feelings that now fill my breast. I feel that I am despised and hated and I know not the cause. I have tried to think wherein I have hurt your feelings, but I cannot, I done [sic] as I agreed by comeing [sic] to see you, what more could I do when we met at Farmington you treated me cooly [sic] I saw you at conference you still treated

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[13] Ibid., pp. 31-32.

> me the same, I went to your house your treatment was severe. Perhaps you never want to see my face again, if so your wish shall be granted although it would be hard for me if I have to stay in the mountains for years. Oh that I could call back those happy days that we have spent together, but no they are past and gone forever, yet you have denied me the comfort of seeing you, or conversing with you which was my only joy. Oh my Dear [sic] girl I am almost led to wish that we had never met, but it is wicked to make such a wish, when an overruling power has caused it to be so I wish I could tell you my feelings I am alone and am lonesome, permit me to enjoy your parting hand before I go, let me see you one moment before I go. I wish to know why you have forsaken me I cannot write any more at present.
>
> I remain as ever your friend, and lover
>
> Lewis Warren Shurtliff[14]

Upon Lewis' return to Fort Lemhi with President Brigham Young and party, his relations with Louisa became even more complicated when Brigham Young and Heber C. Kimball of the First Presidency of the Church advised the men of the Salmon River Mission to marry Indian women. Lewis wrote in his journal that "President Heber C. Kimball gave us some stray doctrine concerning the marrying of squaws."[15] A few days after Heber C. Kimball's sermon, George Hill, one of the missionaries in the mission asked the Snake Chief for Catherine, his

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[14] Ibid., pp. 33-35.

[15] Ibid., p. 37. See also: Leonard J. Arrington and Davis Bitton, The Mormon Experience: A History of the Latter-day Saints (New York: Alfred A. Knopf, 1979), pp. 153, 195, 365 and 368-369 for some background history of white Mormon marriages to the Indians.

daughter, and told the company that he would soon marry her. Lewis wrote:

> The next day this fair daughter of the Rocky Mountains came to see me, returned the following day and told me plainly that it was me she wanted, this announcement was astounding, and had it not been for an open window near at hand I should have fell. I finally rallied and said I am too young to marry; this she contradicted. I done all I posibly [sic] could do dissuade her from such a rash (and I thought an imprudent) step; but all to no purpose. She said she did not want Mr. Hill that he was too old and that if she did not get me she would have no one.
>
> When the dark Damsel left me I sat down and wept. My thoughts were of Louisa. She to whom I was devoted both soul and body, here I was, either must disobey the President's wish or marry this woman. I saw the sacrifice that I was now called upon to make. I must forever abandon the thoughts of marrying the girl of my choice.
>
> No sleep came to my eyelids nor food passed my lips. Often would this thought come to my mind [sic] Shall I shrink from a duty imposed on some one, by the President of the Church to marry this particular or should I do whatever they told me and trust the even with God.
>
> Before the dawn of day my mind was made up to confer with our President, over the question in regard to the matter.
>
> Morning came at last and breakfast being ready I told the President of my situation he sympathized with me; but shook his head in silence, he called the Brethern [sic] of the Mission together and after the matter was fully put before them they desided [sic] I should take her. This I felt was my death knel [sic] sounding in my ear.
>
> I told them of a lovely fair creature whom I loved and that I wished not to shrink from any duty but I would like to marry a white girl first.
>
> This request being denied me I saut [sic] the solitude of the grove; [sic] where I asked the Lord to strengthen me for the task.[16]

If there had been immaturity in Lewis' romance he was now called to make the decisions of an adult. His

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[16] L. W. Shurtliff, Journal, pp. 38-40.

choice would effect his future in the Church as well as the future in his home and family. Lewis' acceptance of advice evidenced his faith in Church leaders. His pleadings to marry Louisa were an expression of his own wishes. His argument that he would "like to marry a white girl first" was the only one on record of a willingness to enter plural marriage. Lewis' emphasis on the romantic aspects of marriage was a departure from the teachings of many Mormon leaders a century ago. As he began the task of courtship, he determined to follow the white man's romantic traditions, for he was to civilize and convert his intended wife. Excerpts from Lewis' journal include:

> The following Evening [sic] this dusky maid came to see me and asked me to home with her, this wish I complied with; we had a long talk together and I can assure you it pertook [sic] of the romantic . . .
>
> A few days past by and the Old Chief moved away down the River Catherine staying until after dark then out of galentry [sic] I saddled my horse and went with her and her brother to take a ride of twelve miles in the butiful [sic] moonlight with one of Nature's Ladies. Reminds me of wandering in Berlin Museum among the Statuary.
>
> Her Brother [sic] was sent ahead and we rode alone. She confessed her passion for me and at our parting said she would see me again. We parted. I to a twelve mile ride she no doubt to dreamland. But it is doubtfull [sic] whether those dreams were pure and free from sensual desires, for she was an uneducated unsafistaketed [sic] Squaw----------
>
> A few days brought her back to our house. She stayed there for some days and like Potipher's [sic] wife she saut [sic] to ceduce [sic] a boy. I soon got clear of her and then I began to feel free again.[17]

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[17] Ibid., pp. 40-42.

Fortunately Catherine, the daughter of the Snake Indian Chief, had been married before and the divorce was not settled so an agreement could not be reached with her father for her marriage to Lewis.[18] Meanwhile Thomas S. Smith had gone to Utah and returned with news from Louisa. Shurtliff's journal contains the following account:

> Thursday the twenty second Thomas S. Smith and Milton Hammond came in from Utah.
>
> I listened to the reports with anxiety, in their report I should hear my destiny. I stood in a retired corner of the house at last the president said [sic] Where is Lewis [sic] I have news for him, Miss Moore is coming in this Company, but I think she is looking in another direction. This I did not believe. On the twenty fifth I saddled up my horse and rode out to meet the Company.
>
> I met Miss Louisa the meeting was not like some of our former associations. Spent the Evening [sic] with the company [sic] great was our joy to once more see each others [sic] faces.
>
> And now after an estrangement of years our meeting in the same place of [sic] our first acquaintance was all that our hearts could desire, we now revisited the butifull [sic] spot where we had met and there we found two rose trees had grown and twined their slender branches together. This omen we looked upon as a token of our future happiness, and here beneath the azure sky just as the sun had sank behind the lofty mountains casting its dim last rays of light upon our peacefull [sic] and butifull [sic] little valley; [sic] It was here just as the stars shed their glimmering light upon the scene, here we plighted our future; [sic] to love each other. There was one thing concerning this meeting that caused us to look forward to the future with some anxiety.
>
> Those two rose bushes after they had come to perfection one of them faded and Died [sic]. Not being superstitious, we tried to treat this Bad [sic] omen of our future with indifference. Still there was something which would whisper your future may not allways [sic] be that of perfect happiness and joy. We returned to our homes after our Stroll [sic].[19]

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[18]Ibid., pp. 40-41. [19]Ibid., pp. 43-45.

On November 13, 1857, Lewis asked "David Moore for his daughter's hand" and received her parents' blessing.[20] Lewis' father wrote to his son when he learned of the marriage, giving his approval, a father's blessing and some council "to be very careful and not Joke [sic] and wound each others [sic] feelings, and to be blind to each others [sic] faults."[21] Lewis wrote of his marriage:

> Time passes on; the fourth of January [1858] came, an eventful Day [sic]. I got married [sic] my wife's name, Louisa Catherine Smith. Married by Thomas S. Smith, at Fort Lemhi, Oregon Territory at seven o'clock P.M. My wife came to Nauvoo with her parents from Vermont [sic] her mother died and her father gave her to David Moore who adopted her and brought her to Utah and from there to Oregon. Her father's name was Ad[d]ison Smith. My wife was sixteen years old at the time of our Marriage [sic].[22]

Lewis was twenty-two. In later years he claimed that the marriage was the first between two whites in what is now the state of Idaho.[23] Louisa was a beautiful girl, petite, with flashing eyes and dark hair. She was born in Monkton, Addison County, Vermont, November 17, 1841. Her father, Addison Smith was a fourth cousin to Joseph Smith and her mother, Laura Bentley was the daughter of a Methodist minister named Ira Bentley. Addison and

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[20] Ibid., p. 46. [21] Ibid., p. 61. [22] Ibid., p. 54.

[23] [Alva L. Scoville,] One Third of a Century of Service: Weber Stake of Zion (Ogden, Utah: A. L. Scoville Press, 1916), p. 7; see also Merrill D. Beal, A History of Southeastern Idaho (Caldwell, Idaho: The Caxton Printers, Ltd., 1942), p. 405.

Laura and four small children came to Nauvoo, in 1843 and shortly after their arrival Laura died and Addison gave his children to families in Nauvoo. Louisa's father, brother and sisters remained in the United States when the Mormons removed to the Great Basin.[24]

Marriage and Family

The marriage of Lewis and Louisa came at a time of deteriorating relations with the Indians at Fort Lemhi. Their first month of marriage brought several days of separation as Lewis worked feverishly to retrieve stolen cattle and strengthen the stockade. After the February 23 attack on the fort the colonists made preparations for the abandonment of the Salmon River Mission. The trip to Utah must have provided for an unusual honeymoon for the young couple. They arrived in Ogden only to find the city vacated. The Mormons had moved south into Utah County at the advance of Johnston's Army. Lewis and Louisa were again separated as Lewis helped his father and father-in-law move their families to Provo. It was not until late fall that Lewis and Louisa were able to get settled in their dugout home on the Ogden bench. Two

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[24] David Moore, "Diary." This manuscript is housed in Special Collections, Harold B. Lee Library, Brigham Young University, p. 32; also Mrs. Charles J. Hauber, "The Smith Family 1626-1949" (Old Orchard, Route 1, Three Oaks, Michigan) (typewritten), pp. 29-30.

days after Christmas, on December 27, 1858, a daughter was born to them and given the name Laura Jane.

