

Francis Asbury Hammond

Pioneer and Missionary

By

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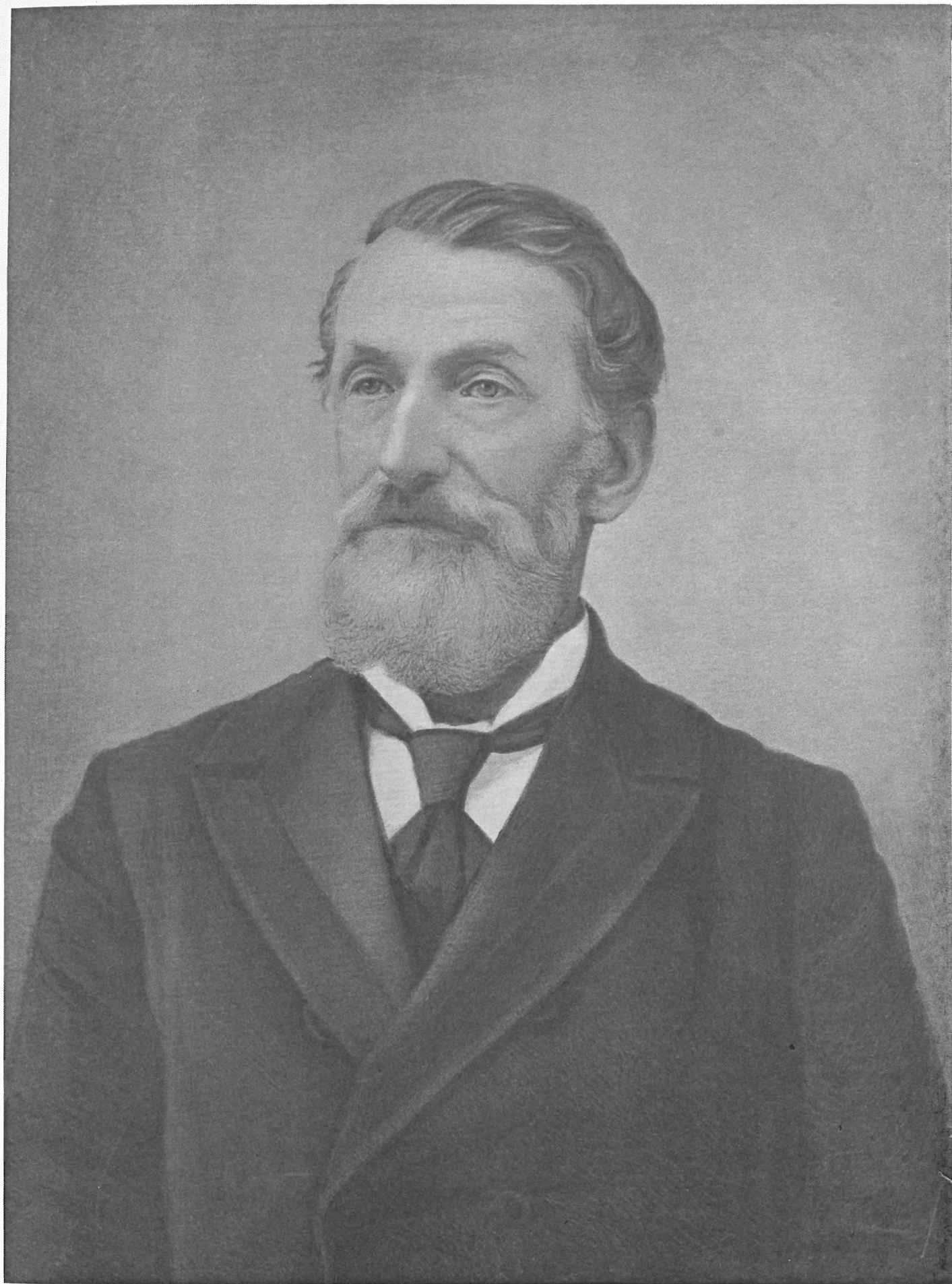


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Preface

This modest attempt to give a short biography on the life of Francis Asbury Hammond was brought about as the result of a discussion I had with David H. Allred. David is a grandson and I am a great-grandson of Francis Asbury Hammond. We felt that the contributions that he made should be recorded so that progenitors of Francis who come after the fourth generation will be able to appreciate the great contributions that he made as a pioneer and church leader during the establishing of Zion in the tops of the mountains. Much of the information in this small book was common knowledge to Francis's children and grandchildren, but descendants beyond the grandchildren may be losing an opportunity of becoming better acquainted with their prominent ancestor and the heritage that he left them.

Momentous events took place in the Church and in the United States at the time that Francis went about his life doing his duty as a Church member, as a pioneer, and as a business and civic leader. I have attempted to give some background of these events as they related to Francis's endeavors.

Francis kept an extensive journal for most of his life, and some of the Church historians have quoted from his letters and journal. These journals and letters are kept at the Church Historical Department and the "Francis Asbury Hammond Collection" in the Department of Archives and Manuscripts of the Harold B. Lee Library at Brigham Young University. I have quoted extensively from Francis's journals and other writings. In some of his own autobiographical articles, he presented what he thought were the highlights of his life. It is with these highlights that I have attempted to spend most of my efforts, although I have personally studied most of his journal and letters.

But much more detail of Francis's life could be written and compiled through a more exclusive analysis of his journal and the other materials and letters in the Church History Department and the Brigham Young University Collection. Church historians have already done this to those portions of his journal regarding Church history as related to his missions to Hawaii. It has been a valuable source for their research, and Francis was one of the dominant characters in the establishment of the Church in Hawaii.

It was difficult to always be objective in this account. When I started studying his journals I found myself emotionally identifying with him. When one deals with something that is as personal as religion, he has to try and interpret actions by his own empathy. I was not able to distance myself from the emotion that I felt as a descendant of this devoted man. For those readers who may take the time to read this modest work, they need to understand that the Church was Francis Hammond's whole life. The influence of the Church and his relation to it affected every decision that he made regarding his family and community affiliations. This was an impassioned relationship; and to understand this stirring alliance, one must be able to appreciate the emotions

that motivated Francis. It is hoped that I have done this to some extent.

I express my gratitude to David Allred for his encouragement and assistance. We have spent many hours discussing Francis's life. We have had good times gathering information. We had a particularly delightful time making a trip to Huntsville. Thanks to the help of Erma H. Wilson and Nellie W. Newey, Town Historians, David and I were able to get started in this undertaking. Erma and Nellie provided us with invaluable information regarding Francis's residence in Huntsville. Thanks must be extended to my mother, Hannah Marie Sorensen Adamson, a granddaughter of Francis and to West Hammond, a grandson of Francis. West has been most helpful in giving me background on Francis while he was in San Juan. Additonally, I would truly be ungrateful if I did not recognize the splendid help given to me by Inez Allred for her editing assistance.

-- Nathan W. Adamson, Jr.

CHAPTER I

GROWING UP

In the fall of 1869, Francis A. Hammond, along with 500 other elders of the Church of Jesus Christ of Latter-day Saints, went on a mission to the United States. The missionaries were to visit friends and relatives, preach the gospel when possible, and do what they could to help ameliorate the bitter feelings toward the Church throughout the country.¹ The transcontinental railroad had just been completed and a number of dignitaries from the east were making trips to Utah. This much faster communication with the East intensified agitation over the polygamy issue. The non-Mormon merchant firms were charging the saints immoderate prices for their merchandise. This brought about a boycott of these institutions. The merchants were also using their resources to inflame the press in the east against the Mormons.² At this time, Francis A. Hammond was, himself, a polygamist.

Francis returned to his home and birthplace during this mission, and as he approached Patchogue, Suffolk, New York, memories must have been swirling around in his mind of all the things that had transpired in his life since he last visited his family twenty-seven years before. Since his mother died in 1867, Francis would not have been able to visit with her on this 1869 trip. Memory flash-backs now returned him to his childhood. His life had been full of adventure. Although he had kept up correspondence with his family throughout the years, apprehensions of how his family would receive him and his new misunderstood religion must have occasionally interrupted his reveries.

Born 1 November 1822, Francis's life was influenced by the environment and industry of Long Island. He was the fifth of nine children begotten to Samuel Smith Hammond and Charity Edwards: Elisha, Edmund, Hannah, Mary Caroline, Francis Asbury, Samuel Smith, Sanford Bartlett, Elizabeth, and John Fletcher. As will be noted later, that in naming his own children, Francis obviously made some of his children name-sakes to his father's family. Because very little is available regarding his childhood -- although it is known that he read the *Bible* at an early age, an examination of the environment in which he grew up along with the information that is known, an attempt to construct a fairly accurate perception of this early part of his life is now ventured.

Long Island

The bark *Blessing of the Bay* was sent to explore the fisheries around Long Island in 1614 by Governor John Winthrop of Connecticut. This voyage substantiated that there was an abundance of marine life. It also discovered that the Indians of Long Island were very dangerous; they grew beans, squash, and corn; but their main diet came from the sea.

Drift whales stranded on the ocean beach were prized for their

oil and other by-products by the settlers. Right whales, when spotted from the shore, were hunted, towed to shore and processed. As the local whaling industry diminished, the whaling industry was extended to all parts of the world. This was made possible with the development of the Nineteenth Century whaling vessels. They became factory ships -- ships that hunted the whales and processed them into commercially marketable commodities. Sag Harbor, Long Island had itself a fleet of sixty whaling vessels.

Cattle-raising was the main industry of Long Island, but the fish industry was certainly an important part of the area's economy.³ Both of these industries were to be part of Francis's life. He learned boot and shoe-making, leather tanning, and saddle and harness making. As a teen-ager, he went to sea as a cook and cabin boy at \$4.00 a month on a small coasting vessel.

Francis was appreciative of the skills his father taught him in leather and associated industries. They later served him well. Since cattle raising was a major enterprise of the Long Island farmers, Francis was familiar with the industry's problems. Later in Utah, Francis would be involved in the cattle business on a rather large scale; and although the problems differed in the two environs, his familiarity with the cattle and the adjunct industries in Long Island was propitious to him throughout his life.

Why he did not continue the leather trade with his father is difficult to determine. He obviously liked to work the trade, but perhaps the adventure of the sea pulled him away from his apprenticeship. If his mother's family were seaman, he may have been influenced by them. Nibley said, "The romance of the sea got into his blood."⁴ Nibley also said "Had he [Francis] written an account of his first 25 years it would read like an Horatio Alger novel."

The Sea Calls

According to West Hammond,⁵ Francis's parents did everything they could to dissuade him from pursuing his first adventure at sea on a small coasting vessel as a cabin boy and cook. For the first few years of his sea experience, his adventures were limited to the summer months and the encounters of visiting some of the coastal cities of the United States. This would be a real adventure to a fourteen year-old boy. Most young men of that day would not have had any where near this kind of exposure to the world outside of their indigenous environs. During the winter months he attended school and continued to assist his father in the shoe and boot business. He continued to improve upon his skills in tanning leather and making harnesses and saddles.

The small coasting vessel on which he was signed was probably a schooner. The coasting trade originally was carried on in all types of vessels, but the schooner dominated the coastal commerce.⁶ The distance between ports would often determine the size of the coaster used in the commerce. As to the type of vessels in which Francis originally sailed, it is not known.

After four years in the coasting vessels, Francis was ready for bigger things. He had a good idea what sea life was like, and

further importuning by his parents failed to deter him in his quest. In 1840 at the age of 18 he shipped out on the bark *White Cake* as an able seaman. His apprenticeship on the coasting vessels had served him well. It was his goal to become the master of his own ship.

The *White Cake* would be his home for some time. A bark usually had three or more masts. The foremast and mainmasts had square sails that ran lengthwise with the hull.⁷ A whaling bark was not made for speed. It was built in such a way as to store hundreds of barrels of oil and other provisions. Sometimes these ships and their crews would be at sea for over two years before returning to their home ports. The crews consisted of twenty-five to thirty-five men. By the end of the voyage, the provisions left would probably be hardtack biscuits, dried beef, beans, grain, etc., provisions lacking in vitamin C. Lack of this vitamin in the diet of the sailors often made them sick with scurvy. This is the kind of hardship to which Francis could look forward. As a seaman, he would have a small space in the forecabin. The bunks were stacked against the sides. Light was received from a whale oil lamp. When Francis first went into his quarters he probably smelled the odor of stale whale oil, mildew, and other odors associated with the living quarters of men who mostly smoked their tobacco in pipes and who spent many hours in these small and crowded surroundings. Fresh air was limited. Even the captains' quarters at the stern of the ship were small.⁸

Francis's associates were apt to include criminals, boys running away from home, and others who were just in debt and unable to pay their bills. Associating with this potpourri of society, he probably learned a great deal about the psychology of men.

This adventure that he enlisted upon himself tells us a little about the type of man that Francis was. He obviously loved adventure, was not afraid of hard work, and had laudable goals to become as proficient as he could in his chosen career. He would learn to understand men; how to lead them; and although he basically had a kind and gentle disposition, he learned how to work with rough and unprincipled people. Occasionally fights would break out among the crew. Was he ever involved in any of them himself? Was he ever flogged? It wasn't until 1850 that Congress passed a law ending the practice of punishing men by flogging.⁹

Captain Daniel Fitch would be his captain. The ship set sail from New London along with the Brig *Somerset*, commanded by a Captain Beck. These captains owned the vessels. They started their whaling in Nu Bay at a latitude of forty degrees south, down the eastern coast of South America to Cape Horn and the Falkland Islands.¹⁰

How many times had Francis felt the trepidations associated with a two-hour watch in the hoops around the main mast high above the deck looking for whales? Each tilt of the ship would be exaggerated to him in his towering position at the top of the mast. Sometimes the sensation brought about by the tilt of the ship would make him sense that he was going to plunge headlong into the ocean.

The Whale Hunt

When a whale was sighted, every crewman knew his job. It was exciting for Francis when he experienced his first whale hunt. During Francis's first whaling experience, he was likely one of the oarsman on one of the whaling boats. Before the hunt, crews of each boat would train together. Oarsman would row with their backs to the whale. This helped them keep the rhythm of the rowing; and it also kept them from being frightened, if inclined, at the size of the whale when the crew brought their boat within just a few feet of the beast. The average bark was about one hundred feet long, and some of the whales would be sixty feet long. So the whaling boats might be about one third of the length of the whale. The boats usually had two harpoons: one in each crotch, located on each side of the bow of the boat. There were two line tubs in the middle of the boat. One of the oarsman would check the harpoon line to insure that it was properly coiled. Improperly coiled lines could be very dangerous to the crew. A common accident was to have one of these lines that were attached to the harpoon that was sunk deep into the flesh of the whale wrap around the leg of a crewman as the whale pulled the whaling boat at great speeds over the choppy seas.¹¹

Once a whale was sighted, the crews would come alive. The sailors would remove their shoes in order not to make any noise and startle the whale. Through experience, whalers could judge about the distance a whale would resurface after it had submerged. Once the whale surfaced, the oarsmen would pull with all their strength until they brought the small craft to within harpoon throwing distance of the great creature. After the harpoonist had thrown the harpoon and it sunk deep into the flesh of its prey, the crew would experience a very fast and dangerous boat ride for the next several hours as the whale pulled the boat and its crew behind it at wrenching and dangerous speeds. The ropes that were attached to the harpoons were wrapped around the loggerhead to keep them from unraveling too fast. These ropes had to be soaked with sea water so they would not catch fire from the friction and heat that would be generated through this tight abrasive contact against the loggerhead. Sometimes the thrashing whale would get close enough to the boat that it would break it into splinters, and the crew of the wrecked craft would have to be rescued by another whaling boat.

When the whale finally gave its last breath, the ship sailed over and met the whaling boat; the dead whale was pulled alongside the ship; and then every sailor on the ship pitched in and the processing of the whale began. The hands had to work fast so that much of the whale would not be lost to sharks. The tryworks, the big stove that cooked the blubber, would be hot from the fires; and when the whale had been totally processed, the crew had the exhausting job of cleaning up the gurry, a mixture of blood, slime and grease. It would be all over the ship. The sails and deck had to be scrubbed until the ship was again clean. But there would always be the smell of the oil turning rancid in the casks.

Francis never described the whaling experience, but being on

a whaling vessel, he would be well acquainted with the adventure, work, and challenge of this very dangerous industry.

Francis in Irons

This first whaling expedition lasted for two years. When the whaling season was over, the expedition hunted seals on the bleak and rocky islands at the tip of South America.

Near the Falkland Islands, the crew refused an order to go ashore during a gale and carry the freight from a shipwreck back to the *White Cake*. This salvage was for the benefit of the captains. Francis may have been one of the leaders in the dispute as he and two others were put into irons and fed bread and water for nine days.¹²

This attempt at salvage might have been an illegal act on the part of the captains, or it might have been an activity too dangerous to be profitable. Salvage, according to United States Law as well as for other countries, is not considered as salvage if the vessel to be salvaged is moored to a shore or dock. Also, the crew is entitled to some of the profits from legal salvage.¹³ It would be interesting to know the full story behind this episode.

Francis's Promotion

Later, Francis regained the good will of the captain. He was made the steward of the vessel and placed in charge of two prisoners. The chief mate and former steward, Mr. Allen and a Portuguese sailor respectively, were treated harshly by the masters while the ship was moored in Nu Bay. They ran away in a new whale boat and took with them a chronometer, a coast chart, all of the spice, arms, and ammunition on board the ship. They were chased, caught, and brought back to the ship in irons. Francis was given the charge of guarding them. When the ship arrived at Rio de Janeiro, the prisoners, along with witnesses, were taken to the American consul. Francis, the other witnesses, and the prisoners were sent to Richmond, Virginia on board the sloop of war *Decatur*. under the command of Captain Farragut. Although not verified, this is probably the Captain David Farragut of Civil War fame. Francis and his prisoners arrived in Richmond 5 May 1842.

The prisoners were charged with piracy, but they were acquitted. Since the charges could not be sustained at the trial, it would be interesting, indeed, to have access to the records of that trial. Captain Fitch as well as the American Consul in Rio de Janeiro must have felt that a good case could be presented against the prisoners or the expense of escorting the prisoners and the witnesses back to the United States on a navel vessel would not have been justified. What Francis's testimony did or did not do for the defense is difficult to determine without the court records. The speculation, however, is fascinating. If the accused were caught with the boat, chronometer, and charts, the conviction should be obvious. However, circumstances that are not reported could have played an important part in the decision.

To the Arctic

Less than a year later, Francis signed up on another whaling vessel, the *Thames*, under the command of Captain Jeremiah Hedges on 23 June 1843. During the interval between the trial and the next voyage, Francis must have had considerable discussion with his family. Had he not had abundant experience already in his young life? One wonders how his mother felt after hearing of some of his adventures. The sea voyage had been exciting but dangerous. He was not quite twenty-one years of age. Going to sea in those days on a whaling vessel was almost like going to war. In fact any sea voyage in that day was dangerous. Between 1847 and 1853 fifty-nine sailing vessels were lost in the Atlantic alone, and all on board those vessels were lost.¹⁴ Some years later, Francis would receive word that his younger brother, John F. was lost at sea.

Those last good-by's must have been painful for his mother. And not known to her, she would never see him again. He would not be returning to Patchogue until 1869. Francis was setting out on an adventure that would end far differently than even he could imagine.

He shipped out from Sag Harbor, Long Island, the famous whaling port as a boat steerer or boatswain.¹⁵ As a boatswain he would be supervising the seamanship activities of the ship; he would be the leading seaman who would be in charge of loading cargo and be responsible for deck maintenance. He was now a petty officer, which gave him quarters in the aft of the ship where he would live and associate with the other officers of the vessel. As a steerer he would have the responsibility of taking his turn at the steering wheel of the ship. These duties would give him excellent experience toward fulfilling his goal of becoming, himself, a ship's captain. His last voyage gave him valuable professional experience. This voyage would be even more beneficial to his career; for now, he would be among the leadership of the vessel. The last voyage, with its challenges and disagreements with Captain Fitch did not distract Francis from his goal; he was not discouraged with set-backs; he was not disillusioned; he was not bitter with life. How many hours would he study, and how many hours would he yet study the science of navigation? He would be getting experience with the ship's compass, the chronometer, the nautical almanac, the sextant, the complexity of charts associated with a long ship's voyage, etc. This was the phase of his seaman's apprenticeship to which he had been looking forward.

After leaving Sag Harbor, the *Thames* sailed south to the Cape of Good Hope at the southern tip of Africa. Shortly after that Captain Hedges was sent home sick. At which of those ports on the coast of South Africa they left the captain is not known, but Mr. Bishop, the chief mate, became the captain. Then they took a course across the Indian Ocean, onto the South Pacific. The ship landed in the Hawaiian Islands, formerly called the Sandwich Islands, in March of 1844 at the spot where Captain Cook was killed just sixty-five years earlier.¹⁶ This would be the ship's base during the whaling season.¹⁷ Then the ship and its crew sailed

north to the whaling grounds of the North Pacific and Arctic Oceans between Alaska and Siberia.

By this time, Francis was skilled in his duties and familiar with the men he supervised. He knew which ones he could trust, which ones were the workers. He gained the respect of his fellow officers. The rest of the crew were likewise trained, and they were ready to try their skills in the round-up of the whale.

The End of a Career

How many whales the crew had taken by the fall of 1843, only Francis would know, but it was at this time he had a serious accident. A great storm came up. The crew struggled to keep the ship headed into the wind. One of the old sailors who had spent considerable time at sea was sure the vessel would sink. The chaplain even saw him praying. It must have been a very perilous storm, indeed. After the storm abated, this old veteran expressed his concern in stating that this storm in which they were was the worst he had experienced in thirty years at sea.

It was during this storm that Francis had an accident. The crew found him missing and were fearful that he had been washed overboard. When his shipmates found him, he was unconscious and bleeding.¹⁸ In Francis's own words, "I was stowing down oil in the hold of the vessel during a severe gale, and while thus engaged a barrel of flour headed up inside of a ninety gallon oil cask became loose from between the decks and fell, striking me on the back."¹⁹ Members of the crew carefully lifted him to the main deck and then carried him to his state room. His fellow officers nursed him the best they could. The captain and the chaplain were both afraid they would have to bury him at sea, a chore that they would hope to avoid; but if Francis were to die, there would be no way that the crew could get him back to the Hawaiian Islands, let alone to Long Island. However, he did live to make it to Hawaii.

When the ship reached Lahaina, Maui, the ship's base port, he was taken ashore. He was so feeble and ill that he could no longer continue the voyage and perform his duties. "When I bade good-by to my shipmates it was their firm belief they would never see me again alive; in fact I had but little hopes of recovery myself."²⁰

While waiting to die, he rented a native house, hired a native boy, and ate native food. He would never forget the boy, Maikai, who took care of him. His diet of bananas, poi, and goats milk agreed with him. Francis related that it took him about sixty days to recover.

Back to Making Shoes

Shortly after his recovery, he again went into the shoemaking business. He took an eighty mile boat trip to Honolulu, Oahu. There he purchased some leather and tools, returned to Lahaina and set up business. He soon prospered enough that he eventually employed five journeymen, and Maikai continued to do his cooking for Francis and five boarders. His customers were the natives and

the seaman. During this time he learned the native language well enough that he was able to gain the confidence of the indigenous citizens. He had great confidence in them. He said that during his experience with them that he never lost a dollar in placing his trust in them. He stated that others of his customers were of the "foreign population, consisting of American missionaries, merchants, lawyers and doctors." The islands were prospering. He was able to receive \$20.00 for a pair of "French Calf boots, and he was generally pleased with the progress of his business. He described in his own words the islands' industrial and commercial activities:

At this time Lahaina was a great place for the whaling fleet to call for supplies while enroute to the then new whaling ground in the Arctic Ocean. Sometimes fifty to one hundred ships would be in the harbor, or toadstead, sending on shore hundreds of sailors and officers for a day of liberty -- half of the crew at a time, while the others were on board keeping ship. All these men would spend from \$5 to \$50 each. Besides this the ships all had to be recruited with stores and fresh provisions for the voyage to the Arctic, each ship spending from \$5,000 to \$25,000. This made business good for the ship chandlers or merchants who dealt in ropes, blocks, chains, etc. It also furnished a good market for the products of the Islands, such as beans, green corn, sweet potatoes, bananas, and Irish potatoes, which were cultivated extensively at Kula, on east Maui, at an elevation of perhaps 4,000 feet above sea level. This was an era of great prosperity to the natives financially. They began to learn the use of money, and were not over-scrupulous as to the means used in obtaining it.²¹

As the reader will note, Francis had an interest in commerce and industry. He was interested in every detail of the business, industry, and trade enterprises in his community. He was never indifferent to the study of these ventures and what could be done to enhance their growth.

CHAPTER II

FRANCIS'S CONVERSION

While all of these things were happening to Francis, the Church was receiving some of its most intense persecution. Joseph Smith was martyred. The saints were desperately trying to finish the temple at Nauvoo and concurrently fighting off the persecutors and mobsters. The call was soon to go out from the Church leaders for the saints to gather to the Great Basin. Most of the migration would be by land from Winter Quarters over the Great Planes through the Rocky Mountains into the place of refuge. However, some, in the eastern states, followed the suggestion of Elder Orson Pratt: going by sea was also an acceptable means.

The Brooklyn Saints

Under the leadership of Samuel Brannan, the ship *Brooklyn* was chartered, and 238 saints sailed out of New York Harbor on 4 February 1846. This was also the day that the saints began their exodus from Nauvoo.²²

The ship sailed around the southern tip of South America, into the Pacific Ocean by way of the Island of Juan Fernandez, on to Honolulu, Hawaiian Islands, and finally to San Francisco Bay, then called Yerba Buena.²³

It was when the *Brooklyn* landed at Hawaii in June of 1846 that Francis read in the *Polynesian* of the account of the arrival of the ship *Brooklyn* with some Mormons on board and who were under the direction of one Samuel Brannan. The *Polynesian* was a government newspaper and published in Honolulu.²⁴ Little did Francis realize that he, one of the Lord's sheep, had heard the Lord's voice calling. His knowledge of the Mormons at that time was based upon false reports and that they had an opprobrious reputation.

Francis Leaves for San Francisco

In September of 1847 Francis began thinking about returning home to Long Island; find him a wife; and with his new wife, return to Hawaii. He wanted to return to Hawaii because he had learned to love the people and their land. He also felt comfortable in his business dealings with them. Francis and the native Hawaiians had developed a respect for each other that made their business dealings mutually advantageous. Since he was also an expert in the maritime industries, he could also use this knowledge to advantage in his dealings with the sailors.

After Francis sold his business, settled his accounts, and packed up his tools and supplies, he made calls on his friends. He made particular reference to a Mr. Forbes. He referred to him as "the seaman's chaplain." The two of them were good friends. Mr. Forbes tried to persuade Francis to return to Long Island by way of Cape Horn so that we would not have to come into contact with the

Mormons on his way back to Long Island. He specifically mentioned those Mormons on the ship *Brooklyn*. No doubt he and Francis both had read the same *Polynesian* article. However, Francis preferred the over-land route. It would complete his circumnavigation of the globe, even though by the time he would arrive home, his trip would take five years. Because of his adventurous nature, he also probably looked forward to the escapade of being exposed to the wild environment of the Great American West.

Francis had attended the Reverend Mr. Forbes's church for the past three years, but he did not believe a lot of what Mr. Forbes said regarding religion. He did, however, have a great deal of respect for Mr. Forbes. Francis did not have any professed faith at this time except that he believed in the doctrines of the New Testament. The following is an indication of his religious convictions at this time:

This Mr. Forbes was a good, kind-hearted man, a good friend to the poor sailors, who as a class have but few friends. I had attended on his ministry for three years, but could not be induced to believe and accept his doctrines for they did not, to my mind, agree with the doctrines and principles taught by the Savior and His apostles as set forth in the New Testament. In fact I was at this time of my life an unbeliever in what is called orthodox Christianity; yet I could not but believe in a God, and believed in prayer, and did sincerely pray unto Him. In my boyhood in reading the history of Jesus and His apostles, I had wept because I did not have the privilege to live in those days, when men spoke and taught by the power and inspiration of the Holy Ghost. I was told by the ministers of the different denominations that all those things were done away and the canon of scripture was full and no more revelation was needed. For this reason I remained aloof from all churches, believing I would be saved if I would lead a just and upright life, as well outside as inside of any of the man made churches.²⁵

Francis sailed for Honolulu on a "two-masted vessel." He would have to wait in Honolulu for passage to San Francisco. During the wait, he took a job in the shoe and boot business for meager wages with a Mr. Woods. He worked for these skimpy wages rather than remain idle.

During the first part of October of 1847, Francis set sail for San Francisco on a schooner.²⁶ Being an experienced seaman, he usually gave the professional name to the type of ship. Little did Francis realize, that before the end of the year, he would become one of those detested Mormons.

Francis gave an excellent description of his arrival in San Francisco. He was impressed with the harbor.

. . . When we entered the Golden Gate leading into one of

the finest harbors in the world, land locked, as they say and with capacity sufficient, some say, to moor the naval fleets of the world, there were no docks or wharfs to which ships could approach and discharge their passengers and cargoes. This was done by means of lighters, or large flat-bottom scows. So after we had come to anchor we hoisted out our yawl boat, and the captain and three men passengers, besides myself, got in and pulled to shore. I was in the bow or front part of the boat, and as we struck the beach I made a good spring and jumped ashore without getting my feet wet. On our landing we found quite a few men with drays, a kind of a low, two-wheeled one-horse cart, with a kind of platform extending quite a distance in the rear of the wheels, and raised but little from the ground. One of these persons stepped up to me and saluted, and asked me if I wanted my baggage taken to a hotel. I replied that I did. He asked me to which one. I replied I was a stranger, and told him to take me to any respectable place.²⁷

Mormon Activity in California

Prior to Francis's arrival in San Francisco, a great deal of Mormon annals had been taking place all over California. On 29 July 1846, about three months before Francis's arrival, the Brooklyn arrived in San Francisco. With this big influx of Mormons, San Francisco became a town that for a time felt the impact of the Mormon gentility. It took the Mormons some time to prepare for the wagon journey from San Francisco to the Great Salt Lake Valley.²⁸

On 29 January 1847, the Mormon Battalion arrived in San Diego. Part of the battalion reenlisted and performed garrison duty in San Diego, while the rest started for the Great Salt lake.²⁹

Some of the battalion took advantage of the good wages and remained for a short time in and around Sutter's Fort, near present day Sacramento. Just a few weeks after Francis was to be baptized, a Mr. James Marshall, an employee of Mr. John Sutter, discovered gold at the sawmill that he and some of the battalion members were constructing for Mr. Sutter.

