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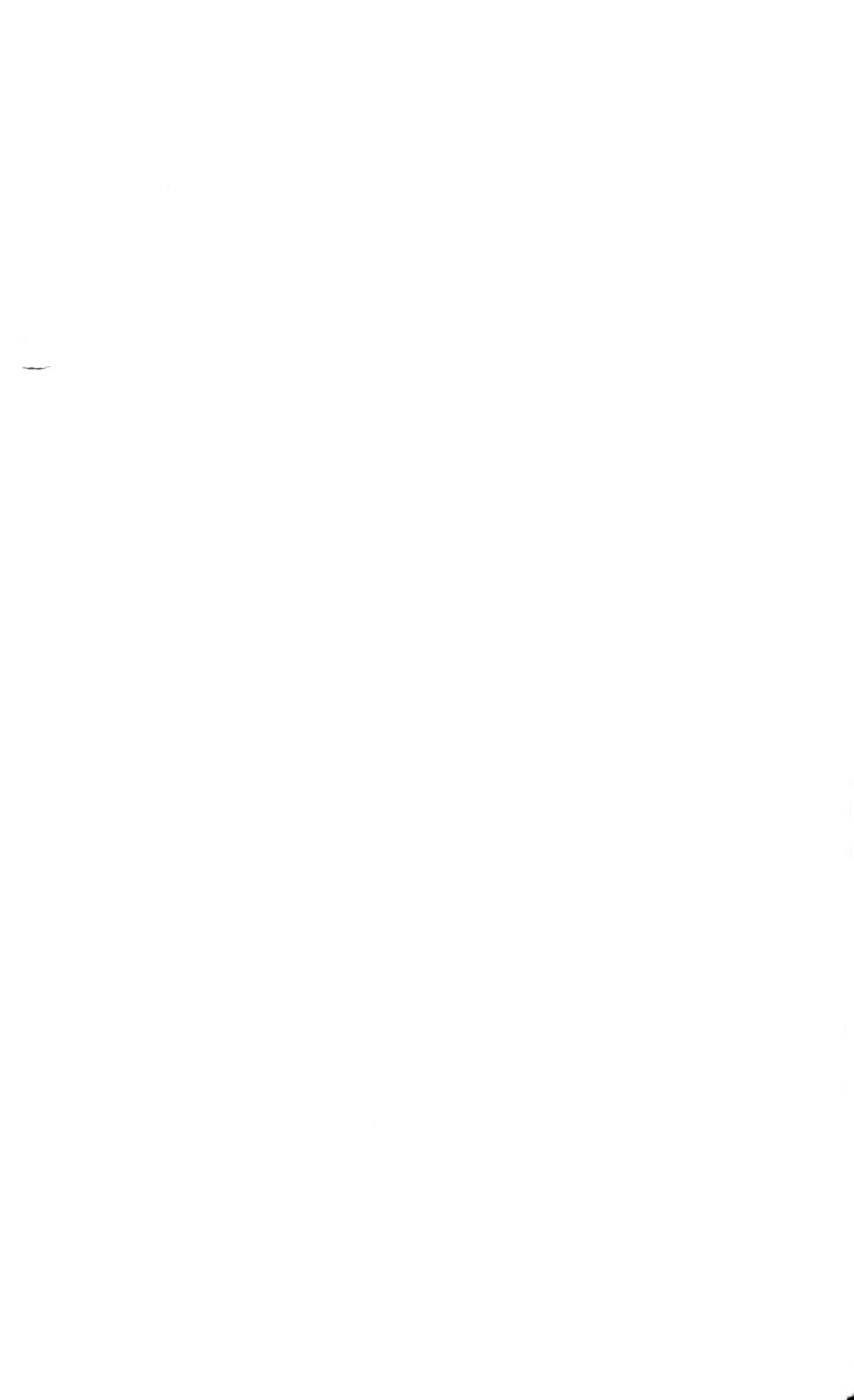
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THE
CLUFF FAMILY
JOURNAL

Published by the

CLUFF FAMILY REUNION

And Devoted to the
Interests of

DAVID CLUFF, Sr.,
AND HIS DESCENDANTS.

UPB

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PREFACE.

The work of compiling the history of Father David Cluff and his descendants was given into the hands of a committee of three chosen at the Cluff Family Reunion, held in the Pleasant View Ward meetinghouse, 1894, but no steps were taken by the committee, which was composed of Harvey H., son of Father Cluff and two grandsons, Benjamin, Jr., and Thad. H. Cluff, until in 1899. In that year, June 20th being the 104th birthday of our honored sire, the first number was published. Matter or data to work upon at the time, seemed hidden in obscurity. The only written information of Father Cluff's life and names of his progenitors back to Zacheus Clough, covered two small pages written by Harvey H. at his father's dictation, previous to his departure for Arizona. At that time, Father Cluff impressively enjoined upon his son Harvey H. to write his history. Missionary calls prevented the accomplishment of the task for many years. However imperfect this volume may appear, or what errors it may contain, the editors congratulate the Cluffs, as well as themselves, upon a volume so complete, considering the crude matter at their command when the work was commenced.

During the last five years, we were greatly concerned over the loss of links in the chain of descent from Father back to John Clough, who came from Europe in 1635 in the ship Elizabeth, but through the perseverance of Miss Eva E. Bunker, a cousin, of Durham, New Hampshire, during five years past, the editors are furnished information by which the genealogical chain is complete as given on the last page of this volume.

For the want of photos and data, the mother of Jerry and second wives of Samuel S. and Orson do not appear in this Volume, much to the regret of the editors, as they were very anxious to have the volume complete in that particular.

EDITORS.

THE
CLUFF FAMILY JOURNAL.

Vol. I.

JUNE 20, 1899.

No. 1.

HISTORY OF DAVID CLUFF, SEN.



DAVID CLUFF, SEN.

David Cluff, senior, the subject of this history, was born June 20th, 1795, in Nottingham, Rockingham County, New Hampshire, United States of America.

David was the son of William and Susannah Rannels Cluff, having descended from an illustrious line of ancestry, noted for their longevity, who came to America with the first New England colonists, and were therefore pioneers in the wilds of the New World. Statesmen, legislators, military and civil officers came

from this family. From William and Susannah Runnels Cluff there was an issue of four sons and four daughters.

In tracing the descent of David Cluff, this sketch begins with Zachius Cluff, who was a native of New Hampshire and a blacksmith by trade. He enlisted in the American army and served under General George Washington, and was promoted to the rank of colonel during the Revolutionary struggles for independence, and afterwards served as a member of the town council. He was the father of five sons and one daughter. The following are their names: Nathaniel, John, David, Benjamin, William and Abigal. Zachius Cluff died in New Hampshire at the age of 84 years. His wife, a Miss Love, lived fifteen years after him, and died at the same place at the age of 96 years.

David Cluff, the subject of this history, is the son of William. William married the eldest daughter of Job (3) Runnels and Sarah Ellison, born July 4th, 1773. The children of William and Sarah Ellison Cluff are: Salley, David, Benjamin, Jerry, Susannah, William (1), William (2), Betsey and Lucinda. Jerry and Susannah died at Durham while young. William (1) died in infancy. Betsey married John Fogg and died in 1860. William (2) died at sea of smallpox. Lucinda died September 9th, 1852.

In the year 1804 William, the father of David, moved into Canada, in that part known as Canada East. Here the young family endured untold privation in the wilds of that then unsettled country. After passing through the hardships for twenty-two years consequent upon trying to convert a wilderness into fruitful fields, the family returned to New Hampshire, where the father, William, died at the age of 83 years.

At the breaking out of the war of 1812 between England and the United States, David Cluff left his parents in Canada and returned to New Hampshire where he joined a regiment, and for two years served his country. When the war closed he was mustered out with honor, and soon after joined his father in Canada.

Father David Cluff, at the age of twenty-nine years, married Betsey or Elizabeth Hall, daughter of Moses and Lucy Hall of Canada. From this marriage there was an issue of twelve children, one daughter and eleven sons. Lavina, the oldest, was born at Shipton, Canada, October 17th, 1824. David was born July 29th, 1826, at Durham, New Hampshire. Moses was born at Durham, New Hampshire, February 11th, 1828. Benjamin was born in Durham, New Hampshire, March 20, 1830; William Wallace, March 8th, 1832, in Willoughby, Ohio; Joseph, in Willoughby, Ohio, January 11th, 1834; Harvey Harris, born in Kirtland, Ohio, January 9th, 1836; Samuel S., in Kirtland, Ohio, September 27th, 1837; Hyrum, in Nauvoo, Illinois, April

19th, 1841; Henry, in Nauvoo, Illinois, February 15th, 1843; Alfred, in Nauvoo, Illinois, November 1st, 1844; Orson, at Pisgah, Iowa, August , 1847.

After Father Cluff returned to New Hampshire from Canada he followed his trade as shipbuilder at the Durham wharf, and about the year 1830 he became interested in Mormonism, which at that time was creating considerable excitement throughout the Eastern States. On his way to Ohio, while traveling through New York State, he met Mr. Martin Harris on a canal boat. Mr. Harris was then on his first mission, sent out by the Prophet Joseph Smith, who had just founded the Church of Jesus Christ of Latter-day Saints. This meeting of an anxious seeker after truth, with Mr. Harris, one of the witnesses of the Book of Mormon, was, indeed, a capital event in the life of David Cluff. He was not only searching after Scriptural truths, but he had become intensely interested in the history of the aboriginal inhabitants of America. For he it known that young David had for some time previous to this, studied such accounts of the discoveries of the antiquities of the western world as came in his possession which so wrought up his desires, that when he had his interview with Martin Harris on the canal boat, and the Book of Mormon history of the ancient inhabitants was briefly explained to him, he was carried away from the dogmas of religious denominations, then extant, and became a ready convert to the doctrines taught by the young Prophet. His connection with the Church by baptism soon followed, and his love for truth continued through life, so that his last days were marked with the same faith and integrity to the Church and Priesthood, that inspired him in the days of his conversion. Not content with the recital alone of Martin Harris, he wended his way to Kirtland, where the Great Prophet was holding meetings, and there he became more deeply interested in the divine story from the Prophet's own lip.

In 1831 Father Cluff and family moved from New Hampshire to Ohio. He became a workman on the Kirtland temple, in which, when finished, he received many blessings. On reaching Ohio the family located at a place called Willoughby, in Geauga County, but now known as Lake County, being about three miles from the town of Kirtland, where the few disciples to the doctrines of the Prophet Joseph Smith, commenced gathering, and erected the first temple in modern times.

In the year 1837, David Cluff was called on a mission to Canada and the Eastern States. This mission was of short duration, for in 1838 he left Kirtland with his family with the intention of going to Jackson County, Missouri, where the Saints were gather-

hering; but when he arrived at Springfield, Illinois, all the members of the family except the father and the eldest son, David, were prostrated with the chills and fever. This prevented their further journey westward for a time. By being thus impeded in their progress, they escaped the persecution and final expulsion of the Saints from the State of Missouri. The almost universal feeling throughout the land was to exterminate the Mormons; which led men to act more like demons than like human beings or Christians. Christian ministers and divines participated in, and were, in many instances, the main instigators of the persecutions. Not only the men of the Mormon Church suffered and were slain, but the women and children were cruelly murdered, and the whole people driven from the State at the point of the bayonet. The petitions of the Saints to the President of the United States and the Governor of the State of Missouri were unheeded, and the only sympathy shown, if indeed it can be construed as sympathy, was expressed in these words: "*Your cause is just but we can do nothing for you.*" What a commentary upon the executive power and authority of the President of the great nation! Contemplate, ye Christians, the slaughter of men, women and children; the burning of homes and destruction of farms, in a land of "Freedom and Liberty," and a boasted civilization, and that too of a people who were loyal to the Constitution and laws of their country.

There was no law of the land which the Mormon people were breaking, and therefore their persecutors resorted to savage practices. Driven out of the State of Missouri, the people, like the honey bee, settled down in increased strength at a place in the State of Illinois called Commerce, situated on the east bank of the Mississippi. The gentle rise of the country extending back from the river until it reached the prairie plains beyond, gave this location a most magnificent appearance. The country, however, was at first very unhealthy, but as the city grew, and sanitary regulations were adopted, the unhealthiness greatly diminished, until Nauvoo, as the city was called, became desirable in every respect. With its majestic temple glistening in the sun, coupled with its other interesting features, Nauvoo became a wonderful attraction to visitors and passengers on river steamers as they plied up and down the great "Father of Waters."

The Cluff family and early settlers at this new gathering place, were all stricken with the chills and fever, but the pioneer spirit and unwavering faith of the parents was never daunted, nor was the perseverance of the refugees who had been driven so recently from Missouri ever slackened. Farms extending for miles back of the city were opened, lumber was rafted down the river from the pine forests above, roads were opened out into the country, com-

merce was established, friendly relationship built up with neighboring towns, though some distance away, and Nauvoo seemed destined to become a great trade center, and possibly the capital of the State. The grand and imposing temple standing on the heights above the city, became the admiration and pride of the Mormon people, and the delight of tourists.

Notwithstanding the industry, frugality and sobriety of the Saints, the Spirit of persecution followed up their march of empire and soon the people of the State of Illinois were actuated by the same evil spirit that had led citizens of Missouri to untoward acts of persecution and they, too, sought the expulsion of the Mormon people.

Many efforts were made to convict the Prophet Joseph Smith in the courts, and after repeated lawsuits had failed he was ruthlessly thrown into Carthage jail, with a promise, however, that he should be protected. This promise of the Governor of the State of Illinois was not fulfilled, for, on the 27th of June, 1844, an armed mob, painted black, surrounded the jail and martyred the Prophet and his brother Hyrum. The martyrdom of their leaders cast a gloom over the entire people of the Church. In fact, the Church was enwrapped in mourning. Following this sad event came the expulsion of the entire Mormon people from their beautiful city and temple. Wending their way across the great Mississippi river, they cast their eyes back upon their homes and bid adieu to the city of Nauvoo, with all its beauty and attractions, to take up their abode beyond the bounds of civilization, rather than forsake their religion or deny their God.

Crossing the Mississippi in an inclement season, the Cluffs—being the only family of that name in the Church—penetrated westward until we find them located at Mount Pisgah in central Iowa. Recruiting here for a few years, they finally pushed on to Council Bluffs, and located on Mosquito Creek, where they remained until the year 1850. At this last named place farms were opened and comfortable homes were built, and by energy and push and the blessings of God means were procured for an outfit to go to the Rocky Mountains.

Those were times when every energy was put forth by old and young to prepare for the long journey. Wagons must be made, covers provided, bedding procured and clothing made up. Provisions, for at least one year's supply, must be prepared. It became necessary to lay in a supply of tools for carpenter work and farming purposes. Just at this time the excitement of the discovery of gold in California brought floods of emigrants through the section of country occupied by the Saints and gave them a good market for their large crop of products, and thus the Cluffs procured an outfit for the long and toilsome journey to the Rocky Mountains, which was begun in the early spring of 1850.

(Continued in next number.)

BIOGRAPHY OF LAVINA CLUFF.

Layina Cluff, daughter of David and Betsey Hall-Cluff, was born October 17th, A. D. 1824, in the town of Shipton, Province of Canada. Lavina is the first of a family of twelve children. When she was but two months old her parents moved to Durham, in New Hampshire, where they resided for several years. Her parents being imbued with a spirit of pioneering, they traveled westward into the State of Ohio and settled for a season at, or near, Kirtland. Here Father and Mother Cluff became acquainted with the Prophet Joseph Smith, whose name was quite familiar among the thinly scattered pioneer people of that neighborhood, through statements made concerning the visitations of angels and the finding of gold plates in a certain hill just over in the State of New York.

This ancient history of an ancient people, who once inhabited America—called the Book of Mormon, so interested Father and Mother Cluff that they became identified with the Mormon Church. The baptism of Lavina in her girlhood soon followed that of her parents. The subject of this biography remembers the temple built in Kirtland; which at that early day was considered a wonderful building. Her parents following the tide of migration of the Saints for the Gospel sake, took their departure westward; this time their faces were turned toward Jackson County, Missouri, to which place many were gathering. But on reaching Springfield, Illinois, all the members of the family except two were prostrated with chills and fever, which necessitated some months' delay.

The protracted stay at Springfield resulted in an escape from the persecutions inflicted upon the Saints in Jackson County. Recovering from sickness the family took up its line of march and went direct to Commerce, afterwards named Nauvoo, situated on the east bank of the Mississippi river. But few families were there on the arrival of the Cluffs, in 1840, although the Saints that were expelled from Missouri were wending their way thitherward in hopes of finding a resting place in very deed. The Cluff family, therefore, may be recorded as pioneers to Nauvoo.

Among the many young men admirers of Lavina, George Hyrum Sweet seemed to be the idol of her heart, and in 1846 they were united in marriage at the home of the bride's parents in Nauvoo. The bridegroom was the senior of Lavina only by a few months, both being born in the same year.

When the Saints were expelled from Nauvoo, the newly married couple moved west in company with the Cluffs, and with

them settled at Mount Pisgah in the, then, Territory of Iowa, where their first child, George H., was born, January 7, 1847. From Pisgah the family moved on and located at a place called Mosquito Creek, about three miles from Council Bluffs, where the second child, Betsey A., was born, June 30, 1848, and died two years afterwards at the same place. From Mosquito Creek Lavina and her husband wended their way across the plains journeying to the Rocky Mountains, where the Pioneers had founded another gathering place.

Various were the experiences of the subject of this sketch during the year 1850, while crossing such a desert country. She and her husband arrived in Utah about the 3rd of October, and after remaining a few days in Salt Lake City, they went south to Provo in company with the Cluff family. Here their third child, Mary A., was born in November, while they were encamped in their wagons at the fort. Indian troubles had been somewhat frequent in consequence of the weakness in numbers of the colonists, but when their numbers had augmented to a formidable force the red men were less inclined to wage war. As peace seemed to be permanently insured, the Sweet family located on a fine tract of land well adapted to the raising of fruits and vines, which is situated at the north-east corner of the present survey of Provo City proper. Here a house was built and an orchard planted out, which gave prospects of fruitful returns. The "Walker" and "Black Hawk" wars drove all outside residents into closer quarters as a means of protection. Hyrum Sweet was called into service and bravely went out in defense of home, family and country. For further safety, a crude concrete wall twelve feet high was built around the city, a mile square.

On December 11th, 1853, the fourth child, Minerva, was born, and died February 22nd, 1856.

On December 24th, 1856, Samuel H. was born, and died in 1859.

Hyrum James, the only surviving son, was born June 17th, 1855, and was married to Rosella, daughter of John Lee, of Heber City, in Wasatch County, Utah, December, 1875.

David, the seventh child, was born July 4th, 1862, and died in 1865.

The eighth child, Benjamin, was born July 31st, 1869, and died August 16th, 1879.

The ninth, a daughter, Lavina, and the only daughter now living, was born March 3rd, 1866. She is married to Edward, son of David Bunnell.

The tenth and last child, Alfred, was born July 11th, 1869, and died in infancy.

Not having prospered very well in Provo, Hyrum Sweet and

family moved to Center Ward, in Provo Valley, near Heber City. Although Hyrum was a very hardworking man, yet unfortunately he was never able to accumulate around him much means. He died at his home on the 15th day of May, 1897, in his seventy-third year. He was the father of twenty-one children, ten of whom were Lavina's and eleven were Emiline's. Emiline, his second wife, died November 7th, 1898. Lavina still survives, and enjoys remarkably good health.

EDITORIAL.

EXECUTIVE COMMITTEE:

W. W. CLUFF, H. H. CLUFF,
BENJ. CLUFF, JR.

EDITORS:

H. H. CLUFF,
BENJAMIN CLUFF, JR.

The descendants of David Cluff, senior, are to be congratulated on the inauguration of the "Cluff Family Reunion" and the possibility of the publication of the history of Father Cluff and the biographies of each of his descendants, forming in time a very large and valuable book, as set forth in a circular letter of last April.

Father Cluff's descendants are now so numerous that not one, perhaps, knows them all, hence the importance of the reunion of the family that we may become better acquainted with each other.

Consider how valuable, also, a history of the first Cluffs who came to America with the colonists would be to us now. A history of the present Cluffs will be as valuable to their descendants.

It is desirable, therefore, that every one of the numerous descendants shall identify himself and herself with this work, and write his own biography; such as he desires to hand down to posterity. At the beginning of each sketch should appear a portrait of the person whose biography follows.