Latter-day Saints believed in the principle of "eternal marriage" and Lewis and Louisa looked forward to being "sealed" together for time and eternity and to receive their "endowments." Since a temple had not yet been built in Utah the ordinances were performed in the Endowment House in Salt Lake City. Lewis wrote in his journal: "We went to the City and got our Endowments a pleasant time."[25] Lewis' father Luman wrote of the experience:

> On the eighteenth of May, 1860, my wives, Mary and Melissa, also my son, Lewis, and his wife, Louisa, and my daughter went to Salt Lake City to get endowments and on the ninth of May my two wives, my son and daughter went through the Temple and received endowments after which my wives were sealed to me, Lewis' wife to him.[26]

Four children were born to Lewis and Louisa. Two years after Laura Jane's birth Lewis wrote: "Our first son was born August 18th 1860 Name Lewis Chester." When their next baby was born his father recorded. "I had another son born January 27, 1862 name Haskill Heber. He was a fine child and will make a name in the world."[27]

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[25] L. W. Shurtliff, Journal, p. 65.

[26] L. A. Shurtliff, Diary, p. 106.

[27] L. S. Shurtliff, Journal, pp. 65-67. Haskill lived to the age of 102 years.

When another duaghter was born May 8, 1866 her father gave her the name Louisa Catherine Susan Adelia Shurtliff. These were the names of her mother, her grandmother Moore and her Aunt Adelia.

For Lewis and Louisa the less than nine years of marriage were filled with happiness. Times were hard but Lewis was a tireless and ingenious worker. His freighting and other multiple interests and Louisa's care for their home and family left them little time for other activities. Their marriage covering the decade of the 1860's was a time of self-sufficiency for the Latter-day Saints. Like other members of the Church, the young couple had few material possessions except what home industries could provide. They built their own home, grew their own food and made their own clothes from the wool of their own sheep.

Louisa Catherine, Lewis' wife and sweetheart, died on October 18, 1866. No one remembered the nature of her sudden illness. Perhaps the early marriage and the birth of two children while still a teenager or the rough food and the near starvation diet of the pioneer family hastened her demise? Lewis recorded little about their life together. The premonition from the rose bushes at their trysting spot at Fort Lemhi had come true. The brevity of their marriage and the silence toward it added to the romantic overtures of the story as the years

passed. Six months after Louisa's death Lewis was called on a mission to Great Britain. Grandfather and grandmother Moore took the children until their father returned and remarried.

Among the Latter-day Saints in the Nottingham Conference, England, were William Brough Wainwright and Eliza Yarnell Moorefield Wainwright and their two daughters Elizabeth and Emily. Shurtliff had stayed in the humble Wainwright home while doing missionary work in England. After William Wainwright was killed in a factory accident the mother and her daughters gathered with the Mormons to Utah. Emily Moorefield Wainwright, the younger daughter was born December 16, 1852 in Swanwick, Derbyshire, England. She and Lewis were wed April 10, 1872 in the Endowment House in Salt Lake City.[28] Lewis loved this beautiful young English girl with her quiet personality and dignified bearing. He was impressed that even among the very poor of Britain culture and refinement were the rule rather than the exception. Lewis was seventeen years the senior of nineteen year old Emily. Lewis' eldest daughter, Laura Jane was nearly fourteen when her father and Emily were married. With four children and a teenage bride the Shurtliff family soon settled into domestic harmony and a loving family.

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[28]Julina Smith Hart, interviews and personal papers in her possession, Rexburg, Idaho.

Five children were born to Lewis and Emily. Louie Emyla, June 16, 1867 and John Warren, September 5, 1881 were born in Plain City. Luman Andros, William Moorefield and Franklin Erastus were born in Ogden on March 27, 1883, September 8, 1885, and January 13, 1892. William died just after his second birthday but the other children grew up, married and raised families. Emily died January 7, 1915 after several years of poor health. She was a faithful companion to Lewis for more than thirty years. For several years she had served as Stake Relief Society President.

The women of Weber Stake found in their stake president a believer in their effort and potential. His attitudes and encouragement of gentleness and refinement in women improved the climate of many a home that had been hardened by the rigors of pioneer life. Shurtliff appreciated the finer things in life and gave to women the guardianship of the social graces. One biographer of Lewis Warren Shurtliff wrote:

> He has ever manifested the keenest reverence for womanhood as exemplified by the brave pioneer mothers of Utah and one of his marked characteristics has been his love of children--a love that has found manifestation in his frequent gifts of flowers to the little ones.[29]

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[29]S. J. Clarke, Utah Since Statehood: Historical and Biographical, 3 vol. (Salt Lake City and Chicago: The S. J. Clarke Publishing Company, 1919), Vol. II, pp. 120-124.

Shurtliff did not look at plural marriage as a requirement to be a good Latter-day Saint. He stressed the quality of marriage and believed that the moral and ethical teachings of the Bible and the Book of Mormon and Obedience to the covenants of the Church would bring happiness in this life and the blessings of eternal marriages. The training of children in the home and the educating of girls was advocated and his support to Weber Academy called for the training of young women as well as young men. Lewis Shurtliff always encouraged women to find fulfillment through service in the Church and creativity in the home. He was an idealist and sometimes sentimentalist who had grown moderate by practicality and conformity. Descendants remembered that in Shurtliff's younger days he and Louisa and later Emily took part in theatrical productions in Ogden and Plain City. Trips to Salt Lake City for conferences or other Church business usually included attendance at social events in the evening. Shurtliff's daughters were taught music and oil painting.

An outstanding characteristic of Lewis Warren Shurtliff and a trait always recounted by people who knew him was kindness. His kindness was shown to children, to students and young people, to women and to all with whom he associated. A great granddaughter remembers him coming home in the rain and being chided by his son, Luman, for standing in a heavy down pour to assist a group of

nuns onto a streetcar.[30] One student at Weber College recalled President Shurtliff addressing an assembly and reprimanding some rowdy boys in a firm yet kindly manner.[31]

Lewis' eldest daughter, Laura Jane, married Franklin Dewey Richardson in 1875 and Shurtliff's first granddaughter, Phoebe Louisa, was born four months after Lewis and Emily's first daughter, Louie Emyla, in 1876. When Louie moved to Salt Lake City to attend the University of Utah at age nineteen in 1894, Phoebe Louisa took Louie's place in the family home in Ogden. Later Phoebe Louisa's eldest daughter, Lewis Shurtliff's first great grandchild, Constance Sophia Miller, born in 1903, lived in the Shurtliff home where she met and married Ralph Flygare, a grandson of Lewis' counselor Nils Flygare. Three generations grew up under the Shurtliff roof and the kindly watchful eye of a loving father and grandfather.

Lewis Chester and his brother Haskill Heber married girls from Plain City; Almeda Raymond and Annie Folkman. Lewis and Louisa's daughter, Louisa Catherine Susan Adelia, called Louisa, married Myron Barber Richardson, a brother to her sister, Laura Jane's husband. Lewis and Emily's daughter Louie Emyla married

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[30]Constance Sophia Miller Flygare, interviews.

[31]Harriet Almira Peterson Burton, interview held in Afton, Wyoming, 1978.

Joseph Fielding Smith whom she met while living in the Joseph F. Smith household in Salt Lake City attending school. The three youngest boys, John Warren, Luman Andros and Franklin Erastus married Ogden girls, Lillian Anderson, Emma Mabel Charlesworth and Florence Towne respectively. Emma Mabel, who was called Mabel, was the daughter of Mary Slater Charlesworth who was one of the first girls Lewis Warren Shurtliff had courted years and years before. Luman and Mabel lived with Lewis Shurtliff after Emily died and the Shurtliff residence continued to be home for any or all of Lewis' descendants. Grandfather Shurtliff was as concerned for each grandchild and great grandchild as he was for his own children.

Many members of the family would gather at their father and grandfather's home for stake conferences held quarterly and at the beginning and end of the school year at Weber Stake Academy. On each twenty-fourth of July a large birthday party was held for Lewis Warren Shurtliff, attended by children and descendants, in-laws, Lewis' sisters and their families and often by President Joseph F. Smith and many of his large family.

President Shurtliff was proud of the Church activity of most of his posterity. He noted in meetings of the stake presidency the service of his son, Luman, on the high council and of his son, John, being made bishop in the Parley Ward in Salt Lake City. Son-in-law,

Myron Richardson was a bishop in Plain City and grandson-in-law, George Campbell Miller, a convert to the Church, was a bishop in Star Valley, Wyoming for many years. Son-in-law, Joseph Fielding Smith, called to the Quorum of Twelve Apostles in 1910, brought a special sense of pride to his father-in-law.

When Emily died in 1915 Lewis was approaching age eighty but during the seven years before his own death in 1922, the Shurtliff home at 855 24th Street in Ogden was still the center of activity for the large clan. The house was large and spacious but not pretentious like the homes of David Peery, Louis F. Moench, David Eccles and many other Ogden residences. The one time hospital was two stories, built of brick and stone and reminiscent of Nauvoo and early American architecture. It was built square and solid. There were large windows and a hall with a wide, easy-to ascend stairway. Upstairs was another wide hall, a large bathroom with a giant tub, and six bedrooms. A large porch was built across the front on the first floor. The main rooms on the ground floor were a kitchen, dining room, parlor and library. The library contained many volumes including books purchased in Europe, first editions of Church books, records kept by Shurtliff and a tanned cowhide covered with medals, pins and momentos from Shurtliff's various activities. Pictures included a full portrait of

Shurtliff as a young man dressed in chaps, a wide brimmed hat and a bow whip. Another picture, an engraving by Ogden friend and counselor, Alva Scoville, copied from a photograph of Shurtliff at age eighty, showed a handsome bearded gentleman. Photographs of more personal worth to Lewis Warren Shurtliff were of his beloved Louisa and Emily.