With this kind of activity going on, along with a large number of Mormons temporarily in California, it would be difficult for Francis not to come in contact with at least some Mormons.

The First Contact with Real Mormons

The man who offered to help Francis with his baggage was Brother William Corey, a sergeant of the Mormon Battalion. After a long ride on a rugged road, Brother Corey took him to a "respectable place" -- a boarding-house run by William Glover. Francis told us that while gathered at the well supplied supper table, he learned that he was the only non-Mormon in the house.³⁰ He had feelings of resentment. These were the very dupes he had discussed with his good friend, the Reverend Mr. Forbes, just

before leaving Lahaina.

Francis listed some of the people who were at the table: John White, Orlando F. Mead, Thomas Dunn, Meltair Hatch, Orrin Hatch, Boyd Steward, and Lt. James Ferguson. These were all men of the Mormon Battalion. They were no doubt boarding together as they were acquiring the necessary resources that would suffer them to resume their journey to Zion and join their families.

After supper was over, Mr. Glover invited Francis to spend the rest of the evening with his family -- himself, Mrs. Glover, and a Miss Elenora Snow. Francis found Mr. Glover to be an intelligent and amiable host, quite unlike the people that the Reverend Mr. Forbes had described. During this discussion, all of the topics associated with the restoration were discussed. Francis, although never particularly sold on them, used all of the John Wesley canons to test the gospel knowledge of his host. The Book of Mormon was explained to him, the Joseph Smith Story was testified of, and the concept of the need for apostles and prophets in these days was discussed -- a belief of which the reader is again reminded that Francis had probed even as a lad. As Francis described this discussion, he revealed a little more about himself. Francis had read considerably from the writings of Tom Paine, Voltaire, and others of the popularly read philosophers of Francis's day. He must have done much of it during some leisure hours on the ship. Now, he was told that a church was upon the earth like the one that Jesus had established -- one with apostles, prophets, pastors, teachers, and all of the gifts of the Holy Ghost; one to which he would have liked to have belonged as a youth.

This first meeting with a truly genuine Mormon lasted until morning. It was a long discussion, but the seeds of the Gospel of Jesus Christ had been planted in Francis's soul. His beliefs during his life had developed from a child-like desire in his youth to be on the earth when there were true apostles of the Lord Jesus Christ, to some early adult agnosticism, and now back to his child-like hope in Christ. His experience with religion was much like most of the Latter-day Saint Converts: the miracles of the New Testament, along with continued revelation were no longer had or needed. The Bible was all that was left. In spite of this searching and not finding, Francis still had hopes that he would find the true church. After this meeting, new hope had filled his soul.³¹

When the *Brooklyn* arrived in San Francisco, it must have been no longer sea worthy³² because Francis, a few days after his arrival in San Francisco, purchased its "caboose or cook's galley. He adapted it into a shoe-maker's shop and living quarters for himself. Brothers John White and O. F. Mead worked for him, and business was good.

Francis related that San Francisco, during his sojourn there, had a small population: "Mexicans, Mormons, and Europeans." He observed that the Mormons at that time were the largest segment of the population and the "civil offices were largely filled by them."

During his stay at the boarding house, Mr. Glover was able to plant the seed that began Francis's investigation of Mormonism. He

read *A Voice of Warning* by Parley P. Pratt. He became more impressed with the doctrines of the Church and with the integrity of the people whom he had been told to despise. Francis had difficulty with Joseph Smith being a prophet, in spite of the fact that he had longed to be in a society motivated and inspired by such men. He was also having difficulty with accepting the *Book of Mormon*. His past intellectual and spiritual experience made it difficult for him to retreat from the position that the only form of guidance necessary was from that of the *Bible*. He also could not disassociate himself from the writings of Thomas Paine and Voltaire. These philosophical writings planted in his mind doubts about the Bible; these doubts fostered even more misgivings about the Book of Mormon and religion in general.

A New Convert

Francis found considerable help in his visits with Brother and Sister Pell. Brother Pell had been a Methodist minister and Sister Pell was well versed in the scriptures. He continued to have inward struggles. However, he began to realize that the Bible truly supported Mormonism. He was starting to think that the Gospel as proclaimed by Mormonism really had something. His doubts, however, continued; and in desperation, he came to the conclusion that he would ignore religion and just try to be an honorable individual.

This struggle, however, gave Francis a remarkable experience. In his own words:

In the midst of this great anxiety and perplexity the Lord was good to me and in a dream showed to me what perfectly convinced me of the truth of the Bible. In my dream a personage clothed in white came and invited me to go with him. I arose immediately and was wafted, in spirit, through the air for a long distance, when we alighted in what seemed to be a far off country, and in the midst of old and ancient buildings much decayed in appearance. My guide took me inside one of the largest, where we ascended a long flight of stairs to the upper story which was all in one room having no partitions. Here I saw large piles of parchment, and bark of trees. "This," said my guide, "is what the Bible was compiled from."

I thought my eyes were opened to read the writings found in these piles of manuscript, and to my surprise, I thought there was much left that should have been placed in the Bible, and much that we find in the Bible should have been left in the old loft. This dream had the effect to clear away all the erroneous ideas I had received from infidel writers. I received it as coming from the Lord, and I rejoiced greatly, and on the last day of the year 1847 I was baptized by Elder Petch, in the waters of San Francisco Bay. I do not remember who

confirmed me. I think it was Elder Samuel Brannan. Brannan was President over all the Churches on the Pacific Coast at that time.³³

Francis described Brannan as very articulate, persuasive, and aspiring. This opinion is consistent with B. H. Roberts' ³⁴ persuasion. Francis mentioned Brannan's visit with Brigham Young in company with Captain James Brown when they met President Young at Green River. Having been very well acquainted with Brannan, Francis was also, no doubt, well acquainted with Brannan's story of the meeting at Green River. Brannan must have expressed his disapproval in the company of Francis and others of the saints still in California of Brigham Young's decision not to proceed on to the Pacific Coast. Francis was no doubt very familiar with the compelling importunings that Brannan must have given to Brigham Young at that historic meeting. Brannan obviously repeated them often to the saints in California to whom he had been given charge by the very prophet of God with whom he had dissension. Francis, along with others of the saints, had heard Brannan give disdainful remarks against the Prophet. These criticisms by Brannan probably made Francis a little nervous about the presiding officer of the San Francisco Branch. As a new convert to the Church, Francis had watched Brannan's countenance fall. He was aware of the spirit of estrangement from the Church that accompanied Brannan as he was caught up with the "gold fever." In fact, it was Brannan who let the word out to the world at San Francisco that gold had been discovered on the American River.³⁵

This divergence from Francis's story is done to help the reader get a feel for the environment for which Francis was being nurtured as a newly baptized member of the Church. Francis was able to see through Brannan's desire for power and wealth that Brannan aspired for himself as well as the Church. However, Francis rightly concluded that the Lord's purposes would not be deferred for a little temporary wealth and worldly power.

However, even after he was baptized, Francis still had problems with the *Book of Mormon*. After further admonition from Sister Pell: ". . . if I was sincere and really honest, and desired to know the truth, and would go before the Lord and ask of Him in faith, He would give a testimony of the Book of Mormon. . . ." ³⁶

Having accepted this council, Francis returned to his quarters -- the "caboose" of the ship *Brooklyn* -- and knelt as thousands of Latter-day Saints before his conversion as well as millions since have done and received his witness. With the *Book of Mormon* in his hands as he bowed his head, he fervently prayed. Then the witness came:

I. . . knelt down by the side of my bunk and asked the Lord in the name of Jesus, if that book was true and what it purported to be. I used but a very few words in my petition, yet before the words were fairly uttered from my lips a sheet of flame of fire commenced to descend upon me, not very warm at first, but shock after

shock succeeded till my whole frame seemed literally being consumed with fire; and yet it was not like the fire that we use daily, and if we touch it will immediately give great pain: this was heavenly fire, and filled me with joy unspeakable. My pen nor tongue cannot express the peace, joy and happiness that I experienced at this time. It continued till in the fullness of my soul I cried out, "Enough, Lord," when it gradually departed, leaving me the happiest mortal alive. This was as satisfactory to me as though an angel had appeared and told me the book was true. No power of man or mortal could produce such an effect upon my spirit and body; nothing but the power of God, the Holy Ghost, the Comforter, could do it. . . ."³⁷

Now Francis had his witness. The dream he had prior to his conversion was not the converting type of experience that a true witness of the Holy Ghost would give. Francis still had some emotional difficulty with some of the members of the Church who were not living lives consistent with the teachings of the Lord. But he finally resolved these feelings.

Business Activities in San Francisco

Francis prospered in his shoe business, and he loaned Samuel Brannan \$500.00 which Brannan used on a trading venture into Lower California. At this time, Brannan was pretty hard pressed for money. The venture did not turn out too well, and Francis had some difficulty getting his money back from Brannan. In spite of this experience, Brannan again tried to encourage Francis to go into business with him. This time it was to be the real-estate business in San Francisco. Francis declined Brannan's further solicitations. But a few months later, Brannan became a wealthy man. Had Francis cast his lot with Brannan, he, too, would have also become wealthy.

In spite of Brannan's persuasions, Francis felt the call and obligation to join the saints who had come with Brannan on the *Brooklyn* and the remnants of the Mormon Battalion to gather to the Great Basin. Francis told of the conversations that he and Brannan had. Brannan went through all of the reasons why Francis should remain in San Francisco. The saints, according to Brannan, would not be able to sustain themselves in the Rocky Mountains and that they would eventually have to come to California. He suggested that Francis would then be able to sell land to the saints at a profit when they and the leaders of the Church came to Francis instead of Francis going to them. Brannan had avaricious designs on his brothers and sisters of the gospel.

However, Francis was aware of the recent history of the Church. His new friends rehearsed to him all of the trials and tribulations that the true saints had endured -- their experiences in New York, Ohio, Missouri, and Illinois. Francis was also caught up in the spirit of the gathering. He wished that he had been with

the Church from the beginning, even sharing the pain of their persecutions. The Church and Kingdom in this last dispensation had been established in the few short years of his lifetime. He was still a young, single man. He wanted to be in the company of living apostles. But Francis said: ". . .for if I had not been blessed of the Lord through visions and dreams I would not have left that land when I did."³⁸

During the winter I attended meetings regularly. There was not many preaching meetings. We had prayer meetings, or testimony meetings, quite regularly. I was greatly blessed in attending these. where I could hear the Saints testify of the great truths of the Gospel, and how they knew Joseph Smith was a true prophet. I did not witness any of the miraculous gifts of the Gospel in any of our meetings as I remember; I did not seek after them as a sign of the truth, but I did pray for the spirit of wisdom, and discernment of spirits, to know evil spirits from good spirits. I also prayed for the gift of preaching that I might be able to tell my fellow-men how to be saved. I commenced bearing testimony immediately after I was baptized. I made it a rule that in every meeting where an opportunity was given I would rise and bear my testimony to the truth as far as the Lord had revealed it to me: this gave me an increase of faith. I longed to return and visit my parents and kindred in Long Island, and tell of the pearl of great price which I had found, believing in my heart that they too would see it, and embrace it with gladness. This many years afterwards found to not be the case, for not one soul of all my father's house has received my testimony.³⁹

Gold Is Discovered in California

At the same time that Francis was experiencing the process of rebirth in the Kingdom of God, gold was discovered within one hundred miles of his residence in San Francisco. Francis was right in the middle of one of the greatest gold rushes the world has seen. He described this event as an eye-witness. His description portrayed this event much like the modern movies have portrayed it. He told of the "wildest scenes I ever witnessed." Everyone in the area made an unrestrained dash to the gold fields. Sailors deserted their ships, men left their businesses, and San Francisco and surrounding areas became deserted.

Francis related that it was at this time that Samuel Brannan became wealthy.⁴⁰ Brannan had a store at Sutter's Fort. The discoverers of the gold treasure tried to keep the findings a secret, but Brannan came down from Sutter's Fort and raucously announced the discovery to the residents in San Francisco.⁴¹ Francis disclosed how Brannan, through credit, bought large caches of miner's supplies and charted every available boat possible to ship these supplies up the Sacramento River to Sutter's Fort. What an

ideal circumstance for Brannan. Was Brannan's announcement of the discovery of gold a scheme? The timing was appropriate even if it were not designed.

It may appear to the reader that the writer has belabored Francis's dealings with Samuel Brannan. In defense of this emphasis on Francis's association with Brannan, it is well to point out that Francis was still a very young man -- twenty-five years old -- but very frugal. Had Francis chosen to continue to do business with Brannan, he probably would have been a wealthy man. Because of his frugality and conservative business persuasions, Francis would probably have remained in California and hung on to his wealth; but he might have lost the fellowship of the saints. Even though Francis received back the investments that he made with Brannan, Francis did not collect them without some urging. So the next time that Brannan approached him, Francis was much more reluctant to cast his lot with this very dynamic and ambitious man. This was a consequential time in his life. The decisions that he made would determine his life's course, but the temptations to seek wealth did not end with his parting company with Brannan.

Francis also was infected by the gold fever. He sold out his caboose and went south to the Santa Clara Mountains to obtain a supply of quicksilver. Some methods of gold mining required the use of quicksilver to gather up the gold. He described the cautions that he took to secure his equipment from being stolen during his journey to acquire the quicksilver. He slept with his horse tethered to him so that his equipment would not be stolen. He later found out that the quicksilver would not be needed in the kind of mining that he would be doing.

At the quicksilver mine his curious disposition prompted him to note the process of smelting the ore. He noted that the ore in which the quicksilver was obtained was first washed in great iron pots, then heated in other pots with lids on them until the metal would melt out. After he satisfied his curiosity about the smelting process, he purchased twenty-five pounds of the mineral and returned to San Francisco.

In San Francisco Francis outfitted himself with a pack train for going into the gold mines. After about ten days from the announcement of the discovery of gold, he was in the gold fields. He was associated in this endeavor with two men by the names of Blanchard and Goss, men whom he knew in the islands and who were passengers with him on the ship that brought him to San Francisco. Blanchard joined the Church, and Francis must have had some part of that conversion; however, Blanchard later drowned in a flood.

Francis made a claim on the famous "Mormon Island." His claim was a small area of about twenty-four feet by twenty-four feet. It was on this small plot that he frequently found nuggets worth ten and twenty dollars a piece. It was not uncommon for him to mine as much as three hundred dollars a day. He felt that it was a matter of just gathering the money off the ground. He said that most of the gold was small grains -- smaller than "ordinary grains of wheat." After they washed the gold in the pans or panned it, they laid "the gold out on flat rocks on buckskin or cotton cloth in the

sun to dry." After the drying process, they blew the dust from off the gold and then placed the gold in buckskin bags. Francis recounted that they also traded with the Indians. The Indians would bring gold to them in exchange for trinkets.

The Desire to Gather to Zion

Near the end of June of 1848, Francis decided to quit mining. He made appropriate division of the gold assets with his partners and returned to San Francisco.

In San Francisco with the profits from his mining ventures Francis purchased the necessary equipment to make the journey to the Great Salt Lake. This included a "seven hundred government wagon" and four yoke of oxen. He loaded the wagon with his tools and a supply of leather along with the regular provisions of clothing and food.

Francis was now equipped to join the rest of the saints at the assigned rendezvous preparatory to starting east to the Great Basin.

On his way to the rendezvous, Francis camped opposite Mormon Island on the bank of the river. His equipment was the best and coveted by many of the gold miners. He was given bids for his equipment at unbelievably inflated prices. Francis related that he was sorely tempted to sell. He also was enticed to continue his mining. He recounted the following:

I soon found that I had not lost all love for gold or the wealth of this world. Goods of the class I had in my wagon were in great demand, and I was offered great profits on my stock; from 200 to 500 per cent, was I offered. It fairly made my head swim, and I began to waver in my feelings as to my keeping my word and start for the valley in July, so I vacillated and went about looking for the best off for my goods. Satan whispered in my ear, "Why not remain another year, and trade and speculate and get rich; and then you can assist the poor Saints, the widow, and the orphan, and take them up to Zion, and you will become famous on your arrival there; besides it is a new and untried country, and the people already there are hard put to sustain themselves." In this manner was I tried, and sorely too. I was in great distress of mind and could not decide; and while in this condition one night I went to my bed in great perplexity of mind, earnestly desiring to know what to do. I had scarcely fallen asleep when a personage appeared at my tent door, and calling me by name asked me to come outside. I arose immediately and stood by his side at the tent door, when he said to me, "Look up the river." As I did so I saw instead of water, what seemed to me pitch or some black substance rolling sluggishly down the bed of the river. I beheld the multitude digging and washing gold, paying no attention to the melted pitch,

and the personage said, "Look again up the river." I saw the same substance coming, but much more rapidly, as it was this time quite hot; and still the crowd kept at their labor. Again I was told to look up, when this pitch was coming down about hip deep and almost boiling hot, and the people in the diggings now seemed willing to quit if they could recover what they had spread out on rocks on their cloths or pieces of buckskin, and while searching and diving to secure these treasures I was told to look again up the river, and I saw this substance resembling pitch coming down the bed from bank to bank and hot as burning streams of lava that issue from volcanoes. In my fright I seemed to make a rush for the banks of the river, and caught hold of the brush which lined the banks, and thus made my escape. I also saw quite a number of brethren make their escape in the same way; but the great crowd was carried away and lost to view.

In the morning when I awoke I was much disturbed in my mind, having never experienced anything of the kind before. However, I still went about looking for a sale of my goods. Prices were increasing every day, and the temptation was growing stronger.⁴²

This was an emotionally and spiritually troubling time for Francis. He continued to feel the two forces working with him. The next night he had a repeat of the dream; the third night it was given to him again.

After the experience of viewing this dream three times, Francis was ready and willing to respond to the call to gather to the Great Salt Lake Valley with the rest of the saints and the Church leaders. There were a number of things that Francis probably learned from this experience: he mentioned the lesson of obedience, but he also must have had a greater understanding of how worldly wealth can be a hinderance to one's salvation.

Francis was able to share with Brigham Young and others of the Church who were in tune with the prophet the spiritual dangers that the Church would encounter if it were to gather to California rather than to the Great Basin. This dream was a revelation that was given to Francis primarily for his own personal application, but it also had general application that would help him sustain the prophet Brigham Young, as well as all of the other prophets of the Church. Francis was new to the Church and had a respected local Church leader -- Samuel Brannan -- give him inordinately compelling reasons contrary to Brigham Young's persuasions to remain in California and become prosperous. The subtle rationalizing that the wealth could be used to help the widows and supplement the Church and Kingdom, was the kind of delaying tactics that the adversary uses to gain time so that the rest of his purposes can be implemented. Francis did not give a specific interpretation of the dream. However, his own account lets his reader know that he knew the Lord, through this dream, had told him to gather with the

saints. Moreover, there is another implied interpretation: the deaths that came to the miners from being engulfed by the "substance resembling pitch" was a spiritual death. It was this spiritual hazard that the prophet saw at the meeting with Samuel Brannan at Green River.

The Journey to the Great Salt Lake

Back now to the narrative. When Francis camped on the bank of the American River opposite Mormon Island, he had let his stock loose to graze. Now that he had made up his mind to go to the Great Salt Lake, he started to round up his oxen. He found them all but a "very fine yoke of lead steers, used as my leaders." He was very concerned. But once again, the Lord came to his help. Francis made it a matter of prayer, and then he turned his horse free, with the "reins loose over the mare's neck." The horse then took Francis to the oxen. The oxen were behind some brush. He expressed his gratitude to the Lord, returned to camp, and finished his preparations for the gathering.

This place of gathering, according to Roberts,⁴³ was at a place called Pleasant valley, not far from Placerville and was near where gold was discovered. It was a logical place for a rendezvous. Members of the Mormon Battalion were working to settle their contracts and accounts with Mr. Sutter. These Battalion members had such an important share in the early beginnings of the development of Mr. Sutter's ranch and the development of the first gold mines. Roberts praises these men for their integrity.⁴⁴ They did not desert Mr. Sutter in spite of the temptations for them to default on their contract with Mr. Sutter as a result of the enticement associated with the wild scrimmage for wealth. The battalion members had mined in their spare time and even shared their diggings with Mr. Sutter.

After a few days of rest, the rest of the members of the Church who were to form the company arrived. Francis said that this company included members of the Mormon Battalion and many of the saints who had come to California on the ship *Brooklyn*. Roberts relates that this group started on the 3rd of July.⁴⁵ Francis reported that the plans of the company were to start in the fore part of July. Apparently the group started as planned.

This group of pioneers would also have to cut a wagon road through much of the Sierra Mountains. Three of the pioneers went in advance to mark the route.⁴⁶ As they made their reconnaissance, Francis was struggling to become a teamster. He related in his journal that on the first day out he had an accident with his wagon. It overturned, and he seemed to attribute it to his lack of experience. After help from the brethren in getting the wagon set aright, he sold his wagon and oxen to a Timothy Holt. Holt agreed to haul his goods for him. Francis then equipped some pack animals and joined what he called the "pack company." Now he would be in advance of the main company just behind the three trail blazers.

Roberts gives the names of the trail blazers: Daniel Browett, Ezra H. Allen, and Henderson Cox. A short time after the wagon

company started, these men were murdered by Indians. Francis related the following:

We had not traveled but a day or two on the trail marked out by our three pioneer brethren when we met some Indians dressed in some of the clothing belonging to the brethren who were ahead looking out the road. We soon came to where our three pioneers had been murdered by the Indians. It was near a beautiful little spring in the midst of a heavy growth of fine timber. Signs of a fearful struggle were apparent where the brethren fought for their lives. The Indians must have crept upon them while they were asleep, and attacked them perhaps with their own arms. A buckskin purse well filled with gold was found lying on the ground. We buried the bodies as decently as circumstances would permit, and a rude inscription was placed on the spot to tell the sad tale. This sad accident caused a deep gloom to rest upon our whole camp; it served to make us more than ever watchful and vigilant.⁴⁷

Roberts refers to this place as "Tragedy Spring."

The group continued their ascent over the mountains and descended into Carson Valley. At the Truckee River, they stopped and rested their animals. They had traversed over snow fields, while cutting out a roadway through stony tracts, precipitous grades, and difficult canyons.

Here the pioneers noticed some Indians within sight of their camp, so they replenished their supply of water in preparations for the long stretch of desert to the Humboldt river. Francis recounted that they left camp in the late afternoon. They were traveling at night, no doubt in order to travel when the temperature was cool. At about midnight, the company had another encounter with the Indians.

. . . About midnight we came to where our trail led through a rocky pass, and as we reached about midway of the pass there came a shower of arrows from both sides of the trail. The Indians had preceded us and ambushed here in this spot, where we were obliged to pass, with the intention of robbing us of animals and outfit. We put spurs to our horses and rushed the pack animals and loose horses ahead of us with all the speed possible at our command, while the arrows flew into our train as thick as hail, and continued till we were out of reach. One large horse belonging to William Muir was killed, and a few others were slightly wounded. This was all the harm we received. Not a man was touched by an arrow. We felt to thank the Lord for our deliverance from what seemed imminent danger.⁴⁸

Francis had certainly had an abundance of adventure during

these last ten years of his life.

The company proceeded on their journey until they reached the Humboldt River. Francis told of the great thirst that the animals had, and no attempt was made to hold them back when they made their bolt to the water. The pioneer's rations ran short. They had to resort to "hard, dried, 'jerked' beef, with a little gravy made with flour and water."

Francis also related an experience about his killing a wolf. He was ahead of the company surveying the terrain for a possible campsite. During his scouting, he came across a wolf and shot it. When Francis approached the wounded animal, instead of shooting it with another bullet, he chose to club it with the but of his rifle -- a U. S. Yauger; but he broke the rifle's stock. He expressed his pride at returning to the camp dragging the carcass of the wolf. He received considerable joshing from the others over this incident. After skinning the animal, they cooked it in normal campfire procedures, since they had not had any fresh meat for some time. However, the meal was most unsavory.

Miles Goodyear and Captain James Brown

The pioneer company continued on without further molestation until they arrived at Ogden on the sixth of September 1848. Here the company obtained additional provisions from Captain James Brown and Miles Goodyear.

James Brown was the company commander of Company C of the Mormon Battalion. He was placed in command of the detachment of the ill and disabled of the battalion who were sent from Santa Fe to Pueblo. In 1847, Captain Brown and his command proceeded north to the Platte River and then west to the Salt Lake Valley. They arrived within a few days after the advance group of Brigham Young's party. After going on to California, receiving the pay for the Pueblo detachment of the Mormon Battalion, Captain Brown returned to Utah. In 1848 he bought the Goodyear Fort from Miles Goodyear.⁴⁹

Miles Goodyear was the famous fur trader and trapper. He explored the territory around the Great Salt Lake and established the first homestead in Utah in 1845, just two years before the Mormons arrived.⁵⁰ It was about the time of Brown's purchase of Goodyear's property that the group with which Francis was associated arrived in Ogden. Goodyear would later go on to Southern California. It was in California that he died in 1849.

During the transactions of the purchase of the provisions, those members of the Mormon Battalion must have renewed acquaintances with Captain Brown and exchanged information and news regarding the activities of their respective detachments. Francis was privy to all of this activity. He learned more about Church history from original sources.

The Arrival

Six Days later on 6 September 1848 Francis and the other

pioneers who had trudged over the high Sierra Mountains and had crossed over vast deserts -- terrain for which Francis up to this time was not familiar -- arrived in Great Salt Lake City. Francis saw the city when it was just a few scattered buildings among the sagebrush. Francis described the city:

. . . I remember thinking the name was much larger than the city, which consisted of three mud forts called the North, South and Middle Forts, enclosing ten acres in each fort, if my memory is not at fault. The Saints who had emigrated from the East, and a few from the West, were all located inside of these forts or enclosures, probably in round numbers not exceeding fifteen hundred souls.⁵¹

Francis stated that the "country was very forbidding in appearance." However, he expressed his faith and determined that he would do his part in building up Zion.

It appears that a Brother Collins, the cook on the ship *Brooklyn* was going west to California at the same time that Francis and his group were going east to Salt Lake City. There must have been an encounter of the two groups somewhere between Salt Lake and California. At this gathering, Francis and Collins probably met. One might speculate the conversation between them. They had something in common. Francis had turned his galley into a shoe shop. Collins also suggested to Francis that when he arrived in Salt Lake that he take up residence with Brother Levi Riter. Collins also gave Francis a letter of introduction to the Riters. This was probably Brother Collins second journey over the route. Roberts states that the *Brooklyn* saints migrated to Utah chiefly between the years 1848 and 1850. Roberts also recounts that Brannan had two companions with him when he met Brigham Young on the Green River. How long Brother Collins had been in Salt Lake is difficult to determine at this time, but he possibly could have been one of the men who accompanied Sam Brannan and decided to stay in Salt Lake for a while. Never the less, Francis took up boarding with the Riters at the South Fort. Brother Riter had gone to California to get some goods that he had sent by way of the *Brooklyn*, but Sister Riter welcomed Francis into the family as a boarder, and Francis felt like a regular member of the household.

When President Young arrived from Winter Quarters on the twentieth of September, Francis was introduced to him. He was very much impressed with the Prophet. He seemed to receive another witness that he had truly been introduced to a prophet of the Lord.

An Important Interview

Francis also wanted to meet Parley P. Pratt. He was so impressed with reading Elder Pratt's *A Voice of Warning*, which he had read during his investigation of the Church back in San Francisco, that he approached this meeting with considerable anticipation. Through the Riters, Francis was introduced to

Brother John Van Cott, who in turn introduced Francis to Elder Pratt. Francis prepared himself to meet Elder Pratt by dressing formally for the occasion, but Elder Pratt was threshing beans. Elder Pratt was in his bare feet, shirt sleeves, and wearing a home-made straw hat. Francis was a little concerned with Elder Pratt's state. He still had not weaned himself from the idea that minister's of the Gospel normally dress more formally.

After Brother Van Cott introduced Francis to Elder Pratt and gave him a short history of Francis' residence in the Sandwich Islands, Elder Pratt, stopped what he was doing and began discussing how the Islanders were of the House Israel. In spite of this informal setting, Francis found the discussion most inspirational, and he was more impressed than ever with this great prophet and scholar. Francis feasted upon this spiritual food as served by this modern apostle until near the end of the day. Then he was invited into tea. It was at this point that Francis received a real jolt. Up to this time, he had not heard of the Church's practice of plural marriage.

After being introduced to Elder Pratt's several wives, Francis became confused because each one of them were introduced to him as Sister Pratt. At first he concluded that they were all sisters of Elder Pratt, but the numbers troubled him. When he got back home, Francis asked Sister Riter about Elder Pratt's family. It was at this time that Francis was told that all these Sister Pratts were Elder Pratt's wives. This was a real shock. He certainly had not been prepared for this. Sister Riter, however, like Sister Pell, came to his aid. She reasoned with him and taught him and bore her testimony to him that plural marriage was a correct and inspired doctrine of the restored Church. Sister Riter gave him the same advice that Sister Pell had given him: she advised Francis to ask the Lord. Again, the Lord awarded him with a witness, and he was at peace.

Getting Established

Shortly after this experience, Francis was given a Patriarchal Blessing (October 1, 1848) by John Smith, the Church Patriarch and also bought a log house from Brother Horace Alexander, "located just north of the east gate of the South Fort." He set up his shoe making business and again hired Brothers John White and O. F. Mead, the two Brothers who worked for him in San Francisco in the old caboose. Although he does not mention it, these two brothers must have been in the same pioneer company coming from San Francisco as was Francis.