The introduction into the Cluff families of a periodical which begins with this issue, entitled the CLUFF FAMILY JOURNAL, is of such importance that but few, possibly none, can at present comprehend it. We feel to predict that this work will eventually materialize into a history, embracing historical facts of the first families of Cloughs (as the name was originally spelled) who came to America possibly in the ship Elizabeth, about the year 1635, and thence down through the chain of descent to the present time.

By research into records now extant in the New England States, we find the Cloughs of America occupying prominent positions—such as statesmen, legislators, military officers, and various officers in civil government. In narrating the history of David Cluff, senior, we shall observe simplicity of language, although we regard it as being beyond our ability to eulogize too highly the character of a man who has, in less than one hundred years, become the progenitor of more than six hundred descendants. The records or manuscript from which to collect the history of Father Cluff are very meagre indeed, and it will be necessary, therefore, to draw conclusions, in some instances, by comparison. We therefore invoke Divine aid in our effort to write the history of Father Cluff, that what we write may prove beneficial to the living and the dead who are interested in said history. We date the first issue of the Cluff Family Journal on the one hundred and fourth anniversary of Father Cluff's birthday, June 20th, 1899.

We would be pleased to have sent us a list of the names of a'l the members of the Cluff families, as we desire to mail a copy of the first issue of the Journal to every member that will be interested in reading it. Copies of subsequent issues, however, will be mailed only to those who subscribe. The subscription price, \$2.00 per year, is very low, considering the fact that no advertisements are taken, and the paper must depend on subscriptions alone for support.

As the editors give their time gratuitously, the expenses will not be great. If, however, our wishes are realized in regard to the size and workmanship of the Journal, the yearly outlay will perhaps reach three or four hundred dollars. All moneys received, whether from subscription or donation will be put in the hands of the treasurer, Harry Cluff, son of Samuel of Provo, and will be drawn out only on orders signed by the chairman of the executive committee.

Of the present issue two hundred copies are printed, but the number of copies of subsequent issues will depend on the number of subscribers, and we, therefore, invite the members of the family to interest themselves and subscribe at once.

We have mailed in some instances as high as five copies to one person with the request that the extra copies be kindly distributed to those whose names we have not been able to obtain and have therefore mailed them none.

We realize that it is unnecessary to urge members of the family to subscribe, for we believe that all are sufficiently interested in the family genealogy and history, and in the present intellectual and spiritual up-building of the family to take at least

one copy. We earnestly trust that the paper will meet the expectations of all.

It is perhaps not too early to call attention to some points concerning the family organization. The present organization is temporary. It is sufficient, however, for our present needs, but in the near future, perhaps at the next regular meeting a more permanent organization should be made. A constitution and by-laws should be drawn up, describing and prescribing the duties and qualifications of the officers, their term of office, the manner of voting for them, etc. Provisions should be made for the holding of annual meetings at such time and place as will best suit all concerned.

The present executive committee is empowered to transact all business during the current year, and the Patriarch is empowered to call the next annual meeting to be held in Salt Lake City, during next April conference, but no constitutional provisions have yet been made on this subject. The matter is well worth the consideration of all.

NOTES AND PERSONALS.

[Under this heading it is desired to bring before the readers of the Journal the names of all the older members of the family, with a brief statement of where they live and what business they are engaged in. To this end we solicit correspondence from all interested. Please address Editors' Cluff Family Journal, Provo, Utah.]

At a meeting of as many representatives of the Cluff family as could conveniently come together last Conference—April 8th—it was decided to organize a Cluff Family Reunion, the object of which was to reunite the members of the family for mutual benefit. The organization, it was decided, is to be presided over by the Patriarch of the family, i. e., the oldest living male member who is at the same time a member of the Church of Jesus Christ of Latter-day Saints, assisted by an executive committee elected by the members of the family at their annual meetings.

Benjamin Cluff, Sen., now living in Thatcher, Graham Co., Arizona, was acknowledged as Patriarch, and sustained as such, while W. W. Cluff, president of Summit Stake, H. H. Cluff, president of the Hawaiian colony at Iosepa, Tooele county, Utah, and Benjamin Cluff, Jr., president of the Brigham Young Academy at Provo, were chosen as executive the committee until the next annual election.

It was further decided to publish the Family Journal, the object of which is to unify the interests of the family, and to

place in an accessible form the history and biographical sketches of its members, and to print such other matter as may be of interest to the family.

To accomplish this object the Journal must have the hearty support of all.

David, the oldest son, is the only child of Father Cluff, not now living. He died at Guaymas, Old Mexico, of yellow fever.

Moses Cluff, the second son of Grandpa, is father of the largest family among the Cluffs. He lives in Smithville, Graham Co., Arizona. His biographical sketch will follow that of David Cluff.

Benjamin Cluff, Sen., lives in Thatcher, Graham Co., Arizona, and is senior member of the High Council of St. Joseph Stake.

Joseph Cluff lives in Central, Graham Co., Arizona. Brother, Joseph enjoys the distinction of being better acquainted with the Book of Mormon than any other member of the family.

Samuel S. Cluff still lives in Provo. He is engaged principally in farming and fruit-raising.

Hyrum Cluff is also a resident of Provo, and is in the undertaker's business.

Henry Cluff retains the old Cluff ranch above Heber City, and is making a success of the enterprise.

Alfred Cluff is in Central, Graham Co., Arizona, and follows farming and fruit-raising for a living.

Orson Cluff lives in Old Mexico; his exact address is not at present known to the editors.

Jerry Cluff lives in Provo, and is a plasterer by trade.

Mrs. Mary E. Cluff, wife of Benjamin, of Thatcher, Arizona, is visiting her children at Provo and Centre Creek, this summer.

William Wallace, son of President W. W. Cluff, is traveling agent for the Salt Lake Hardware Company.

David Foster, son of Benjamin Cluff, Sen., has accepted a position as teacher of the seventh grade in the Brigham Young Academy.

Before the Journal reaches its readers, Miss Follie, daughter of President W. W. Cluff, will have been married to Lawrence Eldredge, of Coalville. The happy event will take place on June 23rd. We take this opportunity of wishing the young couple a long and prosperous married life.

Corporal Bert Boshard, at present a volunteer in the Philippines, is a grandson of David Cluff, Jr.

The biographical sketches of David, Jr., Moses and Benjamin, Sen., will appear in order. The manuscript for these should be forwarded to the editors as early as possible, not later than August 30th next. Will the parties interested please see to this?

We would also be pleased to receive notes and personals from different members of the family, also letters from the children; and we ask the younger members not to hesitate to write because they think they cannot write good enough. The editors will revise and arrange all communications. It is by practice that one learns. Address all notes and personals to Editors Cluff Family Journal, Provo, Utah.

AN INCIDENT

H. H. Cluff.

“Praying to death” (*Auaana*) is one of the chief superstitions of the Hawaiian people, and as it was attempted to be practiced upon me during my presidency over that mission, I will give the incident. Of course I did not succumb to the wishes of the old priest.

I leased a piece of swampy rush land to a Chinaman for the purpose of growing rice. Within this fifty-acre tract was a *loi*, so called by the natives, which consists of a small spot of ground formerly cultivated in *Kalo*—a root from which *poi* is made.

This *loi* in question belonged to the *Konohiki*—landlord—but was claimed by two native women, who were sisters.

When the Chinaman commenced work on this particular piece of land, the native women, with many of their friends, came upon the spot and drove away the little Mongolians who retired from the field in great confusion, although they outnumbered the natives. This warfare of words occurred one day while I was in the city of Honolulu. On my return the following day the Chinaman, lessee, and our local attorney, *Kupau*, Esq., called upon me to know what was best to do in order that the work of cultivation might go on, for evidently the native women were masters of the situation.

Occupying the position of president of the mission I did not desire to institute a lawsuit and prosecute a case against natives, and especially against women, although I was satisfied that they had no just claim to the land. My study therefore was to hold the “fort” and let them prosecute if they desired to incur the

expense. I therefore instructed Attorney Kupau, who had especial charge of native horses running upon the Konohiki land and collecting pasturage fees, to take twenty Chinamen and go to the land in question and put five laborers at each of the four corners of the land and start them to work with instructions that if the natives came in such force as to drive the Chinamen from a corner and then went to the second corner and tried to drive them from there, the first ones were to return to their corner and resume work, and thus keep intact the position on each corner of the land as long as the natives sought their ejection. This project worked like a charm, for after a few hours of an effort to banish again the Mongolians, during which time the air was full of loud words, shouts, imprecations and wailing, the natives retired leaving the lawyer and Chinamen victorious.

The two sisters rode to Honolulu and secured the services of Attorney Hartwell, who instituted a lawsuit against me as Konohiki or agent, for ejection. I became a defender instead of prosecutor, the very object I had in view, if lawing had to be resorted to. The case was now in court, attorneys on both sides engaged.

Some weeks before the case came off the complainant secured in addition to the services of an attorney, an old Kahunapule, or priest, but more properly what the Indian would call, "a medicine man." The object of calling this priest to aid in the suit was to pray away the power of life of the "white man," and thereby secure victory in the premises.

For three weeks the old priest was offering up, as sacrifices, black pigs and black chickens, as often as the complainants would furnish them, going through with his incantations, prayers and singing until a late hour at night.

It was a time of feasting for the Kahunapule, and doubtless, great rejoicing while he picked the tender meat from the young bones of the pigs and chickens. The day of trial arrived, and on my way to the court I was met by these two native women, complainants, in the street of Honolulu, who accosted me with marked and unbounded expressions of *Aloha*, and by gently stroking me down, one at each hand, from my shoulders to my wrists, saying in their own language, "We have great love and respect for you, but for the Kanaka attorney, Kupau, we hate him, he is a bad man." I protested, and called them both hypocrites and pushed them from me.

I was puzzled to understand this outburst of kindness and not until after the trial was over did I learn anything of the proceedings of the old priest, and that the two women were carrying out the last instructions of their master, when they met me in the street, but their mesmaric operations failed to work.

I proceeded on my way to court innocent and unsuspecting as to any priestly plot to interfere in the trial. The trial proceeded in the usual way, and nothing especially startling occurred in court unless we mention that the husband of one of the women, a witness for the prosecution, testified, apparently against his will and intention, entirely in favor of the defense. The evidence was all in on both sides, and the attorneys' pleadings or arguments finished and the case submitted to the jury at the close of the judge's instructions.

During the progress of the trial and while the jury were out two hours, I was an object of deep concern by some fifteen native members of the Church, who had taken positions in the hall-way, in plain view of the judge and myself. I sat at a table in the center of the court room immediately in front of his honor, Judge Allen. These friends of mine, men and women, were fully posted as to the operations of the priest, but had kept them a profound secret from me, hence the earnest watchfulness, which they exhibited, that, perchance, they might discover some faltering, or more consistent with their faith, see and witness the defeat of the other party. What increased their interest more than anything else was the thoughtful moods and stationary position at the table which I maintained during the two hours the jury was out, notwithstanding the frequent efforts of the marshal to induce me to take lunch with him in an adjoining room. "Now," said they, "President Cluff is praying to his God for success, and the old priest has been sacrificing and praying to his god for his defeat, and we will watch the final result." At the end of two hours the jury entered the court room and announced their verdict in my favor.

Then followed a scene of wailing and lamentations on the side of the defeated complainants, as they took their departure direct to their Kahunapule. On the other side the natives who were in sympathy with me, and who had been intently watching the proceedings, gathered around me with their faces fairly beaming with light, and in the warmest manner possible shook my hand and said, "Your prayers prevailed above those of the Kahunapule." Then followed a recital, by them, of the operation of the two women and the old priest for the three weeks previous. The results of this trial as to the good it accomplished, was an increase of faith in God and confidence in their leaders. It also was a cause of renewed strength, to me, in my operations among them, for these same people who had instigated the lawsuit, had given my predecessors more or less trouble over other parcels of Konohiki land.

FATHER AND MOTHER CLUFF.

Emily G. Cluff.

There are tunes that fit to the player's lyre,
 As airs seem born for the leaf-stringed trees;
 There are themes that thrill to the poet's fire
 As a flame leaps high on the desert breeze.
 Of all the themes that the world has known—
 To make the souls of their children aspire,
 Of faith, toil, sacrifice—none are higher
 Than this tale that our parents have made their own.

It had its source in a faith whose test
 Outrivals those idylls of orient lore,—
 Mohammed's great mission, the Buddh's great quest—
 This glad message Martin Harris to Father bore;—
 Of a vision won by a boy's simple prayer—
 A wondrous tale by Moroni foretold—
 Of Cumorah's hill with its plates of gold,—
 This inspired our parents to do and to dare.

And from faith's strange foundation a slender stream
 Ran out, till it grew to a rolling flood.
 Thousands were thrilled by Joseph Smith's theme,
 Many signing their faith with a seal of blood.
 Till at last, to the hosts of his gathered flock,
 A final edict of exile came;
 The Saints the unknown west should claim,
 And find refuge in the valley's sheltering rock.

They left their homes at a stern fate's need
 And turned their steps to the setting sun,
 Where freedom sought for a faith-held creed
 In the untrodden wilderness might be won.
 But terrors dwelt in the desert's hush—
 Treacherous Indians' ambushade,
 The herded buffaloes' tempest rush,
 The prairie's fire and famine's raid.

The line of their weary wagon's tread,
 Haunted with hardships, for unused feet,
 Privations, piercings with sun and sleet,
 Was sown with graves of the wayside dead.
 With rapture let the children be told—
 Father's family, like Jacob's of old,
 Arrived in the Valley all safe and secure,
 And near the fair lake of Utah a home did procure.

Half a century has passed since then—
 Lavina is aged; the Boys, gray-bearded men;
 Our Parents have gone to receive their reward—
 But still in Zion's land, fair and broad,
 Twelve sons and one daughter stand,
 Blessed by their children, a numerous band.
 We'll unitedly honor that noble pair,
 By keeping the Cluff name unsullied and fair.

In the genalogy of the Clough family we have an unbroken chain of descent from Zachius, who was born about 1736, to the present. From Zachius extending back we are not, at present, able to show clearly the connection. We shall, however, endeavor to decipher it out and have it appear at some future time in this Journal.

Zachius Clough, born about 1736, married a Miss Love about 1752. There were born unto them six children, as follows: Nathaniel, born 1754; John, born 1756; David, born 1758; Benjamin, born 1760; William, born 1762; Abigail, born 1764. Nathaniel at about the age of twenty-two years, married Abigail Perkins, from whom there was no issue. We have no data of the marriages of John or David. Benjamin married Elizabeth Magoon, to whom were born two girls, Louisa Victoria and Susan Almyra. William married Susannah Runels about 1784, to whom there were born nine children, as follows: Salley, born about 1793; David, born June 20th, 1795; Benjamin, born about 1798; Jerry, born March 21st, 1801; Susannah, born about 1806; Betsey, born 1809; William (1), born about 1812, died in infancy; William (2), born 1813, died at sea; Lucinda, born about 1816.

Salley was unmarried, but lived to a good old age, and died in Durham, New Hampshire.

David married Elizabeth or Betsey Hall in 1824, to whom were born twelve children, as follows: Lavina, born October 17th, 1824; David, born July 26th, 1826; Moses, born February 11th, 1828; Benjamin, born March 20th, 1830; William, W., born March 8th, 1832; Joseph, born June 11th, 1834; Harvey H., born January 9th, 1836; Samuel S., born September 27th, 1837; Hyrum, born April 19th, 1841; Henry, born February 15th, 1843; Alfred, born November 1st, 1844; Orson, born August, 1847. David also married a second wife, Miss Hannah Chapman, by whom was born one son, Jerry, who, however, was brought up by Mother Cluff.

TO-DAY AND TO-MORROW.

Selected.

Do not tell me of to-morrow;
 There is much to do to-day
 That can never be accomplished
 If we throw the hours away:
 Every moment has its duty:
 Who the future can foretell?
 Then, why put off till to-morrow
 What to-day can do as well?—

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HISTORY OF DAVID CLUFF, SEN.

II.



MOTHER CLUFF.

Before proceeding further in the history of Father Cluff, and especially before we describe the journey across the plains, we must introduce more prominently one of the grandest women of her time, one whose life has been so completely interwoven with that of Father Cluff that his history would not be complete without special reference to her life and labors. Mother Cluff was always by her husband's side, except when he was away from home on brief missionary service, and then she was not only a wife and a mother, valiantly performing household

duties, but a husbandman of marked ability in the support of the family and the management of farm duties. The regularity with which she gave birth to her children was marvelous, and when we consider the management of them, the performing of all secular duties with no outside help, devolved upon her, and that with her own hands she did the cooking, washing, spinning and weaving from the raw material of flax and wool, clothing for her entire family, we can appreciate somewhat her strength and ability. When journeying, as was frequently the case, her knitting-needles were always going, when walking or riding in the wagon, and thus the family was provided with almost their entire supply of stockings. How inadequate is eulogy as commonly used when speaking of the worth of such a mother!

She gave birth to twelve children in twenty-three years, rearing every one of them to womanhood and manhood, the youngest being thirty-four years old at her death in 1881. All but the oldest son, David, still lives. During the sickness of the children with chills and fever, measles and such other complaints as are usual among children, while traveling or when temporarily located for recruiting purposes, Mother Cluff personally cared for them, and never but in one instance was the service of a doctor required; this was when her son Harvey H. dislocated the elbow of his left arm at Council Bluffs when he was quite young.

During her twelve times of confinement, though she had a midwife, no nurse was ever called to wait upon her. The reader may from this form some idea of the will power in the make-up of such a mother.

There is one instance, however, so far as we are able to discover, when Mother Cluff's firmness, will power and resolution were unexpectedly brought to a test, the sequel of which proved an additional strength to her in her after efforts to combat against the realities of life. This test occurred on the arrival of the family at the north bank of the Provo river in 1850. It was on the 8th of October of that year that the family camped opposite the "Old Fort," which was still standing, although the few settlers were just preparing to remove to the new fort being built at the northwest corner of the present city proper of Provo. In the evening after supper was over Mother Cluff sat down on a wagon tongue, for the purpose of resting her weary limbs. The children were playing around the camp fire as they were in the habit of doing while crossing the plains. Mother Cluff was not, however, in a mood to join in the sports. Her thoughts were of another sort. The despondency which for the first time crept unsuspectingly over her mind, finally broke forth in this language, "So, this is Provo, where we have come to make our

future home. The outlook is dreary, the future is not very bright." Her son Benjamin, who was near by, replied, "Mother, remember the old adage, the darkest hour is just before the dawn of day." To this gentle reproof Mother Cluff answered, "Yes, my son, we will hope for the best and put our trust in the Lord who has never failed us."

Another incident worthy of note in Mother Cluff's life is related by Mrs. Emily G. Cluff, showing her great firmness and integrity: "Father and Mother Cluff, as they were affectionately called by their numerous sons and daughters-in-law, were, as their portraits show, a comfortable, healthy and old-fashioned couple, thrifty, frugal and independent. Father was eighty-three and mother seventy-three when I first met them. Their son, Harvey, and his wife, Margaret, took me to their old home in Provo City, and introduced me to them. Their quaint sayings and set American habits possessed quite a charm for me. The incident which I allude to occurred in 1877, while I was at their home. Father and Mother Cluff were preparing to go as pioneers into the Territory of Arizona. All of their children and relatives were pleading against their going, but as in former years, so now, when the pioneer spirit took hold of Father Cluff nothing would deter him from his resolve. When every effort seemed fruitless her son Harvey, who was interesting himself about the house in their preparation to go, said: 'Mother, if father is determined to go, you stay here with us, and father will soon get tired of Arizona and come back.' Mother Cluff stood by the table with one arm resting on it, and putting her foot firmly down on the floor, her keen, blue eyes sparkling and looking straight at her son, she said: 'Harvey, when I married your father I promised to live with him until death should us part, and *I am going to do it. Where he goes I go too.*' This little speech, and the way in which it was spoken, brought tears to our eyes."

Pioneer life seems to inculcate a fearlessness and daring that prepares men and women to brave and endure hardship, which may be regarded as a necessary qualification and experience to begin the ushering in of civilization on advanced ideas of science. These are as necessary on the lines of progress, as it is for the gardener and horticulturist to make fruit and flowers grow where before only a wilderness existed. The pioneer life of Father and Mother Cluff in Canada, New Hampshire, Ohio, Illinois, Iowa, Utah, and lastly, in Arizona, prepared them step by step to meet heroically and surmount bravely all of the trials that crossed their path. It gave to mother strength and firmness which enabled her to resist encroachments upon her rights, and maintain the dignity of her sex and the character necessary in rearing and educating a large family.