Chapter 5

"BENEFITING THE HOUSE OF ISRAEL"

Prior to his first mission and his ordination to the office of a seventy, young Lewis Shurtliff, bound for the Salmon River Mission, was called to perform his first public religious assignment. The experience gained came from filling the assignment and from a subsequent happening which was recorded by the young missionary. He wrote:

> As we proceeded on our journey northward we rose in altitude; crossing Sublets Cutoff to California, here on the very top of the mountains I was called upon to make the first prayer that I ever made in public, this was a great trial to me but strange about two years after this occurance I heard the Prophet Brigham Young offer up in the mightiest prayer, near this place, that I ever heard by Mortal Man [sic].
>
> At the head of Malad Valley our President offered up a prayer which caused the ground to shake, never had I heard such a soul inspiring prayer.[1]

Fatherly council given to his son before his departure for Fort Lemhi in the Oregon Territory reminded the youth that he was expected to become a "great man in Israel." A year before, on December 1, 1854, Lewis was told in a patriarchal blessing given by Isaac Morley: "Great will be thy responsibilities in a day to come, given thee by the authority of thy presidency." Morley

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[1]L. W. Shurtliff, Journal, pp. 14-15, 36.

also told Shurtliff: "Thou hast the opportunity of making great advances upon theory and principle in Christs [sic] kingdom . . ."[2] Three of the twelve Apostles, Orson Hyde, Franklin D. Richards and Lorenzo Snow gave Lewis W. Shurtliff an apostolic blessing at Fort Lemhi on 12 May, 1857. Lorenzo Snow promised Shurtliff: "You shall accomplish that whereunto you are sent--establishing a strong position and benefiting the House of Israel . . ."[3]

Young men belonging to The Church of Jesus Christ of Latter-day Saints in the 1970's could expect mission calls but a century and more ago missions were usually reserved for married men in the Church. Lewis considered himself privileged to be appointed to proselyte among the Indians as a nineteen year old bachelor! Shurtliff, like other Mormons, believed that the Indians, as a remnant of the Book of Mormon peoples, were descendants of the tribe of Joseph and the house of Israel. Quotes from Lewis' journal are indicative of his efforts to convert the Indians, or Lamanites, as they are called in the Book of Mormon. During the winter of 1856, the first year of his mission, Lewis wrote:

> The winter wore away almost impreceptibly [sic], and the New Year dawned upon us . . . I put myself

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[2]The blessing is recorded in Book B, p. 258, #323, by Abegail Morley, scribe and is copied in L. W. Shurtliff, Journal, pp. 69-71.

[3]L. W. Shurtliff, Journal, pp. 72-73.

> assiduously to the task of learning the Indians Language or Dielect [sic], and with considerable success . . . The winter wore on and we were constantly studying and attending to our daily avocations.[4]

One year later during another winter that must have seemed long indeed to the members of the mission Lewis wrote:

> January first Eighteen hundred fifty seven. A happy New Year had dawned upon us and I felt determined to make good use of my present advantages by apropriating [sic] all my time to useful study.[5]

His study prepared Shurtliff to teach the Mormon gospel to the Lamanites and there were many opportunities to talk to the Indians and try to convince them of Mormon doctrine. Lewis Shurtliff wrote:

> In our Sabbath Meeting I was often called upon to talk to the Indians in their own language, which was a great task but was attended with much of the Spirit of the Lord, which enabled us to speak to the astonishment of ourselves and also of the Indians.[6]

Shurtliff's near marriage to an Indian girl in order to convert her has been described in an earlier chapter. He was not successful in her conversion and although a few of the Mormons wed Lamanites and others of the natives were baptized the lasting conversion of the Indians was negligible. David Moore, Lewis Shurtliff's father-in-law reported:

> Those of the Indians who had been baptized but who had apostatized . . . were cut off the Church.

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[4]Ibid., p. 19. [5]Ibid., p. 27. [6]Ibid., p. 46.

> Elder Moore stated that all of the Indians baptized, unless it were one, were excommunicated.[7]

The success of Lewis Shurtliff's first mission could not be counted in converts or in a lasting colonization of the Salmon River but the experiences of the mission had lasting benefits. The scouting, raising crops and developing irrigation in Oregon were useful to him throughout his life. Although the conversion of the Indians into the Church would not come until another era, Lewis learned to work with people of other cultures and societies and gained a respect for all races and creeds. During his mission Elder Shurtliff met President Brigham Young, President Heber C. Kimball, members of the Quorum of Twelve Lorenzo Snow, Orson Hyde and Franklin D. Richards as well as leaders in the Salmon River Mission Presidency. These men became close friends to Lewis and were examples and contemporaries during his life.

Mission to England

During April Conference in 1867, thirty-two year old widower, Lewis Shurtliff was called on a mission to Great Britain. On Sunday April 14, 1867 he and seventeen others announced to Elder Taylor and Elder Woodruff that they had money for their fare to England.[8] When Lewis

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[7]Kate B. Carter, The Salmon River Mission, p. 21.

[8]Journal History of the Church, April 14, 1867, pp. 2-3.

left for Great Britain he drove a twenty mule team to Julesburg, Nebraska. The group of missionaries sailed from New York City on the ship Manhattan July 13, 1867 and arrived in Liverpool on July 26. Elder Shurtliff was assigned to work in the Nottingham Conference and soon after was called to preside over the missionaries and Latter-day Saints in the midland area.[9] In June 1868 Shurtliff reported 200 baptisms for the year.[10] When mission President Franklin D. Richards was released from his mission, Elder Shurtliff wrote to him on August 6, 1868, "I have found that the nearer I have lived to God, the greater my success in preaching the gospel."[11] Lewis attended conferences in many parts of England and Wales and in August 1869 was assigned to

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[9] Ibid., August 10, 1867, p. 1. Thousands upon thousands of converts joined the Mormon Church in the British Isles from the inception of Mormonism in 1837. Shurtliff was one of about thirty-five missionaries during his three year mission. Most of the thousands of Mormon converts during these three years immigrated to the Utah headquarters of the Church. See also: Richard L. Evans, A Century of Mormonism in Great Britain (Salt Lake City: Deseret News Press, 1937).

[10] Ibid., June 1, 1868, p. 2.

[11] Ibid., August 6, 1868, p. 4. Franklin D. Richards, one of the Church's Quorum of Twelve Apostles, returned to Ogden, Utah where he became stake president and dominate leader in Weber County for the rest of the nineteenth century.

preside over the London Conference. At an October 3 meeting in London, President Shurtliff reported seven branches, 98 elders, 34 priests, 21 teachers, 23 deacons, 29 baptized, 14 immigrated, seven deaths, 18 excommunications and a total of 898 present at the conference.[12] In November he reported:

> We are getting along very well. I can see a marked improvement in all the branches. Baptisms are becoming frequent, and the people are alive to their duties, but times are hard, with little work and less money.[13]

Elder George Lake, one of Shurtliff's missionary companions, mentioned the poverty of the members of the Church in the mission.[14] An unusual teaching experience of the missionary pair was recorded in Lake's diary. He wrote:

> 1869, July . . .
> Saturday 31 Took train for Pinxton by the ade [sic] of Bro. Luke Morris we obtained leaf [sic] to go down in the Coal [sic] pit 400 feet deep [sic] this was a nice ride [sic] we were then furnished with a candel [sic] & the Gaffer showed us around the pit & the colors [colliers] gathered around us and Bro. Shurtliff preached to them & I bore a faithfull [sic] testimony to the truth & gave them all an invitation to atend [sic] a camp meting [sic] the folowing [sic] day which they sayed [sic] they would the pit was beautifully aranged [sic] with all its Steam [sic]

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[12] Ibid., October 3, 1869, p. 3.

[13] Ibid., November 3, 1869, p. 4.

[14] George Lake, "Diary of George Lake," (typewritten: this manuscript is housed in Special Collections, Harold B. Lee Library, Brigham Young University), p. 42. Like Shurtliff, Lake was from Ogden and had been in the Salmon River Mission.

power at work I took the pick and dug some coal to see how it would seam [sic] to be a miner [sic] we then embarked & were raised by the mighty Steam [sic] power to our native eliment [sic] we then Partook [sic] a Splended [sic] weding [sic] diner [sic] that had been prepared for the weded [sic] cupel [sic] vis Jos Bawson & Elisebath [sic] Wainright [sic] I Staid [sic] the Knight [sic] with Bro. Walker while Bro. Shurtliff returned to Nott^{m} . . .[15]

Lewis was as "at home" in an English coal mine, or street or camp meeting, as he had been riding his favorite horse, preaching to a tribe of Indians or to a congregation of Latter-day Saints in an Ogden meeting house. He loved people and the message of Mormonism, and although most folks were not interested in his message, there were always many who listened and were hungry for the Mormon gospel. He believed the Church could solve the economic woes of English workers as well as provide spiritual sustenance. England with her social opulence on the one hand and grinding poverty on the other must have been a paradox to Shurtliff. Europe with great historic halls and museums surrounded by dirty factories both pleased and shocked him.

In December, 1869, Elder Shurtliff attended conferences in Wales, Bristol and in Bath. He visited in the West Riding of Yorkshire in search of family origins and genealogy. At the conclusion of this mission he

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[15]Ibid., p. 57. Joseph Rawson and Elizabeth Wainwright became brother and sister-in-law to Lewis Warren Shurtliff.

accompanied President Albert Carrington on a visit to missionaries and members in Switzerland, Germany, Denmark, Sweden and Norway. Back in London he joined with two hundred sixty-nine German and British Latter-day Saints who sailed from Liverpool on July 13, 1870. Lewis Warren Shurtliff and Karl G. Maeser directed the emigrants' passage across the Atlantic Ocean to New York City and across the United States to Utah.[16]

Branch President and Bishop of Plain City

Upon his return to Ogden, Lewis Shurtliff planned to resume his freighting business and his activity in the Seventy's Quorum organized by and presided over by his father, Luman.[17] Instead he was assigned by stake president, Franklin D. Richards, to preside over the Latter-day Saint colony in Plain City. The Mormon settlement on the northeast shore of the Great Salt Lake was experiencing economic woes and a spiritual lull. In the weeks before Shurtliff was introduced as president several members of the branch were excommunicated for inactivity and refusal to sustain Church leaders.[18] William Raymond's

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[16] Ibid., July 13, 1870, p. 1.

[17] L. A. Shurtliff, Diary, p. 103.

[18] General Minutes 1870-1886, August 1870 Plain City Branch-Ward, Weber Stake, LDS Church Archives, forty-nine closely written halograph pages.

resignation as branch president was accepted by stake leaders on May 22, 1870. On August 31, the president of the stake introduced Shurtliff as the new branch president.[19]

Shurtliff selected John Carver as first counselor and Scandinavian, Jeppa Folkman second counselor. Both of these counselors were among the original settlers of Plain City in 1859. The new presiding elder moved to Plain City and purchased a farm. Several families of English converts to the Church who had immigrated with Shurtliff also settled in the community. The new branch president began courting Emily Wainwright and married her in 1872.[20]

With the change in leadership and the influx of new citizens, Plain City became a bustling settlement. The town more than doubled in size during the next ten years and new settlements were created at Warren and West Warren.[21]

Success of the colony under Shurtliff's direction came from cooperative efforts and in the establishment of the United Order. Shurtliff was named president of the

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[19] General Minutes, 22 May 1870 and 31 August 1870.

[20] See Chapter 4.

[21] Hunter, Beneath Ben Lomond's Peak, pp. 223-226.