Francis depicted the winter of 1848-9 in Salt Lake City as one of extreme frugality and resourcefulness on the part of the saints. In spite of the crickets consuming a part of the crops of 1848, the food harvest was abundant, but the saints still had to go on rations because of the large influx of people coming into the valley from Winter Quarters during the fall of that year.⁵²

Although experiencing such meager sustenance, Francis related in his diary that the saints were very healthy. Their social life

consisted of parties and well attended meetings that were enriched by the Holy Spirit. All of the gifts of the spirit were present, including the speaking in tongues and prophesying. He particularly noted the lack of pride among the settlers. They expressed complete confidence in Brigham Young.

Francis experienced the drama of Brigham Young coming into the valley with his company of saints from Winter Quarters on the 20th of September. The prophet's abilities were enhanced by the Lord so that all of the affairs of the Church could be conducted along with overseeing this great migration of thousands of impoverished members of the Church. He noted that some of the saints were becoming a little nervous as news of the wealth in California were reported by the members of the Mormon Battalion. Francis ended his account with this statement: "President Young, against all human foresight, boldly counseled the Elders to stay at home and cultivate their farms, and promised that those who would do so would be able to buy those who went to the mines.⁵³ Francis had personal experience with the temptations of the gold fields, but he had also had the witness, both in the gold fields and in the presence of the prophet of the Lord, that spiritual death was an ever present danger to those who left the work of the Lord to serve mammon.

CHAPTER III

FRANCIS GETS MARRIED

Just a little over two weeks after his twenty-sixth birthday, Francis married Mary Jane Dilworth. Francis was impressed with the culture, refinement, and general comportment of this very charming young lady. In spite of the frugal resources of the saints' during the winter of 1848, they enjoyed many social activities. These activities included study sessions on the Book of Mormon and activities with modest refreshments that the limited pantry supplies afforded. One can imagine the conversations that transpired among the members of the Church in these modest environs -- crude but warm log cabins and temporary domiciles. The dialogue at these gatherings included the experiences of traversing a half a continent, the last days of Nauvoo, the blessings of the endowment and sacrifice that the saints had made to complete the Nauvoo Temple, some of the activities of the apostates, personal experiences with which many of these former citizens of Nauvoo had with the Prophet Joseph Smith, the crossing of the Mississippi River, the mustering of the Mormon Battalion, the desire of many of the saints to go on to California, the eyewitness account of those who observed the meeting between Samuel Brannan and Brigham Young at Greenriver, the feelings of those who were the first to enter the valley, the encounter with the crickets, etc. Francis listened with absorbed attention. He excitedly told of his own experiences in the gold fields, with Samuel Brannan, the temptations of remaining in California along with the wonderful witness that he had of the Lord revealing to him in a most remarkable way that the saints' best course was to gather where the prophet told them to gather -- in the valleys of the Great Basin. It was at one of these socials that this lovely young lady, Mary Jane Dilworth, caught the eye of a young man whose life to this time had been full of adventure and inspiration.

Courtship

After admiring Mary Jane, Francis found out where she lived, obtained a white horse, and went calling on her. When he knocked on the door, he was greeted by her mother. Sister Dilworth invited Francis in, called to Mary Jane, and presented her to Francis. Francis introduced himself to his future wife, informed her that he was a recent convert to the Church, and that his most recent residence prior to his coming to Salt Lake was San Francisco. He expressed to her his esteem for her and asked her to be his wife.

This was quite a shock to Mary Jane. This proposal came to her from a man to whom she had never been introduced. She had heard him, however, bear his testimony in the meetings held during that winter. That was the only acquaintance that she had with Francis.

Mary Jane through her amazement asked Francis to give her some

time to think about this momentous decision that had been thrust upon her without even any premonition. It was true that in those pioneer times, marriage arrangements were brought about rather expeditiously because of the urgency of establishing families and building up Zion, but this decision was one that would take some thinking about.

The Church taught that exaltation would not be complete unless members entered into this sacred covenant of marriage. Mary Jane was probably more conscious of this requirement than was Francis. She had been in Nauvoo when the Nauvoo Temple was dedicated and many of the sacred endowment and sealing ordinances were performed. This sacred ordinance was the topic of discussion in private conversations, in sacrament meetings, and in conferences. Although she was too young at the time to participate in those holy ordinances, she felt the spirit of exhilaration experienced by all of the town's citizens who had participated in the building of that sacred edifice at such great sacrifice and had received the spiritual blessings that were conferred there. The saints had completed the building, knowing that they would be able to use it for only a few months. Mary Jane felt the force of these events associated with the Mormon reverence for the marriage covenant. Yet, she had turned down other opportunities to wed.

After Francis had gone, her mother encouraged her to accept Francis's proposal. Sister Dilworth was impressed with him. Were not almost all Latter-day saints in the position of ceasing to be "strangers and foreigners but fellow citizens with the saints and of the household of God" as Paul would say?⁵⁴ No doubt Sister Dilworth had also heard the testimony of this earnest young man. As pointed out in an earlier chapter, Francis had made good use of his time and had studied appropriate books. Sister Dilworth felt that he was properly educated and behaved with fitting decorum. Francis had arrived in the city not totally destitute. He had saved his money while in the shoe business in San Francisco and in the Islands. He had prospered, although briefly, in the goldfields. Now he had set up, what appeared to be a proper and respectable business. It is not likely that Sister Dilworth would be throwing her precious daughter to a wolf.

Sister Dilworth told her daughter that she thought that this young man would return, and he did. He returned about an hour later. After Mary Jane accepted the proposal of marriage as a result of the advice given to her by her mother, Francis informed Mary Jane that he had made arrangements to be married in a week and that Apostle Heber C. Kimball would perform the ceremony.⁵⁵ So on 17 November 1848, Francis Asbury Hammond, age twenty-six married Mary Jane Dilworth, age seventeen.

Mary Jane Dilworth

Mary Jane Dilworth was born 29 July 1831 in Uwchland, Chester County, Pennsylvania. Her father was Caleb Dilworth and her mother was Eliza Wollerton. She came from a family of gentility and God-fearing tenet. The Dilworths without Caleb moved to Nauvoo, and it

was in Nauvoo that Mary Jane was baptized. Caleb, Mary Jane's father, never was baptized. This ordinance was received by Mary Jane in the Mississippi River in 1844. The family shared in the persecutions in Nauvoo and with the majority of the saints and tarried at Winter Quarters preparing for the great migration to the Great Salt Lake Valley. While in Winter Quarters, Mary Jane taught school in a "little rock house."

Mary Jane and her sister Ann Dilworth Bringhurst started from Winter Quarters for Salt Lake on 17 June 1847. Near Grand Island, Mary Jane was set apart by Brigham Young who was returning to Winter Quarters from the Salt Lake Valley, to teach school at the fort in Salt Lake.⁵⁶ Brigham Young had observed Mary Jane amusing and tending a group of children. He was very impressed with her ability to keep the children's attention as she taught them the ABC's through rhyme and pictures. It was at this time that he told her that her mission in Salt Lake would be to start a school for the younger children. She arrived in Salt Lake on 2 October 1847, about a year before Francis. True to her calling by Brigham Young she opened the first school in the new territory. The first school was held in a tent a few weeks after she arrived from Winter Quarters. The furniture in the first school included some logs and a table. Mary Jane's sister, Maria Dilworth Nebeker, was one of her first students, and she described the event as follows:

I attended the first school in Utah taught by my sister, Mary Jane, in a small round tent seated with logs. The school was opened just three weeks after our arrival in the valley. The first morning we gathered before the door of the tent, and in the midst of our play, my sister called and said, "Come Children, come; come we will begin now." There were just a few of us, I think only nine or ten. One of the brethren came in, and opened the school with prayer. I remember one thing he said, it was to the effect that we should be good children and he ask God that our school would be so blessed that we all should have his holy light to guide us into all truth. The first day, Mary Jane taught us the 23rd Psalm, and we sang much, and played more."⁵⁷

Several months later the school was moved into a log enclosure constructed by William Bringhurst. Gradually the furnishings were improved. Desks were made from old wagon boxes by placing the boards on pegs that had been driven into the logs that were part of the walls of the cabin. The cabin was heated by a fireplace at one end. Eventually the equipment included slates, pencils and meager supplies of paper and pens. During this process of development, the children sometimes used colored clay mixed with water to draw pictures on the surfaces of the logs. Sometimes the dry bark of white mountain birch was used for drawing and writing. Mary Jane also used the Bible as a text along with copies of *Lindley Murray Readers* and *Noah Webster's Spelling Book*.⁵⁸ She taught here until she was eighteen. This meant Mary Jane must have taught for a

short time after Francis and she were married.⁵⁹

The Edowment & Sealing

Some accounts suggest that Francis and Mary Jane were married in the Endowment House. This is not likely. The Endowment House had not been built in 1848. It was completed in 1855. Both Francis and Mary Jane were endowed on 21 Feb 1851 and Sealed on 3 March 1851. These dates do not coincide with their 17 November 1848 Marriage. The marriage was a civil marriage and the sealing came a short time later as indicated on the above date. Elder Addison Pratt received his endowment on Ensign Peak in 1849.⁶⁰ Had the Endowment House been available at this time, Elder Pratt as well as Francis and Mary Jane would have received these ordinances in that structure. Where Francis and Mary Jane were endowed is uncertain. However, most family records have them receiving their endowments and sealing in the Endowment House. Some endowments were given in the President's Office. These were often referred to as given in the endowment house even though the endowment house had not at the time of Francis's and Mary Jane's endowment been built. The endowment date of 21 February 1851 and the sealing date of 3 March 1851 are accurate.

Francis and Mary Jane's First Home

Francis and Mary Jane made their first home in South Fort. During the winter of 1847, the saints domiciled in the old Fort at the present site of Pioneer Park. The administration of the city was under the direction of the stake presidency and high council while the general authorities went back to Winter Quarters to return with the remaining pioneers. Father John Smith, the Church patriarch was the president of the stake. It was he, the reader will remember, who gave Francis his patriarchal blessing. It was these leaders who decided that the original fort was not large enough to accommodate everyone, so they selected two joining blocks -- one to the north and one to the south -- to be part of the fort. It was in this south addition that Francis and Mary Jane first set up housekeeping. No doubt part of the conversations between Francis and Mary Jane were about the preceding winter or first winter in the enclosures regarding the leaky roofs. Mary Jane had experienced the first winter in the valley under one of these flat and leaky roofs.⁶¹

Francis summarizes that first year as: "This year was one to always remember. We were very happy. The saints in the valley lived as one big family. We had very few luxuries but we had parties, dancing and singing."⁶²

With the arrival of Brigham Young and the other leaders with approximately twenty-five hundred more new valley residents from Winter Quarters in the fall of 1848, the existing structures were not sufficient to house everyone. The fear of Indian attack lessened -- at least in the valley, and the saints were encouraged to leave the forts and begin to build their own homes. A land

office was organized and land apportionments were given out. The city and valley tracts were surveyed, and when it became fitting, Francis and Mary Jane, also moved into their own little home. This move took place shortly before the fall of 1850. They moved to South Cottonwood in the Salt Lake Valley. It was here that their first child and son was born: 15 September 1850 and named Francis Asbury Hammond.

Indian Troubles

Although Indian attacks were not of too much concern in the general area of the Salt Lake Valley, 1849 was the year of some tragic activities with some of the tribes. Brigham Young, although he preferred to feed the Indians rather than to fight them, encouraged the saints not to be too familiar with these untutored souls. The saints could help them more by showing resolve and being a teacher and example -- but not one of them. The first tragic incident with the Indians occurred in the Tooele valley. Four Indians were killed. Then there were the discussions with Chief Walker and the Church leaders. He was baptized and ordained to the priesthood. Another incident involving casualties occurred in Utah Valley at Fort Utah and at the south end of Utah Lake. Joseph Higbee and forty Indians were killed in this encounter. To the North in Ogden, a settler was killed. The prompt reaction and display of force by the settlers prevented more bloodshed.⁶³

In spite of these unfortunate incidents with the Indians, things were looking pretty good for Francis and Mary Jane. But their lives would soon have a dramatic change of course.

CHAPTER IV

FRANCIS AND MARY JANE GO ON A MISSION

The leaders of the Church were aware of their responsibility of gathering Israel from all the world, even the Isles of the Sea.⁶⁴ Elder Addison Pratt was sent on a mission to the Society Islands in October of 1849,⁶⁵ and now in 1850-1851 a mission was to be established in the Hawaiian Islands,⁶⁶ also known as "The Sandwich Islands." This was the name given to the islands by Captain James Cook of the British Navy when he discovered them in 1778. He named them after the Earl of Sandwich. Sandwich was the first lord of the British Admiralty at the time. In 1820 a protestant missionary by the name of Hiram Bingham led a group of missionaries who pretty well Protestantized all of the islands. In fact at one time Protestantism was considered the state religion. It was this Protestant influence that later made it difficult for the Elders of Israel to preach during the time that Francis and Mary Jane would reside on the islands as Latter-day Saint missionaries.

One incident that took place in 1839 that may have helped prepare the way for the missionaries in Francis's group was when the French frigate *L'Art'émise* blockaded Honolulu. The captain of the frigate threatened to bombard the city unless imprisoned Catholics were released. The Protestant monopoly had brought about persecution against the Catholics in the Islands. This action of the captain of the *L'Art'émise* led to the establishment of more religious freedom in the islands, which obviously was of benefit for all denominations, including the Mormons a little over ten years later.⁶⁷ As the reader will note later on, however, in spite of this improved tolerance of all religions on the islands, the Mormons would still have to struggle against prejudice and some unofficial persecution. But this incident of the blockade would at least make the task less difficult for Francis and the other Mormon missionaries than if it had not happened.

The First Missionaries to Hawaii

With Francis's recent knowledge of the islands, his experience with the natives, and having some knowledge of the language, the year 1851 was a good time for Francis to be called on a mission to these islands that he had grown to love. He received his call in March of 1851. His was the one of a second group of missionaries that was called. The first group was sent under the direction of Elder Charles C. Rich of the Council of the Twelve Apostles who at that time was presiding over the California Mission. The original number of this first group was ten.

Included in this first group was George Q. Cannon, a future apostle and member of the first presidency of the Church under Presidents Taylor, Woodruff, and Snow. Brother Cannon had accompanied Elder Rich to California and had been working in the

gold fields as part of his assignment from the Church. Although Brigham Young had vehemently resisted the temptation to the partake of riches associated with the California gold fields, the Church had financially pressing obligations. Some of the gold brought back by the Mormon Battalion, proved to have economic benefits to the Utah settlements. Since Francis came to Utah from the gold fields in company with a complement of the battalion members, some of his gold may have also contributed to these benefits. In light of these circumstances, it seemed prudent to Brigham Young to modify his stand regarding the mining of gold. The possibility of clearing some of the Church's debts and creating a little capital in the settlements and the Utah territory with some of the wealth of the California gold mines prompted him to select a few good men to go to the gold fields. They were called on missions for this purpose. Those men who were called to this mission did so with the idea that the gold that they mined would not be entirely their own, but much of it would be given to the Church.

Elder Charles C. Rich in September of 1850 went to the little mining camp in which these mining missionaries were working and selected eight of them to preach the gospel in the Hawaiian Islands. Along with George Q. Cannon, were John Dixon, William Farrar, James Hawkins, James Keeler, Thomas Morris, and Thomas Whittle. Less than a year later, Francis would be working with some of these very men.⁶⁸

George Q. Cannon and Francis later spent a great deal of time preaching the gospel together; and during his extensive traveling with Brother Cannon, Francis heard Brother Cannon bear his testimony of the spiritual experiences that he had when he first arrived on the Islands: instructions from the Lord regarding the Israelite heritage of the Hawaiian people. During his travels with Brother Cannon Francis became acutely aware of Brother Cannon's gift in learning and writing the language. After Francis also mastered the language, he assisted Brother Cannon with some of the translation of the *Book of Mormon* into the Hawaiian language.

Five of the first group of missionaries left the islands after they found out that the whites of the islands were not receptive to the gospel. The original mission was to the whites. However, Cannon and those of his companions who remained took the gospel message to the natives and had great success. The first branch of the church was organized by Brother Cannon at Kula, Maui in 1851, a short time before Francis arrived.

Francis's group included Francis and Mary Jane and their six month old son Franky,⁶⁹ along with Philip B. Lewis and John S. Woodbury. Elder Lewis was also accompanied by his wife, but Sister Woodbury joined Elder Woodbury a short time later.⁷⁰ Elder Lewis was appointed to be the president of the mission.

This mission proved to be a time of testing and faith building to both Francis and Mary Jane. Their lives were totally changed; and because of their willingness to sacrifice and put their trust in the Lord, the Lord blessed them and developed them into some of his most faithful servants. Francis later faced all of the challenges of a missionary of that period: persecution, struggle

in mastering and writing in an unknown tongue, loneliness, disagreement with fellow missionaries, feelings of inadequacy, defending the gospel before prelates and government officials, and the exhilaration of the gifts of the spirit. He also exhibited a great deal of faith during his mission as he often had to leave his family for weeks at a time. Occasionally he was gone from their presence when they were sick and had inadequate sustenance. Mary Jane was a persevering and devoted wife. Although she had some help from Francis in providing for the temporal needs of the family, upon her was the primary burden of supporting Francis, caring for the children, and mending and making clothes for her family and the missionaries. Missionaries were also boarded. There were times when she was so tired that she could scarcely continue her labors; she was often homesick and discouraged; but through it all, she remembered her duty to the Lord and to her husband in his sacred call.

Another Covered Wagon Journey

So in April of 1851 just a month after he received his missionary call, Francis, Mary Jane, six months old Francis, and the other missionaries started for San Pedro, California. Little did Francis realize back in the early fall of 1848 during his conversation with Elder Pratt regarding the likelihood of some of scattered Israel inhabiting the islands of the Pacific that in a few years he would be assisting in their gathering.

Why the missionaries did not go by land directly to San Francisco, is not known. The route via San Pedro obviously must have been considered the better route.

In their covered wagons, they traversed over the most difficult deserts in the West. The journey was arduous and exhausting, and it took them two months.⁷¹ This journey included all of the experiences that the reader can imagine. During the journey, this small group of pioneers was concerned about reaching each source of water before the group's operating supply ran out. How far would it be before the livestock would be able to get more forage? Some of that territory includes miles of desert sand where no livestock forage of any kind is available. As they trudged slowly over the parched terrain, the pioneers felt the drying winds wither their cracked lips. The dust covered their clothes and caked on their perspiring brows. Caring for a six month old baby and all of the demands of nursing and caring for him tested the stamina of Mary Jane. She was young -- twenty years old -- and had experienced these tests earlier when she came across the plains in 1847. But this time she was crossing a dessert and caring for a six month old infant. What courage and faith were exhibited by her and the other great women of her time.

From San Pedro to San Francisco

Francis and Mary Jane arrived in San Pedro two months later, sold their wagon and animals, and purchased passage for San

Francisco. This voyage was probably a pleasant respite for Francis. It, no doubt, was the first time that Mary Jane had experienced such a long ocean voyage, even if it were just up the California coast. Now, Francis presumably explained in detail all of the fascinating technicalities of sailing a ship. During their first years of marriage, Francis's discussions with Mary Jane about his sea experiences were likely of a general nature. However, the intimate relationship they now had with the ship and the ocean provided Francis with the classroom to give Mary Jane an explanation of every aspect of sailing an oceanic vessel. He defined for her the different kinds of sailing vessels. Excitedly and with enthusiasm, Francis lectured Utah's first school teacher about the science of sailing. It was stimulating for Francis; and for Mary Jane, she would appreciate the vast background that her husband had acquired during his young life. He was now even more of a hero to her.

When in San Francisco, Francis worked making and repairing shoes until he could arrange the passage to the Islands. During their leisure times, Francis and Mary Jane probably took turns carrying little Franky as Francis showed them about the city. Francis was no doubt amazed but not surprised at the changes in San Francisco since he last saw it. More details of his life were unfolded to Mary Jane. Visiting old familiar places was a pleasant experience for Francis to share with his loving wife. They must have talked about the Church organization in San Francisco under the leadership of Samuel Brannan. Mary Jane heard Francis explain some of the business difficulties that he had with Brannan. Again, he described to her the experience of his conversion to the Restored Church.

When Francis had worked long enough to acquire sufficient funds for passage for him and his family to Hawaii along with purchasing a sufficient supply of leather in order to ply his trade in the islands -- Francis would need to use his trade to support him and his family while on his mission -- he booked passage on the ship *Huntress*. L. Lambert was its captain.⁷² Francis mentioned in his diary the name of the captain of the vessel. Who runs the ship is important to a professional seaman. Accompanying Francis was also Elder and Sister Lewis, Elder Woodbury, and Elder and Sister Perkins.

Arrival in Hawaii

Elder Farrar met Elder Lewis and Francis in Honolulu. Francis and his family along with Elder Lewis and Elder Farrar took a schooner for Lahaina and arrived in Lahaina, Maui on 10 August 1851. The reader will remember that it was here that Francis was placed ashore by his shipmates to either die or somehow miraculously recover. What would have been Francis's life been like had he not had that accident? If he were to eventually be gathered in the gospel net, his biography would have been considerably different.

The missionaries met together ten days later. It was at this

meeting that Elder Lewis was sustained as the mission president. President Lewis and Francis remained in Lahaina. Elder Woodbury was assigned to work with Elder Hawkins.

Missionary Life of the Hammonds

When he first arrived in Hawaii, as in San Francisco, Francis also noted the changes that had taken place since he was last on the Islands. He again visited old retreats and Mary Jane became better acquainted with her husband as the familiar environment brought to Francis's mind again some of his earlier experiences. The missionaries needed to get to Waihu, but they stayed over a few days with Brother and Sister Perkins in Waikapu.⁷³ After they arrived in Waihu, the natives built them a house, and Francis set him up a shop so as to apply his leather trade, and Mary Jane prepared to start a school. She charged twenty-five cents a day for each enrolled child.

What kind of a house did Francis and Mary Jane live in? Elder Cannon describes the islands's native dwelling places:

These native houses are built by putting posts in the ground on which a board is laid as a plate for the rafters to rest upon. When the frame of posts and rafters is built, poles . . . are lashed horizontally about six inches apart, on to the posts and rafters. The house is then thatched by fastening a durable grass, which they have in that country, on to the poles. When finished, a house looks, in shape and size like a well built hay stack. . . .

Inside the house they have no board floors. The ground is covered with grass, on which mats are laid. The making of these mats constitutes one of the chief employments of the women, and a good housewife in that country is known by the quality and fineness of the mats in her home. Such a woman is very particular to have no dirt brought into her house; for the mats answer the purpose of beds, tables and chairs.⁷⁴

No doubt Francis and Mary Jane lived in such quarters during their mission. It is likely they were modified, when possible, to match their more conventional life style.

Francis noted that it was simpler to trade and do business with the natives than it was to preach the gospel to them, but he also observed that Mary Jane's native students were more conscientious than the white students. He summarized his and Mary Jane's activities:

She [Mary Jane] also took in sewing and opened her home to children by the month. I was away from home a good deal of the time and this helped to keep her from thinking of the states. The missionaries soon got word of her ability to sew and cook and the door was always

open to them. Elder George Q. Cannon was laboring in the Islands at this time and was one of our welcome quests.⁷⁵

Mary Jane worked tirelessly. It was hard work to support her household and her husband in his missionary responsibilities. Obviously, she was exhausted at the end of a busy day. Added to these many duties, she was also cared for a little boy in diapers, and who was also learning to walk. She felt the concern for his physical well-being along with all of these other arduous duties. She also helped Francis with the binding of the shoes when he made or repaired them.

Francis reported in his journal that they got from place to place either by walking, riding horseback, or as passengers in a two wheeled cart. On one occasion, Mary Jane had some difficulty riding the Spanish saddle. Probably the uncomfortable position of sitting on it and the bouncing caused an irritation that brought about a boil under her arm. Francis did not like to ride a horse, either. This may explain why later in his life he took such pride in his buggies. Riding the horse to conference took two days. On one occasion in his travels to Koolau he traveled by foot over a mountainous road. The road took the travelers to an elevation of 500 feet above the sea, and then in a short distance returned them to sea level.

The saints shared their provisions with the Hammonds. They kept them supplied with "fish, bread, chickens, turkey, sweet potatoes, Kalu, and goat's milk. Brother Hauna presented them with a goat so that little Franky could have milk." Strawberries were in abundance, and they were prepared in a variety of ways. Francis enjoyed the "strawberry parties."

As with most missionaries, the Hammonds treasured letters from home. Sometimes they went weeks without this news. However, they did have the privilege of reading Elder Cannon's copies of *The Deseret News*, even though they were delivered infrequently with a month's worth of subscriptions at each mailing. Francis also referred to getting news about the anti-Mormon sentiment in the *New York Herald*.

In 1852 when the Church announced the official beliefs of the Church regarding polygamy, there arose considerable excitement in the press throughout the country, but particularly in New York. *The New York Herald* was a purveyor of the news, but it was also responsible for much of the editorializing against the practice.

Sometimes the news from home was sad. It was in October of 1852 that they got the word from Sister Dilworth that Mary Jane's father, Caleb Dillworth, died. As noted in a previous chapter, Caleb chose not to join the Church. However, the news of his death left the Hammonds dejected. According to Francis, Caleb left no will; and he inferred that Caleb sorely missed his family. Francis and Mary Jane sent a letter by way of Brother and Sister Woodbury informing Sister Dilworth that they had received the unhappy news.

Additionally, in May of 1853 Francis received unwelcome news regarding his family. He got word from his brother informing him

of the death of one of his uncles.

Mastering the Language

Because of his early experience in the islands, Francis did some business with the natives, but he did not become proficient enough in the language to preach in a scholarly manner. During the first year of his mission he studied the language and grammar pretty hard. At times he felt a little discouraged that he could not fluently speak to the natives in their own language. However, he gradually became very skillful in communicating in the indigenous tongue.

He traveled considerably with Elder Cannon. On Sunday the 29th of February Francis attended a meeting in Wauoluku with Elder Cannon. In the morning Elder Cannon used as the text for his sermon the 24th Chapter of Matthew. In the afternoon, Francis attempted to speak, using the 1st Chapter of Ephesians as his text. He still was not proficient enough to feel comfortable in speaking in the native language. He said that he was a bit embarrassed. He wasn't too pleased with himself. On other occasions he must have done well, but he attributed his good speech delivery on those occasions to the outpouring of the spirit. A few failures spurred him on in his studies and made him humble. In his journal entry of 25 March, just a month later, Francis stated: "I am improving slowly in the language -- can preach when I have the spirit of the Lord upon me pretty well. My desire is to increase."

Church Activities

Francis seemed to get along very well with Elder Farrar. He wrote to him frequently, and in a letter to him dated 28 June 1852 from Waichu, Maui, he expresses himself to Elder Farrar very openly. This letter also gives the feelings and depths of his spiritual self as he expresses these feelings to another elder to whom Francis related openly and warmly. In spite of its length, this letter is quoted in full:

Dear Brother Farrar,

Seeing you do not mean to write to me the first letter I thought I would wave all formality and write you a few lines believing you are always glad to hear from your brethren in the Gospel of truth, for I believe we are all labouring for the same object and for the same Master and in the same field, and we all expect the same pay, that is eternal life. This is the great object of our Mission into this world to try to prove ourselves. And I for one feel to rejoice in having the privilege of coming forth in this day and dispensation when the truth is again on the earth, the Gospel of our Lord and Savior Jesus Christ, together with the Holy Priesthood all restored again to the earth, and man, mortal man, commissioned again with the power to go forth and teach

mankind the plan of salvation. This should make every elder's heart rejoice as it no doubt does. I feel more and more the importance of my mission here to these islands, although it sometimes looks like a long and tedious work to ever raise or exalt this nation to a very great state of elevation. But again when I look around and see what the Lord has accomplished in only one year or less perhaps since the first sermon of Mormonism was preached in this town, but now we can count our hundreds rejoicing in the truth enjoying the gifts of the Church, to a greater or less extent, many of them able to rise up and declare they know the truth for themselves, we have been able to preach the law of tithing to them, and they have rejoiced in it. The truth of it is we are at work amongst old Israel, and they are about to come out from their hiding place, if we can see thus much brought to pass in one year, and we are labouring under every disadvantage possible for men to labour under, a foreign people, a foreign tongue and a missionary influence of 30 years standing and they all college bred to a man, and then the superstitions of the people. I say if we have through the strength of the Lord and our perseverance accomplished so much in one year what will we be able to say in ten years from now, when if we continue to labour here we will be able to speak this tongue as fluently as our own. Therefore my brethren, let us be encouraged and renew our diligence and fight on for it is a continual warfare that we are engaged in, and the enemy only gives the ground as we advance. The missionaries are all hard at work to contrive how they can best hinder our operations upon these islands. They have refused to sell any more hymn books to our folks, and trying to persuade those of our members who have left their church to come back again telling them that they were very sorry that they should be so deceived. But they have not been able to get any to return except one teacher who was offered a chance to teach school if he would renounce Mormonism. He I believe is the only one that has gone back.

The work is rolling steadily along on this island, the natives are growing and increasing in faith daily. It seems no trouble to teach them principle, that is many of them do seem to rejoice in the truth and say they had rather die than renounce their principles. We have ordained three to the Priest after the order of Aaron, Napola, Uaua, and Kaleahano. They have all magnified their offices as yet and been a great deal of help to us. Brother Hawkins things of taking Kaleahano with him all the time, that is to travel with him. Brother Keeler wants one to go with him also.

Brother Hawkins is doing a good work up in Kula. The work has been prospered up there ever since he has been there. He is rejoicing in his labours, baptizing,

confirming and preaching about all the time. He has been blessed ever since he came down from Hawaii. Brother Keeler is at Kaupou about 30 miles from Kula. He is doing well. There he has baptized some thirty and organized a branch. They were both well last Friday when I left them in Kula. Brother and Sister Woodbury has left Hawaii and gone to join Brother Perkins at Molokai. They were all well a short time since. Usua was over on Molokai a week or two ago and baptized some thirty and says that Brother Perkins wants one of us to come over and help him for he cannot do anything yet towards organizing the branch. I think of going over for a week or so and then Brother Cannon and me are going to try it at Lahaina with fear and trembling for that is the hell of this Island.