An incident illustrating her characteristic in the preservation of her household, occurred in Nauvoo, soon after the martyrdom of Joseph and Hyrum Smith. The mobs were continually perpetrating outrages upon the people, not being content with shedding the blood of two of the most noble men of the nation, but they burned farm crops and destroyed the habitations of the people in surrounding settlements, and threatened the invasion of Nauvoo, which necessitated the military duty of every able bodied man. Her husband was on a mission in the Eastern States at the time, and Mother Cluff was left to provide for a family of eleven. She only had one-half of a barrel of flour in the house, and when that was gone she did not know where more would come from. Commissary officers of the Nauvoo Legion in foraging for supplies for the men who were on duty, which was proper enough, came to the house and requested Mother Cluff to give up the half barrel of flour. She told the officers that she had a large family of small children and it would be impossible to let them have it all. The officers replied that they *must* have all. She generously offered them half of it. At this the officers said: "No, madam, we will be compelled to take all you have in the barrel," and they suddenly made a start toward the pantry door. As quick as thought Mother Cluff rushed to the door and drawing herself up in the attitude of defiance, feeling indignant at such unmanly officers, she said: "Gentlemen, you cannot take that flour out of this house unless you do it over my dead body." The awe stricken officers allowed the flour to remain. Stephen Perry, one of the officers alluded to above, became a great friend of the family, and often visited us at Provo. He always referred in a jocular manner to this little episode, and said: "Not a man living would have dared to enter that pantry."

During the vicissitudes of the journey of life from now on, it will be equally necessary and important to weave Mother Cluff's name into this history as it will be that of Father Cluff. Mother Cluff spun the raw material, wove and made it into cloth with which to clothe the family, and now it becomes the duty of the children to weave into history and to adorn its pages with a recital of the grand achievements of her life; that posterity may bow in humble recognition of her excellence. Let us stamp upon our memories the noble deeds of her life, and prove that the sparks of deity which flashed from our parents will soar on and on to lights innumerable, growing brighter and brighter "while life and thought and being lasts or immortality endures."

(To be Continued.)

THE STORY OF AUNT LAVINA'S LIFE.

By Emily G. Cluff.

Aunt Lavina, as she is lovingly called by the whole family, has the distinction of being not alone the oldest child, but the only daughter in a family of twelve children. Her biography appeared in JOURNAL No. 1.

I will endeavor to write this story of her life from the many little incidents she has related while we were out in the orchard



AUNT LAVINA.

preparing fruit for drying, or as she sat with her knitting work in the cool evenings.

We were always pleased to have Aunt Lavina with us. She was so quaint and sweet-tempered, and as the girls said, "Such a lovely dish-washer," and the stories of the olden days that used to reluctantly unfold under judicious questioning were always a delight to them.

We will have her tell this story in her own way.

I have washed dishes ever since I can remember. Father

made me a little stool to stand on before I was large enough to reach the table, and mother used to overlook me while she worked with her wool and flax. I fancy I see her now carding rolls or dyeing the bright skeins of yarn she spun on her hand wheel. Oh, how happy I used to feel when she set up her spinning wheel and its merry whir, whir, sang little David to sleep! How I loved David. Moses was the next brother and the largest baby mother ever had. Then comes Benjamin. I used to think his such a long name for a baby, but mother said all three of their names were nice because they were after good men in the Bible, as also our own father and uncles.

At the time of this incident mother spins and weaves so much, and I have the boys to mind, and wind yarn and wash dishes and everything, for we are getting ready to move. Father has a Mormon book, but mother don't like him to read in it so much when there is so much work to do. They talk about it at dinner, and every evening when I am in my trundle bed, I hear them talking about it. Mother hardly believes in it. I wonder what's in that Mormon book that pleases father so, any way.

I like to watch mother spin. When she stepped out to the bake kettle to see how the bread is doing, I took the gray rolls between my thumb and finger and pulled it into yarn, while I turned the big wheel round. But the band slipped off and mother said I had made a snarl on the spindle, and told me I was not to try and spin yet as I was too young. She said that I would get enough of that kind of work some day. I can never go near mother's wheel or loom without her knowing it. I wish mother would have a cradle for the baby. Father made a pretty one for our neighbor, but mother don't like them. Mother calls. There are chips to gather, weeds to pull for the pig, the little chickens to feed, and father will soon be into dinner and it must be ready. After dinner, when the work was done up and mother was spinning again, two big Indians came to the door, leaning against each side of it. How tall and strong they look, with red and blue strings braided in their long hair. One of them has eagle feathers sticking in his hair and the other has bright feathers on his arrow tops. What pretty beads they wear on their moccasins. How I would like a string of those light blue ones for my neck and some pink ones for baby. Would they stand there and look all day with their black eyes and white teeth, laughing and saying something about baby and me? Did they really want Benjamin? I would hold him close to me for safety. What was that they were saying that sounded like "Squaw, biscuit?" Would mother leave me alone with them while she went to get the bread? Oh, here comes Mrs. Brown with a gourd and wooden spoon in

her hand. "Mrs. Cluff, can you tell me what ails my soap?" While mother was gone to see the soap, David ran in crying, "There's a big snake by the fence." Picking up baby I went to help Moses watch it while David ran to the shop to get father. There he comes with the shovel, but it has crawled in the brush just outside the fence, and will only rattle, but not come out. "We will burn him out," says father, "Lavina, you put the baby on the quilt in the house, take the shovel and borrow some fire from Mrs. Brown." The snake was burned out and killed, and David the happy possessor of seven rattles. Mrs. Brown wanted them to wear in her hair to keep the headache away. Often I have watched father at work in the shop. This afternoon he and Mr. Brown are making a coffin for Tom Jones' grandfather, who is dead. How long and narrow the box looks, standing up in the corner. We play hide and seek around it. While they plane the long boards for a lid we gather up the shavings and make ringlets of them, till mother calls us to supper.

One morning the wagon stood in front of the door and father was putting in the wheel and loom, and bedsteads, and his tool chests, and the skillet, and all of our things. We are going to leave New Hampshire.

How I do enjoy traveling. I like to stand with my hands on the front of the wagon box and watch the big, clumsy feet of the oxen as they plod on, the front and hind feet treading in the same tracks every time. Then when we camp I can wonder at their wide horns and look into their kind eyes, and wonder if it was God who made them so strong and gentle, and taught them whoa and gee, so they could take us safely through the rivers and woods and over the mountains. We went into a little valley, and I wondered if we could ever get out, for the sky fit right down onto the mountain tops like a great lid, but the oxen found a way, a pass father called it, and soon we were on a prairie with tall grass. "That's good feed but there's snakes in it, and sometimes it gets on fire and the people have to run to rivers to keep from burning," father explained to us.

We are settled in Kirtland, and we have a new baby. His name is William. I think that is too pretty a name for such a cross baby—he crys and crys; but mother says she will soon break him of that, and I know she will. Mother is beginning to believe in that Mormon book. She likes to have father read it to her, and she reads in it herself Sundays and when she is not too busy. Brother Thomas helped father make our new house and now father is busy helping him make one. Oh, the new houses are being made on every side of us. Such hosts of people are coming here, and they are all "Mormons" and believe in that Book too, and they are such good people, for they have all been

baptized, and that washes all of their old sins away; and if they are careful not to commit any new sins they can't help being good. There is a handsome, tall man, they call the Prophet Joseph Smith. I have heard him preach in the bowery, and he comes to our house sometimes and talks to father and mother, and lifts me on his knee, so I can hear what he says. He saw the angel Moroni, and it was this angel that showed him where the gold plates were hid, that the Book of Mormon was translated from. There was a ring through some of the plates, so he only translated part of them.

He saw God the Father, and his son Jesus Christ, and they gave him a vision and taught him about this new gospel. It is the same that they used to have when Christ was on the earth. The prophet has twelve apostles.

I like to hear him talk. He loves all little children, and notices and talks to them; too.

We have nice neighbors, and mother shows them how to fix their dyes, and she weaves cloth for some of them.

Mother and father have been baptized, and they say I can be soon, when I understand more. We call all the men brothers and all the women sisters; we go to meeting, and sing, and hear them pray and preach, and are so happy. We have another baby boy. His name is Joseph, after the Prophet. I hope he will be as good a man as the Prophet is. I play with the Thomas girl when I get time. She has a nice doll, with stocking yarn raveled for hair, and a face marked in ink. I asked mother to make me one, but she said we had plenty to do besides making and playing with rag dolls, so I can't have one. I can spin now, and the boys have to wash the dishes and spool and wind yarn.

Mother has made herself and me a new plaid flannel dress just alike, and all of the women think they are pretty. We wore them to meeting and the Prophet's wife said she liked the plaid.

Sister Thomas is sick and mother and I did her washing along with ours yesterday and carried the water up a large hill. We were very tired at night, and went to bed early. It was a cold night. This morning we have a new baby boy. I do wish we would have a girl sometimes for a change; I would like a sister. Our baby is named Harvey Harris, and he has such a red little round face.

(To be Continued.)

BIOGRAPHY.

DAVID CLUFF, JR.

David Cluff, junior, was born in Durham, New Hampshire, United States of America, on July 29th, A.D. 1826. When about four years old he accompanied his parents in 1830 to Geauga County, in the State of Ohio. Here he resided with his parents, who leased a farm from Mr. Benjamin Woolsey, near the town of Willoughby. Upon this farm and in the carpenter shop at times, with his father young David acquired some information about the carpenter and cabinet business, in which he obtained wonderful proficiency in after life. From Willoughby the family moved to Kirtland, where the Latter-day Saints were erecting a temple. Here the youthful David was baptized a member of the Church which his father and mother had lately joined. David continued with his parents in their journey towards Missouri, and remained over for a season at Springfield, Illinois, on account of the chills and fever which had prostrated nearly every member of the family. The family finally recovering pursued its journey westward, but abandoned the idea of going to Missouri in consequence of recent trouble of persecution inflicted upon the Mormon people, which drove them from the State.

The family on leaving Springfield went direct to Nauvoo, Illinois, where a few families of the Mormons had already gathered. This was in the year 1840. Within three years Nauvoo became a great city, and was visited "from afar." During their six years' residence the members of the family had succeeded in erecting a fine dwelling house and cabinet shop. David had now grown to be useful on the farm and also possessed natural ability in handling tools.

In the month of May, 1846, young David engaged as teamster for Mrs. Addison Pratt, in the journeying of the Saints from Nauvoo westward, Elder Pratt being on a mission to the Pacific Islands. David passed his parents on the road and reached Pisgah first. On the arrival of the family at Pisgah, David and Moses took a team and went back to the Des Moines river for the purpose of obtaining employment by which they might lay in provisions for the family until a crop could be raised. They assisted a farmer in that vicinity to harvest his grain and took wheat for pay. After finishing the harvest the two youthful boys took their load of wheat to Benton's Fort mill, and had it ground into flour. On returning to the family with a supply of provisions, groceries, etc., they were received by their anxious

parents with much rejoicing. Father Cluff with David and Moses went to search for a home farther west. At Council Bluffs they found quite a body of the Saints who had made their escape from Nauvoo. Returning to Pisgah, their small crops were secured, and Father Cluff with Moses and Benjamin went to Iowaville and obtained employment, father as a carpenter on a large distillery, while the two boys got work as common laborers. Being very successful in getting supplies, the father and Benjamin returned to gladden the hearts of the family at Pisgah, while Moses went to work in a blacksmith's shop. In March of 1847, David, in company with John Harvey, started for Iowaville to join his brother Moses. This was a very fatiguing journey, as they encountered snow storms on the bleak trackless prairies, until they reached a little town called Stringtown. From here David travelled on foot twelve miles to Iowaville, where he met his brother Moses. The meeting of these two boys in a strange and friendless country can be imagined better than written. Here David first went to chopping cord wood, then he was promoted to second miller, after which to second distiller. Continuing in this business until December, when, with Father Cluff, who in the meantime had joined his sons at Iowaville, he returned to their home at Pisgah. David spent the winter months in attending dancing school. In the spring of the following year Moses returned to Iowaville and got employment as engineer in the saw mill, and in June David had an offer of good wages from Phineas Kimball, who was on his way to Nauvoo from Council Bluffs. He accepted, and started for Nauvoo at once. Being anxious to take Moses, he prevailed upon Mr. Kimball to call at Iowaville, which he did, and from thence the two brothers accompanied the Kimballs to Nauvoo. Here they spent the rest of the summer, David as teamster and Moses as gardener. They found a bitter spirit prevailing at Nauvoo against the Mormons. One day while David was out in the timber for wood, two Irishmen came up and demanded him to get off his load of wood, saying, "If you don't we will shoot you," at the same time one pointing his gun at him, while the other rushed towards him club in hand. Mr. Kimball was not present. Young David requested them not to be in a hurry, but listen to reason. At this part of the game, they inquired if anyone was with him, to which he replied that Mr. Kimball was near by. At this the Irishmen said, "He is the one we want, you are not to blame." Mr. Kimball was approaching at the time and when the two men from Erin Isle, began their abuse and threats Mr. Kimball presented a revolver. At the appearance of the revolver the two men beat a retreat hastily through the woods and were lost to view. But they entered a suit against Mr. Kimball, and he was bound over

in two thousand dollars to appear at the next term of court. The men did not appear and Mr. Kimball was released.

David records in a journal his witnessing the burning of the Nauvoo Temple. He says: "On Monday the 19th of November, while sitting at my bedroom chamber window very early in the morning I suddenly perceived a light toward the east, which disappeared suddenly and reappeared the second and third time, then the flames burst out, when I discovered it was from the spire of the temple, near the small door that opened to the roof on the main building. This was about three o'clock in the morning. I proceeded immediately to the temple in company with Moses, P. Kimball, and J. Chase. The material of the inside was so dry the fire spread rapidly, and in a few minutes this fine edifice was enwrapped in a sheet of flame. It was a sight full of mournful sublimity. I remained on the grounds until daylight by which time the steeple and roof had all fallen in. Some of those who viewed the destruction of this grand temple remarked that 'Nauvoo would not now be worth a damn,' while others seemed to rejoice. Having known something of the cost of its erection by the poor Saints, and of the suffering the people had already undergone, its destruction was productive of mournful reflections. In the month of December, 1848, David and Moses, in company with Phineas Kimball started for Council Bluffs to which place the family removed during their absence. Much danger attended them while crossing the Mississippi river in consequence of the floating ice, and on reaching the opposite bank the snow set in which impeded their progress, but in due time they reached Bentonsport and were kindly entertained by Mr. Goodales. In crossing the Des Moines river they again encountered some difficulty from floating ice. The storm continued up to the 8th of December when the party reached a place called Whiskey-point where they stopped some time with a farmer. The snow storm had ceased, the snow was deep and the weather so cold as to form a crust on the snow, greatly impeding them in their journey. On reaching Pisgah they found that the family had gone on to Council Bluffs, but they were kindly provided with shelter and food by Brother Aaron York. After spending a day visiting old friends, they pushed on to Council Bluffs. The snow had obliterated all signs of travel and they found it extremely difficult to keep their bearings and thus avoid being lost. As they were acquainted somewhat with the general lay of the country they succeeded in crossing prairie and gulches and after several days of this fatiguing journey they reached Mosquito Creek where the family of Cluffs had located, being some three miles from Council Bluffs. The boys on reaching home had many interest-

ing incidents to relate of their experience. The remainder of the winter was spent in the school room.

In the spring of 1849, David, Moses and Hyrum Sweet a brother-in-law, followed down the Missouri River to St. Joseph, where they got employment as day laborers. In the fall of the same year they returned with the money which they had earned, and during the winter attended school and helped in making arrangements for the long and toilsome journey to the mountains which was contemplated in the spring of 1850.

To be Continued.

EDITORIAL.

EXECUTIVE COMMITTEE:

W. W. CLUFF, H. H. CLUFF,
BENJ. CLUFF, JR.

EDITORS:

H. H. CLUFF,
BENJAMIN CLUFF, JR.

Are there any of the descendants of Father and Mother Cluff who are so indifferent to the interests of the CLUFF FAMILY JOURNAL that they are not willing to furnish their own biography and genealogy? It is very desirable that each descendant maintain his proper place in the JOURNAL otherwise it may be extremely difficult in the future to make correct connections. Should all but one member of a large family pull for the accomplishment of a certain object and that one make a contrary pull or put a clog in the wheel the retardation must be apparent to all the rest.

We sincerely hope that it will not be necessary for us to occupy space in the JOURNAL continually reminding members of the family of their duty to this enterprise and thereby curtail historical matter that would otherwise appear. Every word in the JOURNAL has its price, for the printers must be paid. Let us do our duty therefore that the paper may contain only its legitimate matter.

GOING TO SCHOOL.

We wish to call the attention of the young men and women of the family to the fact that Academies and High School are beginning to open for the year, and that the present is the proper time to make arrangements for attending. It is well, also, to begin school at the beginning of the year and to continue until the close, for by this the subjects taught are better understood and

the mind is better developed. But the main thought which should be impressed on the minds of the younger members of the family is that they should strive to get an education. Whenever possible they should go to school, and when this is impossible they should apply their minds at home in the study of some good book. Going to school is not so difficult a task, however, as many suppose, neither is it so expensive. Many young men attend school year after year until they get a good education and work their own way, while others pay their way in part receiving a little assistance from home. Where a young man is determined to get an education the way usually opens up for him and he succeeds. We live, too, in an age when education is necessary. The uneducated man will stand at a great disadvantage among his fellowmen, and so also will the uneducated family. It behooves us, therefore, as an ambitious and intelligent family to turn our attention to education, and to urge and assist our young people to attend school.

NOTES AND PERSONALS.

[Under this heading it is desired to bring before the readers of the Journal the names of all the older members of the family, with a brief statement of where they live and what business they are engaged in. To this end we solicit correspondence from all interested. Please address Editors' Cluff Family Journal, Provo, Utah.]

The junior editor of the JOURNAL had the pleasure recently of visiting the members of the Cluff family now living in Old Mexico. Orson, and two of the sons of Moses, Heber and Hyrum, are at Garcia, a little town in the mountains, about 35 miles from Colonia Juarez, and 50 miles from the nearest railroad station. Le Roy, oldest son of Orson, died January 30th, 1898, leaving a wife and one child, who live in their home at Colonia Juarez. Josephine, daughter of Moses, and wife of Elder George Haws, and her sister Susan Ann, live in comfortable homes in Juarez.

It is quite apparent that they all have seen hard times and had experiences in getting a livelihood that no one would want to duplicate, but they are comfortable now and with average success will be well off in a few years. Brother Haws runs the stage from Dublan to Juarez. He also has a farm, a good pasture and an orchard of excellent fruit trees. The Garcia people have the loveliest climate and country in the world, next at least to the Sandwich Islands. They are all located in a beautiful valley, the surrounding mountains being covered with heavy pines. In fact, pine forests extend in all directions for scores of miles. The

weather is cool. Even in August of an early morning a pine-knot fire is comfortable.

The chief industries here are lumbering, farming and stock-raising. Potatoes grow in abundance, and as they are not produced in the valley, a ready market at a good price is found. Corn, beans and all kinds of vegetables are raised, but wheat has not yet proven a success.

The lumber business is profitable. Uncle Orson is engineer in a large saw mill leased by Charles Keeler, which furnishes employment to the whole settlement of Garcia in one way or another, for all the lumber must be hauled a distance of from thirty-two to fifty miles to market. Stock raising is also quite an industry, for the grass is good among the timber, and though it dries up during the spring months there is browsing for the cattle.

I found all of our folks interested in the success of the
FAMILY JOURNAL.

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AN INCIDENT.

W. W. Cluff.

In 1837, while the family was living in Willoughby, three or four miles from Kirtland, Ohio, an event occurred in father's life which came near terminating his mortal existence. Elder Joshua Grant, uncle to Apostle Heber J. Grant, was visiting our family at the time. He and father, in a one-horse light wagon, went to visit a mutual friend living several miles from Willoughby. On their way out the road crossed the Willoughby river by fording the stream. The river was somewhat higher than usual, but not unsafe. On their return, however, the river had become greatly swollen from recent rains. When they arrived at the ford, people living near by advised them not to attempt to cross, as it would be dangerous to do so. Being late in the afternoon, and important that they should reach home that evening, they did not heed the warning, but made the attempt. On reaching the strong current in the middle of the stream, which at that point was four to five hundred feet wide, the wagon upset, throwing them into the water, while the horse and wagon went rolling and tumbling down the turbulent river! Elder Grant was a good swimmer, while father had never swam in his life; yet, strange to say, father reached the shore first! The wagon was badly broken to pieces and the horse drowned. Father and Brother Grant reached home late in the evening, and related the above incident, which, in father's case at least, was quite remarkable.