Plain City United Order by Erastus Snow in May 1874.[22] The order is described by historians, Leonard J. Arrington and Davis Bitton:

> Each village or settlement was asked to establish, under the managership of its bishop, a cooperative store that handled all commodities sold at retail. "Profits" of the store were used to establish supporting industries--livestock herds, woolen mills, tanneries, and boot and shoe shops. As this movement progressed, manufacturing and merchandising interests in each community were welded into a single large locally owned cooperative called a United Order. The emphasis was on "home" (that is, village) industry, unity, and brotherly love. In establishing several dozens of these United Order communities in the 1870's, Brigham Young envisioned a society in which the people would make and raise all they needed to eat, drink, or wear and still realize a surplus for sale to outsiders. There must be greater self-sufficiency; people must overcome selfishness and prepare for the millennial reign of Christ.[23]

The United Order in Plain City operated several cooperative enterprises but most of the economic activity continued privately. Settlers from England were familiar with cooperatives in Great Britain and organized the Cooperative Mercantile Institution of Plain City. Milton R. Hunter described the business venture by writing:

> The "Cooperative Mercantile Institution" was organized in 1869 . . . A school teaching straw hat making was also established . . . John England, son of an English weaver, made the first power loom used in the community. Hans Peterson and Charles and Thomas Singleton were carpenters, and William Sharp was a plasterer . . .

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[22] General Minutes, May 3 and May 23, 1874.

[23] Arrington and Bitton, The Mormon Experience, pp. 125-126.

The production of salt was at one time a thriving industry, employing many citizens of Plain City. At times as many as 100 people were on the payroll. Salt pits were located northwest of town on the edge of the Great Salt Lake. Many girls and women helped gather the salt in addition to cooking for the male employees. The coarse, or unrefined salt, was obtained by digging pits, filling them with salt water from the lake, and after the water had evaporated, gathering up the salt. It was hauled by teams to Utah Hot Springs and shipped from there to the mining towns of Montana to be used in the smelters, and also on ranches.[24]

Besides giving direction to the economics of Plain City, Lewis W. Shurtliff gave impetus to the spiritual affairs of the branch. Plain City's first Church meetings were held in a tent, a bowery, a dugout and finally in an adobe building constructed in 1860. Shurtliff directed the building of a new larger adobe meeting house in 1871 less than a year after becoming branch president.[25] When it was completed an organ was purchased and musical accompaniment was added to the singing.[26] Sunday meetings were enhanced by visitors from Weber Stake and the ranks of the general authorities of the Church. President Franklin D. Richards visited often. Shurtliff's father, now a patriarch in Weber Stake, and his father-in-law, Bishop David Moore, preached.[27] John W. Taylor, newest

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[24] Hunter, Beneath Ben Lomond's Peak, pp. 220-221.

[25] General Minutes, June 25, 1871.

[26] Ibid., January 9, 1876 and January 13, 1876.

[27] Ibid., May 12, 1872 and April 9, 1871.

apostle in the Mormon Church shared the pulpit with Lewis Shurtliff. George A. Smith, cousin of Joseph Smith and a councilor to Brigham Young visited and preached in the settlement. One other of many visitors to Plain City was Church Patriarch, John Smith.[28] Because many of the Plain City residents were Scandinavians, meetings in the Danish language were planned and held.[29] In 1875 Eliza R. Snow visited Plain City and organized the Female Retrenchment Society. She selected Emily Shurtliff as president.[30] Other auxiliaries in Plain City were under the direction of the stake rather than general Church officers.

Other activities directed by the branch president included education and recreation. Tuition schools were established and in 1873 a new 25 by 50 foot schoolhouse was constructed.[31] Dancing was perhaps the most popular form of recreation in the community. Milton R. Hunter quotes Richard R. Lund, a Plain City resident in describing dances of the period:

> "Our dances in the winter time commenced in the afternoon and lasted well into the evening, and were held in the old adobe schoolhouse on the

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[28] Ibid., April 30, 1886, October 5, 1873 and June 28, 1874.

[29] Ibid., November 12, 1871.

[30] Ibid., November 16, 1875.

[31] Ibid., pp. 218-219.

south side of the square, and in the bowery, which was nearby, in the summertime. We danced on the hard dirt floor at first, many in their bare feet. Some had fancy boots on. My brother, Mathias Lund, had purchased a pair to wear at a dance in the old bowery, and, being a 'fussy' man, had gotten them plenty snug. When he tried to get them on he could not, so he removed his socks, greased his feet, and they slipped on without any effort. He went to the dance and danced the 'Finger Polka' and the 'Manzurka' with the best of them."[32]

Drama was another important activity. In 1876 a group of young people asked their branch president for permission to present a play. Shurtliff consented "provided they furnish their own lights." Candles were procured and before the venture ended the winter profits were $400.00. The money was used for instruments for a brass band and for a sacrament set used for many years in the Ward.[33] Shurtliff, hie wife and elder children each took part in the amateur theatrical productions in Plain City.

On May 27-28, 1877 the Weber Stake was reorganized and Plain City became a ward. President Shurtliff was taken out of the Seventy's Quorum and ordained a high priest and bishop by Franklin D. Richards, John Taylor, David H. Peery and Erastus Snow.[34] Two days later John

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[32] Ibid., p. 221. [33] Ibid, pp. 221-222.

[34] General Minutes, May 28, 1877. See also Allen and Leonard, The Story of the Latter-day Saints, pp. 372-375. The organization of the Plain City Ward was part of a Church wide reorganization directed by Brigham Young during the year before his death.

Spires and Peter Green were sustained as counselors to Lewis Shurtliff.[35]

Being bishop of a ward rather than president of a branch made little difference to Shurtliff or Plain City except the terminology was more in line with Mormon Church structure. Shurtliff's activities in Plain City demonstrated that the duties of a leader in a Mormon community were numerous and varied. Arrington and Bitton wrote the following description of the nineteenth century ward:

> Although Mormons from the beginning maintained a hierarchical structure of church government, the everyday life of the church was in the local ward, settlement, or congregation . . . For generations, certainly since the settlement in the Great Basin, it is in the activity of their local ward or congregation that Mormons have found their greatest sense of group identity . . .
>
> In pioneer Utah the ward was more than the basic ecclesiastical unit--it was the most important political unit and, except for the family, the most important social unit as well . . . Soon after its founding, a colony or village was designated a ward and a bishop appointed, often the man who had been commissioned by Brigham Young to lead the colonizing. It was in the process of community building that the bishop earned his substantial place in the Mormon organizational structure. Not only did he continue to care for the poor and watch over the spiritual wellbeing of members, but he now directed the difficult task of subduing the land and providing for its settlers.
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> Each ward was shaped to some extent by the character and personality of its bishop. The ward was the unit of welfare; the unit from which younger men (and later women) were called on missions to proselyte in "foreign" fields of labor; the units

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[35] Ibid., May 30, 1877.

> where babies were christened or "blessed," younger men (and older men as well) ordained to the priesthood, funerals held, dances, music festivals, and bazaars sponsored, young people taught, and group consciousness established.[36]

One interesting activity in Plain City as well as in other Mormon settlements, was rebaptism. Lewis had been rebaptized in 1857 during the reformation.[37] The practice of rebaptism had become so common in the Church by 1877 that printed forms were introduced for ward membership records. On June 18, 1876, Shurtliff was rebaptized. During the next month Franklin D. Richards and Lorin Farr were rebaptized by Peter Green and confirmed by Lewis Shurtliff although neither Richards nor Farr lived in the Plain City Branch. Most members of the branch renewed their covenants through rebaptism during the summer. On September 3, 1876, Lewis rebaptized and confirmed his wife, Emily.[38]

Lewis Warren Shurtliff enjoyed serving as branch president and bishop. He liked people. He enjoyed varied economic activities and had a deep sense of dedication toward the spiritual welfare of individuals. Bishop

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[36] Arrington and Bitton, The Mormon Experience, pp. 206-209.

[37] L. W. Shurtliff, Journal, p. 31. See also Allen and Leonard, The Story of the Latter-day Saints, p. 279 for an account of the reformation and pp. 425-426 for information on the practice of rebaptism.

[38] General Minutes, June 18, 1876, July 2, 1876 and September 3, 1876.

Shurtliff had a strong testimony of Mormonism and a deep sense of pride in the accomplishments of the Latter-day Saints. His leadership in Plain City was likely considered the fulfillment of his father's belief and of his patriarchal blessing. He was satisfied that his temporal and spiritual contributions were in the traditions of his father and forefathers.[39] Most bishops in the nineteenth century served for at least a decade and many served for life. Although Lewis Shurtliff did not expect it, a release and new assignment came after a dozen years of leadership in the City on the Plains.

President of Weber Stake

At a conference held in Ogden, Utah, January 21, 1883, the Weber Stake was reorganized for the fourth time. Lewis W. Shurtliff was sustained as president and set apart by Franklin D. Richards. Charles F. Middleton and Nils C. Flygare were sustained as first and second

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[39] Lewis' father, Luman Andros Shurtliff had served as branch president in Iowa and in Utah. The civic and religious activities of many Shurtliff ancestors have been described in an earlier chapter of this thesis. For a comparison of Mormonism with its New England origins see Arrington and Bitton, The Mormon Experience, p. 209 and David Brian Davis, "The New England Origins of Mormonism," Mormonism and American Culture, ed. Marvin S. Hill and James B. Allen (New York: Harper and Row, 1972), pp. 13-28.

counselor and were set apart by Joseph F. Smith and Franklin D. Richards respectively.[40] Each member of the presidency served until his death. The congenial stake presidency was well suited to the task of governing the ecclesiastical and temporal affairs of the Latter-day Saints in Weber Stake. Each was experienced in Church service and seasoned to the responsibilities of strengthening the "House of Israel" or The Church of Jesus Christ of Latter-day Saints.