I wrote to Brother Bigler yesterday. Brothers George, Hawkins, Keeler, my wife and all the brethren and sisters join me in sending their love to you. Give my love to Brother and sister Lewis. Please ask Brother Lewis whether he has ever received my letters from me for I have written as many as 8 and I have never received a scrap in return, your brother in the Gospel

Francis A. Hammond

According to Francis, by April of 1853, the Church in Hawaii had grown to about 600 natives. Therefore, in just a little over a year since the missionaries first arrived in the islands, the mission had made remarkable progress. At a conference on 1 April, Francis described, in glowing terms, the spiritual outpouring at that meeting. "I never enjoyed myself so well in all my life and it was so with all the brethren and sisters. The natives and Brethren -- what few were there -- were filled with the spirit of prophesying by the power of the spirit. It will be long remembered by them." Mary Jane and Franky accompanied Francis at this conference, and "They stood the journey well."

Meetings were usually held in homes or under the trees. Later on, meeting houses were built or rented.

Francis's journal entries gives details of the various missionary assignments, their travels, and reports. By the end of April 1852, Francis seemed to be mastering the language pretty well. His travels have him going alone more frequently to fill assignments. He continued to study the language, but he also studied music, along with Mary Jane and Elder Cannon.

Sometimes the missionaries did not always get along together. There was some jealousy. Francis identified many of these struggles and how they were resolved. Occasionally the disagreements were with the native converts. On one occasion, Francis asked a whole congregation at Koolau to be rebaptized. He told them that they needed to renew their covenants. This they did. This was a practice that the Church did in those days. On this occasion, the rebaptisms were arranged for the following day. Francis rebaptized a Brother Napela and confirmed him again and ordained him again

with his priesthood.

Brother Jonatana H. Napela was a stalwart and loyal member of the Church. He helped the first missionaries in Maui, was a community leader, and assisted Brother Cannon in translating the Book of Mormon into the native language.⁷⁶

After Brother Napela's baptism, confirmation, and ordination, Brother Napela rebaptized the whole congregation; and as the rebaptized members came out of the water -- this ordinance was performed in the ocean -- Francis stood by on the shore and confirmed them. The meeting that followed was a very tearful but spiritual meeting.

The missionaries frequently asked the Lord to modify the weather so as to make their journeys safe. On 1 June, the rain was heavy, the river unfordable and dangerous, and the brethren were unable to get to their meeting. Brother Napela suggested that the missionaries kneel and pray for the rain to cease and the river to become safer. In a short time their prayers were answered. They crossed the river in safety and proceeded to the meeting.

Missionary conferences were an inspiration to Francis. The 23 May 1852 conference included a fast. It is interesting that one of the conditions of the fast was that the brethren refrain from the use of tobacco. The Word of Wisdom at that time was still not taken as a commandment.

Francis was always concerned with his pride. He and Elder Cannon, after they had returned from Lahaina on 2 July 1852, became sick. After walking all night over the mountain, Francis spent the next couple of days resting and reading, but by the 7th of July, he started becoming sick.

This morning, I woke up with a distressing headache and a great fever. Pain in all my bones -- have not been as sick before since I was married. About 10 o'clock, Brother Cannon came over - sick also with the same complaint. We both caught it in Lahaina. I believe the Lord has suffered it to come upon me to humble me, for I have not enjoyed the spirit long back as I used to, and it is because I do not live for it as I ought. May I be able to acknowledge the hand of the Lord in all things.⁷⁷

This was one of those little gems in Francis's diary that reveals his sincerity and the deep things of his heart. He knew how important it was to have the Spirit of the Lord with him in this sacred ministry. Although ever desirous to do the Lord's work, like all missionaries, he had to occasionally rededicate himself in order to enjoy the proper relationship with spiritual things -- always fine-tuning his spiritual machinery. Francis was grateful to the Lord for his help, even though this help was sometimes painful. This illness lasted for about a week.

The following entry gives the reader an idea of a typical meeting day in Francis's mission:

Early this morning, Bro. Hawkins set out for Kula on horse back -- 15 miles to preach. Bro. Cannon, Keeler, and myself went over to Waisluku to meeting. Brother. Geo. spoke first on the spread of the Gospel and the Second Coming of Christ, and followed by Bro. Keeler and myself on the same subject. Had a good time with a good share of the spirit of the Lord with us and the Saints. In the afternoon, Bro. Keeler preached from Matt. 4:24, followed by Bro Cannon and myself. We had a time of rejoicing, both of us and the Saints. We all felt like receiving our covenants and setting out anew.⁷⁸

Sometimes the missionaries had special prayers. They were ever aware of their spiritual status and often importuned the Lord in a most sacred way, even as they had been taught.

This morning I attended meeting. About noon, went to the mountains for prayer into a secret place where we could pray according to the Priesthood. We did not have as much spirit as usual, but we were all very tired - did not have much sleep last night. Bro. Keeler kept guard.⁷⁹

On Thursday, 29 July, 1852, Francis paid tribute to Mary Jane. It was her birthday.

This is Mrs. Hammond's birthday which brings with it many pleasing memories of by gone days that she has spent in the society of friends most dear by the kindred affection, but they are many miles from her now, but still we love to call them to mind. She is well and in good spirits and may the Lord spare her to see a long succession of birthdays. To do much good on the earth that she may see her children's children growing up a mighty host around to help to bear of the Kingdom of our Master in these days, and may her life be spared to feel this, her first mission with honor to herself and glory to the Redeemer's cause. That she may return to her friends in the mountains in safety and behold their faces again in the flesh and rejoice again together in the midst of the Saints. She is learning the native language fast. About 8 or 9 o'clock this morning, there was seen a wonderful phenomenon to take place opposite of Makawa out to sea about 3 or 4 miles. The water parted as under a large column of smoke was seen to ascend into the air for a distance of 300 ft. black as jet at the base, but as it ascended, became more light and finally blew away into thin air or vapor. It was believed to have been caused from action of a volcano.

One gets the impression that this special day of Mary Jane's had Francis taking special moments in his thoughts for his beloved

companion. He recognized the sacrifice that was hers as she shared with him this special assignment from the Lord.

By the end of 1853 the Church had grown to over three thousand members. Hawaiian brethren were ordained elders and called on six month missions early in the history of the mission.⁸⁰

Francis grieved at the difficulty of trying to help the newly baptized converts become close to the Lord and living up to their baptismal covenants. At one meeting he visited only a few were in attendance. Those that were at the meeting were indifferent. The missionaries informed the apathetic saints that their inability to enjoy the richness of the Spirit of the Lord as they once did was the result of their iniquity. In his 3 August 1852 journal entry, Francis related: "The sin of adultery is very common with them [native converts]. Almost every week, some come before the church for this crime. This is the greatest thing which they have to fight against." Francis further told of hearing of one of the first ordained teachers being guilty of teaching "that if they did sin a little, that the Lord would forgive them. This he taught to the women of his love." Francis informed Elder Farrar in a letter that most of the native elders in Hawaii had been found guilty of adultery and that they had to have their licenses revoked. He noted, however, that the native missionaries worked well under the supervision of a devoted white elder.⁸¹

On Monday, 9 August 1852 Francis took Mary Jane with him on one of his trips to Makawoa. They left little Franky with Sister Rice. They were accompanied by Brothers Kip and Rice. Part of this journey must have been to see Brother Baker, who had been slandering Mary Jane and Brother Hawkins. Apparently, this matter was corrected. Later entries indicate the continuing of the work of the Lord in company with Brother Hawkins. However, Brother Hawkins later took offense at what Francis thought was an act of respect toward him. These hurt feelings took Francis by surprise. Francis had surrendered his opportunity to speak in one of the Church meetings to Brother Keeler. Francis felt that the honor of speaking should be given to the older missionaries. Brother Hawkins interpreted Francis's actions as assuming authority. This of course was not Francis's design. Francis felt bad about the incident. He took the experience as a good lesson.

Francis had written five letters to Brother Lewis, the mission president, which were not delivered to him. Because of this lack of communication, Brother Lewis also misunderstood the motives of Francis for some of the actions that he had taken. Francis also, in his enthusiasm, extended his area of work outside of Lahaina. As noted, he often accompanied Elder Cannon in his travels, and Francis was thrilled with the power of Elder Cannon's discourse and his ability to refute the Protestant doctrine. On some of these occasions Francis was really out of his territory, and he took his rebuke from Elder Lewis with humility. It took a couple of months to finally get everything straightened out. He also recognized Elder Lewis as the one in authority, and the one who made the missionary assignments.

Francis, being the younger of the two missionaries in age and

in tenure in the Church often had some difficulty in getting along with Elder Lewis and some of the other older missionaries. Spurrier suggests: "Lewis was the president but felt himself at a disadvantage in the presence of Hammond's greater knowledge of the land and situation."⁸²

At this same meeting, Brother Cannon also gave Francis a blessing:

I was told that I should be blessed in my mission upon these islands; that I should be blessed in teaching the truth to the inhabitants of the Isles; that they should seek me for council, and mighty should be the words which should flow from my lips; that I should be blessed in my family; that they should be blessed from day to day; that I should be blessed in my posterity down to the latest generation; that the Lord was pleased with me and exhorted to have faith and seek to be humble at all times and pliable in the hands of the Lord. . .

One of the incidents that was supposed to help Francis carry out his mission as defined in this blessing was the loaning of a horse to Francis by a Mr. Edmunds. However, Francis would need to break him. If Francis was successful, he would be able to have the use of the horse for six months. It was a difficult task. He was thrown from the horse several times.

The missionaries were not only preaching the gospel, but they were also establishing industry and farming upon the islands. Some of the discussions among the missionaries involved such items as purchasing grist mills, land, building churches, etc. Sometimes the missionaries were not in complete agreement, and bad feelings were manifested.

During the late summer of 1852, just about all of the missionaries had some kind of an eye infection, including Elder Cannon. Several entries in Francis's journal makes mention of this complaint, not only of his own affliction, but also of the affliction of the others.

In October, Francis started getting short of funds. He tried to sell his cook stove and his cloak. He still expressed his gratitude for his blessings.

Two years after it happened, Francis received word from his father that his younger brother had been drowned in a ship-wreck.

Received a letter from my father. John F. was drowned in a gale of wind off the coast of Virginia in the winter of 1850 in the month of November. The vessel was wrecked and all hands drowned except the captain was picked up on a piece of the wreck the next day. Sad news -- he was about 21 years old. I had not seen him since he was 13. I loved him much, but I do not give up like with no hope. Peace to his memory. There is now only 6 left out of 9, and I thought that they may all embrace the Gospel.⁸³

The next day (2 December) Francis wrote home to his father. He preached the gospel in his long, but earnest letter.

At the end of January 1853 Dr. Jud and R. Armstrong went to the King. These men requested that the king forbid Mormons and Catholics from preaching on the islands. These men's argument for getting the king to accept this petition was that Mormons and Catholics brought bowling, gambling, and drinking. However, the king informed the learned gentlemen that these vices were on the island long before the Mormons and Catholics came. The king also informed the prelates that it would not be good to have just one sect on the islands. The earlier actions of the captain of the French frigate *L'Art'émise* may have had an influence on the king.

An interesting interlude to Francis's missionary work occurred on the 3rd of February. He was called to jury duty. It involved a trial between a Charles Crockett and James Whettet. The trial concerned a property dispute. Francis indicated that fraud was involved, but he did not say which man was guilty.

About the end of February nineteen new missionaries arrived in the islands. That would be quite a few missionaries for the work in that part of the world. The leaders of the church apparently felt the promptings to push the missionary work in the islands time. On the eighth of March, Francis, along with the other current missionaries met the new missionaries at a missionary conference held in Honolulu. They had a good time getting the news of home from the new elders. They brought a copy of the revelation on marriage. As noted this was probably a frequent topic of discussion between Francis and Mary Jane. All the missionaries sustained the revelation. Sister Burningham, however, was troubled.

Mary Jane was now heavy with her second child. Brother Woodbury brought Francis a letter from Mary Jane on the 15th of March. She informed Francis that she "might take sick." Francis borrowed money from Brothers Dennis, Burnham, and Franklin. He probably needed this money to help his family.

On his return to Lahaina, Francis got seasick for the first time in years. However, he soon recovered and preached the gospel to some of the other passengers. When he arrived home, he found Mary Jane well, and she had 10 pupils in her school. Francis received \$100.00 advance along with a promise of two steers and heifers from Antonio Catalina. This was in payment for his adopted son's tuition in Mary Jane's school. This resource helped them to buy a place of their own. The next day, 15 March, Francis and Mary Jane went out to look at a house that they were considering buying.

One of the activities that everyone participated in on the islands was that of gathering grass for the roofs of the houses. The missionaries were no exception. Along with gathering grass on the 16th, Francis also did some surgery. It seems that a child of one of the members cut his foot very badly on a broken bottle. It required some stitches. Francis did this, although he said that it was the first time that he had ever attempted to do it. He did it by using tobacco and rum as a healing and sterilizing agents.

The Purchase of a House

On 21 March 1853, Francis and Mary Jane purchased the home that they were anticipating buying. This proved to be a real morale builder to Mary Jane. Up until this date, they had been renting. At the time of this purchase they were renting their abode from Antonia Catalina. They moved out of his house at about noon. Antonia had been away at Waikapu, but he returned about midnight on the twenty-first. Francis was glad to see Antonia because he did not like moving out before his landlord had returned. Antonia also brought with him the heifer that he had promised Francis. A few days before the move, Brother Keeler had made a cupboard for Mary Jane. This must have been a welcome bit of furniture for Mary Jane in her new environment. Their newly purchased home would help Mary Jane in her school teaching.

Just a few hours after Mary Jane and Francis made the purchase of the house, they "had a prayer meeting according to the order and dedicated the house to the good of the mission and to the Lord." During the next few days, Francis, Mary Jane, and some of the missionaries completed the move. Francis expressed his gratitude to the Lord "in permitting us to obtain a house for ourselves and a home for the Elders to rest once in a while. May the Lord assist us to make a right use of it to his name's glory."

The following entries in Francis's journal gives additional insight into the kind of activities in which the Hammonds were engaged:

"Wd. Mrch 30th - Bro Cannon and Snider set out for Wailuku - one horse between them. Employed in shoe making. Mrs. Hammond is very busy with her school and with her little ones which we have taken to care for.

Thurs, Mrch 31st - Employed in shoemaking. Mrs. hammond is busy with her little ones. She has a trial in more ways than one, but she does not complain. She enjoys herself as well as can be expected. We are very comfortable in our new house. Times are good here now.

Friday - April 1st - The seeds I planted are beginning to come through. This is a good place for a garden.

Sunday - April 3rd - Native meeting at 9A.M. Had a good flow of the spirit but felt weak in body from lack of sleep because of the baby we have been taking care of. Held 2 English meetings and a native meeting where we had the Lord's Supper. Some of the natives think that if they can only eat the sacrament they are all right. I do not see some of them from one fast day to another."

Francis was now staying pretty close to Mary Jane. Her delivery was getting close. In the meantime, they decided to give up the house that they were renting for the meeting house. It was difficult to collect the rent. They took the benches and put them in front of Francis and Mary Jane's home. They held their meetings

there for a while.

A New Baby

When Mary Jane started her labor for their second child on 15 April 1853, prayers were offered in her behalf. The illness came upon her while she was teaching school, but she was administered to and promised a healthy delivery. One of the natives, a Sister Kipp, attended to her. Francis became the teacher of Mary Jane's students, but dismissed them early.

Two other sisters were brought in, and they were the midwives who delivered the new baby. Francis noted that they used no medicines but used a process called "lumeliencieing." This was done by rubbing in appropriate places during the delivery. Finally, at 6:00 p.m. Sister Kaua the midwife, delivered to the Hammonds another baby boy. She continued to attend to Mary Jane until she was able to regain her strength.

In the confusion of the birth, Francis misplaced his gold pen and pencil. He later found out that it was Little Francis who was playing with it. It is interesting that he would mention this at the time of the birth ordeal. It obviously was an irritant to him. He later found it, but this incident is mentioned because it shows how valuable writing materials were considered during those times.

The next morning, Saturday, 16 April, he met with Brother Hawkins and Brother Woodbury. It was an emotional experience. Francis probably expressed his gratitude, and the brethren declared their love and friendship.

He did the cooking and helped attend to Mary Jane. During the next week, Francis taught Mary Jane's students. By Friday, April 22, Mary Jane was again teaching her school, and Francis on that same day in the evening blessed their new son. It was a very spiritual blessing as Francis describes it as "Had much of the Spirit of the Lord and did prophesy many things upon his head." Their second son was named Samuel Smith Hammond.

The following is Mary Jane's comment on this occasion:

Tues. 15 of April 1853. This day suffering with child birth 1/4 before 6 O.C. p.m. was delivered of a fine sone weighing 9 lbs. All the assistance was two native women but the Lord was mersiful unto me and he shall have the glory, so ends this eventful day.⁸⁴

More Missionary Experiences

Mary Jane's journal goes from 15 April 1853 to Monday, 12 February 1855. Most of her entries relate her everyday experiences -- experiences that include the routine of a pioneer housewife, sewing and cooking for missionaries, nursing them when they were sick, and concurrently teaching school. She was aware of all of the spiritual bliss associated with a mission as well as the routine and the disappointments. She was the chorister in the local branch. Occasionally Francis and Mary Jane wrote to each

other when Francis was gone for long periods. After Francis would return from one of his trips around the islands, their reunions would include the bringing of each other up to date on family events. They would share each other's joys and sorrows. Their journal entries about each other were very formal. Francis referred to Mary Jane as "Mrs. H." and she referred to Francis as "Mr. Hammond." Sometimes she traveled with Francis. Most of the time, however, she supported him from their base at their island domicile. Occasionally, when the work was especially heavy, Mary Jane received some help from one of the native girls.

Because of her occasional bouts with home-sickness, Mary Jane found even this island paradise lonely. Wherever family is located is where one longs to be. Here she was in this island paradise, but longed to forsake this green and luxuriant land for the harsh desert among friends and family in the Rocky Mountains.

Francis and Mary Jane both wanted the best they could for the children. During a smallpox epidemic, they made use of the latest medical help and had the children vaccinated for the dreaded disease. Many of the most righteous native elders were taken in this epidemic. It was difficult for the white elders, who seemed to be immune from the disease, to understand why the Lord would take such faithful leadership from the struggling mission. However, they received the witness that the gospel was then being preached to the thousands of natives in the spirit world who were ready to receive the Gospel message by these recently deceased native elders.⁸⁵

Another typical journal entry of Mary Jane's:

Wed Nov 2 Engaged in school 11 scholars, they learn fast. bound a pair of shoes. Samuel S not very well he plays on the floor he is six months old. I am very horse, sick at the stomach from eating some fresh pork, not use to the fat grease, living principally on poi that is very wholsom food for this climate, very warm. Had a mess of new beans very good. All asleep at this house.

Mary Jane loved to teach. She makes a very direct reference to this in her 17 November 1853 entry to her journal. However, during times of discouragement and homesickness, even teaching lost its merit. As noted above, when Francis made shoes, she did the binding for him. Mary Jane did not like him having to make shoes to assist in the family's keep. She felt that he was sent on his mission for other reasons than to make shoes. However, when the need arose, Francis's shoe making skills came in handy, but Mary Jane did everything that she could to support him so that he would not have to interrupt his missionary labors. Most of this support came from her school teaching. She compared themselves to Paul. In her journal entry of 22 December she said: "Getting tolerable well. Mr. H. is shoemaking and I am teaching school so we are like Paul the Prophet when he was on his mission he hired himself a house for 2 years. I think he must of worked hard like us."

In December of 1853, Francis received a letter from Elder P.

P. Pratt. The business of the letter discussed the possibility of his going home by way of New York when that event was to take place. Mary Jane preferred not to go that way because of the long ocean voyage. She felt that it would be too hard on the children. It might have been Francis's desire that on his way home he would be able to see his family and have his family meet his wife and children. However, Elder Pratt suggested that it would be best that they go home first. This pleased Mary Jane.

Sister Lewis

During November of 1853, Mary Jane was also attending to Sister Lewis. Sister Lewis was ill. Mary Jane tried to be cordial in all of her dealings with her; however, she slipped once when she said: "Sis. Lewis is getting fat but she will not think so." When Sister Lewis received some personal things that were shipped to her, Mary Jane said of Sister Lewis: "she is well supplied." Another comment included: "Sister Lewis is making this her home."

The following 22 December 1853 entry tells more about Mary Jane's personality and the ordeals that she sometimes had to suffer:

Little S.S scalded his right hand severely by upsetting Sis. Lewis tea pot full of boiling hot tea. I was much hurt for it was very careless and it was just school time and I had to carry him for one hour. Put castor oil on it. He went to sleep and woke up with a sweet smile.

The anxiety of the injured baby was a real test for Mary Jane. It is easy to visualize her going into her school class, amid the cries of a very hurt baby, and giving a quick assignment to her students or telling them to go out and amuse themselves while she took care of her baby. She frantically paced back and forth as she carried him and tried to comfort him. Then the relief came when he finally went to sleep, and gratitude and sweet repose came over her when Little S. S. awakened with that loving sweet smile on his face. More agony and ecstasy is experienced by Mary Jane.

Mary Jane continued to treat with castor oil the large blister that developed from the burn. It eventually healed okay. These were tender moments as she comforted her baby during the gentle and loving treatments.

Mary Jane related a dream she had in December of 1853. It was about an Indian war. It is noteworthy that the saints were involved in an Indian war during the year 1853.

Occasionally, Mrs. Lewis and Mary Jane had words, but they worked their difficulties out. Sometimes Mary Jane referred to her as "Sister Lewis." This was probably when their relations must have become more cordial. Mary Jane summed it all up:

Sis Lewis is making a shirt for Mr. hammond. I have had my feelings hurt a great many times and as this

evening we had some words but it was for the best. We found each other out better than we ever did before when there was an understanding it was all right. She is a very difficult woman to get along with, It would be hard with the best of woman. Kleaned the house and very tired so ends this day.

No doubt, Sister Lewis had complaints. We don't have access to her journal, if she kept one. But the entry gives us a better picture of the human and emotional struggles associated with people with different personalities trying to get along together and live the principles of the Gospel.

Sister Gaston also lived with the Hammonds for a while, and she was a big help. It was easier for Mary Jane to get along with her.

On 16 January 1854, Sister Lewis and Brother Tanner left for Oahu. Francis and Mary Jane assured Sister Lewis that she could stay with them as long as she desired. They loaned brother Tanner \$4.00 and Sis Lewis \$1.00. This probably gave her the necessary help until she was united with Elder Lewis. Mary Jane felt somewhat relieved. It was the first time that she and Francis had been alone for some time. Now the house would be all theirs for a while. Sister Lewis and Mary Jane continued to correspond with each other.

More from Mary Jane

Francis and Mary Jane made friends with the American Consul and his wife, Mr. and Mrs. Chase. They invited Francis and Mary Jane to visit with them.

Many of the children she took as boarders and students were what Mary Jane called half-casts. These children were obviously part native and part white. On one occasion she made the comment that she felt the "half casts exceed the whites in learning." She accepted all children, whether they were half-casts, natives, or whites. She often even made her child boarders' clothes, along with making the clothes for her own family.

More of the distress of this woman is illustrated again in two of her entries:

Sat. Mar 25 54. School but half a day. Resting in the afternoon, for I am very tired. Samuel S. is very cross, that my head is almost wild. They say I am growing old fast, that if I was to go home the folks there would not know me. No wonder for I work like a slave.

Sun. Mar. 26. 54. Beautiful morning, how my mind wonders home to accompany my friends to meeting. When will that time come? I suppose when we have finished our mission and done a good job, that they will say well done good and faithful servant.

Francis often made attempts at getting the sailors to come to church. From time to time they would be at the meetings. A Captain Alen and a Captain Pope were two of their visitors. Mary Jane respected them both, but Captain Pope was an unbeliever. Apparently they were making progress with Alen. He was even considering coming to Utah. However, according to Mary Jane, when Alen was promoted to captain from mate, he lost interest in religion. When they shipped out, Captain Pope left Francis and Mary Jane some Indian meal.

Mary Jane became sick for almost a month. The following entry describes some of her feelings during this illness:

Mon. Apri. 26 54. Taken quite sick not able to write up my journal so I will write my feelings as far as I can remember. I have been so sick have many a dull feeling I never was so home sick since I left home. My faith seemed to leave and I had a very bad cough. I felt somewhat frightened when Mr. H would administer to me. I would feel quite well for a short time, then the evil spirits would tell me I would have to lay my body here and that best have a Doctor for I could not obtain faith enough to be healed, so axidently there was a doctor who came to see Mr. H. on business. The judge came with him. So the Judge spoke as it would be good for the doctor to examine me, so he done so. He pronounced me quite bad much worse than I thought. My liver was affected and other complaints, instead of feeling worse thinking I surely would die, I finely thought the doctor did not know anything although he was counted a skillful one. I was disgusted and feeling ashamed of so little faith. I wanted no more of him and thought I would trust in the Lord God, that he made me and if he created me he surely can heal me and from that time on I commenced to get better and felt to trust in my heavenly father and very day I grew better.

It was about this time that little Samuel was weaned. He kept getting ear aches. There would be lots of prayers and occasionally Mary Jane would put tobacco in his ear to ease the pain.

The Honolulu Conference

By the summer of 1854 Francis was a seasoned missionary. He spoke the language fluently; he had learned the gospel; and he had learned the human relations skills necessary to be a truly great leader.

In July of 1854, Mary Jane, Little Franky, and Francis left for Honolulu for a special conference. They were gone three weeks. Little Samuel was left to be tended by Sister Gaston. It was a sad parting. This, however, would be a very important conference. The first missionaries to the Island were going home, so now Francis would be one of the senior elders. Mary Jane felt sad at their

leaving.

The voyage to Honolulu brought about sea sickness for Mary Jane and little Franky. But everyone arrived in good spirits. Mary Jane and little Franky stayed with Sister Lewis while Francis and some of the other elders went on a four day trip to attend a native conference. Mary Jane was somewhat confused in the city. Honolulu was a big city, even for that day. When Francis returned, he and Mary Jane enjoyed a walk around the city.

The Thursday July 27th Conference was a spiritual treat for everyone. Talks were given under the direction of the Spirit, and some spoke in tongues and prophesied. Francis was interpreter for Brother Woodbury when he spoke in tongues. According to Mary Jane, much of the spiritual instruction was to encourage the missionaries and the saints to sustain Brother Lewis. Later at Brother Lewis's house, the missionaries had what Mary Jane called a "blessing meeting." Everyone in attendance received a blessing. Mary Jane was particularly pleased with her blessing. The following is her summary of her blessing:

. . . I never heard such blessings pronounced upon any one as was there. When they called me to have my blessing I thought there was not much but Mr. Hammond was mouth. He poured out as good a blessing as I ever heard. When he was through Bro. Karren blessed me seemingly as if his heart was full blessings for me. When he was done Bro. George blessed me, surprise to me that I would be a mighty woman in Zion that there would be more struggling than I thought I should have. I feel thankful that I have had the privilege of having such blessing pronounced on me and that the Elders have blessed me. May I ever be blessed by them and Lord, that I may live a woman of God praising him and giving him the praise in all things, that I may prove faithful that I may be as Sarah of old, That it may be said of me well done good and faithful hand maiden.

Francis was set apart as President over Maui and Lanai. Mary Jane later commented: "He has got his hands full."

After the meeting, since Sister Lewis was in poor health, Mary Jane attended to her and cooked the meals until Mary Jane and Little Franky went home.

Francis gave those missionaries who were returning home \$410.00, and Mary Jane gave Brother Henry an additional \$2.50. Mary Jane would miss them, but she was glad to see them start for home. Since Mary Jane and Francis were in the city, they took the time to buy about \$40.00 worth of supplies that they would need for their family.

Mary Jane and little Franky left for home on the Schooner Moi, but Francis stayed over in Honolulu to meet the new elders before he took passage home.

Since they had been away from home for such a long time, there was no food in the house, and Mary Jane was short on funds.

However, she had a chance to make a dress for a woman and quickly re-establish herself at home.

Opposition

Francis seemed pleased with their mission. They had worked hard, and had found success, in spite of opposition and hardships. They had received considerable opposition by emissaries of other churches. In fact, these other Christians at one time almost stopped the work entirely. The native converts to the Church at first found it difficult to suppress the opposition. It was a sore test for them.

The brethren worked with the government and the United States Consul and was able to get full recognition for the church so that it, too, received the same rights as other denominations. Francis reported sometime in early months of 1853:

The missionaries [those representatives of the other churches] succeeded in putting a stop to our labors, but the government gave their full consent to our laboring here, and the United State consul took an active part in getting granted to us the same rights as the other denominations, since which time the work has been increasing rapidly and we now number about six hundred members upon all the islands, four hundred and fifty of them upon this island (i.e. Maui): we baptized about two hundred and fifty since Christmas, and the work is still going ahead.⁸⁶

Although Francis does not give too many details of the encounters associated with the activities related with the above report, the reader does not have to have too vivid of an imagination to picture the scenes of meetings with the newly baptized natives and prospective converts as Francis and his companions appealed to the natives to hold fast. The scriptural discussions, the bearing of testimonies, and the fastings and prayers confederated with these concerns were obviously dominating activities of the missionaries for part of their mission. Francis shared these apprehensions with Mary Jane. She lived every experience with him. Francis had studied hard before he accepted the Gospel, but now, he studied even harder as he defended it. During those five years on the Islands, he became a mighty student of the scriptures and preached with great conviction. What kinds of petitions and reasonings did Francis and his brethren express to the various government authorities and the United States Consul to win them over? The Spirit of the Lord was with those earnest elders of the Church, and the Lord blessed them and placed the appropriate words in their mouths as they "fought the good fight."⁸⁷

Elder George Q. Cannon described the Hammond's contribution to the work of the Lord:

Through the labors of Elder Hammond and his wife, a

branch of the Church was established in Waicher. All the Elders who labored in that field have reason to remember their kindness to them. Under their roof we always found a warm welcome, and it was home, a home which men who were constantly speaking the native language, living in native houses, eating native food, could appreciate. Sister Hammond's kindness, patience, and cheerfulness in the midst of privations, and her untiring labors in our behalf, to sew and make us comfortable, will never be forgotten by those who enjoyed her hospitality.⁸⁸

As noted above, Francis continued to study the language. Although he had become acquainted with it during his pre-church membership as a businessman, he was not proficient in it in a scholarly manner. It took him about a year to feel comfortable in delivering his sermons. When the opportunity presented itself, Francis received \$20.00 for interpreting in the municipal courts. This started taking place near the end of 1853. He was apparently getting quite competent in the native language by then or he would not have received such employment. Mary Jane also made mention of Francis interpreting for a Judge Marston. Mary Jane told of his receiving \$20.00 for the service.⁸⁹ He assisted Elder Cannon with the translation of the Book of Mormon into the native language. They also translated some of Orson Pratt's pamphlets into the indigenous tongue. Thus, as his mission progressed, Francis got more comfortable in his discourses. His journal gives more details of the talks and the occasions that he delivered them.