GENEALOGY.

(The genealogy page in the first number contained an error, besides the way in which it was printed made it difficult to trace generations, hence we ignore that part and present genealogy in a more comprehensive form.—Eds.)

Zachius Clough }
Miss Love Meader, } Married about 1752.

CHILDREN.

| | | | | |
|---------------------|------------|---------------|---------|-------------------|
| Nathaniel | born about | 1752. | Married | Abigal Perkins. |
| John | " | " 1756. | " | No date. |
| David | " | " 1758. | " | " " |
| Benjamin | " | " 1760. | " | " " |
| ✓ William | " | Dec. 5, 1768. | " | Susannah Runnels. |
| Abigal | " | 1770. | " | No date. |

William Clough, son of Zachius, }
Miss Susannah Runnels. } Married 1792.

CHILDREN.

| | | | |
|-----------------------|------|----------------|---------------------|
| Salley | born | Apr. 11, 1793. | Unmarried. |
| ✓ David | " | Jun. 20, 1795. | Married Betsy Hall. |
| Benjamin | " | Sept. 3, 1798. | " Eliza Magoon. |
| Jerry | " | Mar. 21, 1801. | Died young. |
| Susannah | " | Feb. 19, 1806. | Unmarried. |
| William (1) | " | Jun. 22 1808. | Died in infancy. |
| Betsey | " | Dec. 23, 1810. | Married John Fogg. |
| William (2) | " | Aug. 22, 1813. | Died at sea, young. |
| Lucinda | " | Jun. 21, 1816. | Unmarried. |

David Cluff, son of William }
Betsy Hall. } Married Jan. 11, 1824.

CHILDREN.

| | | | | |
|----------------------|------|-----------------|---------|-------------------------|
| Lavina | born | Oct. 17, 1824. | Married | Hyrum Sweet. |
| David | " | July 26, 1826. | " | Sarah Ann Fleming. |
| Moses | " | Feb. 11, 1828. | " | Rebecca Langman. |
| Benjamin | " | Mar. 20, 1830. | " | Mary Ellen Foster. |
| William W | " | Mar. 8, 1832. | " | Ann Whipple. |
| Joseph | " | Jun. 11, 1834. | " | Phoebe Bunnell. |
| Harvey H | " | Jan. 9, 1836. | " | Margaret A. Foster. |
| ✓ Samuel S | " | Sept. 27, 1837. | " | Frances Worsley. |
| Hyrum | " | Apr. 19, 1841. | " | Mary Worsley. |
| Henry | " | Feb. 15, 1843. | " | Kezia Elizabeth Russell |
| Alfred | " | Nov. 1, 1844. | " | Jane Foster. |
| Orson | " | August, 1847. | " | Hattie Bean |

David Cluff, son of William, }
 Hannah Chapman, 2nd wife. } Married

CHILDREN.

Brought up by Mother Cluff.

Jerry. born April 20th, 1856. Married Lydia Snow.

Benjamin Clough, son of William, }
 Eliza Magoon. } Married Feb. 8, 1837.

CHILDREN,

Louisa Victoria, born Oct. 17, 1838. Married John J. Bunker.
 Susan Almira. " Mar. 7, 1840. " John W. E. Thompson

David Cluff, Jun., son of David, }
 Sarah Ann Fleming. } Married Mar. 19, 1851.

CHILDREN.

Mary Ann. born Jun. 19, 1852. Married John J. Boshard.
 Sarah Ellen. " Nov. 14, 1853. " Robert H. Thomas.
 David Fleming. " Oct. 28, 1855. " Susan R. Clark.
 Josiah William. " Sept. 10, 1857. " Agnes A. Farrer.
 Thaddeus Harvey " Jan. 23, 1860. " Rachel Thomas.
 Oscar Lyons. " July 6, 1862. " Nettie Houtz.
 Charles Henry. " Nov. 25, 1864. Died March 9, 1879.
 George Albert. " Jan. 26, 1867. Married Sarah L. Loveless.
 Don Carlos. " Jan. 26, 1872. Died March 18, 1879.

David Cluff, Jun , }
 Annis H. Elmer, 2nd wife. } Married May 27, 1855.

CHILDREN.

Francis Elmer. born May 16, 1856. Died May 5, 1862.
 Annis Huldah. " July 14, 1858 Married George Mathewson.
 Mary Elizabeth. " Feb. 25, 1861.
 Elijah John. " Nov. 16, 1864. Died June 27, 1867.

David Cluff, Jun., }
 Olive Caroline Hill, 3rd wife. } Married May 6, 1871

CHILDREN.

Robert William, born Mar. 12, 1872. Married.

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No. 3.

HISTORY OF DAVID CLUFF, SEN.

III.

MOTHER CLUFF, (CONTINUED.)

Mother Cluff would sacrifice every comfort for the convenience and enjoyment of her children. How she gloried in the fame of her "precious boys" as she would call them. Her smiles were their sunshine. She never tired in their love, never shirked any labor which she thought would conduce to their happiness. Her prayers and desire were always for their success. If misfortune ever overtook any one of them, he would be all the more dear to her, and although he wander off upon the desert sands, or is tossed upon the billowy ocean, her voice was always heard before the throne of the eternal God, pleading for the safety of her precious darling. And "when the frosts of winter" began to adorn the head of that absent son or he turn his face homeward, the fond recollection of an oasis at home, sweet home, would spring up afresh and every fibre of his soul expand to its utmost tension.

"My own dear quiet home.
The Eden of my heart."

Fond recollections. Children delight to ponder upon the circumstances which made the "footprints" of their early life, when the home circle presented a scene of loveliness not known except in the bosom of a happy family. Intervening years have not dimmed the vivid memory of those joyous periods of youthful innocence. Children frequently indulge themselves by traveling, in imagination, over the places made sacred in the remembrance of father's care and mother's love, and the cherished association of brothers and sisters.

"He is happiest, be he king or peasant, who finds peace at his home." Home unseals the deep fountains of love. The world cannot furnish anything so venerable as the character of parents and nothing so intimate and endearing as the relation of husband and wife; nothing so tender as that of parents and children; nothing so lovely as that of brothers and sister.

There are times when pleasures heat up the heart with artificial excitement; ambition may delude it with golden dreams, war may blunt the finest fibres and calous its sensitiveness, but only domestic love can render true happiness. We say therefore "what is home without a mother?" In glancing back upon the life of Mother Cluff we recognize, now, more fully than ever before, how careful and painstaking she was with her large family. How well we remember her loving kindness in tucking up the bedding around the children before retiring herself to rest. In the silent hours of the night she would visit the bed of her grown up daughter and gently remove all improper lacing, which Lavina had forgotten to do on retiring to bed. In this the parent's wish is beautifully exemplified. Men glory in rearing magnificent structures or exhibiting fine, well developed animals. In what is the art of creating more divinely manifest than in mankind. The constant injunctions of Mother Cluff to her children were to remain at home nights. "Cast not thy lot with evil companions." "Keep yourselves unspotted from the world." "Remember, my sons, industrious boys are always wanted; their services will be in demand wherever their lot may be cast, because they are respected and spoken of in the highest commendation. They will be wanted for merchants, salesmen, clerks, master mechanics, contractors, lawyers and school teachers." "In religious communities they will be wanted for Teachers, Elders, Counselors, Bishops, Presidents of quorums and Presidents of Stakes of Zion. Remember, you are living in an age of the world marked by a lack of veneration. Not only do these conditions crop out in children towards their parents, but it is unjustifiably manifest in Church organizations and discipline, so that many old institutions however sacred, are wantonly assailed." Napoleon of France once said, "What France wants is good mothers and you may be sure then that France will have good sons." The application and force of this expression, not only pertains to national affairs, but it has equal force in Church and family.

Every child of Mother Cluff, we presume, stands ready to testify to the goodness and excellence of her character. If since her direct influence has ceased, any one of her sons has imbibed an influence or harbored a spirit derogatory to the teachings of that mother, remember that it is done in direct opposition to her greatest desire. If then her children, who are now advanced in years, have followed the teachings and the examples of their parents, they are not only good American citizens but they are good Latter-day Saints. Whatever aptitude for a particular pursuit, nature has donated to her favorite children, she conducts none but the laborious and the studious to distinction. The great.

Creator has put the oak in the forests and the pines on the mountains, and says to men, "There are your houses, go cut, hew, saw, frame and build."

"What is womanhood?" Mother Cluff would say to her daughter and daughters-in-law. What more important question for young women to consider than this? It should be the chief ambition of every young woman to possess true womanhood. The earth presents no higher object of attainment. "To be a woman is something more than to wear flounces, exhibit dry goods, sport jewelry, catch the gaze of lewd-eyed men; something more than to be a belle, a wife or a mother," Mother Cluff would say. "A woman's worth is to be estimated by the real goodness of her heart, the greatness of her soul and the purity of her character." Such young women carry with them a steady moral sway, which checks young men from becoming lawless rowdies. Men can trust their earnings, yea their fortunes, in the keeping of such women.

In contemplating the welfare of her sons, for in them was the burden of her thoughts and her highest aspirations, Mother Cluff would say: "Be true to your God, to your religion and to each other. Never forsake the Church of God, or turn your back upon his servants. If you are good Latter-day Saints you will also be true citizens of your glorious country. In every responsible office or calling in the Church or nation, be faithful, honest and trusty in all your pursuits in life." How far the sons have given heed to these injunctions remains to be shown from records which each has made. Whatever departures from those sacred teachings has been permitted on their part, it is eminently proper that every available means should be resorted to and made to conduce to a speedy reform that they may all be in harmony and accord with the injunctions of their mother. What progress has marked the lives of the sons of Mother Cluff? All but the eldest still lives at this writing, the youngest being forty-three years old. We record with pride, the fact that but few families, since Jacob of old, has a more brilliant history, especially as to longevity. Shall the descendants, therefore, of this worthy mother arise from a somewhat obscure life, as it were, and assume a more important and useful attitude in the midst of the people where they reside and by their own culture improve their usefulness, thereby giving to the rising generations of the family extended opportunities of scholastic and practical education? Herein lies the foundation of that excellence so desirable for the Cluff boys and that which the parents were always endeavoring to inculcate in the hearts of their children. Experience has taught all that to reach the apex of a mountain much climbing is required and that the summit is not attained all at

one leap. Hours of exertion and toil are necessary. If the ascent is begun with a determination to reach the top, the object is sure to be accomplished.

This object lesson is before you. Shall it be profitable to you from this time forth, and witness higher aims and more extended usefulness. You are wanted if you are prepared. You are needed if you are qualified.

(To be Continued.)

THE STORY OF AUNT LAVINA'S LIFE.

By Emily G. Cluff.

II.

Mrs. Thomas would hardly believe it, when I took her clothes home and told her about the baby. We have traded our skillet to some new comers for a big one, and gave six yards of linsy to boot. Our boys eat so much bread it kept mother baking all the time with the little one. I was baptized this fall and believe in all of the principles of the Gospel. We girls can find plenty to talk about now for we read in the Book of Mormon and Bible. We sometimes walk up to where they are making the temple. Time goes so fast. Harvey is now nearly two years old and we have another baby boy. His name is Samuel after Samuel Smith the prophet's brother, and Samuel the Lamanite, who stood on the wall and preached to the people about the coming of the Savior. The stones and arrows that his enemies aimed at him could not hit him.

We are getting ready to move to Missouri where the Saints are gathering. We are very busy. We have seven boys to make and mend for, and our washing and cooking and knitting keeps us busy all the time. The wagon is so full the older boys and I have to walk most of the time, and I have to knit when I do ride so I can't look at the sky and trees, like I did the other time, when we moved. My fingers are sore knitting, and there is so much to do when we camp, but one day when we camped near a canyon mother said she thought there would be some wild berries, so father and I and the two oldest boys took our pails and walked up. It was tiresome and hard climbing, but it was cool along by the stream. There were a few late strawberries and the blackberries were as thick as hops. We ate all we could

and filled our pails. High up on the mountain we saw two beautiful deer; they stood looking down at us for a moment, then danced off looking as if they were flying. That was a very happy day. Oh, how mother and the children enjoyed the fruit for their supper! We felt tired but well paid for our pains. This recalls many such days in our travels when we would find ripe fruit. I well remember once finding a grove of Potowatamie plums fully ripe and sweet. How the boys did gather and eat them, then that evening while setting around our huge camp fire, how we cracked the plum stones! This recalls the many cosy evenings we have spent at home with dear father and mother, when we were all young and there, and had no interest outside those four walls. In the autumn after the frost had painted the leaves and fully ripened the nuts we used to go with father into the woods near by and gather nuts by the bushel. There were the hazel nut, hickory and chestnuts. After supper when the chores were done we would gather around the bright fire of pine knots or other fat, sweet smelling wood, and crack our nuts and pop our corn, while father would tell us his Indian or war reminiscences, or read to us from the Book of Mormon or Bible by the uncertain light of the tallow dip, mother's knitting needles keeping up their musical click, click, all the while. Our houses were usually made of logs often unpainted but always neat and clean. How appetizing were those frugal meals cooked amid the glowing embers on the hearth in the huge skillet and hissing frying pan, as also in the deep iron pot suspended by a chain from the chimney hook! Those were the days when corn dodgers were in vogue, buckwheat cakes and white biscuits, were very delicious, and rarely enjoyed. We raised and often ground our own breadstuffs, made our own maple syrup, raised our own pork, beef and chickens. Mother usually kept a jar of doughnuts, and on Sunday, or on some special occasion, an immense chicken or rabbit pie, prepared in the useful skillet was a great relish. The flavor of all those good things were still increased by our glorious appetites, whetted by chopping wood, feeding the cattle and making snow paths. We were seldom sick. Our parents used to boast that they never had occasion to keep the candle burning all night with any of us children, and catnip tea was about our only medicine. We all took the prevalent chills and fever and were obliged to stay at Springfield. Thus we escaped the terrible mobbing and drivings of the Saints from Missouri. When we moved to Nauvoo the girls, who were usually from Missouri, used to tell me what they had suffered. One girl said after they had gone to bed, they heard a dreadful noise on their house top. The roof was soon torn off and swearing, drunken men carried her father off, and

drove her mother and children into the streets where they found many other people. They had to hide in the woods. An awful storm came on and their baby died from exposure.

Another girl said when her sister was out milking one evening two men rode up with swords on their pant-legs, and pistols in their hands. One shot down the cow and jumping from his horse cut a strip of hide down the back of the dying cow and tied his horse to it while he came up to the house and ordered her mother to take her brats and leave the country at once. Many of our people were killed outright, and many more died from fright and exposure.

We were all sick in Springfield but father and David. We only stayed about a year, then moved up to Nauvoo, where Hyrum and Henry were born. The years we spent at beautiful Nauvoo were really the brightest and happiest days of my life. When I think of those pleasant days, a girl's pulses throb afresh within me. I recall with pleasure those long charmed days when I loved everybody, for they were all so good to me. Many said flattering words such as how nice looking I was, what a lovely wife I would make some young man. I confess I was proud of my figure and mother and I differed about the snugness of my new dress waist, but I always obeyed and honored my parents, never dreamed of answering them back. I can remember of speaking cross to mother but once, and I have always regretted it.

I know I was a good worker and well taught and skilled in the domestic accomplishments of that time. I received much praise for my spinning and knitting, baking, washing and scrubbing and I could weave, too.

I used to go to many pic-nicing parties and dances, and often visited the Mansion house and knew the Prophet, and his wives and children; Sister Emma was very kind to me. Father had a carpenter shop near the Temple. When I saw the twelve oxen with the font on their backs, my soul began to ask solemn questions about its destiny. My heart thrilled with new found joys. I was with the big girls and boys, with my last new dress on, the day that the Prophet Joseph unsheathed his sword on the scaffolding of that unfinished building.

I can never reproduce his words. I can only feel the lasting impression they made upon my mind. They fairly burned into my heart. They were the expressions of one who felt that his listening audience were his own children to whom he was speaking for the last time on earth. I remember his yearning towards us but I guessed not the awful import of his words and feeling till the sickening news of his martyrdom spread like wild-fire through Nauvoo, affecting every home. The stricken people's faces told the sad story without word or gesture. The

whole city was in mourning for such a long time. The young folks spent a dull winter.

Alfred was born that fall. We were so comfortably settled and well fixed in Nauvoo, as I remember it now, with its lovely Temple and fine stores and other nice buildings, on a gradual slope from the woods down to the river. I loved Nauvoo and all who lived there. We were very busy but I was so happy and used to go out with the young people. Hyrum Sweet and several other young men used to court me. I could scarcely tell which I liked best for a while. They came often to our home, and were with my brothers but I knew all the time that I was the attraction. Hyrum Sweet was so tall and handsome and brave and such a fine dancer. He was near about my own age. I knew he loved me and my heart was his almost without the asking, but he did ask me to marry him and the wedding took place at my parents' home at Nauvoo in the sweet spring-time of 1846, in our 22 year. All of both families and many friends were bidden to the wedding supper, such a supper as only my mother could cook. Later in the evening the neighbor boys brought their rough music and shivered us. They came uninvited and Hyrum and my oldest brother did not much appreciate it; such actions never pleased father and mother, and I was a little afraid there would be trouble, but they soon left and everything passed off peaceably, much to the disappointment of the younger boys, who wanted to see a scrap. Hyrum Sweet could jump the farthest, lift the heaviest weight, run the swiftest, and was in many ways admired by my brothers as well as myself, but I soon learned poor Hyrum had one besetting fault, we all have faults you know, and I excused him. He was so honest, hardworking, always kind, affectionate, and I loved him so. There was a drain upon our means that we were never able to curtail, but I had pledged my troth, and I kept my sorrow in my own heart. Never through all the changing vicissitudes did I complain even to my own mother. We always kept right near father's family. When they would move we would pick up and accompany them. Soon after our wedding came the cruel mandate to leave our loved Nauvoo. Father did not wait to be driven. We moved to Pisgah where Orson, mother's youngest child, was born. Here, too, my own first child, a fine boy, was born. Oh, how happy I was with my baby! I felt so rich and proud to think my heavenly Father had trusted me with one of the souls of men to raise and call my own. We moved on near to Council Bluffs where our sweet little girl was born. We named her Betsy after mother. But I suppose I was too happy, for both our dear children sickened and died, and were buried at that place. When we left for our final journey west I looked

with aching heart and tear dimmed eyes, my last lingering gaze, upon two little mounds that contained all of the earthly remains of my two cherished children. I have seen so many of my dear ones die. As I look back upon life's journey I wonder how I have lived.

But there was much to do. Mother's family was large. I took right to Orson. My parents and the boys were very kind to me, but mother never really knew just how I felt. She had never been there. She was spared the agony of losing either child or husband. What a blessed woman; to be called home without these sad experiences. Well, I tried to bury my dead sorrow in our living necessities, and found work and change the best panacea for trouble. It was a long weary journey. Lydia Knight and family journeyed right along with us. She being a widow father assisted her all he could. Her oldest daughter Sally could not hide her preference for my brother William.

I did much knitting for mother. Hyrum was very considerate and did not allow me to walk much. We were always in danger of Indians and the buffalo herds stampeding our cattle.

About three weeks after landing in Provo, while still camped in our wagon in cold November, my third child, a daughter, Mary, was born. She grew to womanhood and was a great comfort to me. She was married young to Brother George Elliott, but died leaving a little boy whom I took and raised as my own and he was very good to me. He married and they had four children, when he was fatally injured in a runaway. His children make me the only great grandmother in the Cluff family. I have mourned the death of eight out of my ten children and this good grandson.

My sixth child, a son, Hyrum James, still lives and has a wife and many children; also Lavina my ninth child is married and has a family. They are very good to me. What would I do without them now. I have lived to see much sorrow. My stricken heart has mourned so many broken idols that I feel old and weary. My first real separation from my dear parents was when they moved to Arizona in the fall of 1877.

Sarah Ann, David's wife, was the first of the Cluff women to pass to the great beyond. Mother soon followed. Father only survived his faithful companion six months. Oh, how lonely I felt when they were both gone; but I still had Hyrum and the two children, and Emeline's family was near to me, but we never could get ahead though Hyrum was honest and hard working as man could be. He was always kind and affectionate, and we were true to each other till the last. My head has never been so clear and my nerve so steady since the accident with the strychnine. It is a wonder it did not kill us but I have been

spared for some purpose and some younger and smarter women have been taken home. There was Eliza and Margaret, then David my oldest brother, then Oscar and Josiah, David's sons; then William my dear grandson; then worst of all Hyrum my husband; Mary Jane Brim, Emeline and Moses' wife Eliza soon followed, and still I live on. Oh! what would I do without my children and grandchildren.