As stake president Shurtliff was confronted with new and different challenges. Writing of early stake

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[40]Hunter, Beneath Ben Lomond's Peak, pp. 433-435. Charles F. Middleton had labored as second counselor to David H. Peery and had been on the high council before that. One year older than Shurtliff, Middleton was born in Illinois with a family and background similar to the Shurtliff's early Ohio life. The two boys met in Nauvoo and worked together in the Indian mission at Fort Lemhi. Middleton performed missionary work in Illinois, Missouri and Iowa. He was active in politics and newspaper publishing in Weber County. Swedish born, Nils Christian Flygare, was five years the junior to Shurtliff. While in his native country he labored three years as a missionary and as president of the Stockholm Conference before immigrating to the United States in 1864 at age twenty-three. Ten years later Flygare returned to Sweden serving as president of the Stockholm Conference and then for two years as president of the Scandinavian Mission. Called twice more to preside over the Mission, Flygare assisted in translating and publishing the Book of Mormon into the Swedish language. In Ogden, Nils Flygare served as bishop in Ogden Fourth Ward. He was engaged in the contracting and building and directed the building of the Utah State Agricultural College in Logan and some of the buildings at Weber Stake Academy in Ogden.

organizations in their history, The Mormon Experience, Leonard J. Arrington and Davis Bitton explain that:

> For several decades stake organization was rather feeble. Although there was a functioning stake organization in Salt Lake City, many parts of the Church had none, and where stakes existed, their functions were mainly two: holding meetings or conferences, quarterly in theory, that brought together the members from several wards; and trying some disciplinary cases in stake high councils. Most direction from the top jumped over any stake level and proceeded directly between ward bishops and general Church authorities, especially the presiding bishop.[41]

Besides stake conferences and high council courts Shurtliff directed a streamlining of stake administration and an expanded role of stakes in the Church. He gave direction to the consistent, yet changing, role of regional leadership and strengthening of stake organizations emerged. His tenure as bishop gave Shurtliff experience in the ward which helped him direct and align local wards and branches through regional rather than general authority channels. The activities of Lewis Shurtliff and his father in the Seventy's Quorum in Weber Stake taught President Shurtliff the necessity of directing priesthood quorums through regional channels. Weber Stake took a lead in directing ward auxilaries and activities through stake rather than general presidencies or superintendencies.

Arrington and Bitton describe this streamlining of Church administration through stake organization:

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[41] Arrington and Bitton, The Mormon Experience, p. 212.

> The tight little Mormon island during the pioneer period of Brigham Young's lifetime was modified in important ways during the last quarter of the nineteenth and the opening years of the twentieth centuries. For one thing, the stake began to come into its own as an intermediate administrative unit. If the ward was equivalent to a parish, the stake--so named after the biblical analogy of a large tent held in place by stakes on all sides--was equivalent to a diocese, encompassing several congregations. Starting with a major administrative reform in the final year of Young's life, the Church was divided systematically into stakes, and the process was accelerated at the turn of the century.[42]

In 1901 Church President Lorenzo Snow directed an administrative reform which decentralized priesthood responsibilities to stake and then ward levels. Historians, James B. Allen and Glenn M. Leonard describe this reform in their book, The Story of the Latter-day Saints, as follows:

> The reform went further than mere reorganization. More clearly than before, stake presidents and ward bishops were identified as the key links in the jurisdictional chain between members and General Authorities, and members were counseled to go to these local officers before taking their problems higher. Decentralization thus enhanced the importance of local priesthood leaders. At the same time, bishoprics and quorum presidencies were given advice on how to function more effectively. They were to hold regular preparation meetings. They were reminded that they were administrators, not preachers, and should not make unauthorized, authoritarian doctrinal pronouncements. Stake high councils also felt the impact of the reform movement as President Snow prodded them to go beyond their traditional roles as priesthood courts. Soon high councilors were undertaking regular monthly speaking

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[42] Ibid., p. 213.

assignments to the wards, a practice that has continued to the present.[43]

Conferences were admittedly an important part of the stake president's duties. Shurtliff attended and often participated in April and October General Conferences, usually held in Salt Lake City. President Shurtliff gave several prayers in these General Conferences and reported the activities of the stake. On Sunday, April 5, 1903 he reported 13,000 members in Weber Stake.[44] Five years later the stake was divided.

Stake conferences, held quarterly, were usually attended by one or more general authorities. In 1905 stake conferences were changed from Sunday and Monday to Saturday and Sunday with two general sessions on Sunday. These elaborate meetings with preaching, reporting, business, music and singing necessitated a meeting place. The stake tabernacle in Ogden was dedicated in the fall of 1859 and seated 1,200 people. With the coming of the railroad in 1869 work was started on the construction of a new tabernacle but after the red sandstone foundation

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[43] Allen and Leonard, The Story of the Latter-day Saints, pp. 457-458. In Weber Stake its unwieldly size, necessary for administrative control before the Manifesto gave way to numerous smaller stakes; tenure for life of many bishops and of the stake presidency were changed to shorter administrations, releases and more frequent changes in assignments; priesthood quorums were further refined and defined; and the control of stake presidents over temporal and economic and political affairs were greatly diminished after Utah achieved statehood.

[44] Journal History, April 5, 1903, p. 2.

reached about four feet, plans were abandoned because of the numerous wards constructing buildings and because of Weber Stake's contributions in building the Salt Lake Temple. President Shurtliff directed an extensive remodeling of the tabernacle in 1896 with a large tabernacle fair and a queen contest. With the redecoration, new entrances and a choir loft, the tabernacle became one of the finest public buildings in the state.[45]

The Ogden Tabernacle Choir also organized in 1859 had grown to 121 voices by the end of the century and vied with the Mormon Tabernacle Choir in Salt Lake City in importance. The choir and the Ogden Oratorio Society provided many outstanding performances including "Messiah," "Elijah" and "The Creation." Others who performed in the tabernacle were Paderewski, Hoffman, Godowski and Emma Lucy Gates, Utah's own opera star and a close friend to Lewis and Emily Shurtliff. In 1906 plans were made for a new pipe organ for the tabernacle with Shurtliff soliciting assistance from the Church First Presidency for funds for the new instrument with its 25 sets of pipes.[46] The Ogden Tabernacle Choir was finally disbanded in 1949 but the idea of a tabernacle, rather than stake center, persisted. With the 1956 dedication of Ogden's new tabernacle the older structure

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[45]Hunter, Beneath Ben Lomond's Peak, pp. 448-449.

[46]Ibid., p. 450.

was finally dismantled in 1969 during the construction of the Ogden Temple.[47]

Ward Conferences required much time and attention by the stake presidency and members of the high council. By 1908 when the Weber Stake was divided into three, there were five Ogden wards with other units at Mound Fort, North Ogden, Pleasant View, Huntsville, Middleton, Eden, Liberty, Lynne, Marriott, Slaterville, Harrisville, Farr West, Plain City, Warren, West Weber, Wilson, Kanesville, Hooper, Roy, Riverdale and Uintah. At the death of Lewis Warren Shurtliff in 1922 the fifteen wards in the stake were again reapportioned into the Weber Stake and the Mount Ogden Stake.

Like stake and general conferences those held in the wards lasted several days. Subjects of sermons were varied although President Shurtliff preferred gospel oriented talks with relegation of speeches on temporal matters to priesthood and business meetings. Shurtliff usually spoke on spiritual or moral themes. Genealogy, temple work, and early experiences in Church history were frequently subjects with Shurtliff bearing testimony

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[47]Stake tabernacles whose seating capacity might reach two thousand provided special meeting places for conferences and other congregations. Present day stake centers provide for multiple ward meeting places and contain chapels, a cultural hall, classrooms, library, relief society room, kitchen, baptismal font and offices for ward and stake officers.

of personally knowing the Prophet Joseph Smith and of participation in important events in the Church's beginnings. He encouraged members of the Church to keep journals and write life stories. Lewis Shurtliff also liked the congregations in wards and the stake to sing all the verses of the hymns in Church meetings.[48] Shurtliff spoke in a convincing, quiet and almost poetic way with emphasis from the scriptures and current events. Often he directed his remarks to the children or to the young people.

A daughter of one of the bishops remembers all three members of the stake presidency sleeping in the same large bed while visiting for ward conference. When the bishop's wife offered onions with bread and milk at a meal two members of the presidency declined stating, "No thank you. I love my wife." President Shurtliff accepted the onions saying, "I love my wife but I also love onions."[49]

The Weber Stake High Council was a group of twelve men appointed by the stake president to discuss business, oversee religious and civic problems and act

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[48]Constance Sophia Miller Flygare, interviews held in Salt Lake City, Utah; Virginia Louisa Miller Hokanson, interview held in Thayne, Wyoming, July 4, 1976; Josephine Smith Reinhardt, interview held in Salt Lake City, Utah, July 17, 1976.

[49]Harriet Almira Peterson Burton, interview held in Afton, Wyoming, 1978.

in disciplinary action. After the 1901 decentralization, the stake presidency and the high council had assignments to act in liason with the wards in the stake. While Lewis Shurtliff was bishop it was common for auxiliaries to be directed from the Church's general hierarchy but during his presidency of Weber Stake directions were rechanneled, going from general officers to stake officers, to local wards and branches. More and more during the twentieth century high councilors helped administrate stake business.[50] Selection of leaders in newly organized stakes were generally made from the high council. President Nils C. Flygare died 19 February 1908 and was succeeded by high councilor John Watson. After President Charles F. Middleton's death 3 August 1915, President Watson became first counselor and high councilor Alva L. Scovill, was called to be second counselor. Later George E. Browning, another high councilor, became second counselor and was appointed stake president in 1922 at the death of President Lewis W. Shurtliff.

Both counselors in the original stake presidency practiced polygamy but were advised by President Shurtliff to live with only one wife, so when the inevitable court trials were held, both Middleton and Flygare were

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[50]Weber Stake Presidency Council Meetings, 1911-1922, 2 October 1917, LDS Church Archives. Minutes of September 16, 1905 show release of two members of the high council "on account of old age and deafness."

acquitted. The stake presidency's decision to obey the injunction of the Morrell Anti-bigamy Law of 1862 was probably influenced by Franklin D. Richards, who lived with only one wife and who acted as "visible head" of the Church.[51] The Morrell Anti-bigamy Law of 1862 was not enforced until after the Civil War. Shurtliff's monogomy and his counselors' acquittal allowed the continual leadership of the stake presidency under the direction of Church president, John Taylor who did not give up plural marriage but went "on the underground." The Church leaders developed a highly effective communication system between general authorities and leaders in the stakes and wards.[52] After President Taylor's death in 1887 Wilford Woodruff continued to direct and lead the Church from the "underground" until he issued the Manifesto in 1890.[53] In 1887 the Tucker Amendment to the Edmunds Act disfranchised the Mormon Church and the Weber Stake became the legal owner of tithing and properties, including cash, farm products and equipment, livestock and buildings in Weber Stake. The presidency of the stake acted in temporal and spiritual matters for members of the Church in the Ogden area.