Performing Marriages

Francis frequently performed marriages. In fact, he had to make occasional reports to the Hawaiian Department of Public Instruction on the marriages performed by the elders of the Church.⁹⁰ The Church had to get permission from the government in order for the elders to perform these marriages. In correspondence with William Farrar, Francis informed him that this permission had been granted to the Church.⁹¹ However, as the government became aware of the official doctrine of the Church regarding polygamy, this right to perform marriages by the elders was withdrawn. This made it necessary for the elders to refer their marriages to protestant ministers. It was an inconvenience that was vexing to them.⁹²

Francis referred to his conversations with a Reverend Baldwin. The Reverend made persuasive attempts to bring one of his flock back into his congregation after the former member had received the witness of the restoration.

One day Francis visited another shoemaker. In his conversations with the shoemaker, Francis found out that he had once worked for Francis's father back in Long Island. This incident may seem a little insignificant, but it is an interesting entry in his journal. It reminds the reader that Francis had his non-member family members in mind all of the time, even in faraway Hawaii, and

he was certainly praying that they would eventually become enlightened with the Gospel.

The health of his family was always a concern to Francis. He kept his journal informed of their illnesses. He showed his distress with every little cold that one of the children got.

Lanai

Francis discussed in the same letter to Farrar the fact that he was considering at one time a proposal to lease land for the gathering of the island saints. President Brigham Young suggested at one time that a gathering place on the islands be obtained for the purpose of developing the saints in order that they could withstand the persecution that was associated with joining the Church. In the October conference of 1853 this became an official action. Francis being a member of a committee of elders to find an appropriate location suggested the Island of Lanai. He made some contacts with Chief Haalelea in February of 1854 for the possibility of leasing 4000 acres of land for this gathering. However, the long-term investment made Francis reluctant at first to make the commitment. The chief suggested that they lease the land for the first four years without charge to see what could be accomplished. If, however, after four years they wanted to extend the lease, rent for the land would then begin. Other locations were considered, but the settlement on Lanai seemed to be the best locale.

In other correspondence with William Farrar, Francis related how a Brother Hauwalii was released from prison, a punishment for which he was unjustly incarcerated. Francis also recounted how some members were offered bribes to renounce their testimony. Only one member accepted the bribe. He did it in order to get a teaching job with one of the denomination schools.

When Francis first arrived in Lanai, he climbed to the top of an ancient volcanic crater that overlooks the valley of Palawai. He was impressed and felt that this was a good place to establish a Zion in Hawaii. President Lewis and some of the others did not agree. They felt that San Bernardino would be a better place.⁹³

Francis and Elders Green and Johnson went to Lanai in August of 1854. Some of the Hawaiian saints were already there, ready to start building a settlement. At the suggestion of Elder Johnson, the Palawai Valley should be re-named the Valley of Ephraim and the new city be called Joseph. This was accepted. They had prayer, and commenced to build the Hawaiian Zion.

Most of the settlers on Lanai came from Kula and Wailuku. Francis called them to this mission. They used the same pattern of settlement that Brigham Young had used. Nevertheless, in spite of the optimism, the settlement became a challenge. Sometimes there was little food available, and they had difficulty getting water. They dug wells, and were able to get some water from a spring located some distance from the settlement. The settlers had difficulty moving from Maui. They came by canoe or boat. Elder Green organized the settlers once they arrived, but it was up to

Francis to give them the call and convince them to leave their friends and start a new life in a difficult environment.

They planted a variety of crops: oats, barley sweet potatoes, Irish potatoes, wheat, peas, beans, bananas, squash, and corn. They tried various methods and times of planting. Some were successful, and some were not. However, the settlers were plagued by erratic weather -- floods and drouth. Elder Green had some difficulty communicating with the natives and was impatient with them.⁹⁴

In October of 1854, Francis received word from President Lewis that Elder Karren would be in charge of the settlement. Francis was offended over this. He felt that it was because of his disagreements over what was to be planted.

Benjamin Johnson had also had a disagreement with Francis over some of the crops, particularly the planting of tobacco. Johnson felt that it would be a good money crop which would provide the means to help the people get in good financial standing. However, Francis, was of the opinion that this was inconsistent with the Word of Wisdom teachings, besides tobacco depletes the nourishment of the land more quickly than the other crops.

Francis had no difficulty with Elder Karren, and he resolved to submit himself to the assignment in the interest of the work. Francis sought the help of the Lord that he might overlook the affront. Incidentally, there is no record, however, of tobacco being planted in the settlement.⁹⁵

In order to improve the communication between the islands for the settlers on Lanai, Francis purchased a whaleboat. It proved to be too small, and later he purchased a larger vessel. Because funds were limited, they bought a poorly designed sloop from a German convert by the name of Baumann. Although Francis noted the ships liabilities, he felt that it would meet the needs of the settlers. Francis also described how difficult it was to maneuver the unwieldy craft. However, being the skilled seaman that he was, Francis was able to make it do the job.

Francis and Mary Jane moved to Lanai in 1855. Francis continued to work with Elder Green in an attempt to bring the farming into better productivity. Things were going pretty well for Francis, and he felt that the industry of the settlement would soon be flourishing.

Francis took the leadership in building several meeting houses. He mentioned the dimensions of one of them: 36 x 18 feet. As will be noted later in this writing, when he returned to Utah, Francis continued leading out in these enterprises.

Another son was born on 31 March 1855. He was named Fletcher Bartlett. Like little Samuel, he was delivered through the aid of the native sisters.

Their mission was an exalted experience for Francis and Mary Jane. "By all accounts, Elder Hammond must be reckoned as one of the more important contributors to the establishment of the Church in Hawaii."⁹⁶

They had worked hard and diligently carried out their calling; but after five years, Francis and Mary Jane were looking forward to going home. They left on 25 April 1856 at 4:00 p.m. after they had bid melancholy good-by's to all of their friends. Some of the members gave them some money to assist in their passage. The passage for a very small cabin was \$190.00. Mary Jane was sea-sick quite a bit of the time. During the passage, they had some unpleasant words with Captain Lawton, the ship's captain. Mary Jane did not like his company. He was constantly harassing them about polygamy.

During the journey, Francis tended "the little ones" while Mary Jane lay sick in the small cabin. And one day a rather dramatic incident took place. One of the Chinese men on the ship threatened to jump over-board because of the bad treatment that he was receiving from his master. He even went so far as to throw his clothes and belongings over the side. However, he was finally persuaded not to carry out his threat. He did get everyone's attention and made everyone aware of his plight.

Francis, continued to demonstrate his navigation and ship sailing skills. One entry related that they were at 31 degrees 18 minutes north latitude and about 1300 miles from San Francisco.

Francis got along very well with the first mate, and he had a chance to explain the Gospel to him as well as some of the other passengers who did not want to argue with him about polygamy.

San Francisco to Santa Barbara

They arrived 11 April 1856 in San Francisco. Francis said he was glad to be back in "the land of Joseph." On the 12th of April, he reported to Elder Cannon. Elder Cannon had left the islands and returned to California in the summer of 1854. In the interim between his arrival in California and Francis's arrival in San Francisco, Elder Cannon had returned to Utah, married, and again came back to San Francisco. George Q. Cannon returned to California to assist Parley P. Pratt in establishing a Church paper in San Francisco and to succeed Elder Pratt as the President of the California and Oregon Mission. Elder Cannon had an office in San Francisco on Montgomery Street. The paper established was called the *Western Standard*, a four column, royal folio weekly.⁹⁷

There was great joy as these two missionary companions were again appreciating each other's company. They obviously exchanged reminiscences of their missionary experiences, and Francis brought Elder Cannon up-to-date with the events in Hawaii that had taken place since he left. Mary Jane enjoyed the sociality of Sister Cannon. While waiting passage to San Bernardino, Francis and Mary Jane attended church, spoke in meetings, bore their testimonies, and Francis worked in the printing office assisting where he could. A member gave Francis a \$3.00 gold piece in order to aid him and his family the rest of the way home.

Francis and his family left San Francisco on a steamer and docked at Santa Barbara and Monterey before the final docking at San Pedro. Captain Jefferson Hunt, former company commander of A

Company of the Mormon Battalion and at that time a member of the first California legislature, provided them with transportation to San Bernardino, a thriving Mormon colony at that time.

They spent the winter in San Bernardino. Francis established his shoe business again, hoping to recoup some of their finances before returning home. He and Mary Jane participated in church assignments and the social life in this settlement. Francis soon was prospering, and by spring he was able to purchase a team and wagon and start back to their home in the Salt Lake Valley. Francis made the necessary preparations for the journey. He made harnesses for his own team as well as for others of the company needed them.

Home

The last leg of the trip began 18 April 1857, and again traversed the hot desert. Along with the burden of this arduous trip, Mary Jane was again pregnant. It would be no pleasure ride for her to bump along in that covered wagon over treacherous roads. This time their family was larger. The children were still too small to contribute much to the labor associated with this trip. This covered wagon was no family station wagon or van, and the children got tired and restless as they plugged along mile after mile in that hot desert.

When they got to Cottonwood Springs on the Santa Clara River in Washington County, a new daughter came to the Hammond family. She was born 18 May 1857 just one month after they left San Bernardino and was named Mary Moisselle. So the last three hundred miles presented to Mary Jane the additional burden of caring for a nursing baby.

There was sorrow among the company during that three hundred miles. Brother Rich lost his little daughter when the pioneer company arrived at Mountain Meadows. A few months later, a great tragedy took place in that same location that came to be known as "the mountain meadows massacre."

Finally, exactly one month after Mary Moisselle was born, the Hammonds arrived at 4:00 p.m. on 18 June of 1857 at their home at Brighton on Big Cottonwood.

Within days after their arrival, they visited with Mother Dilworth. What a joy for Mary Jane to embrace her mother again. What joy for Sister Dilworth to get acquainted with three grandchildren for whom she had never met. Since he was only six months old when the missionaries left six years earlier, little Franky did not remember his grandmother. He and his grandmother also needed to get reacquainted.

After their visit with Sister Dilworth, a day was arranged for Francis to report his mission to Brigham Young. Then on 26 June, he took a trip north to look over Weber Valley. He was already thinking of a move north.

Francis was now thirty-five years old and Mary Jane was twenty-six. They left as newly weds, but now older and more mature, their experiences had tested and proved them.

CHAPTER V

THE UTAH WAR AND FRANCIS'S INTRODUCTION TO POLYGAMY

As Francis and Mary Jane entered into Utah after being absent for six years, they obviously noted the changes in the settlements: they had increased in population, more land was under cultivation, trees were planted and were able to offer some shade -- some of these trees were the large popular trees that were to become so commonplace throughout the state as windbreaks. A few of the settlers remembered Francis and Mary Jane as they trudged south six years before. On Francis's return, he noted new settlements that were not in existence when they took that first leg of their journey to Hawaii. As they journeyed up through the state, Mary Jane and her new baby received solicitous attention. The conversations with the settlers involved Francis reporting the progress of the work of the Lord in the Islands, and the settlers in turn brought Francis up-to-date regarding the events that had transpired in the settlements during the past six years.

Among the events that had taken place in the territory during Francis and Mary Jane's absence besides the expanded settlements was the establishment of the first state capital in Fillmore. When they returned to Salt Lake City, they saw a greatly augmented city, with some notable new buildings: the famous Social Hall, the Seventies Hall of Science, and a tabernacle which was on the site of the present Assembly Hall. This building was inadequate before it was completed, and a large bower was attached to it. The Endowment House was completed in 1855; in 1852 ground was broken for the Temple; and a large wall had been built around Temple Square.

Francis must have shown considerable interest in the details of the Indian Wars of 1853. Francis read the months old newspaper reports in the *Deseret News* that the missionaries belatedly read when they received the newspapers in the mail. On his journey up through the territory, the settlers along the way gave him a full account of these events. The major occurrences of these wars took place in the Nephi and the Provo area.

The Utah War

While Francis was on his mission, political events in Utah and the nation brought about a clash between the federal government and the territory. These events would personally involve him, and they continued to involve him after his return. Francis became personally immersed in what has come to be called "The Utah War."

The events leading to this clash were the untruthful reports of the various gentile factions in the state and the federally appointed political appointees to the newly established Utah Territory. It was these politicians's desire to use the federal territorial offices in the territory to exercise control over the territory, its citizens, and the Church, and to bring discredit

upon the Church and its leaders. The saints resisted any encroachment by the federal government that would limit their right of local self-government. These conflicts were amplified through the improper conduct of many of the appointed officials and their hypocritical denunciation of polygamy. Some of these appointees were living immoral and adulterous lives. These administrators with the help of the anti-Mormon press issued false reports to Washington. Their fraudulent reports stirred up the political opportunists in Washington. These opportunists under the leadership of the adulterous Judge William W. Drummond were able to create a political attitude in Washington that brought about the decision made by the President of the United States, James B. Buchanan, of sending an army to Utah in order to put down the so called rebellion of the Mormons.⁹⁸

In July of 1857 the saints were celebrating the 10th anniversary of the first settlers in the Salt Lake Valley. This celebration took place at Silver Lake in Big Cottonwood Canyon. There were 2,587 people in attendance along with 364 carriages and wagons, 1028 horses and mules, and 332 oxen and cows. Bands and militia were there from as far away as Ogden.⁹⁹ Francis, his family, and his means of transportation were among those listed above.

The sending of an army to Utah from Fort Leavenworth, Kansas was done as furtively as possible by Washington. However, Abraham O. Smoot and O. P. Rockwell, who had mail contracts with the government and had come in contact with some of the advanced party of the expedition, found out the plans and destination of the campaign. Rockwell was heading east and Smoot was heading west. When they met about 100 miles east of Fort Laramie and compared their intelligence, Rockwell decided to return with Smoot. At Fort Laramie, Smoot, Rockwell, and Judson Stoddard organized themselves to get the news to Brigham Young as soon as possible. About noon, on the 24th of July the news was delivered to President Young. The celebration continued and ended that evening with prayers.¹⁰⁰

Francis and his family were part of this. We do not have many details from Francis in giving his own personal account of these festivities. We have to learn of them through regular historical accounts. Nevertheless, Francis and his family were part of them. He joined the Utah militia or as he called it "the standing army." His experience in this event was in Echo canyon. It was here that some of the more exciting things took place. Although, there were no casualties inflicted by either side, those taking part in the skirmishes and guard detail, certainly felt the anxiety associated with the maneuvering of the two hostile forces that were confronting one another.

On 15 September 1857 Governor Young declared martial law, and Francis, along with twelve hundred and fifty other men became a force that maintained the security of Echo Canyon.

The details of Francis's participation in this very important historical event of the Church are unavailable. But he witnessed and participated in many of the dramatic events that took place in Echo Canyon during the winter of 1858. Francis said that he spent

the time "standing guard."

While he was "standing guard," exchanging information and stories with his fellow members of the standing army, the following things were taking place:

In October under the direction of Dannel H. Wells, the Commander in chief of the Utah militia, the saints' active operations against the expedition began. Small companies of men were scouting and over-watching the various approaches to the valley. They burned the grass on these approaches, making it difficult for the approaching expedition to feed its horses and other livestock. The various commanders of these forays annoyed the expedition in ways that did not endanger their men. Before the expedition arrived at Fort Supply and Fort Bridger, both of these forts were burned. The most colorful actions were experienced by Major Lot Smith and his men. They burned supply trains and ran off stock and became a considerable nuisance in hindering the advance of the expedition.¹⁰¹

The militia used ruses and false reports to confuse the expedition. When Major Taylor was captured by Colonel Alexander's men, he reported to him that there were twenty to thirty thousand men in the Utah militia. This was a considerable exaggeration. It made it difficult for the expedition to get accurate intelligence on the Mormons. In addition, the Lord sent an early winter, and that aided the saints. This pre-mature season brought considerable suffering to the men of the expedition. When winter had finally set in and the Utah expedition was imprisoned in deep snow, the forces in Echo Canyon withdrew to the valley and enjoyed a pleasant winter of festivities and blessings. The Lord was truly fighting the Church's battles.

The next spring, Francis moved his family south to Payson. This was a temporary move. During the negotiations for bringing Johnston's Army into Utah, most of the saints were in the process of migrating south. When the army came through Salt Lake, the city was deserted, Francis and his family were part of this migration.

After the negotiations between the Church authorities and the "Utah Peace Commission" a period of normalcy was established, and Francis moved his family back to Salt Lake and then to Ogden. The reader will remember that a few days after his return home from his mission that he took a trip to Weber Valley. He must have had this move to Ogden on his mind for some time.

The Move to Ogden

After his move to Ogden, in March of 1859 Francis went into the "business of manufacturing leather boots and shoes, saddles and harnesses" with General Chauncy W. West. General West was also the bishop of the Ogden Ward and he chose Francis to be one of his councilors in the bishopric. They had their business on what is now the north east corner of 24th Street and Grant Avenue.¹⁰²

While in Ogden Francis was a member of the city council and the justice of the peace.

Three children came to the Hammond home while they lived in

Ogden: George Albert, 25 July 1857; William Edmund, 11 August 1861; and Lizzie Fontella, 28 December 1863.

Polygamy

On 26 July 1864 a big reorganization took place in Francis and Mary Jane's lives. Francis, as commanded by the prophet, entered into the practice of polygamy. Francis justifies his actions as follows:

At this time the Lord revealed the principle of plural marriage to the Prophet. Thru Brigham Young the brethern were commanded to enter into this practice, which they did in all virtue and purity of heart despite the consequent animosity and prejudices of the worldly people. On July 26 1864 I took a second wife as a plural marriage. She was a young English girl and converted to the church. She was born 30 Sept 1845 in SouthPort England. She was the fifth child of a family of eleven. She had been working in the home of George Q. Cannon and Lorin Farr homes. Her name was Alice Howard.¹⁰³

Mary Jane and Francis no doubt talked about this a great deal. Both were aware of the doctrine of polygamy from the beginning. Francis, as you remember, was startled by the practice when he first found out about it in his introduction to Parley P. Pratt. However, he resolved the problem to his spiritual satisfaction but probably did not entertain the thought that he himself would someday enter into the practice.

Francis and Mary Jane were on their mission when the formal practice was announced at the general conference held 29 August 1852. Up until this time, only selected leaders were involved in the practice, but it was an embarrassment to the wives of these leaders, and it put them in a perplexing predicament. Therefore the leaders decided to make the announcement official. In the quote above, Francis, no doubt had reference to the time of August 1852 when he said "at this time the Lord revealed. . . ."

While in Hawaii, Francis had to deal with this problem among the converts as well as the various clergy. Mary Jane suffered some indignities regarding polygamy from the ship's captain on the return voyage. Some of the new converts, particularly in England had more difficulty understanding the principle, and many of them left the Church.

Now, the burden of polygamy would come to Francis and Mary Jane. The practice of polygamy was received by the leaders in the beginning in a very traumatic manner. But once they realized that it was the Lord's will, they tried to diligently live up to the commandment.¹⁰⁴

Alice Howard had been working in the homes of George Q. Cannon and Lorin Farr. George Q. Cannon had recently been ordained an apostle, and Lorin Farr was the Ogden stake president. Upon their arrival in Utah, many young women converts from Europe were without

places to stay. At first they were placed in homes of the more prosperous brethren as domestics. This was the case with Alice Howard. Francis had demonstrated his ability as a business man. This was noted as far back as his conversion in San Francisco when Sam Brannan importuned Francis to go into business with him. Bishop West noted his business acumen along with the other leaders -- President Farr and Elder Cannon. Francis along with being a member of a bishopric was also trusted with a number of civic responsibilities as noted above. It is logical then, that Francis received his calling into polygamy by some of the most influential leaders in the Church. What part in the discussion did Mary Jane have. No doubt she accepted the calling with reluctance, but felt it her duty to obey. For ten years this had been a topic of discussion between Mary Jane and Francis. Now the time had come. No doubt it was a reluctant calling on both their parts. But they had been prepared for it.

Alice Howard

Alice Howard was the daughter of Richard Howard and Mary Ann Johnson and was born 30 September 1845 at Southport, Lancaster, England. She was the fifth child in her family. She also had five brothers and five sisters. The family joined the church in about 1858, just shortly before her father's death. The family struggled economically. Her father and her brother worked in the coal mines and had a coal business. This business was just across the street from where they lived in Southport. Alice began working early in her life as a domestic in the homes of the aristocracy. She was 13 years old when her father died and 17 years old when her mother died.

Alice demonstrated her devotion to the church by her persistent attendance to her meetings in spite of the long distance she would have to walk.

It was in 1863 when Alice and some of her brothers and sisters decided to come to Utah. Her older sister Hannah, her younger sister Elinor, and her younger brothers Hyrum and Richard migrated together. Those members of the family who stayed behind were Catherine, Henry, Jenny, Heber, and Elizabeth. Her older brother, Hugh, was a cripple. When he came to Utah is difficult to determine; but Alice nursed him while he was in the hospital.

In spite of the separation, the family was close. They expressed their love for each other in letters that would go between the two divisions of the family. The children faced all the hardships of crossing the planes that every pioneer of that time faced. It was in George Q. Cannon's company that they were assigned while completing their last part of the trek. Alice was the mother to little six year-old Richard during this journey.

When the children arrived in Utah, Elder Hill and Bishop Moon took care of them and gave them homes for a time. Alice lived at the hospital while nursing her brother Hugh; and as mentioned above, later she worked in the family of George Q. Cannon and Lorin Farr. Having worked as a professional domestic in England in the

homes of many of the aristocracy, Alice no doubt impressed Elder Cannon and Brother Farr with her skills as a domestic. With these kinds of connections -- Elder Cannon and President Farr -- it is easy to see how Alice was eventually to become a very important part of Francis's life.¹⁰⁵

Just three months after this marriage was performed in the Endowment House in Salt Lake City, Francis was called on another mission to Hawaii by Brigham Young, along with Elder George Nebeker. The purpose of this mission was to purchase six thousand acres of ground to settle the Hawaiian saints.

During these three initial polygamous months, there must have been some difficult adjustments to make among the members of the Hammond family, but obviously, Mary Jane and Alice worked things out. However, Francis was encouraged to take his new wife with him on his second mission. Francis left, with the intention of later sending for Alice. One account suggests "But Mary Jane took matters into her own hands, borrowed money and traveled to the Islands to join her husband."¹⁰⁶ However according to Whitney,¹⁰⁷ Mary Jane spent the summer of 1865 with her children in Salt Lake City while Francis was in the Islands. Young said that while in Salt Lake at this time that Mary Jane taught school in the 19th Ward.¹⁰⁸ Alice worked in the home of Lorin Farr until Francis returned.¹⁰⁹ Mary Alice Hammond Sorensen stated:

Shortly after marrying my mother he [Francis] was called on his second mission to the Hawaiian Islands and was advised to take his young wife with him. He went ahead intending to send for her later, but when he was gone his first wife Mary Jane took matters into her own hands, borrowed the money and followed her husband to the Islands, leaving my mother to work for her living.¹¹⁰

Mary Sorensen wrote this many years after. She must have received this information from others. Mary Jane used the words "took matters in her own hands" and so does Whitney. It is difficult to determine who the source was for this information. Francis, later in his journal in 1883 made reference to his returning home from this mission: "I found my family all well. My wife Mary Jane and children had spent the summer in Salt Lake City, she teaching school. My wife Alice had remained at President Lorin Farrs."

Sometimes the competition between polygamous families would bring about miss-information. However, Mary Alice Hammond Sorensen, emphasized to the author's mother Hannah Marie Sorensen Adamson, a granddaughter of Francis and daughter of Mary Alice Hammond Sorensen, that Mary Alice became very upset if any unkind words were ever said about Mary Jane Dilworth Hammond. Mary Alice was named after both her mother and her step-mother. When Mary Alice's mother died at an early age, Mary Jane was very solicitous to the children who became orphans of her husband's second wife. Mary Alice was also a sincere supporter of the doctrine of plural marriage.

What ever this inconsistency of these reported events, it is likely that Mary Jane did remain in Utah until Francis completed his second mission.

CHAPTER VI

FRANCIS'S SECOND MISSION

After Francis had left Hawaii in 1856, the Hawaiian Mission declined in spiritual strength. The Hawaiian saints began to die spiritually. The Utah War, for which Francis had been a participant, effected the Church in the islands. In 1857, the elders were called home. Brigham Young was advised that the Hawaiian saints would be able to survive on their own.

Murray Gibson

On Lanai, the gathering place for which Francis had worked so hard to establish, the saints continued to subsist, probably continuing to rent the land from Haalelea. This was a period of apostasy, and the tyranny of Walter Murray Gibson added to the spiritual decay of the mission. When Francis arrived in Hawaii on his second mission and received the report of what had taken place in Lanai, he must have been saddened by the spiritual and organizational devastation that Gibson had brought to the Island.

Gibson was an adventurer. He had long had the ambition to establish himself a kingdom. The Church's predicament in Hawaii provided fertile ground for Gibson's ambitions. He felt that the Mormon's would do well to move from Utah to one of the Islands in New Guinea. Even before he joined the Church, Gibson tried to convince Brigham Young of the advantage of the Church making this relocation. He joined the Church shortly after he arrived in Salt Lake City, and judging by his future actions, he feigned sincerity, and he was called on a mission to the Eastern States. He did not finish his mission, but returned to Salt Lake and received Brigham Young's blessing to be a missionary to Japan and Malaysia. Enroute to Japan and Malaysia, he stayed in the Hawaiian Islands, denied he was a Mormon to officials and reporters but in the company of the saints claimed the title of mission president. His reports to Brigham Young were false and inaccurate. He sold offices in the Church and set up a perverted organization.

Gibson reorganized Lanai, bought 3000 acres from Haalelea, and did everything he could to extract from the saints and improve his own lot. He sold Church property on the other Islands and kept the money for himself. He literally stole the island of Lanai from the Church.

Finally, some of the more faithful Hawaiian elders wrote to former missionaries, and the Church became aware of Gibson's true activities and motives. Elders Ezra T. Benson and Lorenzo Snow and others went to Hawaii in 1864 to set the Church in order. They soon recognized Gibson's apostasy and perfidy, and he was excommunicated. Because of the expense of litigation, Elder Joseph F. Smith, who was left in charge of the mission, decided not to try and get through litigation the title to the Lanai land restored. Gibson soon was left with the Palawai plantation, but he no longer

had subservient saints to do his bidding. However, he had done a great deal of damage to the spiritual structure of the Church.¹¹¹

A New Gathering Place

In 1864, Elder Joseph F. Smith reorganized and set in order the Church. There were rebaptisms and renewal of commitments. Elder Smith recommended a new gathering place, and in the October 1864 Conference, Brigham Young extended the call to Francis and George Nebeker to find a new gathering place for the saints on Hawaii -- not that Lanai had been an incorrect decision in the first place on the part of the Church. The reader will remember that Francis felt good about the decision to settle Lanai; but with the perfidy of Gibson, as in the translation of the *Book of Mormon*, the Lord had his own ways of dealing with those who would thwart his work. The reason for a new gathering place was to distance the Church from the bad Gibson experience and associated disillusionments. Francis and Brother Nebeker were made co-presidents of the mission, and the new gathering place would be purchased with a loan from the Church and would be in the names of Francis and Brother Nebeker. The reason for placing the lands in the names of Francis and Brother Nebeker was because the "Anti-bigamy Law" of 1862. This law not only made it unlawful to practice polygamy, but it also prohibited churches in the territories of the United States to own property that exceeded fifty thousand dollars. Therefore, it was imprudent for the title of the land to be in Brigham Young's name.¹¹²

However, prior to Francis's and Elder Nebeker's arrival in Hawaii, Elder William W. Cluff had a very unusual experience. He was enjoying the beauty of the Laie Plantation, and during his contemplating the loveliness of his surroundings he saw Brigham Young walking along the path. Elder Cluff recognized him and they talked to each other about the pleasant surroundings. They discussed how Elder Cluff had searched for weeks to find a suitable place for the saints to settle. Brigham Young spent a few moments enjoying the beauty of the land and its geography. Then he indicated to Elder Cluff that this was a good place for the Hawaiian Saints to gather. And then President Young was gone. Elder Cluff then went over to the owner, Thomas T. Dougherty and discussed the property.¹¹³ Whether Francis was aware of this incident, it is difficult to know. If he did, it may have influenced him in his decision, especially after he and Elder Nebeker had made a thorough study of the real estate possibilities. Nevertheless, the way was prepared by the Lord for Francis to make this purchase.

This policy of providing a new gathering place would help the saints to regain their confidence in the Church after the unpleasant Gibson experience. President Young hoped that the new gathering place would provide an economical way to help the saints purchase land. In a letter to King L. Kamehameha V from Brigham Young, dated 24 March 1865, President Young stated the purpose of Francis's mission:

The departure of Francis A. Hammond, Esq., a resident of this Territory and a gentleman with whom I have been long acquainted, for your Majesty's dominions, affords me an opportunity of writing of which I gladly avail myself, as I am desirous of making explanation to your Majesty in relation to the expected operations of Mr. Hammond and his colleagues in the midst of your Majesty's subjects. Mr. Hammond and his friends, (who will follow him in a few weeks with their families) go from this Territory with the intention of locating upon lands in your Majesty's Kingdom. They will go there as religious teachers; but while this is their calling they will not confine their labors to spiritual matters only.