But I have seen some sorrows even worse than death. The best of us sometimes makes mistakes, and are left alone to wander in the dark. I feel very thankful I have been permitted to do my own Temple work, and a little for father's sisters. I am very anxious to have the children finish their work and their father's; I have nothing but the best of feelings towards all of the extensive family, and I would enjoy visiting you all in your homes but I can't. I still go to Provo and Coalville and see the families there. I love you all and have your welfare at heart. I wish I could see all of my brothers together once more, but I am afraid I never will, in this world. There is still twelve of us children living. Jerry is always dear to me, you have all helped and comforted me many times, and I thank you for it. May the Lord reward you and bless you all forever, amen.

BIOGRAPHY.

DAVID CLUFF, JR.—(CONTINUED.)

David and his two brothers, Moses and Joseph, hired out as teamsters to Mr. Seth M. Blair as each learned what "bush-whacking" means in crossing the plains and thus they enlarged upon their previous experience in that line before they reached the Rocky Mountains. More than three months of constant toil elapsed before they reached their journey's end. No tongue can tell nor pen depict the various hardships through which these young men passed. One must have traveled the plains as they did to understand what they passed through. Having had previous experience somewhat in traveling, young as they were, the journey did not seem quite so trying as it was to many less schooled in pioneer life.

On reaching Salt Lake City, young village as it was at that time, the boys felt as though they were home after years of traveling. David and Joseph continued in the employ of Attorney Seth M. Blair for \$25 per month each, while Moses hired out to Mr. Thomas S. Williams. These boys having preceded the rest of the family to Utah, they immediately began looking

about for some suitable locality for the family to settle in. Provo was visited and the great supply of land and water here made such a favorable impression upon them that when the family arrived in Salt Lake City some weeks afterwards, they advocated settling in Provo so strongly, that Father Cluff and the whole family decided to go there and build a permanent home. Young David had now reached an age when he began to look about for a partner to accompany him through life. There were not many young ladies in Utah at that early time to choose from, but if the number had been greater, his choice would not have been any better. Miss Sarah Ann Fleming, daughter of Josiah W. and



DAVID CLUFF, JR.

Nancy Bigler Fleming, was a very charming and beautiful young lady, and after a brief courtship David and Miss Fleming were married on the 19th day of March, 1851, at the home of the bride's parents in Salt Lake City, Patriarch John Smith officiating. David having espoused the most lovely woman in the land, he left the employ of Mr. Blair and with his bride went to Provo where he located a farm near the base of the mountain east of Provo City and near the present site of the Asylum. A log cabin near the farm was built as a home for the newly mar-

ried couple, in which their first child, a daughter, Mary Ann, was born. After bringing his farm into a state of cultivation, David became a workman for Mr. Ross R. Rogers in the cabinet business. Desiring more commodious quarters than the log cabin afforded, he secured a city lot and erected an adobe residence thereon, which he began to occupy in the month of December, 1852.

On the 28th of September, 1851, young David was ordained a Seventy under the hands of President Joseph Young, and shortly thereafter became a member of the 22nd quorum of which Father David Cluff was senior president.

At the organization of the militia in Provo, David was made first corporal and soon thereafter he was promoted to first sergeant. When sometime after, at the reorganization of the militia, David was promoted to first lieutenant which position he occupied up to the time he left Provo City as a missionary to strengthen Parowan in Iron county. His removal from Provo was in obedience to a call from the Presidency through President George A. Smith, who was the founder of the settlements in that county. Within two weeks the families thus called took up their rendezvous at Payson, being about the 10th of November, 1853. While at Payson, President George A. Smith and some leading citizens of Provo visited the camp and organized the company by appointing John L. Higbee captain and David sergeant of the guard.

This recruiting party, consisting of seventy wagons, left Payson on the morning of the 11th and in due time arrived at Parowan. Before leaving Payson, however, David and his young wife felt some dubiety about pursuing the journey in consequence of the inclemency of the weather, as also the near approach of the confinement of Mrs. Cluff with her second child. President Smith comprehending their feelings, gave them some excellent advice and words of encouragement and bestowed a blessing upon Sister Cluff. They then proceeded on their journey cheerfully in faith that the words of the servant of God would be verified.

Arriving at Nephi, Juab county, after three days travel from Payson, David took the precaution to drive the wagon occupied by his wife, close to the house of Bishop Bigler, her uncle, where on the following morning their daughter Sarah Ellen was born. The mother and child got along so admirably, as predicted by President George A. Smith, that they continued their journey with the company on the following day.

We must mention here in this connection that Benjamin Cluff accompanied the family to Parowan and drove one of the teams for David, having been called with David by President

Smith. The company encountered the first snow storm at Round Valley. Here President George A. Smith, A. W. Babbitt, O. P. Rockwell and others overtook the company on their way to Fillmore, the capital of Utah at that time. While David was preparing breakfast for the party, President Smith related many incidents of his experience traveling through this inter-mountain country, and in contemplating the future of this people and the country he seemed to comprehend by vision the growth of the Saints and development of the country. The present condition of the church in Utah was undoubtedly shown to this pioneer. Referring to the mission to which David was now going he said: "I called on you on purpose to see if you were willing to leave your fine home in Provo. I now find that you are willing." After giving further instructions to the company President Smith and party went on to Fillmore.

It was on the 23rd of November when the recruiting company reached Parowan. Here they separated, the greater number went on to Cedar City while David and many others remained at Parowan. David and family found comfortable quarters at the home of Sister Zilpha Smith, wife of President George A. Smith, until he succeeded in getting a house. He purchased a small log house for \$100 which he used as a workshop during the winter, where he manufactured chairs and bedsteads. In the spring of 1854 he made some repairs on his shop and used it as a dwelling house. Later on in the same year he exchanged his dwelling house in Provo to Benjamin Jones for a dwelling house in Parowan, and sold his log house to Benjamin Cluff for \$75. The two brothers entered into arrangements by which David was to carry on the cabinet business and Benjamin the farming interests, but early in the spring Benjamin was honorably released and returned to Provo. This greatly disarranged the plans of young David and he began working at piece work for Elijah Elmer, a cabinet maker. At the end of two months they became equal partners in the business by David paying \$250 for one-half interest.

During the winter months, when business was usually slack, David and his wife participated with the Home Dramatic company in making amusement for the people of Parowan, David personating "Young Norval," "Charles Franklin," and "Frank Friskley," and his wife such characters as "Pauline," in the "Lady of Lyons," "Mrs. Mildway" in "Still Waters Run Deep." In the spring of 1855 David bought out his partner, Mr. Elmer, for \$510, and carried on the cabinet business on his own account. On the 27th of May of the same year David entered into the order of celestial marriage by taking Miss Amie H. Elmer as his second wife, all parties interested being agreeable to it.

On the 28th of October, 1855, David Fleming was born, being their first son. Referring again to the cabinet business carried on by David, it is only just and proper to state here that chairs, bedsteads, tables, desks and other kinds of furniture made by him may be found in the homes of many now in Parowan. Payment for these articles of household goods was made in wheat, vegetables, lumber, etc., cash and merchandize being seldom offered, so that for years the family found it extremely difficult to obtain groceries. Pitch pine often served for candles.

EDITORIAL.

EXECUTIVE COMMITTEE:

W. W. CLUFF, H. H. CLUFF,
BENJ. CLUFF, JR.

EDITORS:

H. H. CLUFF,
BENJAMIN CLUFF, JR.

There is no end to knowledge. It abounds throughout space, but it avails us nothing unless we get some of it into our hearts. The heart and brain is made to treasure up knowledge, and therefore life and usefulness is maimed and disappointed if the heart is barren. In rare hours it seems as though the heart's door has been pushed open by some celestial visitors imparting luminous and melodious experiences. A life in harmony with the laws of God is melodious too, and it spiritually stimulates the senses. All created things are the results of the thought of God.

There is not the smallest orb which thou beholdest that has not flashed from the finger of God through His matchless knowledge.

After we have done all, we need the co-operation of others. By the assistance we render to each other, we can reach heights unattainable by our own individual efforts. We may tone up one another. Our conversation may be the means of inspiring a love for knowledge.

There is a subtle relation between the heart and tongue. To banish ugly moods, one needs to begin to speak lovely words. Emotions are inspired when given adequate expression. Knowledge given out by the lip acts on the heart and the body and soul; thus in assisting one another we pour forth more abundantly thanksgiving to God.

The call for a meeting of the members of the Cluff family in this issue to convene in Salt Lake City, April 5th next, is an important one and should secure a hearty response. The members

in Old Mexico should send at least one delegate, while from Arizona there should be three or four. Matters of the greatest importance to all who are interested in the growth and development of the family, in its proper and efficient organization, and in the publication of the FAMILY JOURNAL will be up for consideration and it is well for the voice of all to be heard. April 5th will be a convenient time for the cheap conference rates may be obtained.

The evening of the 5th is chosen as it is possible we may need a subsequent meeting to complete the business. We sincerely trust that a full representation will be present.

CORRESPONDENCE,

CENTRAL, ARIZONA,
August 7, 1899.

Editors Cluff Family Journal:

Dear Brothers:—The first number of the JOURNAL reached my desk today. I will not attempt to describe the thrill of joy and satisfaction that filled my bosom on receiving it. I regard it as a very neat magazine printed in beautiful plain type and a credit to its projectors and to all the descendants of Father and Mother Cluff. May the JOURNAL have a long and prosperous existence, for if any man is entitled to have his acts known and his name kept in remembrance by posterity it is Father Cluff. I trust every member of the family will feel and take a great interest in the JOURNAL.

There will be many interesting incidents brought to the knowledge of Father Cluff's posterity that would otherwise be forever lost to them.

JOSEPH CLUFF.

MOTHER CLUFF.

By Emily G. Cluff.

It was only a girl that gladdened the home
Of our Grand-pa and Grand-ma Hall
Skilled in domestic arts, spinning-wheel and loom,
Deft in the management of reel, shuttle and ball.
The sacredness of filial love, dignified the task
And developed a maiden fair, firm and true,
On whom parents rely and trust to the last,
With firm, sweet mouth and eyes of heavenly blue.

A commanding form, a nose of Roman cast,
Hands soft and small, yet square and broad,

Bespeaking aught, they wrought, would wash and last,
 Adorned with Puritan virtues, and abiding faith in God.
 Dutiful, loving, obedient, yet somewhat shy and coy,
 Possessing the grace and affections of a girl,
 The will force and physical strength of a boy,
 Hair glossy, fair and golden, quite innocent of curl.

Thus David first saw, and loved her,
 Wooed and won, dear Betsy for his own:
 And a better, truer wife and mother,
 In all this wide world was not known.
 Her economy, thrift and labor she never did relax,
 Though bearing eleven sturdy sons, and loving daughter one,
 Our whole apparel mother made of cotton, wool and flax,
 She kept all well on catnip tea, pure food, air and sun.

In all things, Father and Mother Cluff agreed.
 Their glad golden wedding morn found them lovers still.
 When Father the Gospel embraced, Mother too changed her creed,
 Through repeated fasting and prayer, she subdued her will,
 Like Sarah of old, the celestial law did abide,
 And to father's last son a fond mother did prove.
 She welcomed her sons' wives, with spirit and pride,
 Their numerous babies shared her cookies and love.

Each of her twelve sons, a good wife did claim,
 All count sons and daughters of their own.
 Were it not for her sons, grand-ire William's name
 Would today be extinct and unknown.
 Though woman's rights and the suffrage array
 To mother was not known, she liked their chosen yellow
 The boys will often the sunflower pluck and tenderly say
 This was my dear mother's favorite color.

In Nauvoo came a sore trial to mother, they say,
 Hard work, poverty and helpless children her dower,
 Her husband true, on Church mission away,
 The pressing needs of war asked her last barrel of flour.
 She proffered the half to assist in the strife,
 But the stern officers the whole did demand,
 Poor mother guarded our bread with her life,
 The men left without it vanquished by her brave stand.

In her aged days came another test,
 Studious father, determined ancient ruins to view,
 To leave their nice home and all they loved best,
 Traverse unknown wilds, and build homes anew.
 Failing to dissuade father from this design,
 We urged mother to remain, saying father will return again,
 Mother firmly replied with her loyal true heart,
 "I'll stand by your father till death shall us part."

They seemed to enjoy the change—a desire to roam,
 Some of their sons accompanied them,
 But they tarried not long in their new found home,
 The angels were already beckoning them.
 Mother answered the summons without fear,
 Even relentless death could not them long separate,
 Her bereft husband mourned his wife but one half year,
 We will their honored names revere and good deeds emulate.

DIED.

Mrs. Louise Victoria Bunker, eldest daughter of Benjamin and Eliza Magoon Clough and niece of Father David Cluff, died at her home in Durham, New Hampshire, on the 31st day of October, 1899.

The deceased was born October 17, 1838. In her younger

days she was a very beautiful and amiable lady. She leaves a husband and two daughters to mourn her loss.

GENEALOGY.

We regret the necessity of leaving out genealogy in this issue, in consequence of not getting the names of Moses Cluff's family complete.—[ED.]

CALL FOR A MEETING.

To the members of the Cluff Family, Greeting: As business of importance regarding the organization of the family and the management of its affairs should be considered by the members at an early date, I hereby call a meeting of all members of the family to convene in Salt Lake City at 7 o'clock p.m. April 5th, 1900, in the assembly hall of the L. D. S. College, Templeton building.

BENJAMIN CLUFF, *Patriarch.*

THE
CLUFF FAMILY JOURNAL.

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HISTORY OF DAVID CLUFF, SEN.

IV.

Preparations for the long and tedious journey to the Rocky Mountains in the west where the pioneers had planted a standard to which the Saints, driven from their homes in the east, were gathering, were about completed, when an incident occurred with Father Cluff and his nearest neighbor Mr. _____ that records the only time in the memory of the family when Father Cluff, the most conservative of all men, permitted himself to become angry and give way to violence. This incident occurred at the home of the family on Mosquito Creek. The neighbor referred to was a bachelor and lived with his widowed mother. The Cluff family had been very patient with the annoyance of their cows and chickens; notwithstanding frequent but gentle protestations, the annoyance continued for some time. One day the troublesome cow came into the door yard, as was frequently the case, and did some damage, when one of the boys—Benjamin—rushed out and struck her with his fist. Within a few days thereafter she was seen about with a fine calf following her. Our neighbor claimed that the cow was injured and the calf an untimely one. The son and his mother made a great fuss over the matter. When the Cluff family was about to take up the line of march for Utah, the son came over to where Father Cluff was making and putting on the wagon bows made from hickory saplings, and abused, slandered and vilified the family so much that it became no longer bearable and Father Cluff deliberately knocked him down with a sapling pole. At this the old lady, his mother, rushed to the wagon tongue where Father Cluff was working and suddenly dropped upon her knees and in a loud voice prayed that all sorts of trouble might come upon the family on its journey to Utah; that it should never reach the valleys of the mountains; its cattle should perish on the plains; its wagons break down, and the bones of the family be left to moulder on the desert.

A few days after this occurrence Father Cluff visited Council Bluffs to finish up some matters before taking his final departure, where he met Apostle Orson Hyde who accosted him in

this language: "So you knocked him down?" Father Cluff related the circumstance to Elder Hyde, who was presiding there at the time, and that was all that was done about the complaint of Mr. Bachelor. For the tenth time the Cluff family was ready to launch the pioneer barque into the wilds of the "New World."

The morning of departure arrived. All the family was on the stir early. Breakfast was hastily prepared, when the family gathered for morning devotion and Father Cluff's favorite hymn, so appropriate upon the present occasion, was sung.

Come let us anew our journey pursue.
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

Earnest and solemn was the family worship upon that eventful morning. Divine favor and blessing were invoked with unusual fervor. Blessings were asked of the Giver of every good gift, upon the teams, wagons, bedding, tools and provisions. The wild savages of the plains were remembered; "Be generous, O Lord, unto them. Soften their hearts and remove from them a desire to shed blood, that thy people may pass through their hunting grounds, seeking a home from persecution in the west, without molestation or loss of property or the lives of any of Thy people."

After prayer breakfast was speedily dispatched and then all was hurry. Each member set about that particular part of the preparation allotted to him and when all was ready crack went the whip and off they roll towards the Missouri River. The exact date of the departure is not known, but it was in the early spring. David, Moses and Joseph had left some time previous as teamsters for Hon. Seth M. Blair and were not seen any more by the family until the arrival in Salt Lake City.

Contemplate, by way of illustration, the great contrast between countries in the east where Father Cluff left his "foot prints," and the wilderness which he is now traveling through. In some of the districts once occupied by this pioneer, the sugar maple forests gave him remunerative returns in first class maple sugar with but little effort. He had only to "tap" the tree and tons of sugar was produced from the rich "sap." Notwithstanding the abundant resources in some districts into which the pioneers penetrated, there were dangers attached to frontier life. The Indians into whose hunting grounds the pioneers were penetrating, looked with suspicion upon them as intruders. Their bows and arrows were ever ready to slay the white man. In the midst of these dangers, however, the pioneer David became an expert in the sugar maple forests by which the support of the

family was assured. Since those days of pioneer life in the midst of great dangers, the march of civilization has advanced so rapidly that the country has been liberated from incursions of the savages and wild beasts, and security to life and property established throughout the land. With these possibilities confronting David as an inducement to retain his possessions in the east, we find him traveling the wilderness westward bound, now hungry and weary; choking at times with thirst, but still plodding on through the desert sands and over sagebrush plains, the sun beating down at times so hot as almost to blister the face with its reflection. Remarkable as it may appear to the reader and to many of the descendants of Father and Mother Cluff, they were never known to pine after the "leeks and onions" of the thrifty and prosperous countries which they had helped to redeem from a wilderness into fruitfulness. In going into new territory the family was always very remarkable in locating upon lands that afterwards became valuable either as farms or city property. When these facts became known that those very tracts of land formerly held by David were so valuable as the country increased in population, it never seemed to make any difference in curtailing his ambition for pioneering. Near to Mount Pisgah the family possessed a most beautiful forest of sugar maple trees unsurpassed in all the region around. This forest, or plantation was sufficiently extensive to guarantee a fortune to the members of the family had they remained upon it.

Father and Mother Cluff demonstrated beyond the possibility of a doubt, that hard workers in pioneer life are not accustomed to yield themselves up entirely to sorrow or despondency. The push and energy of the pioneer develop a constitution and nature that will surmount obstacles which to the more feminine character would be insurmountable. The good that grows out of pioneering falls into the lap of later settlers. They partake of the manna. Fruit trees planted by the pioneer yields returns to generations which follow. It is gratifying, therefore, to acknowledge such an indebtedness and to give honor to them. What is more contemptible in man than ingratitude?

Penetrating into wilderness and desert counties, clearing off obnoxious brush and weeds and planting in the place thereof fruit trees and flowering shrubs, Father Cluff would be heard singing another of his favorite hymns:

There's a feast of fat things for the righteous preparing,
That the good of this world all the Saints may be sharing;
For the harvest is ripe and the reapers have learned,
To gather the wheat that the tares may be burned.

This trait of character which may properly be termed philanthropy in its true meaning, lives after the actor, although but little appreciated.

The present generation may glance back and in their judgment pronounce the people of the past few centuries as heathens. This judgment grows up because of advancement in civilization and enlightenment. The environments are changed. Human intelligence has made and now is making rapid strides along the lines of progress and it is not unreasonable to assert in the same line of argument that the present generation does many things which will, to future generations, be equally causative of the same designation. Men are sometimes heard to irrationally refer to incidents in the lives of pioneers and repudiate the action of the very characters who have made it possible for them to follow in comparative safety; with but little to molest or make afraid.

Few men or women if any can be found like Father and Mother Cluff who have done the same amount of pioneering and now receive greater approbation from their posterity. We are assured that not one of their numerous descendants entertain a feeling of reproach towards them. It is certainly very happyfying to be able to record this fact.

Down Mosquito Creek, which flows into the Missouri River, the family was seen wending its way until it reached a point on banks of said creek some miles below the present city of Omaha, where wagons, cattle and the family are carried over on a flat-boat, then up and over bluffs until they reach the rolling prairie country some miles beyond where feed for stock is abundant. Here many families and teams gather awaiting the organization of a company sufficiently large to make it safe to travel through an Indian country.