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[51] Gustive O. Larson, The "Americanization" of Utah for Statehood, San Marino, California: The Huntington Library, 1971, p. 167.

[52] Ibid., pp. 119-122.

[53] Ibid., pp. 136-138, 263-264.

While Shurtliff was branch president and bishop in Plain City, there was no conformity in the administration of the auxiliaries of the Church. The Mutual Improvement Association was directed by leaders in Salt Lake City. The Relief Society, Sunday School and Primary were directed by Weber Stake. General authorities and President Shurtliff gradually channeled all auxiliary leadership from general boards, to stake boards, to ward organizations with general authorities overseeing general boards, the stake presidency and high council overseeing stake boards and the bishop and ward priesthood leaders directing local organizations.

The Female Relief Society of Weber Stake was organized in 1856.[54] Jane Syder Richards, wife of Franklin D. Richards, presided over all Relief Societies in the Weber Stake from 1877 until 1908 when she was succeeded by Emily Shurtliff. When Jane Richards was set apart by President Brigham Young she presided over the first stake organization for women in the Mormon Church.[55] A Relief Society Stake Hall was completed in 1902 and was the first such hall in the entire Church.

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[54]Arrington and Bitton, The Mormon Experience, p. 226. The Relief Society, a women's organization in the LDS Church was organized in Nauvoo in 1842 and dissolved in 1844. The Weber Stake Relief Society was revived eleven years before the Church wide reorganization of 1876.

[55]Hunter, Beneath Ben Lomond's Peak, pp. 438-442.

After the 1908 division of the stake Lewis Shurtliff acted to turn the hall over to the Daughters of the Utah Pioneers as a relic hall.[56]

Scottish born Richard Ballantyne organized Sunday Schools in the Weber Stake in 1862 after he had organized the first Sunday Schools in the Latter-day Saint Church before moving to Ogden. Ballantyne was stake Sunday School superintendent in Weber Stake from 1872 until his death in 1898. Shurtliff called young David O. McKay as an assistant to the stake Sunday School the following year and he was stake superintendent in 1906 when he was called to fill a vacancy in the Council of Twelve Apostles. McKay served as an assistant and then as General Superintendent of the Deseret Sunday School Union from 1906 until 1934.

The Primary, Sunday School, MIA, ward schools and Weber Stake Academy were used by the presidency as vehicles to reach the youth of the Church and to insure their activity. After the Edmunds-Tucker Act suspended Church schools in Utah and a tax-financed territorial school system was organized, the Church established religion classes and later seminaries. One of the important contributions of the stake presidency was in a response to a letter written by President Wilford

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[56] Ibid., pp. 452-453.

Woodruff in September of 1888 to establish a Stake Academy. As a result of this letter the Weber Stake Presidency organized the Weber Stake Board of Education. Those selected to the eight member board were: Lewis W. Shurtliff, Charles F. Middleton, Nils C. Flygare, Joseph Stanford, Robert McQuarrie, Thomas J. Stevens, David McKay and Louis F. Moench. Shurtliff was elected president of the board.[57]

After several meetings the Second Ward meeting-house was selected as the Academy meeting place and supplies were purchased. The school opened January 7, 1889 with professor Louis F. Moench and Edwin Cutler teaching 98 students. Subjects taught included theology, German, elocution, history, penmanship and vocal music. President Shurtliff and President Franklin D. Richards were on hand for the occasion. President Shurtliff continued to visit the school each year on Founders Day. When funds to run the school were critically low, President Shurtliff solicited the help of Utah benefactors or the Mormon First Presidency to insure the continuance of the Mormon Church academy. Often Shurtliff made private donations to the school at great personal sacrifice. By 1895 the academy was recognized as a high school. In 1916 the school became a junior college.

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[57] Ibid., pp. 555-556.

In 1923 high school work was dropped from the curriculum and the school became Weber College.[58]

In 1902 President Shurtliff and the board of education hired David O. McKay as principal of Weber Stake Academy. McKay served for six years before being called as a general authority in the Mormon Church. McKay, like Shurtliff, left an administration marked with order, progress and hundreds of small deeds. David O. McKay, as president of The Church of Jesus Christ of Latter-day Saints, remembered Lewis Warren Shurtliff as a perfect gentleman and as his ideal and noble example.[59]

The Shurtliff administration stretched into four decades filled with numerous activities. Leadership of the stake called for overseeing everything from Primary to the old Folks Committee. Activities were as varied as young people's outings to Saltair, Scandinavian conferences, picnics for Salt Lake Temple workers, stake fund raising fairs or meeting with a Bannock and Blackfoot Indian tribe. Being stake president made Shurtliff a traveling man--to San Francisco, St. Louis and other large cities to participate in irrigations

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[58] Ibid., pp. 555-559.

[59] Sanfred Willard Elieson, Interview in Nauvoo, Illinois, July 1967, President of the Texas Mission. Lewis Warren Shurtliff was fond of David O. McKay and Joseph Fielding Smith and predicted that each would become president of The Church of Jesus Christ of Latter-day Saints.

conferences; to Chicago to the World Fair, and to New England to search for genealogy of ancestors for the performance of temple ordinances.

Leaders in the Mormon Church during the pioneer era were active in economic and temporal affairs of the members as well as in spiritual and religious matters. President Shurtliff considered his economic and civic activities as part of his duty as president of a stake. His activities as county commissioner, judge, postmaster and legislator were discussed in an earlier chapter dealing with his vocational activities.

The venerable stake president, once Indian scout dressed in buckskin, turned pioneer adorned in homespun, now had in turn taken on the look of a well tailored gentleman. In his mature years President Shurtliff wore smooth woolen broadcloth suits with white cambric shirts with stiffly starched collars and fronts. He wore white silk bow ties purchased by the gross from the Larkin mortuary. Meticulously dressed he caught the streetcar each morning for the trip to downtown Ogden and his office in the Eccles building or to other parts of the stake for other matters of Church business. Not infrequently he caught the train to Salt Lake City to confer with Church leaders or attend endowment sessions in the Salt Lake Temple.[60]

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[60]Constance Sophia Miller Flygare, Interview, Salt Lake City, Utah.

One of Lewis W. Shurtliff's closest friends was Joseph F. Smith, a member of the First Presidency of the Mormon Church during all but the last four years of Shurtliff's presidency. Parallels in their lives are interesting: both boys drove oxen across the plains. Each lost his mother at an early age, and each was trained for work in the Church through early missionary work among the Indians and subsequent missions in Great Britain. As apostle and president, Joseph F. Smith gave leadership to The Church of Jesus Christ of Latter-day Saints. As bishop and stake president, Lewis W. Shurtliff gave leadership to the Weber Stake.

In December, 1905, President Shurtliff accompanied President Joseph F. Smith and other Church leaders to Sharon, Windsor County, Vermont to dedicate a beautiful granite shaft marking the birthplace of the Prophet Joseph Smith. President Joseph F. Smith dedicated the monument on December 23, 1905, to mark the one hundredth anniversary of his uncle's birth. The party of thirty visited homesites and checked records of early Smith ancestors. Lewis Warren Shurtliff and his first wife, Louisa Catherine Smith, were descended from many of these ancestors of Joseph and Hyrum Smith. The group also visited Kirtland, Ohio, Lewis' childhood home and

other important sites in the history of the Church.[61]

In the summer of 1906 Lewis Shurtliff traveled east again to do further genealogical and historical research with his son-in-law, Joseph F. Smith, Jr. During the summer of 1907 a number of members of the Reorganized Church of Jesus Christ of Latter Day Saints engaged in missionary work in Salt Lake City and Ogden. In an effort to reply to assaults made against some "not grounded in the faith," President Shurtliff invited his son-in-law, Joseph Fielding Smith, to speak in the Ogden Tabernacle and defend Mormon beliefs. The remarks were later published in the Deseret News and in pamphlet form.[62]

On Lewis Warren Shurtliff's eighty-first birthday, at a July 23, 1916 stake conference, when President Shurtliff had presided for thirty-three years, the entire congregation stood to honor him. Flowers from every ward were presented by the children and Elder James E. Talmage spoke of Lewis' life and service to the Church. A twelve folio page art book with an engraved portrait

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[61] [Joseph Fielding Smith], Proceedings at the Dedication of the Joseph Smith Memorial Monument, n.p., n.d. See also Joseph Fielding Smith, Personal Papers (Genealogical papers on the Smith and Shurtliff families collected by Shurtliff and Smith and copied by Smith during a trip to New England in 1905). (Holograph, 54 pages.)

[62] Joseph Fielding Smith, Origin of the "Reorganized" Church (6th ed.; Salt Lake City: Deseret News Press, 1909).

and biographical sketch of the president was given to each person at the conference.[63]

Lewis W. Shurtliff had outlived both his original counselors, Charles F. Middleton and Nils C. Flygare and his beloved Emily who died in 1915. Many expected a release for Shurtliff after his being honored for a third of a century of service. On September 19, 1916, the First Presidency of the Church, with President Joseph F. Smith voice, ordained Lewis Shurtliff a patriarch so he could "bless as well as preside over" the members of his stake.[64] Shurtliff gave his only patriarchal blessings on January 3, 1920 to his seven living children.[65]

After the death of President Joseph F. Smith in November of 1918, Lewis W. Shurtliff was one of the few leaders in the Church who remembered the Prophet Joseph Smith. The following incident was reported in the October General Conference in 1915:

> Pardon me, said Orrin P. Miller to John Watson at the last semi-annual Conference for beckoning President Shurtliff away from you. I wanted to give him an easy seat in front. You know, there are two unique characters left with us yet: one is the head of the Church and the other is a stake president.[66]

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[63] [Scoville], One Third of a Century.

[64] Journal History, September 19, 1916, p. 5.

[65] Records of Patriarchal Blessings, Vol. 383, January 3, 1920, LDS Church Archives.

[66] [Scoville], One Third of a Century, p. 12.

After Emily's death, President Shurtliff spent the cold winter months in California. He remained healthy until six months before his death at the age of 87.