According to the precepts of our religion, the spiritual and temporal are so intimately blended, that we view no salvation, or system of salvation, as being complete which does not provide means for the welfare and preservation of the body as well as the salvation of the spirit. The spirit and the body are both the product of our Heavenly Father and God, and they are both the objects of His solicitude and care, as is fully proved by the pains which the Lord took to teach our Father Adam in the beginning and by the laws which he afterward frequently gave unto his people upon temporal subjects. Mr. Hammond and my other friends who will labor in conjunction with him, will therefore endeavor to teach your Majesty's Kingdom, and that object is: the benefit of your Majesty's subjects; and we fully believe that with proper management and the encouragement and protection which the Constitution and laws of your Majesty's Kingdom extend to other settlers, this can be done and the people be taught the arts of industry and self-preservation and be benefited morally and physically without involving a pecuniary outlay that will not be in the end amply remunerative.

Sire: As the King and father of your people, it will be a cause of heartfelt pleasure to myself and friends to have your Majesty's sanction and approbation of this enterprise upon which they are about to enter for the amelioration of your Majesty's subjects. Should this effort -- which is, I think, wisely limited to a small field, to commence with -- be likely to prove successful, operations will be gradually with your Majesty's approval -- extended to wider fields....¹¹⁴

Brigham Young then continues in his letter explaining to the king the relationship that his subjects have to the Book of Mormon and to the House of Israel. Because of this special relationship of the king's people to the Book of Mormon Israelites as well as to the rest of the House of Israel, Brigham Young makes an appealing case for the reason that Francis and his colleagues have such a sincere interest in the King's very special subjects. Brigham

Young makes mention of his desire and the desire of Francis and his associates to uphold the allegiance of the king's subjects to him. Everything that Francis would be doing would be to promote the well-being of the Kings's subjects.

It will be a pleasure to my friends, in their comparatively limited sphere, to cooperate with your Majesty in advancing the well-being and development of your people. Their aim will be to gather the people at a suitable place or places, and inculcate in them good morals and how they can best be elevated from their present low condition to a state of enlightenment that will make them suitable associates for the most refines. They will take special pains to impress upon them the absolute necessity there exists for them to observe such laws as will stop their decrease and enable them to perpetuate their race. there is no reason why they should perish and their lands become the property of the stranger. the same God watches over and cares for all His children.... My friends will endeavor to open schools for their benefit, teach them trades and the arts of industry by which they may learn to know and appreciate the value of the favored country which providence has assigned them as a habitation.

...I have advised my friends to be guided by your Majesty's political affairs, and whenever they shall be advised of your Majesty's wishes on these points, they will be happy to carry them into effect.

In planting this mission in your Majesty's kingdom we have no political purpose to subserve. My friends will seek for no power of this kind.... It will be their constant effort, in their intercourse with the people, to sustain the power of the throne and to recognize and uphold your Majesty's Kingly authority to the fullest possible extent.¹¹⁵

Back to Hawaii

In November of 1864, Francis and George Nebeker left Salt Lake city for Hawaii -- for the mission for which they were called. They arrived on 23 December 1864. They were greeted warmly, and Francis renewed friendships with old friends. Perhaps Francis was reminded of the blessing that Elder Cannon had given to him on his first mission: "I was told that I should be blessed in my mission upon these islands; that I should be blessed in teaching the truth to the inhabitants of the Isles; that they should seek me for council, and mighty should be the words which should flow from my lips." Francis was encouraged in that he could still speak the language. In fact, he spoke in the next sacrament meeting.

Francis and Brother Nebeker began their search for property immediately. This was a good time to buy land. The end of the American Civil War brought a depression in land values. The sugar

industry was not too prosperous at the time, and the use of kerosene ended the need for whale oil and brought about the demise of the whaling industry¹¹⁶ -- the industry that had brought Francis to the islands in the first place.

In searching for land, Francis and Brother Nebeker pursued their undertaking at Kuaai during the first part of January. They then went back to Honolulu, having gained considerable information about the land market. They concluded that there would be no difficulty in purchasing the land. Francis and Brother Nebeker decided that Brother Nebeker should return to Salt Lake and report their findings to Brigham Young. Brother Nebeker would also seek out couple missionaries who would be willing to teach the natives how to support themselves and pursue their perfection through the practice of the gospel principles. Francis stayed behind and bought the land.

Just prior to Brother Nebeker's departure, Francis received a letter from Mary Jane. It was reported in the letter that everything was well, except for the baby. The baby had been ill. Francis sent a letter in reply back to Mary Jane with Brother Nebeker.

The Purchase

Francis's own account gives an excellent representation of what took place after the two men parted.

On Jan. 20 1865, I talked to Thomas Dougherty who owned 6000 acres of land on the North side of Oahu. His Plantation was called "Laie." After I visited the plantation, I met with Mr Dougherty and made an offer to buy. I offered him \$12,000.00 for "Laie" with all the stock, horses and improvements. He would not take less than \$14,000.00. After time to think it over I decided it was a good buy. I agreed to send him a draft for \$3,000.00, in ten weeks from said date and pay \$5,000.00, more by the last of July 1865 and \$6,000.00 in two years from date bearing, at 12 percent annum -- giving a mortgage on the place for security. I take possession Immediately. I felt I had made a good bargain. The plantation was wedge shaped and had three miles of coast line and ran to the top of the Koolau Range behind. There was sufficient water, many head of livestock, 600 cattle, 500 sheep, 250 goats, and 20 horses. A large frame house and five Hawaiian houses all furnished. Five acres of cotton that promised to bear a crop. It was close to the Capitol City only 35 miles from Honolulu -- also it had a active branch of seventy, Latter Day Saints. I made arrangements for someone to look after the place while I take passage for Salt Lake City to get draft and make all the closing deal on Jan 30 1865.¹¹⁷

West Hammond, a grandson of Francis', related not only in an

interview with the author but also in his memoirs the following:

...They [leaders of the Church] gave him a thick belt to go around his body to hold his trousers up, and this belt was two layers, and so he put inside this belt gold coins, \$25 and \$50 gold coins. When he left, the Prophet said, "Now Brother Hammond, don't you ever take your eye off that belt. Keep it in mind because it's very valuable. This is the money to pay down on a payment on some land, and you are to select that land. We'll trust you and accept whatever you do."

Well, he had his camp, his bed and so forth, it was carried on a freighter they went over on, and he had his bunk out on the ship. And he thought, "Now, if I never take this belt off somebody might become suspicious of it." So, once in a while, he'd take the belt off and lay it down by his bunk, by his roll of bedding, but he was always close by to keep an eye on the belt.¹¹⁸

Little did Francis realize that someday on this land would be the site of a great university and a temple.

While Francis was purchasing the land, as agreed, Brother Nebeker had been arranging for other missionaries to come and settle on Laie. Francis passed these missionaries on his way to Salt Lake. They were Ephraim and Mary Green, James and Harriet Lawson, Ili and Louise Bell, and William and Emma Wright. Francis said the men had served in Hawaii during 1850. Others in the company who had never been in Hawaii were Charles and Mary Boyden, Alfren and Mildres Randall, Caleb and World with six children, Philip Pugsley, Marie Louise Nebeker, Mary Ellen Cluff, and Lalitha Smith."¹¹⁹

Francis Reports to Brigham Young

Upon returning to Salt Lake, Francis reported to Brigham Young and informed him of his activities in the islands and of the land purchase. At first President Young felt that the price of the land might have been a little high, but after further consideration he deemed it a good thing, that later the land would probably be very valuable. How prophetic. President Young also liked the idea of the saints raising cotton and sugar cane. These crops might later help the saints in Utah.

This temporary stay in Utah, gave Francis a chance to visit his family and check on his business interests. His narrative related that "My families, Ward, and farming seemed to have been taken care of in good shape while I have been away. Thanks to my good wife Mary Jane." He took care of some of his affairs and prepared for his return trip to Hawaii. It was at this time that President Young wrote the above mentioned letter to King Kamehameha.

Establishing the Colony

On 24 March 1865, he set out for San Francisco via Overland Coach, and from San Francisco, he sailed to Hawaii. This time he would be gone for several months.

While Francis had been in Utah, the brethren in Hawaii had been busy planting. Some of the crops were troubled "with insects and bad weather." However, the corn and cotton were doing well.

It was during this initial few weeks on the island that Francis acquainted himself with Island law and policy in order to prepare himself to visit the "Kings Court." Francis in his narrative informs his readers that "The Laws of the kingdom allowed religious toleration." However, the King and his advisors informed Francis that this toleration did not apply to Latter-day Saints. As quoted in Francis's narrative:

"As long as your friends limit themselves to carrying on their agricultural and mechanical operations" wrote John O Domis the Kings private secretary and husband of Queen Liliuokalani, "they will be protected in their industry, but they can never be recognized here on a footing with Christian missionaries as teachers."¹²⁰

Although the Mormons would not "be recognized... on a footing with Christian missionaries as teachers," Francis went to work organizing the settlement. He started the settlers building roads and fences. He made decisions regarding the kinds of crops to be planted, divided the stock, and sold some of it. Along with setting the temporal affairs in order, Francis also taught the saints the spiritual requirements for having a successful Zion on the Islands.

With his work finished, Francis left the mission to Elder Nebeker. Elder Nebeker and his wife, Marie, spent several years in Hawaii advancing the work of the Lord. On 18 May 1865 Francis returned home to Utah.

The early years of the growth of the settlement turned out to be years of economic struggle. However, Elder Nebeker was dedicated to his assignment. Francis was inspired in his purchase of the land. Years later, during his exile from Utah, President Joseph F. Smith, then second counselor in the First Presidency, prophesied of the great things that were to take place on the little Zion, there in the islands of the sea.¹²¹

Eventually, a temple and a great university were built upon these lands. Visitors from all over the world have felt the power of the Spirit of the Lord when they visit these sacred grounds. Great truths have been and are taught from the environs of the university, and the sacred things of the Lord are revealed to his people in his holy temple.

CHAPTER VII

THE MOVE TO HUNTSVILLE

In October of 1865, shortly after his return from his second mission to Hawaii, Francis and his family moved to Huntsville. He was called to be the presiding elder of that little community with William S. Lish and David McKay as his counselors.

Founder of Huntsville

Huntsville was named after Captain Jefferson Hunt, Company A commander of the Mormon Battalion. The reader is reminded that Francis probably first met Captain Hunt at San Bernardino when he and his family disembarked from the ship after leaving San Francisco on their way home from their Hawaiian mission. Captain Hunt, in 1860, began the settlement of Huntsville. The town sight was laid out in the spring of 1861 and was organized into a branch of the Church with Captain Hunt as president and Thomas Bingham and Clinton Bronson as his counselors.

Settling Accounts in Ogden

Although his resources had been diminished as a result of his last mission, Francis was able to purchase two homes for his families. They were just a short distance apart. He took with him from Ogden a "yoke of cattle, one old wagon, one pony and one little bob tailed cow."¹²² In settling his affairs with Bishop West, Bishop West paid Francis for the notes that he held for Bishop West for his interest in the tannery and the property held in Ogden. With this money, Francis was able to buy the houses along with twenty acres of land. The houses were two log cabins with dirt roofs -- one for each of his two families.

Getting Established Again

When Francis arrived in Huntsville there were about twenty-five families in the town. There was a small log cabin for a school house. Francis laments the fact that the boys of the town were crude and untutored and needed some cultivating.

This move was a trial to Mary Jane. She had been raised in a more cultured society. Although she was not unacquainted with hardships, the hardships of this move were difficult for her. Along with the hardships associated with this move, tragedy came into Francis and Mary Jane's lives. In February 1866 while still in the initial stages of pioneering Huntsville, Francis's and Mary Jane's little three-year old daughter, Lizzie Fontella, died. Nevertheless, Mary Jane and the rest of the family bore the hardships and began their labors with the goal of establishing a comfortable and pleasant environment.

In spite of the adversity, Francis was thankful that he was

placed up in an out-of-the-way place that would keep his family away from the temptations that were in Ogden City. It was a good place for him to train up his family.

Soon Francis was appointed postmaster. Mary Jane did most of the business associated with this endeavor. He was proud of the work that his boys did. Francis, assisted by his boys, was able to have a crop of grain and potatoes and sufficient hay for their stock. He is very complimentary to them as well as both of his wives. Their common goals overcame any inter-family problems that were sure to develop. With Francis's leadership and the common gospel goals, the two families began to prosper.

Pioneering in Huntsville

However, it must be recognized that even blessed with a modest amount of prosperity, Francis and his families were still living in pioneer times. These times included sacrifice, frugality, and cooperation. The settlers still had to devise domiciles from the indigenous surroundings. Most of the furniture and other household accoutrements associated with business, housekeeping, and industry was handmade.

It took work to survive and make the environment hospitable. Preparing meals was a major task. This preparation would never end. The baking of bread was a twenty-four hour task. The yeast for baking bread would have to be kept fresh. After the bread was mixed, it was allowed to raise until the next day. It would then be kneaded, put into pans, and baked. Obviously, there were the methods of preserving food were primitive. Meat was smoked and dried. Cream was skimmed off from the milk in order to make butter. Then there was the job of churning the butter. Meat was also preserved by cutting it into strips, placing it into barrels in layers separated with liberal layers of salt. If hung in the barn in the winter, it would be allowed to freeze and would be kept frozen until it was used. The tallow from the meat was saved for the making of candles, greasing cowhide boots and harnesses, and the making of soap.

The women were constantly busy darning and mending. Wool was prepared by washing, carding, and spinning into yarn. Shoes were home-made -- rough and uncomfortable. The furniture was also crafted locally and hewn from the indigenous softwood forests. Grain, during those first days in Huntsville, was cut with a scythe and threshed with a flail. The ox team did much of the work.

Most of the doctoring during those early days in Huntsville was done by "Granny Smith." She was midwife and doctor.

As the community developed, and the crude cabins were either improved or replaced with homes made of lumber or hewn rock. The pioneers progressively improved their cabins and homes, and some of these homes had pine floors that were covered with straw; and tightly stretched over the straw were rag carpets.

The log cabin dwellings that Francis's families were required to live in at least until the early 1870's were described by his daughter Mary Alice Hammond Sorensen:

We lived in a little log house about 1/2 block from the first wife's home. I was not quite 4 years old when my mother died, but I can remember the house faced the east with a door and window on the front. The window was on the right side of the door. In between the door and window in the inside were shelves covered with a curtain. I remember these shelves and what was kept on them. . .

In this little log house there was another pane window on the west with a table by it. On the south side of the room were two beds, one for my mother and one for my brother John and me. On the north side was a Charter Oak Store and in the northwest corner an old fashioned cupboard. The floor was of bare boards scrubbed white and clean. The walls were whitewashed. The beds were old 4 posters with strips of rawhide crisscrossed for springs. These things with a few chairs composed the furniture of the little home. The roof of the house was covered with dirt and weeds grew on it in the summer. I can remember mother on Christmas standing by the table rolling out dough and cutting out dolls for presents for us. We took currants to use for eyes of these dolls. There was an old granary to the north of the house which was used as a kitchen in the summer. The wood pile was on the south side of the house.¹²³

Francis as Church, Business, and Civic Leader

The log cabins were later replaced by more hospital dwellings, along with other property improvements. These improvements accomplished by Francis and his family are revealed in the reminiscences of Donald D. McKay regarding the time that Francis moved from Huntsville to San Juan:

. . . The Bishop had been in our town for quite a few years and by hard work and good management had made himself quite well-to-do. His big, white frame house was on the corner of the lot just east of the Renstrom home. The half of the block north of the house was covered with barns, corrals and sheds.¹²⁴

His "big, white frame house" later burned down; but included in his assets, was the herd ground in Pissant Valley.

Few, now-a-days, are aware of the importance of the old Hammond herd ground in Pissant Valley to the whole county. When you remember that fences were not plentiful in those days, you would also remember that young stock and horses -- and sometimes cows, had to be brought off the place till the crops were harvested. They were all taken up to the old ranch.¹²⁵

In order to support his fine house, Francis was able to

increase his ranching and business assets. Francis described his assets:

I have an interest in the Land and Cattle Assoc. of Weber. They have a yearly crop of about 400 tons of fine hay and expect to harvest 4000 bu. of oats. I have some \$12,000.00 paid up stock in the company and besides carry \$40,000.00 of unpaid stock.¹²⁶

Apostle John Taylor visited Huntsville in the spring of 1866 and the cornerstone was laid for a new rock meeting house. Rock was cut from the sandstone quarry east of town. When the wrecking crews demolished it in 1926, they found in a bottle that had been placed in the cornerstone with the following inscriptions inside: "Huntsville, Weber County, Utah Territory, United States of America, July 4, 1866. The following named persons, members of the Church of Jesus Christ of Latter-day Saints, agree to assist in the building a house in Huntsville wherein to worship god and educate their children."¹²⁷ The building was completed in record time so that by fall it could be in use. The members donated liberally and raised \$10,000.00 in order to pay for the cost of construction. This building was also used for the school and other community activities. Francis was pleased with the response of the saints in the construction of this building. In September of 1867 Brigham Young visited the community and spoke to them in the meeting house. It was truly the center of community activities and those activities were a powerful influence in the lives of old and young alike. Edward H. Anderson wrote an essay entitled "The Old rock School House." His description of the building and the activities associated with it expressed his nostalgic feelings that probably expressed the emotions of everyone in the town, including Francis. It was in this building that the personality of the town was proclaimed. There were happy times; there were sad times. Anderson expresses these feelings very well, and at the same time lets the reader get a better insight into the personality of Francis.

The old original log house on the public square was covered by a dirt roof; the size of the building was sixteen by twenty feet, as I learned later, and an addition was made to it in 1865. The Board of School Trustees, or Directors, were Robert Aldous, Thomas Bingham and Clinton Bronson.... I attended my first religious meeting in the old log house. I was admonished that all boys who were not perfectly quiet and careful in their demeanor would be called up by the President to the stand for punishment, and I therefore had a great fear of President Hammond. This, however, was soon dispelled as I came to know him better; I found him to be a real boys man. Having been an old sailor, he was brusque sometimes in his expression, but fair in his judgment and a favorite with the young people, because he seemed to

understand them....

The old rock school house was first occupied in 1868. It was not only our place of religious worship, but our educational and recreation center. Here we worshiped on Sunday, went to Sunday and day school, and met together on all public occasions. I remember one summer day all the children met to greet President Brigham Young. We gathered at the old rock meeting house and were from there lined up on both sides of the main road to greet the President as he and his company passed up the street in carriages. On holidays we met here for recreation, consisting mostly of dancing, as the town was known for its dances, with David Garner, in my early days, as the violinist.

The old rock school house consisted of only one room, and the school was mixed -- very mixed. The classes consisted of students from the Primary to the highest grade. Our benches were frequently slabs turned flat side up, with two pegs in each end, as I remember it. Finally we received orders to have desks made. These were to be furnished by the parents, each family who had children were to furnish a desk. Most of them made their own desk and the variety of makes can well be imagined.

. . . Here it was that I was ordained an Elder, and here I was selected as President of the teachers quorum, went to my first choir practice, attended entertainments, gatherings, civil, social, religious and political, that were uppermost in the minds of the people, under the long and ever-to-be remembered leadership of Bishop Francis A. Hammond and his associates.

One other use, I remember, to which I put the old rock school house was as a time-piece. In those early days we worked in the fields then called the north fields, we had no watches, except the shadow of the sun. I remember on hot days working in the fields how anxiously I watched the shadow on the east end of the old rock school house creep down its wall. It was the sign of noon, and eats; and on Saturdays when we often had a half-holiday for playing ball on the square, it was the sign of liberty....

Now (1926) I am told that the old rock school house has been torn down. The old house, like the old people who wrought therein are gone, but the memories remain fresh and clear, especially memories of the old leaders and teachers; President Francis A. Hammond, David, Angus and Isaac McKay, William and George Halls, C. F. Schade, Soren Peterson, H. C. Warleigh, Charles Wright, Alanson D. Allen, James Hawkins, Wilmer Bronson, Eli Tracy, and many others who could be named. Among the young people who were trained in early days, in my memory, stand out: Albern and Daniel Allen, Nil Lofgree, Thomas, David, and

Charles Hammond, John Hyslop, Al Sprague, Evan Evans, John Heder, Charles Wood, Joseph and Frederick Wheeler, George Langlois, Lars Larsen, John Jacobson, Christian, James and Scorup Wangsgard, John and Mons Peterson, Henry Shelton, Joseph Perry, Hans Schow, Nils Mortenson, Soren Peterson and scores of others who could be named who do not come immediately to my mind. Then, of course, there are memories of the girls: Mozelle Hammond, Calista Bronson, Betty and Bergita Jensen, Lucinda Perry and her younger sister, the Allen girls, Ann Garner, Celia Lofgreen, Mary Wood and her sisters, Mary, Kate, Lucy, Lucina, Marinda and Cynthia Bingham and many others, whose voices, in mischief or in play, in study and music, and in worship sounded in the old rock school house more than fifty years ago. They are scattered in all parts of the glorious west, or like the old rock school house, they are gone beyond, but the memory lingers on forever. Let us hope that their children and their children's children may rise up and call them blessed. They may play and study and worship in grander buildings, with costlier furnishings, where more refined conduct and polished behavior are the rule, but never a one where community welfare and happiness are more abundantly manifest than they were in the old rock school house at Huntsville.¹²⁸

It was probably in this building that Francis confirmed David O. McKay, a future prophet, a member of the Church. And it was in this environment that is described by Anderson, that David O. McKay was nourished and prepared for his great mission. President McKay was a generation behind Anderson, but he grew up under the same influence that Anderson experienced. The author's grandmother, Mary Alice Hammond Sorensen, was of President McKay's generation. At reunions that the author remembers as a child, how his grandmother and President McKay talked together as old school friends.

The Transcontinental Railroad

During the construction of the transcontinental railroad, Francis took a contract to build a portion of it. This contract provided work for many of the local men.

Members of the Church looked forward to the completion of the railroad. In fact, the pioneers of 1847 had railroad on their minds as they made their way from the Missouri River to Utah.¹²⁹ The saints had sought refuge in the mountains and isolation. This was during those early settlement days. The Church was weak, but by the time the railroad was about to come through Utah, the settlements were getting established. Brigham Young welcomed the improved communication with the rest of the nation that would result from the completion of the railroad. He felt that this increased contact would help to stamp out the misunderstandings and prejudices which were prevalent with the national community.

Brigham Young preferred the railroad to traverse Utah via the Salt Lake Valley. But that would not be the route selected. However, it was recognized by the citizens of the territory that the railroad would come down Echo Canyon.

Brigham Young was one of the major contractors for the Union Pacific. In all, close to 10,000 workers were used. This turned out to be an economic shot in the arm for the pioneering settlers. President Young's contract consisted of the construction of the stone bridge abutments and tunnels in Weber Canyon.

Although he did some contracting on the Union Pacific section, Francis's main contract was with the Central Pacific. He subcontracted from President Farr and Bishop West. Benson, Farr, and West built the railroad from Humbolt Wells, to Ogden, a distance of about two hundred miles. It was somewhere in that distance that Francis and many of the men from Huntsville did their work.¹³⁰ He says that the saints built the railroad with the same determination that they used to settle the frontier. Francis and Thomas Bingham each having a contract, employed about thirty-five men with teams, and they started the work commencing at Promontory. Payment for their labors brought hard cash into the community. Up until the coming of the railroad, most of the commercial enterprises in Huntsville and throughout the other settlements was through bartering and trading.

No doubt that during the period of the railroad construction the farms and building programs of the community were neglected.

Although he was working on the Central Pacific line coming in the opposite direction, Francis was feeling the excitement and anticipation of the events along with all of the other settlers of Utah. It was a great day. On the 8th of March 1869, the tracks came through Ogden. Whitney describes the occasion:

It was about half past eleven o'clock on the morning of Monday, March 8th, 1869, that the track-layers on the Union Pacific Railroad came within sight of the "Junction City," whose excited inhabitants, from the top of every high bluff and commanding elevation in the vicinity "feasted their eyes and ears with the sight and sound of the long expected and anxiously looked for fiery steed." On they came rapidly, the track-layers in front putting down the rails, and the locomotives, as fast as the iron path was prepared for them, steaming up behind. 'At half past 2 p.m. they reached Ogden, where amid the raising of flags, the music of the brass bands, the shouts of the people and the thunder of artillery the advent of the railway was celebrated with the wildest enthusiasm. At 4 o'clock a stand was erected alongside the track, and a procession consisting of the Mayor, members of the municipal council and the various schools of the city headed by their respective teachers formed under the direction of a committee of arrangements. . .¹³¹

Francis undoubtedly was present at the great union of the two

tracks at Promontory, Utah on 10 May 1869 when the golden spike was driven. It was a great day for the nation and for the saints. Francis was part of this great episode. The tradition among some of the members of the family is that Francis's image was in the picture of this great event that is in every U. S. history book. The author's mother informed him that Francis as shown in the picture was standing on the cattle guard of the engine on the right. Because the images in the picture are so small, however, it is difficult to determine which image is Francis's.

Family

While in Huntsville, Mary Jane brought five more children into the world: Eliza Dilworth on 27 August 1866, Joseph Heber on 21 October 1869, Luella Adelaide on 27 January 1871, Maybell Ophelia on 23 November 1872, and Amelia May on 22 May 1877.

Francis's second wife, Alice Howard, gave birth to three children: John on 15 November 1867, Mary Alice (the author's grandmother) on 14 April 1869, and Hannah on 5 January 1873. Hannah was named after Alice's older sister.

In 1869, Francis went to the eastern states on a mission which was encouraged by the leaders of the Church. The call was made for five hundred missionaries. Francis became one of them. While in the East he went to see his family in Long Island. In his own words he described the occasion:

. . . In the fall of 1869, in company with about five hundred Elders, I went on a mission to the United States, to visit friends and relatives and to do all we could to modify the intense feeling of bitterness and hatred which prevailed at that time in the hearts of the people and with the government against the Saints. We accomplished some good and returned to our homes in the spring.¹³²

How Francis was received by his family is uncertain. According to West Hammond, he probably was not received too kindly. West said that Francis's family considered him the "black sheep" of the lineage.¹³³ Nevertheless, according to the above, Francis was not totally disheartened. He would continue to correspond with them in an amiable manner. Then, one more time years later, he would have the opportunity of visiting the remaining members of his family.

While Francis was away, the activities in Huntsville were taken care of by his counselors.

The Loss of Alice Howard Hammond

On 28 January 1873, Alice Howard died of child bed fever just shortly after Hannah was born. Alice was only twenty-eight years old. Hannah was placed in the care of Sister Wheeler until "she could again be with the Hammond family." The baby would need a

"wet nurse" until she could be weaned. Sister Wheeler must have had a baby of her own that she was also nursing. The other children were cared for by Mary Jane.

Mary Alice, always gave great tribute to Mary Jane for the kind and loving care that Mary Jane gave to her as a child who was left without a mother.

Mary Alice described the events of the funeral:

. . . Her [Alice Howard] sister Hannah was with her during her sickness and death. Aunt Nellie and Uncle Dick who were in Salt Lake City came to the funeral. I remember sitting on Aunt Nellie's lap and riding to the funeral in bobsleds. It was a cold hard winter. The snow was so deep that a road had to be shoveled from the meeting house to the graveyard. The fences were covered with the snow. As mother had been so highly respected and loved as a member of the choir a special musical program was put on in her honor. The chorus of one song was like this:

On that bright, bright golden shore
That beautiful, beautiful shore;
Where the lost and the loved ones are waiting
And where sorrow will come never more.

So my beautiful young mother was laid to rest mourned by all who knew her because of her sweet noble character and her patient loving ways.

After the funeral father held a consultation with Aunts Hannah & Nellie who wanted to take the children and care for them as they were married and had good homes. Aunt Hannah had married Stanley Taylor and Nellie William Halls. But father always kind and loving said they were of his blood and as long as he had a crust he would share it with them. He believed he could work and care for his own. John and I were taken by Aunt Mary Jane, father's first wife, and brought up with her own children. As she herself had a young baby a few weeks old it was thought best that baby sister Hannah be taken care of by a Sister Joseph Wheeler who lived close by. She took care of Hannah until she was about five years old.¹³⁴

Alice Howard Hammond was a beautiful alto singer. Her daughter, Mary Alice Hammond described an interesting event. Mary Moisselle, Francis's oldest daughter by Mary Jane Dilworth, had a part in a Christmas program. Since Moisselle could not sing very well, Alice Howard, while camouflaged in the rear of the curtain, sang while Moisselle went through the motions of singing. Alice performed her part while her little daughter Mary Alice sat on her lap. Mary Alice said, "It was something about Father dear Father come home with me now, the clock in the steeple strikes one." This sounds like one of the melodramas that may have been performed at

that time. This incident demonstrates that the two families of Francis probably got along together reasonably well.

Further note on the family togetherness is again mentioned by Mary Alice:

My mother lived a short useful life and although she was a polygamous wife she was happy for she loved her husband and children and had the respect of all father's first family and the love of her husband.

Plural families are as happy as other families when they live in purity and unselfishness as it is designed they should live. Perhaps at times little difficulties arose as they do in most families. Both father's two wives loved each other or learned to do so through the close association with each other, helping each other all they could, waiting on and nursing each other during child birth. Aunt Mary Jane was the Post Mistress for a time. So mother went into her home and helped with the work. I was born in Aunt Mary Jane's house. Thus you see they helped each other.

. . . John and I though young remember Aunt Mary Jane as a good woman and our mother as a sweet beautiful woman. We had and have the greatest love and respect for our father who was truly a remarkable man, a kind and loving father who with his wives has made the world better for their having lived in it.¹³⁵

More Tragedy

In January of 1876 Francis A. Hammond, Jr., Francis's and Mary Jane's first child, and Angus McKay went on a mission to Arizona. The snow was deep, and it took a great deal of effort to leave. But a few months later on the 27th of May, this child of Mary Jane's youth died. Angus had the unpleasant task of burying him in a coffin made from a wagon box. This was a tragedy felt by the whole town.