Bishop Edward Hunter became the captain of the company in which the Cluff family journeyed across the plains. He was a man of great experience and quite well acquainted with the road made by the pioneers, having been one of that grand company who pioneered the way over trackless prairies and through mountains and founded a home for those who followed. The Bishop had returned to the frontier in the interest of the Emigration Fund Company principally for the purpose of gathering up families who, for various reasons, were unable to perform the journey in the season when the pioneers crossed the plains.

Their travel was necessarily slow. Yoking up and hitching on oxen, which in many instances were wild from the range was no small task. It required weeks of patient labor every day yoking and unyoking such cattle before they were made gentle and tractable.

Crossing the plains with ox teams as was the case from 1847 to the advent of the railroads into Utah in the year 1870, may be regarded as one of the wonderful feats of humanity. The order in which companies crossed the plains is given by President Brigham Young on the 14th of January, 1847, as "the Word and Will of the Lord." We quote from the revelation as follows:

1. "The word and will of the Lord concerning the camp of Israel in their journeying to the west.

2. "Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God.

3. "Let the companies be organized with captains of hundreds, captains of fifties and captains of tens, with a president and his two counselors at their head under the direction of the Twelve Apostles;

4. "And this shall be our covenant that we will walk in all the ordinances of the Lord.

5. "Let each company provide themselves with all teams, wagons, provisions, clothing, and other necessities for the journey that they can.

6. "When the companies are organized let them go to with their might to prepare for those who are to tarry.

7. "Let each company with their captains and presidents decide how many can go next spring, then choose out a sufficient number of able bodied and expert men to take teams, seeds, and farming utensils to go as pioneers to prepare for putting in spring crops.

8. "Let each company bear an equal proportion according to the dividend of their property, in taking the poor, the widows, the fatherless and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people."

Bishop Hunter's company passed up along the south side of the Platte river instead of following the pioneer road on the north side. Soon after passing Fort Kearney we emerged into the buffalo country. There were days of peril while we were more or less surrounded by these wild animals. However remarkable it may appear to those who pass along this same country and see no buffalo, yet it is so true that the vivid recollection still clings to the writer. For miles in extent even as far as the eye could reach the plains and gently rolling hills were black with these wild animals, and their roaring and heavy tramping as they bounded over the prairie leaving a thrilling recollection

not forgotten even to this day. The approach of these plunging mass of wild and fierce creatures came so near to moving trains of emigrants as to cause cattle to stampede. At times a whole train of one hundred wagons would be running pell mell over the country. With great difficulty and much energy and tact teamsters succeeded in quieting their crazy teams. The roar of the buffalo seemed to make cattle wild notwithstanding the ox teams seemed worn out and dragged along at a poor driving pace. Hunters occasionally succeed in capturing a young buffalo which supplies the camp with meat. Large herds of deer and antelope were plentiful along the plains, but not so easily brought down with the rifle.

We cross the south fork of the Platte river by fording, which was somewhat treacherous owing to quicksand. After crossing Ash Hollow we pass Court House Rock, Chimney Rock, Scotts Bluffs, and Cross Horse Creek and Laramie Fork a tributary of the Platte river and reach Fort Laramie.

(To be Continued.)

BIOGRAPHY.

DAVID CLUFF, JR.—(CONTINUED.)

We extract the following from a letter of Brother Morgan Richards, Jr., addressed to Thaddeus H. Cluff, dated Salt Lake City, August 15th, 1899.

On the 26th day of October, 1854, my father's family, consisting of both parents, a younger brother and the writer of this arrived at Parowan, Iron County, then Territory of Utah, finding a colony of good people who had located there under the leadership of Apostle George A. Smith on the 13th day of January, 1851, ante-dating our arrival nearly four years, in which time the settlers had achieved much in the direction of building homes, opening canyon roads, fencing and reclaiming lands.

Also, they had erected a schoolhouse, a place of worship, a saw-mill, flouring mill, and were supplied with a blacksmith-shop and a number of carpenter shops, and the evidence of prosperity were found on every hand, and these noble pioneers were extremely hospitable and kind to us, and above all else, they could be truthfully spoken of as a community of pure, honest and God-fearing people, and who, though isolated from the rest of the world, were indeed happy.

My respect and attachment for the early settlers of Parowan have always been of a strong character, which has not diminished

with the lapse of many long years, and among the foremost of those stand your worthy father and mother, whom I could never forget while faculties remain, for their bright talents and ever willing minds contributed to our material prosperity and mental pleasure in diverse ways, and sadly did we part with them on their removal to Provo City, Utah.

It seems to me now that their voices were heard in the choir of those times, and that your father made music on the violin for our social parties, and both were active members of the dramatic association.

The trade followed there by your father was that of cabinet-making, furnishing the settlers with chairs, bedsteads, etc., and on one occasion turning out a fine base drum, and, I believe, later on, a large base violin for the orchestra. His partner in the business was Elijah Elmer, under the firm name of Elmer & Cluff.

Yours truly,

MORGAN RICHARDS, JR.

David records in his journal the advent of United States troops to Utah. Information and the purpose of their march towards Utah were brought into the Territory by a messenger from the frontier. He also alludes to the proclamation of Governor Brigham Young "forbidding all armed forces of every description from coming into this Territory under any pretense whatsoever." In this same year by order of the Governor, the militia of Iron county was reorganized which took place at Parowan City. David was made adjutant of company B of the First Battalion and Tenth Regiment under Captain Silas S. Smith. Immediately following the completion of this reorganization the Hon. George A. Smith visited Parowan on his way to Forts Washington and Clara in the extreme southern parts of the Territory and imparted much information and encouraged the people. David accompanied the Apostle on his trip south. In the party were also E. Dalton, Jesse N. Smith and Silas S. Smith. They were gone three weeks.

David visited his friends and relatives in Provo and Salt Lake City in the spring of 1859, and attended the general conference of the Church of Jesus Christ of Latter-day Saints on the 6th of April. It was during this conference that Father Cluff was called to go on a mission to the Eastern states and Canada. On returning from Provo he resumed the cabinet business.

But shortly after this visit, David was permitted to remove back to Provo, where he conceived the idea of launching out in a more extensive business than cabinet making in Parowan. Here at Provo he hoped to build up a manufacturing enterprise that

would give credit to the Cluff Brothers, whom he designed to unite in such an enterprise, and thus carry out the oft expressed wish of Father Cluff.

This idea of the family co-operating was made manifest by Father Cluff immediately after settling in Provo. He had already secured twenty acres of good land in a body for each of the boys, which was situated east of Provo City plat, and now that David had moved back to Provo, possessing great skill in manufacturing cabinet ware, he began to carry out the wishes of his father, who was now upon a mission in the East. He succeeded therefore in organizing a co-operative company or partnership with his brothers Moses, Benjamin, William Jr., and Harvey H., who in the spring of 1860 commenced the erection of a large two-story adobie building, called "Cluff's Hall." The enterprise was regarded by the people of Provo at that time as an undertaking entirely too great for the "Cluff boys," which opinion, upon general principles governing enterprises of that character, was in some degree justifiable. These five young men started out in this mammoth enterprise—mammoth indeed at that early day, without money.

It was said that five dollars could not be raised by any one of them in cash at the starting of the partnership. But they possessed nerve and resolution, with physical strength to carry out their purpose. The gathering of the material necessary for the building as laid out, 30x60 feet, and two stories high, was assigned to each, according to his ability. These boys made the adobies, did the logging in the mountains, hauling them to the saw mill, hauling rock and sand, did the excavation, mortar preparation, and, in fact, the entire work during the erection of the building, except the mason work or laying adobies. The laying of the adobies was done by that remarkably clever "adobie layer" John Watkins. Every one of the boys worked with a "hearty good will," and before the close of the year the building was ready for opening. The cabinet business was to occupy the first story, while amusements were to be held in the hall above. The first ball opened on Christmas eve, the proceeds were given by the Cluff Brothers towards the purchase of a bell for the "Provo meeting house," which was then in course of erection. "Cluff's Hall," as it was universally designated, towered above all other structures in Provo and attracted travellers passing through the city, who frequently drove around in that part to see the structure. The building stands today as an old landmark in Provo City.

(To be Continued.)

BIOGRAPHY OF MOSES CLUFF.

Moses Cluff, now of Smithville, Graham county, Arizona, is a native of Durham, New Hampshire, where he was born February 11th, 1828. His father, David Cluff, Sen., was a ship carpenter by trade, and worked at the Durham wharf in New Hampshire during his youth, while his mother, Betsey Hall Cluff, was deft in the use of the hand spinning wheel and the loom, weaving from the raw material clothing for her entire family of twelve children until age made it impossible for her to continue such labor.

Father and Mother Cluff were members of the Church of Jesus Christ of Latter-day Saints, and in comfortable circumstances, though the subsequent persecution through which they passed, in common with their people, prevented the accumulation of much wealth. It was about the year 1836 that young Moses, who was the largest child when born of any of the family of Mother Cluff, was baptized into the Church of which his parents were members.

Moses accompanied his parents from Durham to Ohio, and thence to Nauvoo, Illinois, where they arrived in the year 1840. In his early days, while travelling through the States of Ohio and Illinois, Moses experienced the effects of the chills and ague, which was very prevalent along the line of march of the pioneers.

During one of the occasions when the Prophet Joseph Smith was forced into hiding from his persecutors, he found temporary quarters at the home of Father Cluff. It was at this time that Moses was detailed to perform an act that gave him prominence among his fellow brothers. This pleasing task was to carry food and drink to the Prophet.

The terminal career of the Church at Nauvoo in 1846 found the Cluff family, in connection with thousands of their fellow-religionists, wending their way westward, seeking another home, free from their enemies. "On to Pisgah" they went, where a few families who had preceded them were located. In thus journeying through a wilderness country the family met with much tribulation. Moses had now reached an age when he could be of some help towards the support of the family, and as these responsibilities increased, as they necessarily must during such journeys as they performed, Moses was not backward in performing his part. He was noted for his ambition and powers of endurance. He and David, while want and starvation stared the family in the face, struck out into other parts of the then Territory of Iowa, where they found inhabitants from whom they obtained employment in the harvest field. In a few weeks their wages

brought them sufficient wheat to load a wagon. They hauled this wheat to a flouring mill at Bentonport and had it converted into flour, and as rapidly as possible made their way to the home of the family at Pisgah. The joy of the parents of these two lads, on their return home with their wagon laden with provisions, was unbounded. Their hearts were lifted in gratitude to God, not alone for the success which had attended their youthful sons in obtaining food by which the family was preserved from great sufferings, but because God had protected them and brought them safe home.

Wishing to follow up the line of march of the exiles, Father Cluff and his two brave sons who had recently returned, David and Moses, visited Council Bluffs, prospecting for a future home or another temporary resting place. At Council Bluffs they found quite a large body of the Saints who were struggling to accumulate an outfit to enable them to make the long journey to the Rocky Mountains.

Mosquito Creek near Council Bluffs presented some favorable attractions and they returned to their home at Pisgah. Their crops being harvested and ground Father Cluff, with Moses and Benjamin, again went out in the country to find employment which they obtained at a little town called Iowaville. Moses became a laborer on a building which was being erected for a distillery. In the following spring Father Cluff and Benjamin returned to their home while Moses remained and went to work in a blacksmith shop as "blower and striker." In March David joined Moses and the two continued to labor at Iowaville. It was in December following when their father joined them, and shortly thereafter they all returned to Pisgah.

Early in the spring following Moses went again to Iowaville and engaged as engineer in a sawmill. In the meantime David had engaged to go with Phineas Kimball to Nauvoo and calling at Iowaville they prevailed upon Moses to accompany them and together they traveled back to Nauvoo.

To be Continued.

Biographical Sketch of Benjamin Clough.

By his granddaughter Eva E. Bunker.

The subject of our sketch was of the third generation from Lieut. Zacheus Clough in the revolutionary war. Benjamin was the son of William and Susanna (Runnels) Clough. He was born in Lee, New Hampshire, September 3, 1798. Like other boys brought up on the farm in those early days, he had limited

chances for an education, but he made the most of them and with close home study he became extraordinarily well informed on general subjects, while on those of a solid character such as history and scientific research were among his favorite studies. Politics also found in him an honorable member of the party called Americans, afterward the Republican. He had a cheerful disposition, often manifesting much wit. He was also a temperance man.

During the year 1814 or 1815 he with the family joined a colony from Danville, Vermont, and settled a new place in Canada, naming the town after the former home in Vermont. While in Canada Benjamin probably learned his trade of tanner, but he paid more attention to practical farming.

At the age of twenty-nine he became engaged to a young lady of twenty one. Miss Eliza Magoon, daughter of Ephraim and Fannie Pope Magoon of Danville. She was born March 6, 1806. On Feb. 8, 1837, after waiting ten years for her to regain health they were married. In a short time he built a commodious two story house on a large farm which he had bought. His first child Louisa Victoria, was born Oct. 17, 1838, and on March 7, 1840, Susan Almyra was born.

On their farm was a large maple sugar orchard and the seasons of "sugaring off" were occasions for great events, for when the syrup in the great kettles were ready to boil horns were blown and from neighboring farms old and young came at the call to assist in the work of making the sugar and syrup; and the memory of the candy which was spread upon the snow was very sweet.

It seems that the family circle did not long remain unbroken, for after a short illness in 1844 the mother, at the age of thirty-eight, passed away and was buried in the village cemetery. Relatives wished to take the little girls but their father could not part with them and for a few years had a housekeeper. His father, who had some years previous moved back to New Hampshire, prevailed upon him to sell out and return to the states. This he did and in the winter of 1847 took his two little motherless girls and some personal property and drove all the way to Durham, N. H., where he took up his residence with his father on the Mast Road. His daughters attended the district school and academy in this place. Their father's good sense and thorough information of practical studies was a great help to them for he took much interest in their education.

Soon after moving to Durham his father and mother went to Newmarket to a daughter's to live, while for the rest of the time his sister Sally kept house, for he never married again. About 1854 he sold out and bought another farm near the Boston

and Maine R. R. depot in the same town, upon which he worked industriously until failing health forced him to stop. He made no profession of religion, but the Bible was his companion, and doubtless his life by its study was more than mere profession. He was a good father, a kind neighbor and friend, and was greatly missed by those who knew him when he passed away on Oct. 16, 1865, aged sixty seven years. His remains were laid away on his late home farm.

[The subject of the above sketch, Benjamin Clough, was the next younger brother to Father David Cluff, Sen.—Ed.]

EDITORIAL.

EXECUTIVE COMMITTEE:

W. W. CLUFF, H. H. CLUFF,
BENJ. CLUFF, JR.

EDITORS:

H. H. CLUFF,
BENJAMIN CLUFF, JR.

Those who have read the three first numbers of the Cluff Family Journal published in 1899, may with propriety, judge of its merits. We ask the members of the Cluff family to intelligently answer, each for himself, the question "Of what value will the Journal be to me?"

Boys reflect. Were any one of us to step behind the veil, who is there of our numerous descendants that would be able to write our biography? Our brother David, although he wrote a brief account of his early life, will have but a short biography for this Journal because no one of his family can collect enough matter and data to give more than a brief sketch. This is truly to be regretted. Now in looking into the future we can see that it will be years before we reach the biography of some of the younger members of the family unless we increase the pages of the Journal. The thought suggests itself, in view of this, to advise every member of the family, at once, to begin to prepare a sketch of his life, so that if called home his life history will not be a blank. When we reach the biography of Jerry, the last son of Father Cluff, it will be the purpose of this Journal to commence with the oldest son of David and thus keep up the work until we reach the last one bearing the name Cluff. The biography of each son will be lengthy or short according to the amount of matter furnished.

President W. W. Cluff, of Summit Stake, has been busy during the entire winter months preparing his biography for the Journal. Let each one do likewise.

THE BRIGHAM YOUNG ACADEMY EXPLORATION EXPEDITION.

The above named expedition is being organized by President Benj. Cluff, Jr., and has for its purpose the exploration of ruined cities and other evidences of the authenticity of the Book of Mormon. It will leave Prvo on the 17th of April and will go by horse and pack down through Arizona into Old Mexico and from there through Central America to Columbia where it is supposed the ancient land of Zarahemla was situated. Here, especially along the Magdalena River, the principal part of the work will be done with the view of discovering some of the ancient cities mentioned in the Book of Mormon.

The value of this expedition to the Church, if it is successful, can hardly be over-estimated, and it is with pleasure that we record the fact that it is under the direction of a member of the Cluff family.

The junior editor of the FAMILY JOURNAL takes the liberty of publishing the following letter that all may see the anxiety of the editors to have all members of the family properly represented, and that too in their proper place. He hopes that this will also have a tendency to arouse in those who seem indifferent a desire to do their part:

IOSEPA, SKULL VALLEY, March 15, 1900.

President Benjamin Cluff, Jr , B. Y. Academy, Prvo:

DEAR NEPHEW:—On returning home last night from Salt Lake City, I sat up until midnight preparing the enclosed manuscript biography of Moses Cluff. I had traveled 70 miles during the day, forty miles of which was by team. While on the road I had time for reflection, being alone. My reflections were of such a nature that I could not bear the idea of going on with the CLUFF FAMILY JOURNAL and leave my Brother Moses' biography out from its proper place, although we have failed to get any direct data from him. His labors have been of such importance that he would have a very interesting biography if he would furnish the matter and help on the work.

HARVEY H. CLUFF.

On the 20th of June next the JOURNAL will be increased from 16 to 24 pages.

INCIDENTS.

While the Cluff family was residing at Pisgah, in Iowa, an incident occurred with some of the young folks of both sexes in which Benjamin and William of the Cluff family figured quite conspicuously. Not unlike many young people of the present they wanted some recreation on the Sabbath. The boys of the party went out on the prairie range between Pisgah and "Three Mile Creek" and caught up an estray horse and hitched him to a light "one horse wagon," and started off for "Four Mile Creek" for Pottawatamie plums which were quite plentiful along the streams in that section of Iowa. Arriving at "Four Mile Creek" they were very fortunate in filling their buckets with the choicest plums and then they started for home, singing merrily as on they go until they got on the down grade. There were ten of these "young bloods" in the "one horse rig." The distance between the creeks was one mile and all the way down grade. At the top of the hill, Benjamin, who was driving, requested the young people to get out as he considered it dangerous to ride down hill, but they refused stating that they did not fear. When the horse started down hill, having no britching on, the wagon with its precious load of ten songsters, boys and girls, with buckets full of plums, crowded on the horse, and he commenced to kick. Benjamin was driving and beside him sat a bucksome girl, the largest girl in the wagon. The horse plunging and kicking struck this girl in the stomach and knocked her out of the wagon and only for the three inch wide corset board, which was in vogue in those days, would undoubtedly have killed her. Next Benjamin was knocked out by a kick from the horse, making a severe cut from the corner of his mouth across his chin. Other girls and boys of the party jumped from the "rig," two only remaining in, William and young Houtz. The horse continued his flight down the hill and passed over the narrow pole bridge of "Three Mile Creek," only two wheels touching the bridge. Making a turn down the creek into a thicket of plum bushes he finally kicked himself loose from the wagon and wandered off again on his prairie range. The boys and girls all maimed and crippled up come limping home leaving their plums strewn from the top of the hill to the bottom. William and young Houtz who remained in the wagon escaped injury. Sunday frolicking taught these young people a lesson which, although they are now aged, they have never forgotten.

Those of the Cluff family who have read the history of France, more especially that part which relates to Queen Marie Antoinette, will appreciate the story in which Captain Samuel

Clough, an ancestor of Father Cluff, became a prominent actor in a plot to effect the escape of the Queen from St. Cloud where the royal family was confined as prisoners. It was towards the close of the eighteenth century that France passed through the most desperate internal struggle, known in the history of nations. The spirit which incited the deeds of cruelty perpetrated during these times, arose through a desire to obtain freedom from a monarchical government and set up a republic. Edgecomb, in Maine, was to have been the home of Queen Antoinette. Great quantities of rich stuffs, such as furniture and silverware, were put aboard Captain Samuel Cluff's ship, which carried on a trade between France and Maine. Captain Clough and the famous Colonel Swan, who spent much of his time in Paris, were connected in the plot of rescue. Captain Clough also had a contract to purchase fifty thousand dollars worth of lumber for Col. Swan and ship to Paris. The royal party to carry into effect the deep laid plan for their escape, succeeded in reaching Varennes, when, through an unforeseen blunder, the king was recognized and the royal family captured and returned to Paris, where they were imprisoned in the Tuilleries. The king, Louis Charles XVI. shortly after was condemned to the guillotine, which death he met bravely. In a few months thereafter, October 14th, 1793, Antoinette suffered the same ignominious death.