Three days after a stroke on May 2, 1922, President Lewis Warren Shurtliff passed away at his home in Ogden, Utah. His funeral was held on Sunday, May 7, in the historic Ogden Tabernacle where he had preached for more than fifty years. President Heber J. Grant presided and David O. McKay and Joseph Fielding Smith of the Quorum of the Twelve Apostles and Seymour B. Young one of the First Seven Presidents of the Seventy were in attendance. Speakers at the funeral included Shurtliff's counselors, John Watson and George Browning, Judge W. W. Henderson, Dr. Edward I. Rich and Shurtliff's bishop, T. B. Wheelwright.[67] Lewis Warren Shurtliff was buried in the Ogden cemetery in the shadow of Lewis Peak and the Wasatch Mountains.[68]

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[67] Journal History, May 7, 1922, pp. 1-2.

[68] Hunter, Beneath Ben Lomond's Peak, p. 4. Lewis Peak is the highest point between Observatory and North Ogden Canyon, being slightly less than 9,000 feet high. This mountain was named after Lewis W. Shurtliff, since he was the first of record to climb it.

Chapter 6

SUMMARY AND CONCLUSION

Lewis' appointment as president of Weber Stake in 1883 caused his seventy-six year old father to rejoice. Luman had prophesied forty-eight years before, at his son's birth, that Lewis would become "a great man in Israel." As a stake patriarch the elder Shurtliff had foretold his son's service in the Church and in an earlier patriarchal blessing given to Lewis by Isaac Morley a similar promise was given that Lewis would have "the right to preside." We have seen from this thesis that Lewis Shurtliff filled an important role in the leadership of the Mormon Church and that the blessings of his father, of Isaac Morley and an apostolic blessing each became a reality.

Born with a two hundred year legacy of Pilgram and Puritan ancestors and raised by Campbellite turned Mormon parents, Shurtliff's life paralleled the growth and development of The Church of Jesus Christ of Latter-day Saints with the movements of the Church and the Shurtliff family through Ohio, Missouri, Illinois, Iowa and Utah. Young Lewis was imbued with the seeker and restorationist views of his progenitors. The Christian

virtues of his ancestors served as a seed bed for Mormon doctrines. Lewis believed that the Mormon religion was the restored Church of Jesus Christ and that the saving powers of the Church would be made available to all through missionary work and genealogy and temple work. From the Shurtliff family's Mormon beginnings we can better understand the genesis of the Latter-day Saints.

Before his tenth year Lewis Warren Shurtliff had experienced the Mormon expulsion from Missouri, the death of his mother and the martyrdom of the Mormon prophet, Joseph Smith. The teachings of tender parents, the memory of Nauvoo and the idyllic pioneer treck across America, fired young Shurtliff with the "march of empire." What Lewis missed in meager education he gained in the experiences of pioneering and as a missionary in the Oregon Territory.

In Oregon Lewis met and married Louisa Smith who inspired the romantic journal that covered the first thirty years of his life. The journal mirrored a boy turned man as he participated in a mission to the American natives; a mission which included gaining the trust and confidence of Church leaders and in gaining further experiences as a teamster, guide and pioneer. The exciting romance with Louisa and the courtship with "a dusky maiden of the Rocky Mountains" was a dominant theme in Shurtliff's journal. For nine years Lewis and

Louisa worked to build up Ogden, Utah and to raise a family before her death in 1867.

The British Mission proved much more productive in terms of Mormon converts than the Salmon River Mission had been. At the end of his proselyting efforts in Britain, Shurtliff married English convert, Emily Wainwright. His mission and marriage and family acquainted him with every aspect of the establishment of "Zion" or the "House of Israel." Added to Shurtliff's contributions of pioneering and colonizing was the work of gathering people into the Mormon fold and raising a family in the Mormon Church. Lewis Shurtliff's activities are important because they represent the work and actions of nineteenth century Mormons.

Upon his return from England in 1870 Shurtliff was appointed leader of the Mormon settlement at Plain City in northwest Weber County. For a dozen years, first as branch president and later as bishop, Lewis Shurtliff dominated every activity economic and religious in the Mormon community. The Church's hierarchy, impressed with Bishop Shurtliff's leadership in Plain City, called him to preside over Weber Stake in 1883. It was a task to which President Shurtliff gave full energy for the last thirty-nine years of his life. His more than half century of leadership as a local and regional ecclesiastical authority was marked with many changes as the Church progressed.

Significantly, during the four decades of Shurtliff's presidency the stake came into its own as an intermediate administrative unit. Leadership over the temporal as well as spiritual matters of the stake with its multitudiness activities required the same rare skill that Shurtliff had exhibited in driving a twenty mule team. Scout, teamster, herder, basket maker, farmer, pioneer, colonizer, businessman, horticulturist, commissioner, judge, committee member, legislator, postmaster, bishop and president each partially describe the many facetted personality of Lewis Warren Shurtliff.

Whenever the name, Lewis Shurtliff, is mentioned to persons who knew him the characteristics of kindness and friendship are immediately recalled. Shurtliff genuinely loved people. He was kind in his role as husband, father, friend and leader and his gentleness is still remembered as a distinguishing trait. He loved not only his fellow men, women and children but also animals and nature. Many remembered Lewis as handsome, an adjective which no doubt defined the inward soul as well as the physical likeness of the man.

Shurtliff's aesthetic sense was demonstrated by his love for the fine arts. Whether commenting on the delightful month of June in the high altitudes of the Idaho Rockies, the statuary in the Berlin Museum, the well cared for and designed flower beds around his home,

his patronage of the Ogden Tabernacle Choir or activity in the dramatic society in Plain City, Shurtliff gave his support to the cultural contributions of the Latter-day Saints.

Lewis Shurtliff championed the cause of women by granting to them the guardianship of homes where love and the social graces were evidenced. It is significant that in view of the Mormon concept of plural marriage Shurtliff did not practice or promote polygamy yet he stressed the quality of marriage and family. He encouraged the enrollment of women in Weber Stake Academy and other schools and espoused their activity in the religious life of the community. President Shurtliff was especially proud of the Weber Stake Relief Society with its exemplary service to the poor and needy and its Stake Relief Society Hall. The Sunday Schools, Primaries, Young Ladies and Young Men organizations and the Weber Stake Academy were each bolstered by activities directed by the president of the stake.

We can conclude that Louisa and Emily and their children were his inspiration and his love. His father, Luman Andros Shurtliff, was his example, Joseph Smith and Brigham Young were his ideals, Franklin D. Richards was his mentor and Joseph F. Smith was his best friend and confidant. The doctrines of Mormonism and the teachings of Jesus Christ were his guide and compass.

The successes and failures of the populace of Weber Stake from 1883 to 1922 measured in large degree the life of President Shurtliff for he was a prototype of "a great man in Israel" and a member of The Church of Jesus Christ of Latter-day Saints during Mormonism's first one hundred years.

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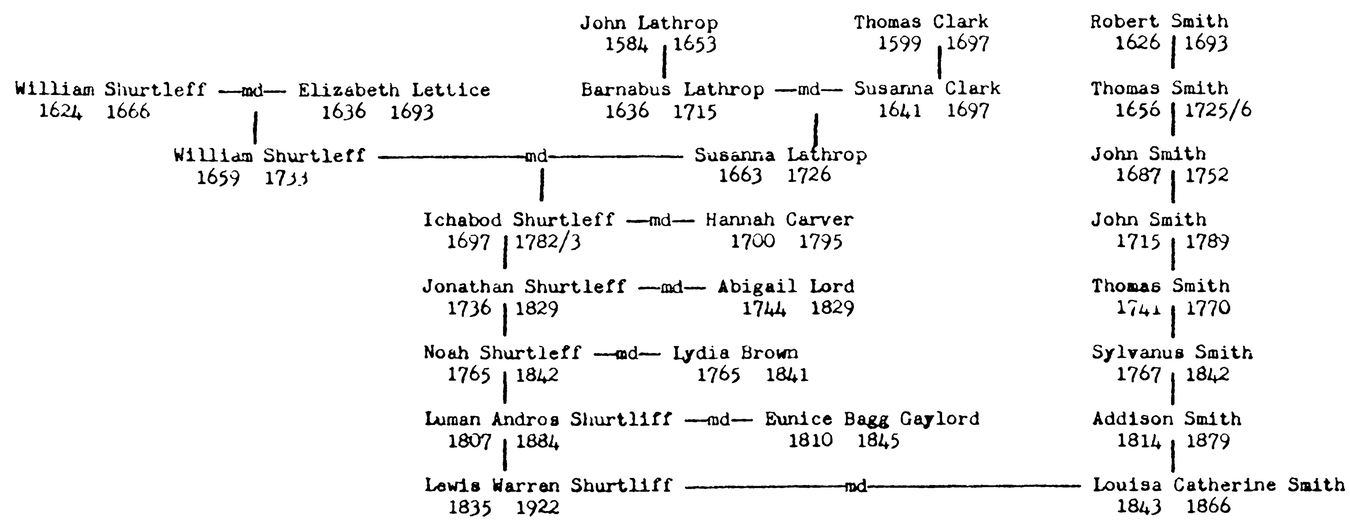
APPENDIX A

SOME NEW ENGLAND ANCESTORS OF LEWIS WARREN SHURTLIFF AND LOUISA CATHERINE SMITH

SOME NEW ENGLAND ANCESTORS OF LEWIS WARREN SHURTLIFF AND LOUISA CATHERINE SMITH



APPENDIX B

SHURTLIFF FAMILY GROUP SHEETS

To indicate that a child is an ancestor of the family representative place an X behind the number pertaining to that child

HUSBAND (full name) Luman Andros SHURTLIFF

Born (date) 13 Mar 1807 Place Montgomery Hampton Massachusetts

Chr. (date) Place

Mar. (date) 4 July 1830 Place Franklin Portage Ohio

Died (date) 25 Aug 1884 Place Ogden Weber Utah

Bur. (date) Place

HUSBAND'S FATHER (full name) Noah SHURTLIFF HUSBAND'S MOTHER (full maiden name) Lydia BROWN

HUSBAND'S OTHER WIVES (2nd) Altamira GAYLORD (3rd) Melissa Adeline SHURTLIFF (4th) Cynthia NOBLE (5th) Mary Eliza ADAMS

WIFE (full maiden name) Eunice Bagg GAYLORD

Born (date) 20 June 1810 Place Springfield Hampden Massachusetts

Chr. (date) Place

Died (date) 7 Oct 1845 Place Nauvoo Hancock Illinois

Bur. (date) Place

WIFE'S FATHER (full name) John GAYLORD WIFE'S MOTHER (full maiden name) Joanna BAGG