Poor Francis and Mary Jane received the tragic news with despair and sadness. This child who had traveled so far with them. Now the sad reminiscences of the pleasant times they had with him during their mission, their travels, and teaching him the gospel. He learned from Francis and Mary Jane's example the principles of sacrifice and consecration. Francis may have remembered little Frankie losing his pen when they were on their mission. Now that little irritation became a treasured memory. Francis must have been so proud of "Frankie" as he left for his mission. He was fully prepared for it. Little did Francis realize as he was helping the missionaries struggle through the snow on that cold January Day when they left, that this would be the last time he would see him in this life.

The Passing of Mary Jane

Sadness again visited Francis just a little over a year later. Mary Jane died of child bed fever on 6 June 1877 just a short time after she gave birth to her last child. Mary Jane had been attended by Granny Smith during her illness.

Mary Jane had served the Lord, her husband, and the Church in a most commendable manner. She will always be considered one of the great ladies of the Church. The town of Huntsville has erected a monument to Mary Jane Dilworth Hammond. It is located in front of the school with the following inscription:

In Honor of the first school teacher in Utah Mrs. Mary Jane Dilworth Hammond. Taught first school in Salt Lake City, October 1847. Came to Huntsville with her husband, Bishop Francis A. Hammond, 1865, where she resided until her death, 1877.

Mary Jane had been a beacon of culture to pioneer Huntsville. She taught school along with her many other civic and Church callings. Included in her Church callings was a calling to be president of the first Relief Society in Huntsville from the 8 December 1867 until her death. More of which is mentioned below.

Francis lost both of his wives during a period of only four years. The children of both wives were now motherless. Mary Moisselle, who married George Halls as well as the children's older sister -- the reader will remember that Moisselle was brought into the world by Mary Jane as Francis and Mary Jane were returning from their mission in Hawaii -- took care of the children for a short time.

Martha Jesina Marcussen Holmes

In order to lift the burden from Mary Moisselle, Francis hired Martha Jensina Marcussen Holmes to keep house for the Hammonds and take care of the children. Mary Alice referred to her as Mrs. Martha Holmes. A few years later on 5 April 1881 Francis married her. She was a young Danish convert who was a widow at the time that she started caring for the Hammond children.

She got along very well with the children, and they all loved her. Mary Alice described her in the following manner: "She was very kind to us and took the best care of us she possibly could." The author's mother related to him that Martha wanted to have her sealing to Mr. Holmes cancelled and be sealed to Francis, but Francis said that he would not steal another man's wife. However, although this has not been verified, Martha was supposed to have had the sealing to Francis accomplished after Francis's death. The author remembers Martha, as he had the privilege of meeting her when he was a very young child.

Bishop Hammond

Just a few days after Mary Jane's death, Apostle Franklin D. Richards called and set apart Francis as Bishop of the Huntsville

Ward on 10 June 1877. William Halls and Niels C. Mortensen were called as counsellors. Francis had served as the presiding elder or branch president for twelve years. The town had grown during this time enough that it could support the full organization of the Church.

The Sunday School was already organized when Francis arrived in Huntsville. It however, grew along with the growth of the town and the Church. By 1878 there were 180 members of the Sunday School organization.

On 8 December 1867 The Relief Society was organized in Huntsville. It was organized in Francis's home. Besides Francis and his counselors, President Farr and Bishop West were in attendance. Mary Jane was selected as the first Relief Society President in Huntsville with Jane Mulliner and Elizabeth Hawkins as counselors and Jeannette E. McKay as Secretary, Mary Bingham as Assistant Secretary, and Farzina Lish as Treasurer. Later meetings would be held in the rock meetinghouse. Membership in the organization was acquired by a house to house canvas. The Relief Society obviously did much "compassionate service" as helping the needy and afflicted is called today. The Huntsville Relief Society also aided other Relief Society Organizations throughout the Church in providing means in order to help the incoming immigrants who were crossing the plains. In 1875 when Brigham Young asked that the Relief Society store grain, Mary Jane and her fellow sisters responded. They gleaned the fields after the Huntsville grain harvest in order to fill the President's call.¹³⁶

The Young Men's Mutual Improvement Association was organized in 1878.

A New Meetinghouse

Two years after Francis was ordained the bishop, he and his counselors made plans to build a new meetinghouse. It too would be constructed by means of donations from the members of the ward. This building when completed in 1883 was one of the finest buildings in the stake. When it was dedicated on Sunday, 8 July 1883, the dedication was done by the First Presidency of the Church. *The Deseret News* called it "a memorable day in the history of Huntsville"¹³⁷. When President Taylor arrived Saturday evening, he was greeted by a brass band and a large number of the saints who were lined up in front of the new meetinghouse. An "arch of welcome" with the words "Welcome God's Chosen." That same evening, Francis held a reception for the First Presidency at his home.

From the same article the following details about the building and the dedication are supplied:

The new building is a beautiful structure. the dimensions are 70x35 feet on the inside, 19 feet to the square, with an arched ceiling. It has a tower and steeple; on the outside it is 24 feet to the square, and 98 feet from the ground to the top of the steeple. It has a vestry attached to the north end, the dimensions of

which are 18x24 feet. In the south end is a large gallery with a seating capacity of about 200. The house proper will seat about 600. The seats, furniture and all the wood work are homemade, and very neat. The building is lighted by five Gothic windows on each side and two on the south end. It is built of adobe and brick, is plastered and painted on the outside and has 12 columns capped with white stone supporting it. The grounds are neatly fenced and surrounded by trees, presenting a beautiful appearance. The cost of the building, \$11,800, includes everything pertaining to the building, furnishings, organ, chandeliers, stoves, fencing of the grounds and everything to make the house one of comfort to the saints. The erection of such a building by the people of a small settlement like Huntsville is a very creditable and praiseworthy undertaking. The building was commenced in the spring of 1879, and now that it is entirely completed and dedicated, the saints of Huntsville have just cause to be proud of so beautiful a place of worship. The meeting house is one of the finest in the Stake, and will answer the purpose for which it has been erected for many years to come. At the services on Sunday there were present on the stand: Presidents John Taylor, George Q. Cannon and Joseph F. Smith, Pres. L. John Nuttal, Pres. Jacob Gates and Abram H. Cannon, and Elders John Ivins and Henry Grow of Salt Lake City; also Apostle F. D. Richards, Pres L. W. Shurtliff, C. F. Middleton and N. C. Flygare, Elders F. S. Richards, L. F. Monch and Richard Ballantye of Ogden, besides Bishops and Elders from nearly all the settlements in the county.¹³⁸

Huntsville Industry

Francis continued to use his leadership, organization, and building skills that he had demonstrated earlier in his life beginning with his first mission to Hawaii.

Besides his ecclesiastical duties, Francis was deeply engaged on the economics of the town. As noted above, he took the leadership in getting contracts for the men of the town to work on the building of the transcontinental railroad. He was also intimately involved in the everyday activities of the town's daily operations.

It seems that it was difficult to keep the livestock segregated from the milk cows when it was time for them to be milked. When the cows were brought home to be milked, the other livestock would follow, and the round-up became a big job every evening. Francis solved the problem. He had the town build a fence "between the ledges in the South fork Canyon near the mouth of Magpie." The animals were branded and kept on the range until fall. The fence made it so that the animals would not return home until they were supposed to, and the milk cows could be separated easily from the rest of the town's livestock.¹³⁹

One of the enterprises in which Francis invested was the Huntsville Co-op Farm. It had periods of modest prosperity, but during most of its history it struggled because of jealousy, poor management, crickets, and early frosts. The co-op included 450 acres. This farm was located where the Monastery is presently established. The co-op bought from Francis and Angus McKay 600 head of sheep. After bad feelings developed among some of the members and officers, Francis sold his interest in the stock to the association. After failing at sheep and stock herding, the co-op sold the stock back to Francis and Angus McKay. The Halls brothers bought the farm after the co-op was dissolved in 1878.

George Hall, Francis's son-in-law -- married Mary Moisselle, and his brother William established a cheese factory. Francis seemed to be pleased with the venture. He indicated that the cost for it was \$1,200.00, and the first year the factory produced 2,000 pounds of cheese. This cheese sold for fifteen cents a pound.

In 1866, the citizens of Huntsville had the experience of entertaining about one thousand Indians. They camped in the valley west of the settlement. The chiefs attended some of the church meetings, and Francis invited the residents of the town to bring donations to give to the Indians. The guests danced some of their native dances, including the telling of some of their war narratives, which were acted out in the dances. The narrative described the recent killing of one of their enemy. They even displayed a scalp, which was assumed to be owned by the unfortunate victim. The town met with the Indians at the bowery and gave them considerable food: some livestock, flower, and potatoes and other assorted vegetables.

A co-operative store was organized in Huntsville in 1869. The initial investment was \$700.00 in stock. William Halls was the business manager. In 1879, however, it was dissolved and sold to Christian Petersen.

Francis Loses More of His Family

Francis, during the years he was in Huntsville, watched its steady and painful growth. There had been extreme winters¹⁴⁰ and early and late frosts that had hurt the crops. Crickets had given them trouble. 1878 was hard on the saints. They experienced an epidemic of scarlet fever and diphtheria. About twenty children died of one of these diseases.¹⁴¹ Typhoid fever would soon plague Francis. On 7 January 1879 Francis's 17 year old son, William Edmund died of typhoid fever. Just a month later, his 19 year old son, George Albert Hammond died of apoplexy. George Albert experienced good health right up until the time of his death. He died as he was about to retire to bed after having been to a ball. During the act of undressing, he fell across his bed. His little brother was with him at the time, and as George Albert fell lifeless across his bed, his brother yelled for assistance. Francis and other members of the family rushed into the room, only to find that it was too late. Francis certainly had his share of tragedy.

The Weber County Land and Livestock Company

In 1878, Francis contracted to supply the stone for the Weber River bridge. He was either a close observer or an intimate participant in the steady growth and development of the area. It was difficult to raise wheat because of the frosts, but barley and oats did very well. Potatoes also flourished. Ogden Valley was a good dairy environment, and the cheese factory was able to produce as much as 18,000 pounds of cheese per annum. The dairy herds were of good stock.¹⁴²

In 1884 Francis, along with some others organized the Weber County Land and Livestock Company. The Ogden Daily Hearld gives the details:

Some weeks ago, we incidentally mentioned that a new enterprise of considerable proportions was under way, it being the formation of Weber County Land and Livestock Company. This has been consummated by the incorporation of such an organization, yesterday, Sept. 11th. The following are Directors:

Hons. F. A. Hammond, J. W. Guthrie, and L. W. Shurtliff, and F. B. Hammond and J. M. Langsdorf, Esqs. F. A. Hammond is President, J. W. Guthrie Vice-president, and J. M. Langsdord Secretary and Treasurer of this combination which is a strong and substantial one.

They have secured several hundred -- indeed nearly one thousand acres of the finest stock-raising land in the West, situate in the beautiful and fruitful Ogden Valley, close by Huntsville. It is in all respects adapted for a stock farm with unusual facilities, water being abundant and of the best quality. In a much truer than "Colonel Sellers" sense "there's millions in it", not only for the incorporators individually, but eventually for the whole of Ogden Valley and Weber county in general, as we will show in the near future.

Meanwhile we feel to congratulate the getters-up of the business on their enterprise and good judgment in selecting so lovely and productive a corner of this mundane sphere as Ogden Valley.¹⁴³

Francis's Last Years in Huntsville

Between the years 1881 to 1884 his two oldest sons Samuel and Fletcher and his daughter Eliza married. Samuel married Eleanora Sorensen, Fletcher married Olivia Bronson, and Eliza married Mons Peterson.

These were good times for Francis. Not only was there celebration for the marriage of three of his children, but the town recognized him at the celebration of his 61st birthday in 1883. This must have been a surprise party arranged by Martha, his wife. Francis loved a good party. His large banquet table was not only to feed a large family, but it was an indication of his love to

entertain.

November 1st was the 61st birthday of Bishop f. A. Hammond of Huntsville. Many of his friends congregated at his residence at 5 p.m. and partook of a sumptuous repast prepared by his good lady. The evening was spent in a most pleasant manner characteristic of Bishop F. A. Hammond's socials. The Brass Band and a few young ladies of Huntsville entertained the Bishop and guests with music and song much to his surprise. Many speeches were made by the beneficiary's guests, all congratulations of his successful efforts to prove a friend, indeed, to the people amongst whom he has labored for many years, and full of well wishes for his continued happiness.¹⁴⁴

In August of 1884 Francis "turned over my cattle and summer ranch into the Weber Co. Land and Live Stock and I bought out the Halls Bros. claim to the old Coop. farm for \$17,000.00. Incorporated for \$150,000.00. Sent east for a car load of Herford white face cattle."¹⁴⁵

Francis, through determination and hard work, during periods of economic setbacks as well as periods of prosperity, was able to acquire considerable economic benefits and influence.

However, this was his standing just prior to each of his missions, only on a lesser scale than he was experiencing in the early 1880's. Now, although he would not lose everything, he would experience another period of economic sacrifice in order to heed the Lord's invitation again. He was soon to consecrate his talents and resources to another calling.

CHAPTER VIII

PRESIDENT OF THE SAN JUAN STAKE

In October of 1884, Francis was called to the San Juan Mission. Along with this calling, he was also set apart as president of the San Juan Stake. However, before he made the move from Huntsville to San Juan, he and his son Samuel took a reconnaissance trip to the area.

The Reconnaissance

Francis and Samuel boarded the Denver and Rio Grand Railroad and embarked to Durango, Colorado in December of 1884. Francis described Durango as a "town of about 4 yrs. old, has a population of about 2,000. The business principally mining and stock raising. There are two smelters in operation, a water works but no water rights for the city. There are fine stores and a fine butcher shop with good display of meats and poultry, fresh oysters selling by the quart. The town is situated on the Anemas River in the midst of a small narrow valley, sides lined with pines, furs and eders."

They were expecting to meet a Brother Roberts, who would take them to Mancos and Bluff and then escort them around the Stake. However, the weather was bad; it snowed for several days, and the snow drifted to the extent that transportation was stalled. So when the first train was able to operate, Francis and Samuel returned to Huntsville.

Upon their return, Francis stopped in at the *Ogden Daily Herald* and gave this paper a much more detailed account of his journey than he gave in his journal. Having lived in Ogden for some time, and certainly even after his move to Huntsville, Francis continued to have business dealings in Ogden. During his residence in Ogden, he held some important civic responsibilities, including being a local justice of the peace. The *Ogden Daily Herald* frequently related to its readers some of Francis's church and civic activities.

Francis informed the *Herald* that he left Huntsville on 14 December. On his journey to Durango, he first stopped in Pueblo. The paper reminded its readers that it was here that the part of the Mormon Battalion wintered during the winter of 1846-1847. Francis also had the experience of seeing the stump of a large pine tree which included some journaled information on men such as Kit Carson and Judge Lynch. It was at this location that 13 men were hanged under the direction of Judge Lynch. However, Pueblo, by this time had developed into a thriving city, which included a large Bessemer steel works.

After Francis and Samuel left Pueblo, they continued their journey to Durango on the Denver and Rio Grand Railroad. From Pueblo they went through the southern part of the San Luis Valley. Francis was very impressed with the productivity of this region. It was large, 100 miles long and four miles wide. The soil was

rich and produced abundant crops. At LaHara, Francis and Samuel left the train and walked a short distance to a little Mormon community called Richfield. In this settlement the straw was stacked high. The region had a bountiful wheat crop that year. While in Richfield, Francis and Samuel enjoyed the hospitality of Bishop Bertelson. Bishop Bertelson had come from San Juan County and gave them a good idea of what the land there was like. He informed the Hammonds that the soil was productive; and there was plenty of timber for fencing, fuel, and building.

Later in the day, father and son were driven to Manassas. This was also a Mormon settlement. They met President Silas S. Smith. President Smith was an old friend and missionary associate of Francis's when he was on his mission in the Sandwich Islands. This obviously was a pleasant experience for Francis. The Hammonds stayed all night in Manassas. Francis also had the privilege of visiting the local school, taught by Brother Williamson. According to Francis, it was a fine school. Brother Williamson took them back to LaHara in order for them to continue their journey.

As they resumed their journey, Francis was impressed with the railroad building associated with the line. As an old railroad builder, he was fascinated with fine workmanship in the construction of the railroad, including the tunnels and skillful engineering associated with the line.

They arrived in Durango on the 20th and was greeted with the violent snow storm mentioned above. In as much as they were snow bound, they enjoyed the gracious hospitality of the Sherman House along with some food delicacies that was associated with much larger towns.

Francis was also able to make contact with a Mr. Carlile, an Englishman who was managing a large ranch that was financed by investors from England. The company had stock in San Juan County, Utah as well as in New Mexico and Kansas.¹⁴⁶

Arrangements for the Move

After he arrived back in Huntsville, Francis continued making his plans for the move to San Juan. He expected that about forty or fifty other families would also make the move with him. His sons and son-in-law, George Hall, were also willing to relocate with him.

Francis was short of cash because of his business transactions in August of 1884 (those transactions involving the Weber County Land and Live Stock Company and the Co-op store). He noted the difficulty that he would have to sell his property, but he also expressed his faith that the Lord would provide a way for him to fill his mission.

On 24 March 1885 Francis was set apart for his mission by Presidents John Taylor and George Q. Cannon and Elder Franklin D. Richards.

The previous evening, the Huntsville Ward gave Francis a reception in the old school house. This reception included a picnic and associated festivities. The next morning, as the

advance party was about to leave, the town assembled in front of his home again in order to wish him well on his journey.

Francis made his move in two trips. The first trip included seven wagons. It was his plans to return to Huntsville in July to bring his wife and the rest of his family and possessions to San Juan. During his absence, he left his business dealings in the care of F. B. Hammond and Soren Petersen.

The Advance Party

The route that this advance party took went through Salt Lake, then to Provo, Springville, Nephi, Gunnison, and Salina. Francis went ahead of the group and visited friends along the way. While in Provo Francis had dinner with President A. O. Smoot. Judge Densenbury took him on a tour of the "Lunatic Asylum." He also called at the Brigham Young Academy to see his friend Karl G. Maeser.

He joined the advance party at Springville, and they continued their journey on to San Juan. The various settlements along the way were very hospitable to them. At Salina, they bought additional supplies. From Salina, they went up the "Salina Canyon into Grass Valley, then to Thurber, Noah or Rabbit Valley, Caneville."¹⁴⁷

They had to cross the Dirty Devil River nine times. They had considerable difficulty in making these crossings because the river was so full of quicksand. Next they went to Elephant Ridge, Blue Wash, and finally some forty miles farther, they came to the Colorado river.

They unloaded their supplies prior to making the crossing. The wagons were taken across empty. They ferried some of the animals, but some of them swam. This must have been a scene from a modern western movie. There was only one animal lost -- a mule owned by a non-member of the Church who was traveling with Francis and his party. That evening one of Francis's mares foaled a colt. This whole river crossing operation took them two days.

Levi Hammond left them there at the crossing and returned home. Francis bought a horse from him because one of Francis's horses got sick from eating too much green feed.

After they crossed the river, they followed a steep wash for about thirteen miles. It was a rough road. From time to time they camped at available water supplies and allowed the men to hunt and the women to do washing and other household and camping chores.

They held church on Sundays, and if the weather were inclement, they held the meeting in one of the wagons. On one such occasion when they were holding a meeting in Joseph Johnson's wagon. What started out to be a small shower, turned into a torrent. The flood that came down the wash carried away Samuel's wash tubs. These tubs were later found a considerable distance down stream.

The next twenty-five miles were also rough; but the following twenty miles were over a hard service, although the ridges along the road were pretty dangerous. There was also some danger of going into the Grand Gulch that leads into Bluff. It was about

this time that Francis came in contact with Brothers C. B. Walton, Jens Nielson, and Robert Allen. They came from Bluff to meet them and help them into town. At this point they were about twenty-five miles from Bluff. Francis said that the water was scarce, but there was good feed for the animals.

They reached bluff in the early evening. They were entertained by Bishop Jens Nielson. He provided for the weary travelers a place to camp. Bishop Nielson, the Jones, and the Waltons also provided lodgings in their respective houses. Francis expressed his gratitude to the Lord for their safe arrival.

Like Huntsville, the community had shortly been settled -- about five years. At one time there were sixty-five families, but when Francis arrived, the numbers had decreased to twenty. Those, including their president, who had left became discouraged because of the difficulty in controlling the water. During floods, the head of the canal would be washed away, and the ditches would be filled with silt. It was almost too expensive in time and labor to keep repairing the damage.

One of the first business transactions that Francis accomplished was to buy a log house from Amas Barton. Francis said that it was a comfortable three room log house. There was a rock addition and a lean-to for a kitchen. During his pioneering days in the early establishment of the Salt Lake Valley and at Huntsville, he experienced the difficulty of keeping dirt roofs from leaking. He was impressed with this little cabin because the rock part of the house had a shingled roof. The house was located on a little rise called "Vinegar Hill."

Soon after arriving at Bluff, Francis held a ward conference, and he was sustained as president of the stake with William Halls and William Adams as counselors and Charles Walton as clerk. Francis then made a visit around the stake. It took four weeks. The stake was made up of the Burnham Ward in Fruitland, New Mexico, about 100 miles from Bluff; the Mancos Ward in Colorado, 90 miles away; the Bueno Ward, six miles south of Moab; and the Moab Ward. The Monticello Ward was later organized in 1890 under Francis's direction.

The various meeting schedules are interesting. They were quite different from what contemporary Latter-day Saints experience. All of the wards had the same schedule: Sunday School at 10:00 a.m., Sacrament Meeting at 2:00 p. m. On Mondays the wards held their Priesthood Meeting, Tuesday evening was Young Men and Young Ladies Meeting. Wednesday the wards scheduled a Missionary Class. Thursday was Fast Day. Fast Meeting was held at 10:00 a.m. Tuesday afternoon the wards calendared Relief Society Meetings, Primary, and Religion Classes. This was a schedule that kept people busy. It was obviously appropriate. The wards were isolated, and the land sparsely settled. This was the way that the spiritual, social, and economic needs of the settlers were taken care of.

Francis encouraged the saints to be self-supporting and to plant fruit trees. He counseled them to form a co-op store, a dairy, and a tannery. These industries would help them to be self

sustaining as a community. They must have spent considerable time working on plans to establish an irrigation system that would control the flooding.

On 25 May Francis, along with William Halls, Joseph L. Johnson, Lemual Redd, Alvin Decker, Tjayles Haskell, and Peter Allen explored the Elk and Blue Mountains, about forty miles north of Bluff. They were interested in the suitability of the area for stock grazing. The timber and water-power resources were also surveyed.

The Southern Ute and Navaho Indians were indigenous to the area, and for that reason stock had not been placed on the mountains. Francis had some respect for the Navaho Indians, but he said that the Utes "hunt and beg and lead a miserable life." The Navaho raised goats, horses, and farmed. They also participated in legitimate trade with the whites, particularly exchanging goatskins for flour.

Francis and his companions held a meeting up on the highest mountain in the area; and at this meeting, Francis also dedicated the land. Each member of the group bore his testimony, and they sang hymns and prayed. It was determined that the area was very suitable for stock and dry farming.

On a second trip to the mountains, they surveyed the area to determine the feasibility of bringing water to the White Mesa. Also on this trip, they met a Mr. Carlisle. His company used the area to graze 20,00 head of cattle, along with an addition 3,000 head in New Mexico. Francis, as noted above, had previously met Mr. Carlile the year before on his trip to Durango. Francis was pleased with this meeting. Mr. Carlile indicated that he would be cooperating with the settlers. Francis was elated with the water resources. There would be ample culinary water for their homes, and he felt that the climate was delightful. However, he underestimated the task of building a canal. He felt that only 3 miles of the planned canal would need blasting and heavy work. He also estimated that most of the work would be done with the plough and scraper.

At a later date when a group returned to begin the building of the canal, they found that the streams were dry and that the job was much bigger than expected. There would not be enough men in Bluff to complete the task. Canal building among the saints were usually a community development. Everyone had to participate.

A few years later, the community built a steam pump on the bank of the river in order to get enough water for their gardens and orchards, but the silt from the river water was too thick. It clogged the pump and the canal, and the crops and orchards struggled to survive. It took lots of man-power to keep the canal clean of the sediment.

Soon after their arrival, the settlers were busy plowing and planting their gardens. Francis tried planting some cane on part of his ground. The women worked hard in order to get their cabins and homesteads comfortable, but Francis and his group had to live in their wagons from 24 March to 14 May.

On the 20th of June, Francis called a conference and invited

the Indians. The Indians were told that the settlers wanted peace with them; and at the end of the conference, the settlers and the Indians had a feast. It was agreed that the settlers could use Elk Mountain to run their cattle. In return the Indians were given supplies of "bread, coffee, beef, molasses, etc.." The settlers also gave the Indians some ponies. Overall Francis was pleased with the meeting.

Return to Huntsville and the Final Move

Francis, his son Joseph -- just fifteen years old -- his daughter Mary, and Mary Haskell and her father left Bluff the 12th of July 1885 in order to return to Huntsville and bring the rest of their property. Brother Haskell was good with the Indians, and he was their guide as far as Grand Valley. It appears that Haskell's daughter Mary was going to make the trip with Francis. The reason for her journey was either to be company for Mary Hammond on the return trip or as a chance for her to see Salt Lake or both. They crossed the Grand River on Norman Taylor's ferry. It cost \$4.00 for five horses and one wagon. When they got to Thompson Springs, Francis took the railroad on to Salt Lake, and Joseph and the girls went on alone. Francis was proud of the responsibility that he was able to place upon Joseph.

While trying to help Ammon Allred move Francis's steam engine for shipment from Ogden to San Juan, Francis's son John broke his left leg. In attempting to cross the North Fork Bridge, the horse kicked John and broke his leg. This is probably the steam engine that was used to try and pump water from the river there at Bluff for the purpose of watering their crops.

Francis shipped some of his farm equipment by way of the railroad to Durango. He bought two wagons, two mowers, three harrows, and a cream separator. He shipped his equipment to a Brother A. S. Farnsworth at Durango at a cost of \$85.00. This cost is mentioned so that modern readers can get an idea of the prices in those days. These costs seem modest for the 1990's, but they were big expenses for those times.

On Friday, 16 October 1885 Francis sold his home in Huntsville to Joseph M. Ferrin for \$600.00. He also sold Fletcher's home to Soren Peterson. He still had two brick stores that he owned in Ogden. Additionally, Francis said that he "surrendered all my stock in the company 400 shares." This must have been his stock in The Land and Cattle Association of Weber.

As the San Juan settlers left Huntsville for the last time, they took with them 500 head of stock and 8 wagons. Members of his family traveling with him were Martha, his wife; his sons, Fletcher and wife and 4 children, John, and Joseph; his daughters, Mary, Luella, Maybell, Hannah and Amelia May; his son-in-law George Halls and Moselle. Mary, who was sixteen years old at the time, drove one of the wagons all the way to Bluff. Thomas Halls was also among the group along with Peter, a boy hired to drive one of the teams. Joseph accompanied the herd. Hyrum Allen, Thomas Gibbison, Christian Thurston, and Joseph Horrock were also among the pioneers

to San Juan. When they arrived in Ogden, they camped at L. J. Herricks' field, and it was there that they appointed Fletcher to take charge of the herd and George Halls as wagon master. Instead of taking the Grass Valley route, which was the route they had taken the first time, they decided to take the Castle Valley route.

The Castle Valley route took them to Green River. This was a long and hard part of the journey. Sometimes the grades were so steep that they had to use extra teams for the wagons. At Green river, they ferried the wagons for \$2.00 per wagon. At the Grand River, Hyrum Taylor met them and guided them across the river. At Kane Springs, they again experienced bad roads, and they needed to double-team their wagons at Peters Hill. At a place called Recapture, they met Samuel Smith who had come to assist them. They finally reached Bluff on December 4. The trip for the wagons had taken about forty-nine days. Peter, the boy hired to drive the cattle, arrived at Bluff without the cattle on 18 December. He had to leave the stock at Recapture. The snow was deep and the cattle were tired. It took them two months to drive the cattle that far. This cattle drive cost the Halls \$850.00, but this sum also included the addition of 4 mules, two saddles, two horses and a wagon.

Implementing the Plans

The pioneers purchased the Webber Ranch in Mancos from Somsonberg and Honaker. It was divided up with one-fourth section for Samuel, eighty acres for Frances, and the rest of the Section for the Halls. The stock was herded up to Elk Mountain, mentioned above. The cowboys were organized with two men for every fifty head of cattle. They would herd for ten days at a time at a cost of \$2.00 per day for each man and his horse. The Indians also were running 5,000 sheep on their ground on their side of the river.

As Francis had suggested on his first journey, the settlers soon organized "The San Juan Mercantile Stock Raising and Manufacturing Company," which also included a co-op store. The constitution was drawn up for the company which included twenty-four sections. There was a capital stock of \$100,000.00, incorporated for twenty years. Officers of the company were: Jans Nielson, president; William Adams, vice-president; Joseph B. Decker, Treasurer. Francis, F. Jones, and Hansen Bayles were directors. Just about everyone in the community had an interest in the store.

In 1891 the company purchased the Elk Mountain Brand Cattle; and Francis, L. H. Redd, and Krumen Jones were appointed managers. It was not long before the company had 2,000 head of cattle and 6,000 head of sheep.

By 1886 the saints were doing reasonably well. They raised surplus of corn and sorghum. They sold the sorghum in Mancos, and with the proceeds from these transactions they were able to purchase their flour. They sold their corn to the cowboys. They bought a grist and a saw mill. Francis had his thresher sent from Huntsville to Mancos for the people to use. Francis tanned his own

hides by soaking them in mountain bush or Brigham tea, then soap suds and ashes. Francis took care of the shoes for his family and for many others. A creamery was built and produced butter and cheese. The pioneer women dried lots of fruit. But still it was a challenge to keep the water flowing to the orchards in order to have fruit to dry.

The Utah Removal Bill

In 1890 Francis was informed that the Indians in Colorado, Arizona, and other states were to be placed in the Bluff reservation. A bill was in Congress, that if passed, would make it possible for those Indians who were on that reservation to be able to take over the homes and ranches of the Bluff settlers. Since the area had not had a formal survey, some members of congress felt that the Indians had as much right to those lands as the present settlers. One might wonder if it had anything to do with further anti-polygamy sentiment -- a way to make life more miserable for the Mormons.