GENEALOGY OF MOSES CLUFF'S FAMILY.

| | |
|--|-------------------------|
| Moses Cluff, son of David and. Betsy Hall Cluff, Rebecca Langman, daughter of John and Rebecca. | } Married Dec. 25, 1856 |
|--|-------------------------|

CHILDREN.

| | | |
|--------------------------|-------------------|-----------------------|
| Rebecca Josephine b. | May 10, 1858. | |
| Moses Alfred | “ Jan. 6, 1860. | |
| Sarah | “ Sept. 15, 1862. | |
| John Henry | “ Jan. 18, 1864. | |
| James | “ Oct. 7, 1866. | |
| Brigham Harris. | “ May 18, 1869. | Married Eliza Coombs. |
| Susannah | “ Mar. 15, 1871. | |
| Rosilthy | “ April 14, 1874. | Died Jan. 30, 1875. |
| Ethlan Geneieve. | “ Feb. 9, 1877. | |

| | |
|---|---------------------------|
| Moses Cluff, son of David and Betsy Hall Cluff. Jane, daughter of Joseph and Jane Johnson. | } Married April 22, 1857. |
|---|---------------------------|

CHILDREN.

Joseph Ephraim, born May 3, 1869. Died Dec. 21, 1869.
 Jane Celia " Aug. 26, 1862.
 Hyrum Albert " Oct. 16, 1865.
 Moses Harvy " Dec. 11, 1868. Died Aug. 15, 1869.
 Mary Lula " Feb. 10, 1871.
 Cylina Velate " Mar. 13, 1873.
 Maybell " Jan. 21, 1876.
 Effie Ella " June 6, 1878.
 Perhelian " May 16, 1881.

Moses Cluff, son of David and
 Betsy Hall Cluff. } Married 18
 Ann Bond, daug. of — Bond }

CHILDREN.

David William. born 18
 Moroni Alma " 18
 Heber M " 18
 Charles Henry " 18
 Mary Jane " 18
 Orson Washington " 18

Moses Cluff, son of David and
 Betsy Hall Cluff. } Married Oct. 9, 1869.
 Eliza, a daug. of John and Re-
 becca Schooler Langman. }

CHILDREN.

William Schooler born June 11, 1871.
 Nephi Alma " Aug. 26, 1873. Died Sept. 1, 1875.
 Eliza Pearl " July 30, 1876.
 Robert Thomas " Sept. 8, 1880.

Moses Cluff, son of David and
 Betsy Hall Cluff. } Married 18
 Mrs. Longman, }

THE
CLUFF FAMILY JOURNAL.

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No. 5.

HISTORY OF DAVID CLUFF, SEN.

v.

Fort Laramie was established by William Sublette and Robert Cambell in 1834 in the interest of the American Fur Company but was then occupied as a military post for the government of the United States. The pioneers now enter a mountainous country, the plains and gentle rolling hills have disappeared in the distance. Up and up towards the "back-bone" of the Rockies the company winds its way. Independence Rock, near the Sweetwater River, is finally reached. In this section of the country is found alkaline beds containing water which is poisonous to stock and great caution was necessary to prevent the teams from getting poisoned.

Devil's Gate is another prominent landmark. This is a deep cut through the chain of mountains skirting the Sweetwater river, through which that stream passes. Continuing long this river, now on one side and then on the other, the company have ascended and are now on the summit of the great divide, the highest point of the entire journey. Here is the place where it is said the waters of the continent divide and flow west to the Pacific Ocean and east to the Atlantic Ocean. From here the western decent of the Rockies begins. From Fort Laramie the Hunter company follows the Pioneer route until they reach the Great Basin of Salt Lake. Descending along the western slope of the South Pass, the company crosses the Sandies and Green river and reach Fort Bridger, situated on the tributary of Black's Fork river, held by James Bridger, who was its founder. It was this trapper and mountaineer who reported unfavorably of the Salt Lake country. He declared that it was too cold to produce crops, in fact, he is said to have offered \$1000 for the first bushel of corn produced in the Salt Lake valley.

Bear river was crossed and thence into Echo canyon and down to Weber. Echo canyon has since become noted in history as being the most completely fortified mountain pass known in modern warfare. Here the Mormon people prepared a defense, and impeded the progress and entrance into the vallies of an invading army, which could not enter until peace stipulations were entered into between the government Commissioners and President Brigham Young.

Continuing down the Weber river four miles the company cross and pass over hills and deep gorges to East canyon. Leaving East canyon the ascension of the Big Mountain begins. Reaching the summit, a grand and picturesque view stretches out to view which calls forth, spontaneously, the following:

“O! ye mountains high where the clear blue sky
Arches over the vales of the free
Where the pure breezes blow
And the clear streamlets flow.
How I’ve longed to your bosom to flee.
O Zion! Dear Zion! home of the free,
My own mountain home now to thee I have come,
All my fond hopes are centered in thee.”

The grandeur of the scenery upon which their eyes now feast is more beautiful than ever a sculptor wrought, a limner painted or a poet fancied. While portions of Salt Lake valley were visible the Lake itself could not be seen from this point, which only sheltered the desire to reach the next mountain where a full view of the valley and Lake could be had.

The descent of the Big Mountain was so steep that double locking of wheels became necessary. Diverging from the gorge, the base of the Little Mountain was reached, the ascent begins and on its summit a full view of the valley and lake greeted the vision. This so enraptured the toiling exiles, that shouts of joy echoed through the hills. Descending the Little Mountain the company pass down Emigration canyon into the valley of the Great Salt Lake and for the first time behold the “City of the Saints” in embryo nestling at their very feet.

Thus after months of struggling through difficulties the company reach their destined home.

At Green River Harvey H. was induced by a Bro. Allen, to travel with him into Salt Lake, on a promise to teach him the shoemaker trade. He did not therefore arrive in Salt Lake until several days after the other members of the family.

The meeting of the family with the three sons who had preceded them was indeed a joyful reunion. Each telling to the others of the various incidents and experiences had while crossing the plains. Graphic, indeed, were some of the tales told upon that auspicious occasion. Why not? A large family had crossed the dreary plains, a distance of a thousand miles, without a single death in the family. Gratitude sufficient could not be couched in language adequate to cover the feelings of the members.

Father Cluff was the only representative of the numerous families in the name in the East. Mother Hall Cluff was the only representative of her family who joined the church and identified herself with the Mormon refugees. They were now far from any relatives outside of their own family. In fact it is

lamentable to record that many of their near kinsmen rejected them and cast them off. But we find them in the Rocky Mountains as firm in their faith of the Gospel and the mission of the Prophet Joseph Smith as the rocks of the Rockies. Want staring them in the face; Indian depredations threatening them upon the right hand and upon the left; winter fast approaching and not a house to shelter the family from the weather, not a look of discouragement; not a word of grumbling was seen or heard. But instead a parent's patience and perseverance came to the surface. Search lights were turned on and the word "rally" came and every son who had reached an age sufficient, took his place in the ranks and marched to the thinly wooded river bottoms skirting Provo river and cut logs enough to build rooms in the "log fort" which was being constructed as a place of defense against the attack of Indians, as also a living room. This fort was situated near the northwest corner of the city of Provo, as afterwards laid out, and by what was later known as the "Old Adobe Yard."

Provisions were very scarce and it seems to a family in the present time a great miracle, how the family subsisted. To make a meal from one squash alone, would seem incredible, yet the family have done so many times. A ten cent squash (and not a very large one at that) often constituted a meal. The cooking was not difficult; the labor of the housewife to prepare breakfast from such a larder was not a very irksome task. Occasionally potatoes and other kinds of vegetables were obtained, making a slight change from squash rations. Breadstuff was almost out of the menu, but when it did come it was regarded as a great luxury. Prices were necessarily high, but the Cluff family, in common with others who had recently arrived, succeeded in living through the winter.

Hospitality and many other elements of kindness characterized the earlier settlers, for they, too, had experienced many hardships and passed through untold trials. Bands of Ute Indians had taxed their time and patience, and in order to repel their invasions, all the men who were capable of bearing arms were constantly kept on the defensive. Agricultural interests were frequently disturbed. Farmers were under the necessity of carrying arms while in their fields to provide against a surprise, the supply of provisions, therefore, was only sufficient for the pioneer settlers, and hence a scanty amount only could be divided out to the new recruits.

The first branch or ward of the church organized in Provo was in March 1849, with John S. Higbee as its President. The number constituting the ward was about thirty souls.

The first election of officers for the provisional government

of the State of Deseret was held on the 12th of March, 1849. Brigham Young was elected governor.

Reverting back again to the log fort, Father Cluff, who was, by trade, a house carpenter, as also a shipbuilder, found ready employment, aside from building for his own family. In a brief space of time all of the four angles of the fort were completed and a school house erected in the center of the courtyard. The houses all faced this courtyard or square, with port holes in the rear as a means to point the rifle through, for defence in case of an attack by the Indians. Providentially, however, the port holes were never used for the purpose for which they were made, yet the construction of them served a good purpose, no doubt, for the Indians were not slow to recognize the fact, that their bows and arrows would be useless in an attack upon such a defence.

Monuments and statues, built to the memory of heroes, poets, orators and statesmen, have their influence, which is carried into future ages. So the old log fort, notwithstanding it has long since disappeared, yet it lives in history and the builders have a warm place in the memory of the people who follow them. Blessed, indeed, are those who, like the setting sun, have left a long trail of light behind them, so that others may see the way to that rest prepared for the people of God. Go forth then into the spheres that you occupy, the employments, the trades, the professions; go forth into the high places, mingle with the roaring cataract of social reform, or mingle amid the eddies and streamlets of quiet and domestic life; you will radiate from your life a power, and leave behind you holy and beneficent influence.

Hardships are the virgin soil of manhood and self culture. Who does the general of our armies select for any hazardous enterprise? He looks over his men and chooses the soldier whom he knows will not flinch at any danger, but will go bravely through whatever his commander requires of him. He is called to headquarters to get orders for his mission. The soldier is delighted to be thus chosen and he hastens away to execute them. God knows the key in the human heart to touch and draw out the sweetest and most perfect harmonies.

The first winter's experience in Utah was over and beautiful spring opened upon us with prospects of more encouragement for the future. The deep snow and severity of the winter did not inconvenience the family, for the members had been used to such inclement seasons in the eastern states.

The monotonous winter months, however, were somewhat modified by the life and activity of the school children. The school house being in the center of the square, the mothers could sit beneath their own roof and witness with delight the

juveniles at their games. At times snow balls flew across the square with wonderful precision and games of all kinds kept up life and activity, thus helping to drive away dull care.

The advantages of education were not more than is usual in frontier life, and with these early colonists, in a new country, the younger children only could afford to attend school, as the working boys and girls were required to aid in the support of the family. The older class, however, were permitted to attend night school where penmanship, arithmetic and spelling were taught.

Spring time brought with it the husbandman's duties to his farm and garden. Father Cluff proved, as in other localities where he had located for a brief time, his aptness in making selections of farm land, for himself and the oldest sons, David, Moses, Benjamin and William W. His choice of land was near the base of the mountain directly east of the city of Provo. "East Union Canal" was built from Provo river and conducted around the foothills above the government lands upon which the Cluffs, in connection with many other settlers, who had "squatted" upon this land. Thousands of dollars in labor were expended upon this canal, which, when finished, was about ten miles in length. The farmers using the waters flowing from this canal, caused an increase in value until certain sections reached fabulous figures. The four boys cleared off the sage brush and each brought his twenty acres into a state of cultivation. Father Cluff, of course, led out in all of these improvements, which tended to redeem the land from sterility.

It is claimed that Father Cluff and family were the first to abandon the "old fort" and move out upon farms. Indian troubles began shortly thereafter, it is presumed therefore, that he was about the first to gather up with the body of the people. The scattering out being rather premature, the advice of President Brigham Young was to remain close together as a means of protection and those who did so were not driven when the Indians went out on the war path. When they did so, a gathering in soon followed and a colony established within the city limits, which was now surveyed into lots 6x12 rods, and eight lots in each block. The people began to build a wall around the city one mile square. The wall was to be twelve feet high with a deep ditch around the outside to prevent approach to it. This wall was considered a sufficient protection against the attack of Indians who were not as yet armed with guns except in a few instances. The kind of warfare carried on by Indians consisted, generally, of ambush fighting. When pursued by the white man for the purpose of recovering stolen horses or cattle, the Indians would endeavor to decoy them off and ambush them. Now and again a white man would be picked off by a rifle shot.

Old chief Walker and his band were the dread of this whole intermountain country.

It is said that genius is a mystery of life but one of the greatest gifts of God to man. This great boon is nourished, largely, by poverty. It is, in fact, its birthplace. Father Cluff, it might truthfully be said, possessed genius enough to have reached the highest qualification in mechanism, but he, like many others of his fellow exiles, was deprived of schoolastic education by reason of his great love for pioneering, a condition forced upon him on account of religious persecution. He pioneered into new districts, helped to build bridges, open farms, kill the snakes, build schoolhouses, and then pull up stakes and move further on. Young men in later years followed along and enjoyed the benefit of this preparation. Although deprived of the advantages of intellectual culture of his talent, he was, nevertheless, a thoroughly practical man; a thinking man, and adapted to the very mission which he so faithfully performed and from which so many of his fellow religionists derived benefit. The books from which he gathered his treasures of knowledge, however, were limited, they were from the farm and the workshop. Nature, too, furnished very valuable lessons from which he gathered much knowledge and useful information. Every condition of a country, from a desert to the most fruitful spot on earth, had been passed over by this wonderful traveller. He found out by viewing, thoughtfully, the country over which he passed, however diverse one part was from another part, that there is a God. He saw Him by the matchless power in the sun, moon and stars. The herbs and cedars upon the mountains; singing birds, fragrance of flowers, mighty mountains and broad valleys, the great oceans, rivers and lakes, all proclaimed to him the existence of the great Creator.

Father Cluff, although curtailed in his opportunities of acquiring knowledge from books and the school, in his youthful school days, was, nevertheless, very solicitous in behalf of the children, more especially after arriving in Utah.

In the pursuit of his trade Father Cluff joined with Mr. David Rogers and carried on a carpenter and cabinet business in an adobe shop which they built on the northeast corner of the block directly west of the public square in Provo city. He selected this for his city property when the townsite was surveyed, lots in the block where the meeting house and tabernacle now stands; also lots in the block directly north and the block east of the latter, all of which are now within the center of the city and embrace the principal business blocks of Provo city. His residence was built on the third block directly north of the meeting house, where he raised the first peaches produced in Provo. At the time

the Cluff's made their selection of what was then known as the "bench" part of the city, the great attraction and chief business part of the city was in the "lower part of the city" or "West Main Street." It was generally conceded by the people that the "bench" part, being gravelly, would not be desirable and when Father Cluff built his residence "upon the bench" he was considered "out of town." On two different occasions the people of Provo commenced the erection of a meeting house in the lower part of town, but when President Young came along he said, this is not the place for a meeting house; yet he did not designate where it should be, nor was the question asked of him, by the dignitaries of Provo, where he wished it built, consequently it did not seem to any one that it should be built anywhere except in the lower part of town. When, however, it was moved from where it was first commenced to what is now known as the "West Square," being directly south of the block on which it was being erected, President Young again said, this is not the place for a meeting house. Driving east along Center street he ascended the gentle rising bench and slope on the block where the meeting house and Stake tabernacle now stands and said, "This is the place for the meeting house," and there it was erected. From that time Provo city began building up in that direction until now it has become the most beautiful and desirable part of the city.

(To be Continued.)

BIOGRAPHY.

DAVID CLUFF, JR.—(CONTINUED.)

In the year 1863 David was elected a member of the Legislature of Utah and although a youth, he acquitted himself as became the dignity of such a position. He was the smooth-faced, beardless member—a Frenchman in his general appearance. His conversational etiquette was perhaps the most polished of any of the Cluff boys, in fact, he impersonated the Frenchman in the drama when occasion required him, far superior to any of his associates in that line. As a public speaker David was not at home, on the rostrum nor in the pulpit, but an excellent entertainer in company as a conversationalist. He was also well informed on general subjects, both foreign and domestic, which enabled him to please the company who listened to him.

David was called on a mission to Australia, but we have no data as to the time of his departure for the field of missionary labor to which he had been called, nor of his return home. He was gone,

however, upwards of two years, and on his return he resumed the cabinet business in Provo city.

After David returned home from his mission he was called upon to lose his wife Sarah Ann Flemming Cluff, who died at Provo, which was a great blow to him and seemed to break into his peace and happiness and after her death home had no attraction for him. He had previously lost two of his youngest sons by diphtheria and his other children were grown up young men and were away from home most of the time. It was while under this mental pressure that he resolved to go abroad for a season and wear off the high pressure which was weighing upon him. He sold out his interest in the cabinet business and also his interest in the realty to Cluff, Booth & Co., a partnership firm.

On leaving Provo it was not definitely understood the exact route he intended to take, but he designed visiting relatives in Arizona. The length of his absence was not known by his family or friends.

After leaving Salt Lake City he was next heard of in San Francisco. In a letter dated in San Francisco in April, 1883, which was addressed to his brother H. H. Cluff, it was learned that he contemplated visiting his relatives in Arizona, but would first visit along the coast of Mexico and up the gulf of California and from Guaymas, on the gulf coast, he would go by rail to Benson, thence to Gila river where several of his brothers were living and where Father and Mother Cluff recently died. On reaching Guaymas, however, he entered into the employment of a cabinet maker, presumably for the purpose of replenishing his purse, that he might pursue his journey into that region of Arizona where members of the family were residing. Working with the same ambition which had characterized David during his whole life, for about three weeks, he was stricken down with yellow fever and died after an illness of two days. Months had passed since he was last heard from, the family and friends were therefore becoming alarmed concerning him. In November a letter reached the First National Bank of Provo from the American Consul of Guaymas announcing the death of David Cluff. A note found upon his person made payable upon the said bank led the Consul to address a letter to the bank concerning his death.

David left his wife Olive and son Robert and five sons and two daughters of his deceased first wife, living to mourn his death.

[We close the biography of David until the family can furnish us further data.—EDS.]

MOSES CLUFF.—(CONTINUED).

On arriving at Nauvoo the two brothers at once began laboring for Mr. Kimball. David as teamster, and Moses as a gardner.

To behold again the Temple of the Lord from which they had so recently been driven in common with their fellow religionists, was indeed a source of great satisfaction. Young as they were, it could not be expected that they would fully comprehend the purpose for which such a magnificent building had been erected. It is probable that this Temple had already been defiled by the ungodly people who had rushed into Nauvoo, following the expulsion of the Saints, to loot the city of what ever was left of any value, in the hasty flight of the Saints.

If perchance there were a few members of the Mormon church who, for various pecuniary interest, still lingered in or near the city, they were, as a precautionary measure, under the necessity of not being known as Mormons. Going out upon the highways or traversing the streets, the eyes of these few exiles always turned, with pleasing remembrance, upon the Temple, although they were not permitted to view the interior. Imagine the surprise and horror of the subject of this sketch, when, on the night of November 19, 1843, he beheld from his sleeping apartment, that the Temple was enveloped in flames. Hastening to the burning building he beheld a motly crowd jeering and making all kinds of ugly jests and he listened to the profanity of the wicked crowd until his blood run cold. Some of the bystanders said, "Nauvoo will now be built up," others again said that "the city will not be worth a d—n."

Depraved indeed must the person be who would rejoice in witnessing the destruction of an edifice reared by a poor, yet an industrious people, in a wild and unsettled country, whether it be done by Mormons, Catholics or Methodists.

The home of the Cluff's in Nauvoo was in plain view of the Temple and the boys saw its growth from the foundation to the tower and when completed, they were permitted to enter and behold its magnificence, which lustre added sacredness, to its value in their estimation.

During the absence of the two brothers from their home, the Cluff family left Pisgah and settled on Mosquito creek, now Council Bluffs. Here another farm was brought into cultivation and a new home built.

December 3, 1848, the two brothers left Nauvoo and started for home. In boating across the Mississippi river they experienced great difficulty in consequence of floating ice. The cap-

tain of the horse boat declared that he would not risk his life by returning until the ice had ceased to flow.