WIFE'S OTHER HUSBANDS

SEX M F	full names CHILDREN (Include Children Living or Dead in Order of Birth) SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 F	Eleemina Emergene SHURTLIFF	21 Apr 1831	Franklin	Portage	Ohio	10 Jan 1850 Haskell Vincent SHURTLIFF	22 Jan 1881
2 F	Mary Eliza SHURTLIFF	25 Dec 1832	Franklin	Portage	Ohio	5 July 1853 Pleasant Green TAYLOR	7 Oct 1914
3 M	Lewis Warren SHURTLIFF	23 Jul 1835	Sullivan	Lorain	Ohio	4 Jan 1858 (1st) Louisa Catherine SMITH	2 May 1922
4 F	Lydia Ann SHURTLIFF	20 Feb 1837	Sullivan	Lorain	Ohio		31 Aug 1837
5 F	Lydia Amanda SHURTLIFF	1 Aug 1838	Far West	Caldwell	Mo	9 Dec 1854 Vincent SHURTLIFF	23 Jan 1922
6 F	Maria Narcissa SHURTLIFF	27 Sep 1840	Nauvoo	Hancock	Ill	6 Apr 1857 Pleasant Green TAYLOR	10 Apr 1924
7 F	Elizabeth Hatch SHURTLIFF	2 Jun 1843	Nauvoo	Hancock	Ill	16 Dec 1862 Isaiah Lawrence STEWART	24 Mar 1916
8 F	Mary Amerilla SHURTLIFF	2 Oct 1845	Nauvoo	Hancock	Ill		7 Oct 1845
9							
10							
11							

SOURCE OF INFORMATION

OTHER MARRIAGES

To indicate that a child is an ancestor of the family representative place an X behind the number pertaining to that child

HUSBAND (full name) Lewis Warren SHURTLIFF

Born (date) 23 July 1835 Place Sullivan Lorain Ohio

Chr. (date) Place

Mar. (date) 4 Jan 1858 Place Fort Lemhi Lemhi Idaho

Died (date) 2 May 1922 Place Ogden Weber Utah

Bur. (date) Place

HUSBAND'S FATHER (full name) Luman Andros SHURTLIFF HUSBAND'S MOTHER (full maiden name) Eunice Bags GAYLORD

HUSBAND'S OTHER WIVES (2nd) Emily Moorefield WAINWRIGHT

WIFE (full maiden name) Louisa Catherine SMITH

Born (date) 17 Nov 1842 Place Monkton Addison Vermont

Chr. (date) Place

Died (date) 13 Oct 1866 Place Ogden Weber Utah

Bur. (date) Place

WIFE'S FATHER (full name) Addison SMITH WIFE'S MOTHER (full maiden name) Laura BENTLEY

WIFE'S OTHER HUSBANDS

SEX M F	All names CHILDREN (Circle or mark X if living or deceased; in order of birth) SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 F	Laura Jane SHURTLIFF	27 Dec 1858	Ogden	Weber	Utah	25 Oct 1875 Franklin Dewey RICHARDSON	9 Jun 1935
2 M	Lewis Chester SHURTLIFF	18 Aug 1860	Ogden	Weber	Utah	15 Apr 1880 Almeda RAYMOND	28 Oct 1907
3 M	Haskill Heber SHURTLIFF	27 Jan 1862	Ogden	Weber	Utah	1 Oct 1884 Annie Folkman	12 Sep 1963
4 F	Louisa Catherine Susan Adelia SHURTLIFF	8 May 1866	Ogden	Weber	Utah	10 Apr 1884 Myron Barber RICHARDSON	23 Jan 1926
5							
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SOURCE OF INFORMATION

OTHER MARRIAGES

HUSBAND (full name) Lewis Warren SHURTLIFF

Born (date) 23 July 1835 Place Sullivan Lorain Ohio

Chr (date) Place

Marr (date) 10 Apr 1872 Place Salt Lake City Salt Lake Utah

Died (date) 2 May 1922 Place Ogden Weber Utah

Bur (date) Place

HUSBAND'S FATHER (full name) Luman Andros SHURTLIFF HUSBAND'S MOTHER (full maiden name) Eunice Bagg GAYLORD

HUSBAND'S OTHER WIVES (1st) Louisa Catherine SMITH

WIFE (full maiden name) Emily Moorefield WAINWRIGHT

Born (date) 16 Dec 1852 Place Swanwick Derbyshire England

Chr (date) Place

Died (date) 7 Jan 1915 Place Ogden Weber Utah

Bur (date) Place

WIFE'S FATHER (full name) William Brough WAINWRIGHT WIFE'S MOTHER (full maiden name) Eliza Yarnell MOOREFIELD

WIFE'S OTHER HUSBANDS

SEX M F	full names CHILDREN (List each child (whether living or dead) in order of birth) SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 F	Louie Emyla SHURTLIFF	16 June 1876	Plain City	Weber	Utah	26 Apr 1898 Joseph Fielding SMITH	28 Mar 1908
2 M	John Warren SHURTLIFF	5 Sep 1881	Plain City	Weber	Utah	21 Feb 1906 Lillian Gunhild ANDERSON	17 Sep 1950
3 M	Luman Andros SHURTLIFF	27 Mar 1883	Ogden	Weber	Utah	17 June 1914 Emma Mable CHARLESWORTH	6 Oct 1971
4 M	William Moorefield SHURTLIFF	8 Sep 1885	Ogden	Weber	Utah		9 Dec 1887
5 M	Franklin Erastus SHURTLIFF	13 Jan 1892	Ogden	Weber	Utah	12 Aug 1914 (1st) Florence Lester TOWNE	11 Mar 1942
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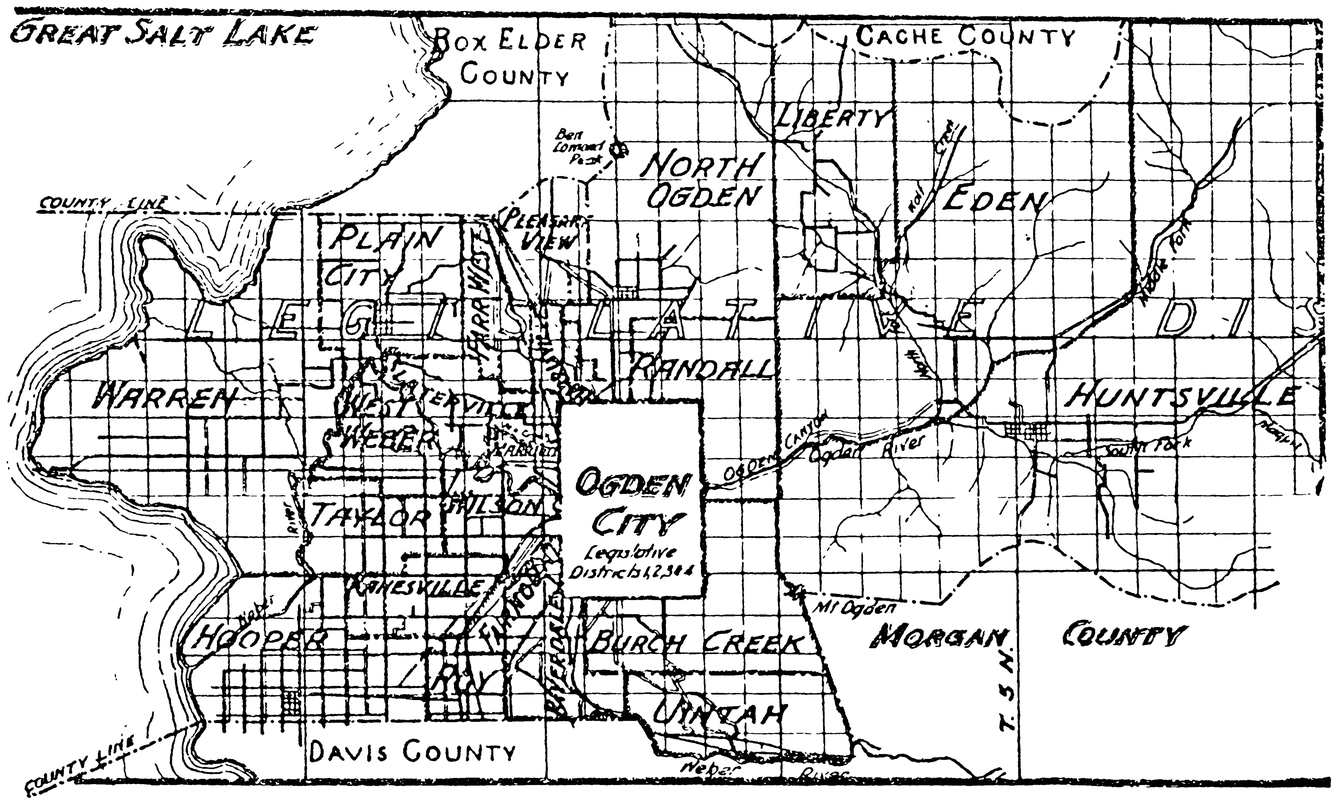
(To indicate that a child is an ancestor of the family representative, place an asterisk before the name.)

SOURCES OF INFORMATION

OTHER MARRIAGES

APPENDIX C

WEBER COUNTY COLONIES



WEBER COUNTY COLONIES

LEWIS WARREN SHURTLIFF: "A GREAT MAN IN ISRAEL"

Paul Miller Hokanson

Department of History

M.A. Degree, April 1980

ABSTRACT

From this thesis we gain new insights into nineteenth and early twentieth century Mormonism. The life of Lewis Warren Shurtliff was typical of other Latter-day Saints in the formative period of the Church and Shurtliff contributed in many ways to Mormonism's growth and development. The New England background of the Shurtliff family is informative in determining the influences of Calvinist New England theology on early Mormons.

Shurtliff's vocations of pioneer, colonizer and freighter contributed to the building of a mountain empire in the Great Basin. His courtship, marriages and families and his attitudes and beliefs concerning plural and eternal marriage influenced many members of the Church. His more than fifty years of service as a regional Church leader sheds new light on the role of wards and stakes in the Latter-day Saints Church. President Shurtliff's life and personality contributed to the acceptance and assimilation of Mormonism into the mainstream of American life.

COMMITTEE APPROVAL:

Eugene E. Campbell
Committee Chairman

C. Garn Coombs
Committee Member

Ted J. Warner
Department Chairman