President George Q. Cannon, the Utah Territorial delegate (Caine), L. J. Nuttall, and D. Cannon, the son of George Q. Cannon were sent by the Church to represent the settlers in connection with what was called the Utah Removal Bill. During this trip, Francis also had the chance to visit Long Island and preach the gospel to some of his friends and his family.

Washington D. C. and a Family Visit

Francis left for Washington via Ogden, Omaha, and Chicago on 12 December 1889. As he traveled in comfort up Weber and Echo Canyons, he must have been aware of the changes that had taken place in the canyon traffic since he had "stood guard" in Echo Canyon during the Utah War. Many places he recognized as the train chugged steadily up through the canyon. He recognized old camping places and reminisced over incidents associated with the terrain. When the train hit the Great Plains, it was averaging forty to fifty miles per hour. He traveled by sleeper, and he was amazed at having traveled five hundred miles during his slumber. In his journal, Francis described the geography of the country so familiar to present day transcontinental travelers. He enjoyed the beauty of the landscape and marveled at the tall buildings in Chicago.

On 16 December 1889 at 6:30 pm Francis arrived in Washington. He was met by John T. Caine, Utah's delegate to Congress. Caine was elected to this office in 1882 by the people of Utah after George Q. Cannon who had previously been elected to that office was denied it by the 47th Congress. The thing that brought this action about was the Edmunds Bill which was passed by the Congress about the same time that the 47th Congress was debating the seating of Cannon. This bill made polygamy a crime. Since Cannon was a polygamist, Congress chose to not seat him in his elected office. Delegate Cain held this office up until 1893.¹⁴⁸

Francis was impressed with Washington. He said it was "one of

the finest capitols in the world." Francis was accompanied in his travels by a "fine lad" by the name of William D. Riter.

While in the East, Francis attended a number of other churches, including the Catholic Church, the Salvation Army, and various Protestant Churches.

On the 23 of December Francis went to Long Island. Apparently, Congress was closed for the holidays. This interlude gave Francis a chance to visit his remaining family and friends. He was met at Patchogue by his nephew Robert Robert Hammond. Robert drove Francis to see his younger brother, Captain S. S. Hammond. It was a pleasant reunion, and the two of them along with his brother's wife visited well into the night. He met an old school mate of his, visited childhood haunts, and continued to meet family and friends. He was fortunate enough to visit with his sister Caroline at Babylon, a town a few miles west of Patchogue.

On or before his return to Washington, Francis wrote to L. H. Redd in San Juan for a map of the Indian Reservation. Francis would need this in his lobbying. He was pleased with the map when it arrived.

In Washington, he met with various congressmen and senators, particularly those who had anything to do with the committees on Indian affairs. He testified before the Committee on Indian Affairs; and at various social functions he continued to lobby members of the committees and answer their questions about Mormonism and polygamy.

George Q. Cannon arrived to help with the delegation on 19 January. Francis spent a pleasant day with him and Brother Nuttall updating them with what had taken place. President Cannon was an old hand in Washington, and he would still have some contacts that he had made in former years. Although President Cannon was denied his delegate seat in Congress, he was still very respected.

While this legislation was pending, the Indians were pretty unruly. However, the legislation was dropped, and the Indians who may have been relocated were placed back on their own reservations in 1894.

The Dedication of the Salt Lake Temple

The next red letter event in Francis's life was his attendance at the dedication of the Salt Lake Temple. Although he did not reside in Salt Lake for much of his life, he watched the construction progress on this marvel of buildings. He was aware of the struggles to build it, the problems associated with covering over its excavation during the Utah War, and how it was the main building attraction in the city from the time the first shovel full of dirt was removed to begin its construction. This sacred project had been so much a part of every settler's life for forty years. Members of the Church had listened to sermons about the sacred enterprise, planned their finances and work schedule in order to participate in its realization, and had been called on missions to labor on it. The work of the stone cutters and masons became the

work of three generations of workers. Succeeding generations would each day pass the work of their progenitors as they went up and down the scaffolding in their daily work activities and adding their own generation's gift to the holy edifice. The younger generation observed in reverence the work of their fathers and grandfathers. Now Francis would have an opportunity to participate in the dedication of the dream.

As usual, Francis attended the Annual General Conference of the Church in 1893. The sessions started on Tuesday 4 April and adjourned on the 5th of April. Then, on 6 April 1893, Francis walked on to the Temple grounds that morning through the south gate. The weather was stormy and threatening. After entering the grounds, Francis entered the Temple through the south west door. Then he and other stake presidents and Church leaders took a tour of the temple. Francis described the beauty of the workmanship. He was thrilled to enter the baptistery. There he expressed his admiration for the font that was laid upon twelve oxen. He understood the significance of the symbolism of the twelve oxen representing the twelve tribes of Israel. From the baptistery, Francis and the others were shown the various ordinance rooms. He was thrilled with each experience. When the group was shown the Celestial Room, the spiritual fire within him glowed in rapture. In his own words he was "struck dumb as it were with astonishment at the heavenly grander of this room of rooms."

Next he went to the large assembly room. He described in his journal of 6 April the program: the music, dedicatory prayer, talks, etc. President Woodruff invited the stake presidents to attend as many of the other sessions as they desired. Francis accepted this invitation from the Prophet and attended several other sessions until he returned to San Juan.

One hundred years later two of Francis's grandsons, West Hammond and David Allred and a great-grandson, the author, participate in the blessings associated with the sacred edifice as ordinance workers. The author, on 6 April 1993 noted the large number of patrons participating in the divine ordinances -- about four thousand ordinances were completed on the centennial anniversary of the dedication of the Salt Lake Temple. Then on 18 April 1993 when one hundred years before the dedication sessions were still in progress, David Allred and the author had the privilege of attending a Centennial Devotional for Salt Lake Temple ordinance workers in the upper room of the temple, where Francis sat one hundred years earlier, and they listened to and participated in some of the same music that Francis had earlier enjoyed. This devotional was presided over by President Thomas S. Monson of the First Presidency of the Church. Included at the modern devotional was "Temple Song." This hymn was sung by the choir at the dedication in 1893 and was again sung by a choir of ordinance workers. And as in the services of the dedicatory sessions of 1893, the Centennial Devotional choir of temple workers and the congregation sang "The Spirit of God" ("Hosanna Anthem"). The sermons associated with the latter were devoted to reminiscences and tribute to the pioneers of Francis's day and of the services

that had taken place one hundred years earlier.

Activities in Southern Utah

Francis did lots of corresponding. He subscribed to many newspapers and publications. He kept in touch with the activities on Long Island by subscribing to his home-town newspaper. He also sent a copy of the *Deseret News* to his family in Long Island.

The correspondence between Francis and his family reveal his feelings and disposition during the last years of his life, particularly his correspondence between himself and Amelia, "my own sweet baby," as Francis addressed her in one of his letters to her when she was going to school at the Brigham Young Academy. He also addressed her as "My own dear daughter." These salutations show his willingness to express his love freely to his family, but particularly to his youngest daughter. Amelia traveled around the stake a great deal with Francis in his last years. She assisted him in a most supportive way. When she went away to school, Francis mentioned in a letter to her dated 17 January 1900, "I shall be very glad when your school days are over and you at home again, and at leisure to accompany me in my journeys around the Stake." Although Francis had lands and cattle, cash was in short supply. In spite of this, he sent his "own sweet baby" to college. She became a very well educated and articulate leader. In a letter that she wrote to Francis when he was in Salt Lake Amelia gives an excellent description of what was going on in the settlement in 1889. It is noteworthy that she wrote this when she was twelve years old.

Bluff, San Juan co, Utah
August 12, 1889

Dear papa

According to my promise I will now endeavor to write you a few lines to let you know how we are getting along. We are well and hope you and Mary are the same. We feel very lonesome since you left, we stay alone here during the day. Lizzie Allen stays here with us at nights because it is so lonesome at nights and there is so many Indians in town. We put the cow up and have kept her up ever since. The Indians have been singing and dancing every night. They did a good deal of shooting and they are going to sing and dance for 5 nights for rain. Br. Jones said he never knew them to act so saucy before. The other night they went into Br. Barton's lot and stole all his watermelons but 3 which were hid in some squash vines. They have stole Hans Bayles and Lemuel Reed's field potatoes. They dug up most of the vines and took all they could carry and left the rest on the vines. This morning when Ma woke up just at sun up there were 6 large Utes on horseback standing watching us. Ma was much frightened to see them. Red Jacket was with them. They stood talking to each other for a long while and

wouldn't go off. They didn't say what they wanted. All the Sisters are very much frightened. The water has come in the ditch but it is a very small stream, just one can water at a time. We just took the water a little while ago on the garden. Ma has hired an Indian to weed the corn and pay him 75 cts a day. He has been here two days and we talked about keeping him another day. The corn is wilting for the want of water but the weeding is doing it some good. Ma has just gone down to see Br. Barton about putting a floor down tomorrow. Two SM arrived here last Sunday night at 12 o'clock. Br. Bailey came from the mountain just 10 minutes before they came. Br. Bailey rushed all the men out and they went to the mountains with their blankets to sleep and when they came back in the morning they found out they did not come for our brethren but they came for some train robbers. I suppose you have heard about at Thompson Springs. Brother Redd and Br. Allen was going to Burnham but the Bishop didn't think it safe to go. This is all I can think of this time. Hoping this letter will find you well. Write and tell us if you have good health. May God bless you and prosper you on your journey is the best wishes of your daughter.

Amelia Hammond

P.S. Br. Decker has not returned yet, but sister Decker thinks that they will either be here tonight or else tomorrow. Br. Barton's girls did not go to the Mancos. The Navajos come in town about sundown and then they go home about 1 or 2 o'clock. They come in late just so they can steal the melons at night. Last night Ma woke up and there was three crowds passed. Give my love to Mary and Philip. A.M. Hammond.

P.S. I forgot to say that Ma sends her love to you and Mary.

This is a very articulate letter for one so young, and it gives the reader a good description of the activities that were going on in the settlements in 1889. She mentions the Sheriffs coming to town. The fact that the men of the town left for the mountains, suggests that the sheriffs may have been looking for polygamists.

Francis enjoyed the hospitality of people, and he particularly enjoyed being host. He was amply assisted in this pleasure by Martha, his wife. Although it was not formally called "Family Home Evening," Francis held his family home evenings just as we do now. Prayer and scripture reading of the Standard Works were daily activities in his home.

Always interested in education, Francis took personal interest in the selection of the community's teachers -- at Huntsville as well as in San Juan, particularly in Bluff. He would often interview them personally. He held the position of School Examiner. One young man he interviewed for a teaching position was

Andrew Phillip Sorensen. Phil, as he was called, was recruited from the Cache Community of Smithfield, and he would eventually marry Francis's daughter, Mary Alice.

During his tenure as the stake president, Francis made regular visits to the wards in his stake, held ward conferences. He drove to these conferences in a fine buggy, pulled by a choice pair of horses. He took a lot of personal care of his buggy and groomed his horses meticulously.

He attended the Church's general conferences in Salt Lake, missing only three times in fifteen years.

Francis loved to teach the theology class. He did this for over forty years. As stake president or bishop, he probably gave himself this calling.

An incident in October of 1890 is illustrative of the concern he had concerning the young people of his stake. He was always solicitous of having them have their social activities in a proper environment. He and Martha traveled to South Montezuma and stayed with George Adams. A cowboy dance was held there that night, and it lasted until nearly daylight. The music was performed with a mouth organ and played by a cowboy. All of the young members of the Church -- boys and girls -- were there. But because of the environment associated with wild cowboys and their whisky, Francis felt that the girls should have better protection. After that incident, it was decided that permission must be given by the bishop or three high councilman before a party or dance could be held. The party also had to be supervised by these priesthood leaders. Two years earlier at another Church social, cowboys had threatened Francis and even fired into the air some volleys from their six shooters. It was disconcerting to the women folk. However, no more incident took place and the cowboys left peacefully. Francis felt somewhat relieved and blessed.

Francis took an interest in politics. He belonged to the Democratic Party. On 7 November 1893 during that general election, he was the chairman of elections for Bluff precinct. He stated that there were 16 votes: 8 Democratic and 8 Republican. He also mentioned that if all of the Democrats had attended "we would have had a majority of 3 or 4 votes." This statement obviously reveals his political preference.

On 16 January 1894 the town was privileged to hear a phonograph record play. Francis was impressed with what the great inventor, Thomas Edison, had accomplished with this splendid invention. Francis's life included the most significant times of pioneer life; and now, towards the end of his life, some of the modern machines that would be part of people's lives during the twentieth century were just becoming ideas to the minds of the inventors.

During a trip to Mancos for supplies in November of 1894, Francis and Martha received the word from Francis's nephew F. B. Hammond that Hannah had died. He had ridden all night, a distance of about ninety miles, with two changes of horses. This news was truly a shock to Francis. Because of the cold, the trip to Mancos had taken considerable strength from him. Francis and Martha had

arrived at Bishop Hall's about 7:00 p.m. in the evening, and they were on their way back to Bluff by 1:00 a.m. the next morning. Attending them on this journey was Samuel and his wife, John's wife and baby, and William Halls and Moisselle. One of William Hall's horses became lame and Samuel had some trouble with his wagon, but at Gellerts' Trading Post they were able to meet Freeman Nielson. He had fresh horses for them. They arrived in the evening and was greeted by Mary Hammond Sorensen and her husband Andrew Phillip Sorensen. They had driven from Monticello. Also there to greet them were Joseph and F. B. Hammond. Hannah was twenty-one years old.

The next year Francis was appointed as a probate judge.¹⁴⁹ Francis was not inexperienced in these matters. He had been a justice of the peace years earlier when he lived in Ogden.

It seems that wherever Francis went, he encouraged the building of respectable meeting houses. At the corner stone ceremony for a new meeting house in Moab, Francis describes an interesting incident:

. . . A curious circumstance occurred while the ceremony was taking place. At the close of President Halls remarks a gentleman stranger rode up and cried out \$5.00 donation for the Angel. He remained on his horse out side the fence and at the close of the remarks he cried out \$10.00 and at the close of the dedicatory prayer he raised his hat and cried out "Praise God \$50.00 for Angel, call and get the check." He asked if we would receive it. I politely bowed to him and said, yes Sir, and thanked him. At first I thought he was insulting us as I had been talking about the Angel Moroni.¹⁵⁰

On 23 February 1895 Elder Brigham Young Jr. visited Bluff and dedicated the new structure. It cost \$3,900.00 and took two years to build. It was not as grand, however, as the one that Francis had left in Huntsville a few years before.

The State Constitutional Convention

There was another significant event for which Francis took part in 1895. It was the state's constitutional convention. At this convention, Francis took sides opposite the great Church scholar, B. H. Roberts. Elder Roberts, a Democrat, argued against women suffrage. However, years later, Elder Roberts in his *A Comprehensive History of the Church*, seemed to have a different view.¹⁵¹ Francis gave a speech in favor of women's suffrage, and referred to an earlier speech many years before by Mary Jane. She gave this speech at a mass meeting in Ogden. The intent was to petition the territorial legislature to grant this right of suffrage to women. It was in February of 1870 that the Utah Territorial legislature unanimously gave this franchise to the women of Utah. Now twenty-five years later, this right of women was again being debated in regards to the new state constitution,

and Francis expressed his views on the subject at this historic convention.

A Party

On his seventy-third birthday, Francis received a surprise party. Brother Wayne Redd came to pick him and Martha up for dinner at Sister Mary Jones'. However, Brother Redd, instead of taking Francis and Martha to the Jones', he took them over to the old meeting house. To Francis's surprise, the old meeting house was lit up, and inside almost every member of the ward turned out to help him celebrate his birthday. He was impressed with the immense amount of food that had been prepared for this occasion. His daughters Mary Sorensen and Maybell Fielding came from neighboring communities, some distance away to be with him. It was a good time of feasting and dancing. Even at seventy-three, Francis loved a good party.

Statehood

Francis's journal entry for 6 January 1896 was interesting. It was the day that Utah became a state. This entry reveals more about of his personality.

Sunrise Flag hoisted, guns fired and general bells ringing and all the noise possible was made. Honor of the day as Inaugural Day for the officers of the New State to be sworn in and enter upon their official duties. At 12 noon all the noisy demonstration repeated and people assembled in the new meeting house where a nice program was carried out consisting of speeches by F. A. Hammond, P. D. Lyman, L. H. Redd Jr., L. H. Redd Sr. A reading on Liberty by Miss Elliott, songs by the children led by Bro. Decker. Recitation, Lillian Decker. Bp. Jens Nielson Chaplain, Jos. Barton Marshall of the day. Evening a grand ball and elegant supper enjoyed by all. Thanks to our Heavenly Father, Grover Cleveland and the great Democratic party for Statehood for Utah.¹⁵²

In addition to the excitement of statehood for Utah, Francis had a full year in 1896. During his annual General Conference visit, he did considerable temple work for his family. He stayed in Salt Lake well into May. One of the highlights of this activity was when he and Moselle were proxy for the temple work for his parents. After this extensive temple work, he made quick trip back to San Juan for his stake conference. Then he returned again with his wife and daughters, Moselle and Amelia to do some more temple work. He also participated in the first State Legislature. This trip also included a visit to Huntsville, where he honored Mary Jane and Alice at their grave-sights. He enjoyed the renewing of acquaintances and the visiting old friends that he had known for so long.

The Move to Moab

On 23 September 1896, the river flooded the town of Bluff. There was such destruction, that there was some question as to whether the saints should remove from the town. The flood was devastating enough that it probably would take as much work to make the needed town and private property repairs as when the town was first settled. About ten months later, Francis, Bishop Jens Nielson, L. H. Redd, Joseph Barton, Hansen Bayles, and K. Jones met with the First Presidency of the Church, Joseph F. Smith, George Q. Cannon, and Franklin D. Richards in the First Presidency's office, along with Francis M. Lyman, Heber J. Grant, Charles W. Penrose, and William B. Preston. The purpose of this meeting was to consider whether the saints should begin moving away to other areas. The decision was left up to the First Presidency.

Francis was returning home to Bluff from Moab with Martha on 19 October 1898 when he had a near tragedy. Francis described the incident:

My wife and I returning from Moab to Bluff. Arose early and got breakfast. Hitched up and rolled out for Monticello. Passed a wagon and cart, two men near hole in the Rock. When we came to the road leading on to the rock shelf going down to Hatch Wash, here we travel over a smooth rock surface for over a mile or more, a little down hill grade. Just at the turn where the road runs more western my off mare Nell switched the line under her tail and immediately commenced to buck, rear and kick about. The second kick she succeeded in kicking the lines from my hands. By this time the team was on a dead run on a smooth rock road with a steep ledge of rock on the upper side. They ran for a few rods only when the buggy collided with a stout cedar tree and fell a second time and plunged over a rock ledge some 4 ft. high with in the deep ravine or dry wash. We escaped with only a few bruises on my wife's knee. I was so thankful when I saw we were so miraculously saved I fairly wept for joy. The horses were skinned and bruised up. The two men we had passed on the road soon came along and helped us right the buggy and we patched things up as best we could and returned back to Moab where we could have the outfit repaired.¹⁵³

In May of 1899 Francis moved from Bluff to Moab. Prior to Francis's move from Bluff to Moab, the town gave him and Martha a farewell party at the meeting house. The whole ward was present, and a program, dinner, and dancing was enjoyed by all who attended. Twenty-one dollars was given to Francis for a rocking chair. He purchased one in Salt Lake the next time he made a trip there.

In Moab he purchased a seven room cottage that had eight acres of ground, an orchard, and a alfalfa field. Attached with it were two cows, a pig, 160 chickens, various household gifts, a washing

machine, books, and bedding. Francis liked the way his home and land plot were organized. In his own words; "It is very conveniently arranged, pasture for the cows and horses right adjoining the corral, with living water in it. Orchard and lucern field found separate. door yard all fenced in , large chicken run fenced in with chicken wire fence. A great many cottonwood trees are growing round the place making it nice and shady." On 21 June 1899 Francis paid C. J. Elliott \$1,500.00 for his home and property. It was a very hot June day -- 107 degrees. Elliott moved out a few days later.

He liked the town of Moab along with its climate and opportunities, but he was concerned about the influence on the town of "Whiskey Street. This street had three saloons. However, he was pleased with his purchase; and after he settled, he seemed even to enjoy the replanting a patch of corn in his garden with the help of his two grandsons, Frank Sorenson and Boyd Hammond. They were about seven years old at the time. It must have been a pleasant time as he joshed with them, Francis making the furrows and hills, and his two grandsons dropping the corn kernels into the hills, and then Francis using his hoe or foot to cover up the corn with soil. Maybe that was not the precise routine of their operations; but whatever the routine, Francis gave them grandfatherly advice and enjoyed their company.

The last two years of his life he continued to make his rounds about the stake. For a seventy-seven year old man, this was quite a job. Francis's health was failing him some. In fact, the First Presidency were considering releasing him.¹⁵⁴ However, he must have shown some reluctance at this suggestion and continued to perform his duties, even at this late age. In fact, he faithfully continued making his visits to keep the stake in order. On one trip on horseback on 1 June 1899 while on his way to Bluff, after drinking a cup of milk for his supper, he took a quilt and blanket from his saddle role and made him a bed on a hay stack.

Francis was concerned about some of the bad influences in Moab. He was upset when some boys stole most of his early peaches along with breaking many of the limbs of the trees. These boys also stole some of his chickens. He was distressed that many of the town's girls were associated with the burglars. Francis felt that there needed to be a reformation. According to Francis, Moab's population was about 400, and about 200 were members of the Church. He was troubled that too many Mormon girls had married gentiles.

During these late 1890's, the Church's missionaries were receiving considerable persecution. F. B. Hammond Jr. and George Adams were mobbed in Sweetwater Tennessee. Francis showed his irritation, not only that his grandson should be so treated, but that this treatment was due largely to the false reports coming from the "sectarian priests" at Salt Lake and circulated through the *Salt Lake Tribune*.

Cattle thieves and rustlers were part of the challenges of the diminishing but still spotted presence of the frontier environment. Francis was worried about this type of crime. He related an

incident that happened in May of 1900 when cattle thieves shot and killed Jessie Tyler, the county sheriff. Francis was close to this problem, having been associated with the Utah cattle industry for many years. His grandson, West Hammond, describes the life of a cowboy:

A cowboy's job is without doubt the toughest job of the day. It extends throughout the entire year. At the crack of dawn, the boys or men get up, one goes out to find the horses for the day's ride, the other builds a fire, makes some red hot, black coffee, cooks some bacon and makes some pancakes. No dinner is ever had. The men saddle their horses, put on their boots, jumpers, chaps and spurs, their guns in the holder, tie a rope on their saddle, maybe a raincoat or jacket, and then they are off for the day. When the cows have had calves during the past few days, the calves and the cows must be rounded up and gathered, maybe 50, and the calves are to be branded. A fire is set, the branding irons are heated red hot, and a calf is roped, drug close to the fire and one man burns a certain mark into the hide of the calf. When the red-hot iron hits the calf, he or she will bellow and the mother of the calf will bellow out and sometimes start to attack the man, but is prohibited by a horseman. One day, when my older brother was helping to do this job, he said to himself, "I think I will see just how honest Father is," so with the red-hot iron in his hands which our father [Fletcher Bartlet Hammond] was standing close by said, "I think I will put our brand on this calf." In a loud voice, Father said, "You will not put our brand on that calf, you know damn well whose calf that is and so you put the right brand on it!" Branding calves reminds me of the cowman who went into the cafe for a steak fry. When the waiter brought the steak out it was really rare. The cowman said, "Take that meat back and cook it. I hurt it worse than that when I brand them."¹⁵⁵

The End of an Era

Francis made a significant entry in his journal on 6 September 1899:

51 years ago today I arrived in Great Salt City, as it was called then. Consisting of 3 sun dried adobe forts, each 40 rods square, containing about 1500 inhabitants, desolate indeed was the whole country, dry and parched was the soil. Oh! What changes have I lived to see, towns and cities are seen filled with happy people for 1800 miles, from Canada to Mexico and East to West for some 500 miles all built up by the, or nearly so Latter Day Saints.¹⁵⁶

The entry sums up his whole life. He was part of this great colonization -- part of the Church's western empire building. His life ended just as the empire building was coming to an end. From then on the empire would continue to develop, but the major building had been completed.

During the last two weeks of his life, Francis took a trip around the stake. He was accompanied by his fourteen year-old grandson, Dilworth Hammond, who was his teamster. Dilworth took care of his needs and assisted him. Francis's age had finally caught up to him.

Francis held a conference in Monticello and Verdure and then went on to Bluff for another conference on 13 November. Brother Wayne Redd was with them riding horse back. He held another conference in Mancos. They stayed there two days. Then on 20 November Francis, accompanied by President Halls, after an early breakfast, he and President Halls went to Fruitland, New Mexico. This leg of the journey took two days. They arrived in Fruitland at 2:00 p.m. and began the conference which continued to the end of the next day.

From Fruitland, they set out on 24 November for Fairpoint, New Mexico which is about thirty-five miles up the San Juan River. The road to Fairpoint took them through Farmington which is located on the Mainus River and is rich orchard country. The road continued on across the river on a bridge, up the San Juan on the north side, passed through a ranch on the bottom land until they came to Bloomfield. Here they forded the river at the ferry sight. A ferry was available there during high water.

The party arrived at Brother Tinney's about 3:00 p.m. They rested a short time, hitched up two teams and went up the river another four miles. This was through about 5,000 acres of developed county. A nine mile canal was the source of water. It was at this time a developing area. Land was cheap and there was plenty of wood and coal for fuel. The climate was good, and there was sufficient forage for sheep and cattle.

On 25 November 1900 the party breakfasted at J. S. Tenney's. Then they met with the saints at 10:00 a.m. They had dinner at Brother Gellispie's and discussed with some of the brethren about the organization of a ward. Then they met again at 2:00 p.m. and organized a new ward to be called the Hammond Ward. James S. Deaton was sustained as Bishop with John S. Tenny and William White as counselors. After the meeting, they drove to Brother Tenny's, and upon entering his yard, they drove under a wire cloths line. The buggy top struck the top of the line and frightened the horses. They ran off with the buggy's occupants -- Francis and William Halls -- threw the buggy around, and both Francis and William were thrown out of the buggy. William was uninjured, but Francis hit his head against an adobe granary with a rock foundation. The injury was severe, and he lived another day and a half.

After his death Francis was taken first to Ogden by way of the Rio Grande Western Railroad where his funeral was held in the Ogden Tabernacle and then to Huntsville and buried next to Mary Jane and Alice, his two polygamous wives.

Beginning at Thompson's Springs where Francis's remains were first placed on the train, friends were waiting at the various other stops along the way to Ogden. They were there to show their respect for a friend, pioneer, leader, and devoted member of the Church. When he arrived in Ogden, a large throng of people were there to show their last respects to this old pioneer. He was taken by hearse to the tabernacle. Following the hearse were numerous carriages, followed by other mourners on foot. In attendance from Salt Lake there were the following general authorities: Apostle John Henry Smith, Elders George Reynolds, B. H. Roberts, Rulon S. Wells, John T. Caine, W. W. Riter, J. F. Nebeker, and J. Kimball. It was a crowded tabernacle. President Shurtliff, president of the Ogden Stake, conducted the funeral. Speakers included President Middleton, John Henry Smith, Hon. D. H. Peery.

From Ogden, he was taken to Huntsville where another short service was held before he was buried beside Mary Jane and Alice.¹⁵⁷

Thus ended the life of a pioneer who not only participated directly in the founding of an empire, but his life also symbolized that great westward migration. His decease came along with the demise of the pioneer era.

END NOTES

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4. Preston Nibley, "Francis A. Hammond Adventurous Youth," "Francis A. Hammond Becomes Prospector," and "Francis A. Hammond Colonizer-missionary," a series of three articles in "The Church Section" of *The Deseret News*, February 1953 issues.
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6. Howard I. Chapelle, *The History of American Sailing Ships*, Bonanza Books, New York, p 258.
7. Conway B. Sonne, "Under Sail to Zion," *Ensign*, July 1991.
8. Sharon Sigmond Shebar, *Whaling for Glory!*, Julian Messner, New York, 1978.
9. Shebar, *op. cit.*
10. Orson F. Whitney, *History of Utah*, pp 152-153.
11. Shebar, *op. cit.*
12. *Our Hammond Roots, Branches and Leaves*, Compiled and edited by Fern D. Ellis, p. 86.
13. *The World Book Encyclopedia*, 1961, Vol, 16, p. 75.
14. Sonne, *op. cite.*
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17. Nibley, *op. cite.*
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19. Francis A. Hammond, "In Early Days, My Introduction to Mormonism," as published in *The Juvenile Instructor*, 1896.
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29. Roberts, *op. cite.* Chpt. LXXXVII.
30. Hammond, *op. cit.*
31. Hammond, *Ibid.*
32. Roberts, *op. cit.* Vol. 3, p. 36. Elder Roberts quotes Augusta Joyce Crocheron, a passenger on the *Brooklyn*. "She had done her duty well and had borne her burdens without complaint. But she was old and showed unmistakable signs of weakness and decay."
33. Hammond, *op. cit.*
34. Roberts, *op cit.*, Vol. 3, Chs. LXXI, LXXIX, p. 201.
35. *Bancroft's History of California*, vol VI. p. 56 as quoted in Robert's history, vol 3, p. 364.
36. Hammond, *op. cit.*
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38. *Ibid.*
39. *Ibid.*
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41. Roberts, *op. cit.*, Vol 3, p. 364

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72. Hammond, *Diary, op. cit.*
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75. Hammond, *op cit*.
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95. Britsch, *op cit.*, p 41.
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Francis Asbury Hammond

N. W. Adamson, Jr.

Francis Asbury Hammond

Pioneer and Missionary

By

Nathan W. Adamson, Jr.

Dad to All
He was

90th ANNIVERSARY
CHALLENGE DAIRY PRODUCTS, INC.
1911-2001