Immediately after crossing the river the party pursued their journey by team as rapidly as the falling snow would permit. It was late at night when they reached Bentonport. Here they found comfortable quarters at the home of Mr. Goodales, who with his amiable wife, entertained them most hospitably.

On reaching the Des Moines river the following day, they found the crossing equally as difficult here as they experienced in crossing the Mississippi the day previous, the distance across, however, being not so great. The snow continued falling, yet they succeeded in making the journey of twenty-five miles that day and put up at an old "squatters." The day following they reached a place called "Whiskey Point," where they found shelter with a farmer. The continuous storm caused them to remain over one day but on the following the sun came out bright and clear, shining with blinding effect upon the snow which was from twenty to thirty inches deep. The crusted snow made traveling difficult and hard on the team.

At Pisgah the boys were well provided for by Brother Aaron York, who was a near neighbor of the Cluff's at the time the family resided there. They laid over at Pisgah one day and visited old friends who were still laboring very hard to gather means to take them to the Rocky Mountains.

From Pisgah to Council Bluffs the newly made road across the prairies, was entirely obliterated by the heavy fall of snow, and not a habitation in that section of the country. Five days of fatiguing toil through the deep snow brought them to Mosquito creek, the home of the family. Frozen feet was the result of this journey.

David and Moses in common with other boys of Mosquito creek settlement attended school and parties during the winter months. After school time was over in the spring of 1849, David, Moses and Hyrum Sweet, their brother-in-law, went to St. Joseph, Missouri, and secured employment as common laborers. Being successful in obtaining supplies for the family and themselves, they returned in September to their home.

Now begins the preparation for the journey across the plains, which the family had resolved to undertake in the spring of 1850. Wagons had to be constructed from the raw material. This was done entirely by the family, the father being chief instructor. Spring came, when the family was ready for the west bound trip. David, Moses and Joseph had preceded the balance of the family to Salt Lake City, having engaged as teamsters for Major Seth M. Blair. Each drove an ox team from Missouri to Salt Lake, being on the road about three months. Arriving in Utah, Moses found

employment with Mr. Thomas S. Williams, a merchant, receiving for his pay \$25.00 per month.

Previous to the arrival of the Cluff family in Salt Lake City the boys who had preceeded them, being anxious to find a suitable place for the family to permanently locate, made a visit to Provo, which had been highly spoken of as a desirable locality. The boys were very much pleased with Provo. Farm land seeming to be plentiful and water abundant. So a few days after the arrival of the family in Salt Lake valley it was decided to move at once to Provo.

On arriving there the family located farms at the base of the mountain east of the city or where the city now stands. At that time Provo city proper was not surveyed, the few people who had already settled there were living together in a fort, as a protection against Indians

The land which the family selected was surveyed into twenty acre lots, and each of the larger boys located twenty acres. This land was not at that time considered to be as valuable as land lying nearer to Utah lake but it afterwards proved to be the best, being nearer the city limits.

Moses was noted for his wonderful energy, strength and vitality, and it can be said of him, that he was the most industrious and could endure as much or more than any of his brothers. Soon after his arrival in Utah he was ordained a Seventy and became a member of the 22d quorum of which his father, David Cluff, Sen., was Senior President.

(To be Continued.)

BENJAMIN CLUFF, SEN.

Benjamin, the third son of David and Betsy Hall Cluff, was born March 20, 1830, in the town of Durham, Strafford County, New Hampshire, United States of America. Benjamin was but an infant when his parents moved from his birthplace to Kirtland, Ohio. Here the family became acquainted with the Prophet Joseph Smith and were converted to the Gospel as revealed to him and shortly thereafter they were baptised into the Church of Jesus Christ of Latter-day Saints, to which they remained steadfast until their death.

It was during the stay of the family in Kirtland that the Temple at that place was completed. Father Cluff was permitted to become a workman in the erection of the same, and when completed he and Mother Cluff were among the many who entered and received blessings pertaining to the new covenant.

Father Cluff also performed a mission to the Eastern States

and Canada and shortly after his return from that mission persecution began and the family, with many of the Saints, fled for parts further west, where they hoped to elude the further interference of their enemies. Their means for travelling was so meager that but a limited supply of provisions could be carried into the wilderness.

The destination of the family when it left Kirtland was Missouri, where a few of the Saints had already gathered. Before the family reached Missouri, however, the Saints were driven out of that state, and had commenced their journey for parts in Illinois. The Cluff family reached Springfield, in the State of



Illinois, where nearly every member of the family were stricken down with the chills and fever. This was the real cause of the family escaping the massacre at Haun's Mill. Instead, therefore, of the members of the family going to Missouri when they were able to travel, they went direct to Nauvoo where some few families had already gathered, and a city was laid out. Immediately on arriving there in 1840, the family selected a city lot lying five blocks north of the temple on what was called "Wells Street." Here the family built a two story frame residence. A "leanto" was used by Father Cluff as a carpenter shop. He made bedsteads, tables and other kinds of household goods by means of which

he was enabled to obtain the necessary supplies of food and raiment for the family. It was at this juncture that Father Cluff, the main support of the family, was called to take his "grip" in hand again and go into the Eastern States upon a mission. It was during this mission that the characteristic integrity of Mother Cluff reached such a standard of true excellence. Left with a large family of small children, Mother Cluff labored with untiring energy and succeeded in supporting the family by spinning and weaving. She did her home work, spun yarn and wove five yards of jeans, or flannel, every day. Trials which young married people have in these present times, are comparatively small, when compared with the trials endured in Mother Cluff's day. Provisions were hard to obtain in a newly settled country. The family still remember the "corn dodgers," and corn mush, the half milk and half water mixture, in order to go round.

In due time Father Cluff returned from his mission and resumed his work in the cabinet shop. Struggling as he had done before to provide for the family. He met a serious drawback in pursuing his trade. The carpenter tools that were left, were in a bad shape, and to replenish seemed impossible. A difficulty confronted him. He could not do a good job with the tools he had and he could not afford to buy on account of limited means. What was he to do? His mind was remarkably exercised. "Mother," said he in Benjamin's hearing, "I do wish I could get ahead enough to buy a set of tools." "I have," says Benjamin, "witnessed the Providence of God in behalf of his people, but I never seen a more direct answer to prayer than that which I will relate: Myself and some other boys of the family were on the street playing, when a strange looking man with a small pack on his back such as carpenters sometimes carry their tools in as they go from job to job. Without saying anything he walked through the gate and direct into Father's shop where Father was working. I, through curiosity, followed the man to the shop. The first word I heard him say, addressing Father, was: 'Don't you want me to make you some tools?' Father replied, 'Yes, I am needing some tools very badly, but I don't know how I can pay you.' 'Never mind about the pay. Have you any seasoned lumber—hard wood lumber?' 'At the north end of the shop you will find seasoned maple.' The stranger now worked about three weeks and completed a full set of planes from a gouge plane up to a jointer. When this was done he asked father if there was anything else he wished to have done. Father replied that he had fit him up in pretty good shape. 'Now,' said father, 'how am I to pay you?' Now came the strangest part of the miracle, for when father asked the question, 'How can I pay you?' the stranger replied, 'You can pay me the next time you see me,' and picked

up his tools and bid father good bye and started out. I followed him to the gate and stood looking after him. Before the stranger had gone fifty yards from the gate, my attention, momentarily was drawn off, but resuming my gaze after the stranger, I was exceedingly astonished. The road was open. There was no corner, no trees, shrubs or other obstruction that he could secrete or hide himself behind, but he was gone from my view." Benjamin leaves the reader to form his own conclusion.

To be Continued.

EDITORIAL.

EXECUTIVE COMMITTEE.

W. W. CLUFF, H. H. CLUFF,
BENJ. CLUFF, JR.

EDITORS.

H. H. CLUFF,
BENJAMIN CLUFF, JR.,
GEORGE CLUFF,
DAVID FOSTER CLUFF.

TEMPLE WORK.

The temple work for the progenitors of Father and Mother Cluff was commenced on the 19th day of June, 1900. Benjamin and Mary John Cluff; William W. Cluff and Lulu Cluff Macdonald; and Harvey H. and Emily G. Cluff, officiating for and in behalf of the dead. One hundred and twenty-five persons were baptized for the first day; eighty-two men and forty-three women.

The brothers who have commenced this great work, regret exceedingly the absence, for unknown reasons, of the brothers of the family. We are not, however, unminofull of the fact, that four of the the brothers, Moses, Joseph, Alfred and Orson are living far away in the South and for that reason, they can be excused, but the four brothers living here in Utah, who were not present, can hardly be excused.

The three brothers who commenced the temple work were adopted or sealed to their parents, including David, who is dead. Having begun the good work, it is desirable that as many of the family who can make it possible to be here at next October conference, come prepared to devote a few days time to the temple work. Let this be sufficient notice to all of the family and as many of their children as can possibly come.

We earnestly call the attention of living members of Father Cluff's children and their children to the importance of this work.

DISINTERESTEDNESS.

The tardiness with which replies reach the editors of this Journal, to important requests sent out to members of the family,

is, to say the least, not very encouraging, particularly is this the case in our effort to accumulate data for biographies.

We feel assured that if the importance of this part of the Journal could be *pumped* into the heads of those, who are expected, more than all others, to be awake to this work, there would be such a rousing interest manifest hereafter, that the editors would experience no difficulty hereafter in this particular. When circumstances seem to hedge up the way of any son of Father or Mother Cluff, then we suggest that the sons and daughters, if need be, lay hold of the work and see that their father gets a complete representation and a full sketch of his life as another opportunity may not present itself.

INCIDENTS.

The donation for the families of the unfortunate miners in the Scofield disaster, has reached upwards of \$100,000.

The Cluff brothers began temple work in the Salt Lake temple on this, the anniversary of Father Cluff's birthday.

The war in the Transvaal, South Africa, between the English and Boers, still goes on.

The coal mine explosion in Scofield, Utah, in which upwards of two hundred miners perished, occurred on May 1, 1900.

GENEALOGY.

BENJAMIN CLUFF, SEN.

| | | |
|-----------------------|---|------------------------|
| Benjamin Cluff, Sen., | } | Married Feb. 28, 1854. |
| Mary Ellen Foster. | | |

CHILDREN.

| | | |
|-------------------|-----------------|------------|
| Mary Jane, born | June 25, 1855. | Provo. |
| Benj. Jr. | Feb. 7, 1858. | “ |
| George..... | April 29, 1860. | “ |
| Mildred..... | April 20, 1866. | Hawaii. |
| Ella M..... | Dec. 2, 1869. | “ |
| David Foster | May 24, 1873. | Logan. |
| Walter E.... | Nov. 27, 1876. | Coalville. |

| | | |
|-----------------------|---|-------------------------|
| Benjamin Cluff, Sen., | } | Married Feb. 1856. |
| Eliza A. Foster. | | |

CHILDREN.

| | | | |
|--------------|------|-----------------|--------------|
| Eliza A..... | born | April 16, 1858. | Provo. |
| Josephine... | " | Jan. 15, 1860. | " |
| Margaret A. | " | July 13, 1863. | Logan. |
| Joseph L... | " | Dec. 7, 1864. | " |
| William K. | " | Mar. 31, 1871. | " |
| Betsey..... | " | May 25, 1873. | " |
| Lucy..... | " | Sept. 30, 1875. | " |
| Karl V..... | " | Jan. 4, 1878. | Centerfield. |

DIED.

Eliza A. Cluff, wife of Benj. Cluff, Sen., Sept. 5, 1880.
 Lucy, daughter of Benj. and Eliza Cluff, Sept. 30, 1875.

WILLIAM W. CLUFF.

| | | |
|-------------------|---|------------------------|
| William W. Cluff, | } | Married Oct. 24, 1863. |
| Ann Whipple. | | |

CHILDREN.

| | | | |
|----------------|-------|----------------|------------|
| William W. Jr. | born | Aug. 31, 1864. | Provo. |
| Annie May..... | " | May 10, 1866. | Coalville. |
| Erastus E..... | " | June 10, 1869. | " |
| Albion W..... | " | May 11, 1873. | " |
| Edwin..... | Twins | May 11, 1873. | " |
| Clara L..... | " | Dec. 21, 1875. | " |
| Flora M..... | " | Jan. 11, 1879. | " |
| Joseph F..... | " | Jan. 5, 1884. | " |

DIED.

Erastus E., son of W. W. and A. Whipple Cluff, Nov. 1, 1871.
 Albion W., son of W. W. and Ann Cluff, May 11, 1879.
 Edwin, son of W. W. and Ann Cluff, May 30, 1873.
 Joseph F., son of W. W. and Ann Cluff, Jan. 19, 1884.

THE
CLUFF FAMILY JOURNAL.

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No. 6.

HISTORY OF DAVID CLUFF, SEN.

VI.

December 12th, 1850, the first company of missionaries of the Mormon Church arrived in Honolulu, the capital of the Hawaiian Islands. Among the number was Elder George Q. Cannon. It was in the mission thus established that a number of the sons, grandsons, granddaughters and daughter-in-laws of Father Cluff served as missionaries with distinction. Of his sons there is Benjamin, William W. and Harvey H. These three brothers spent upwards of 22 years in that mission. Of his grandsons Benjamin Jr. and George very nearly twelve years. Of his granddaughters upwards of five years. Of his daughters-in-law about thirteen years, thus making a total number of years spent by the family of fifty-two years. It is deemed proper in this part of the Journal to mention some leading events of this year, although they occurred previous to the arrival of the Cluff family at Provo. We refer especially to the Indian war at Provo, in the early part of the year while the colonists were yet in their log fort near the lower crossing of Provo river known as "the Old Ford." The Indians were under the command of Chiefs Elk and Ope-carry. Dimick B. Huntington, Indian interpreter, and party, went some distance up the Provo river from the fort to where the Indians were entrenched to have a peaceful talk with them. Ope-carry was of a friendly disposition towards the whites and came out to talk, but Chief Elk was the reverse and opened fire on the interpreter, while in conversation with Ope-carry.

Captain Grant's cavalry had been dispatched from Salt Lake City making the journey to the fort near the Provo river in one night, a distance of fifty miles. Uniting with Captain Peter W. Conover, who was commanding the fort, they attacked the Indians and for two days fought the savages who made a desperate resistance. The Indians held the stronger position and in addi-

tion they had possession of a double log house standing in a field near by, from which they could render greater aid to those on their side behind the river embankments. Victory seemed doubtful so long as the warriors in the log house retained their position. On the second day it was decided to make an attack on their stronghold. William H. Kimball with fifteen picked men were selected to undertake the hazardous task, and they made a desperate charge on the log house facing whizzing bullets both from the house and redoubt. One-half of the cavalry horses were killed but the men escaped death and only two were wounded. The Indians were driven from the log house and finally from their entrenchment. Several Indians were killed, among the number being an old squaw.

To dislodge the Indians from the redoubt an improvised battery was constructed in the shape of a large V of plank. The outside was covered with brush, while on the inside loose blankets were hung to check the force of bullets. Pushing this portable battery before them the charge was made and the Indians immediately took affright and fled. Chief Elk was wounded and died shortly after the battle. The Indians scattered in various directions and on the following day were pursued by the cavalry and almost annihilated. During this war but one white man was killed—Joseph Higbee. The dreaded Chief Walker, of the Ute tribe, sought revenge on account of a slight which he alleged he had received from Governor Young, so undertook to stir up another war during the following summer against the colonists at Fort Utah, but he soon abandoned his purpose when Sowiette an Indian chief who was a friend of the white people threatened with his hand to join the white settlers. There was a band of Goshute Indians who had been committing depredations of various kinds in Tooele valley; their encampment was in the cedar mountains just west of Skull valley. The cavalry under Capt. George D. Grant succeeded in routing them out and killed nearly all the men. The dislodgment of the Indians from their strongly fortified position in a declivity of the rocks was effected by the men making a night march across the desert and coming upon them from the rear just at the break of day.

At the April Conference of 1851 of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City, it was unanimously voted upon and decided to build a temple in that city, but the work did not begin until two years later.

By act of Congress the State of Deseret was made the Territory of Utah and Brigham Young appointed the Governor by President Fillmore. The United States Judges for the new Territory (also appointed by President Fillmore) arrived from Washington. For Chief Justice, Lemuel G. Brandenbury;

Associate Judges, Perry E. Brocchus and Zerubbabel Snow; Secretary, Benjamin D. Harris. The chastity of women in Utah at that early day soared too high for the wings of the judicial honors of Brandenburg, Brocchus and Secretary Harris, and they unceremoniously left their official posts in September, 1851, and returned to Washington, taking with them the \$24,000.00 which had been appropriated by Congress to defray the expenses of the first Legislature of the new Territory.

At a special Conference held in Provo City in July, Apostle George A. Smith was appointed and sustained by unanimous vote as President of the Stake or branch of the Church in Utah County, with Isaac Higbee and Dominicus Carter as counselors. In August of the same year Provo City was divided into five ecclesiastical wards, with J. O. Duke bishop of the first, James Bird bishop of the second, Elisha H. Blackburn bishop of the third, William M. Wall bishop of the fourth, and Wm. Faucett bishop of the fifth ward.

The ground for the foundation of the Salt Lake Temple was first broken in February, 1853, and on the 6th day of April following the four corner stones were laid under the direction of the First Presidency.

Early in the spring of 1853 Colonel Peter W. Conover, in command of the Utah County militia, was called to protect the weakest settlements in Utah, Juab and Sanpete counties from the incursions of the Indians, who are again on the war path. This was called the Walker war, the bloodthirsty chief leading in the hostilities. It was generally understood, however, that Pedro Leon and his associates, a party of Spanish slave traders, who were cut short in their nefarious traffic and practices among the Indians in the Territory of Utah, were the real cause of inciting the Indians to again go on the war path. President Brigham Young sent the following impressive letter to the Chief Walker:

"GREAT SALT LAKE CITY,
July 25th, 1853.

"Captain Walker:

"I send you some tobacco for you to smoke in the mountains when you get lonesome. You are a fool for fighting your best friends, and the only friends that you have in the world. Everybody else would kill you if they could get a chance. If you get hungry, send some friendly Indian down to the settlements and we will give you some beef cattle and flour. If you are afraid of the the tobacco I send you, you can let some of your prisoners try it first, and then you will know that it is good. When you get

good natured again, I would like to see you. Don't you think you should be ashamed? You know that I have always been your best friend.

“BRIGHAM YOUNG.”

(To be Continued.)

BIOGRAPHY.

MOSES CLUFF—(CONTINUED).

Moses Cluff's energies from the arrival of the family in Provo were mainly directed in opening up of his farm and the construction of canals for the irrigation of the land. These labors, so completely a part of pioneer life, were carried on with the usual perseverance until the 28th of August, 1852. At a special Conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City on the 28th of August, Moses Cluff, in connection with 105 other Elders, was called to go on a foreign mission. The distribution of these Elders was as follows: Six to the United States, four to Nova Scotian provinces, two to British Guiana, South America, four to the West Indies, thirty-nine to Great Britain, one to France, four to Germany, three to Prussia, two to Gibraltar, one to Denmark, two to Norway, nine to Calcutta and Hindoostan, four to China, three to Siam, three to Cape of Good Hope, ten to Australia, and nine to the Sandwich Islands.

Moses Cluff, Orson Spencer, and Jacob Houtz were called to go to Prussia. Elders Spencer and Houtz, for some reason unknown to us, preceded Moses to Berlin, where they arrived on the 25th of January, 1853, but they were banished from there on the 2nd of February following. Moses having arrived in England on his way to join his fellow missionaries in Prussia, learned of their banishment, so he remained in England, where he was appointed a traveling Elder in the Hull conference. He labored assiduously, and at the close of two years' faithful service he was appointed president of the Newcastle-upon-Tyne conference. Moses, it is said, labored with considerable energy and succeeded in performing a very creditable mission. Serving as president of this conference for twelve months, he was then released and appointed president of the Cambridgeshire conference, in which capacity he labored until his release to return home.

Reliable statements are made to the effect that Moses was

very zealous in the study of the Scriptures, committing to memory passage after passage from the pages of the holy books. When warmed up on the merits of the subject he may have been discoursing upon, he enthusiastically poured forth the evidences of the Gospel and the divine mission of Joseph Smith the Prophet with such vigor as to cause many of his hearers to admire, if not to believe in the doctrine which he advanced. This statement is not made, however, to impress the reader with the idea that smooth sailing always attended his expositions of the Gospel during his missionary experience before congregations often composed of members of various religious denominations. For be it known that the shrewdness and quick-wittedness of this young preacher generally enabled him to present his subjects in such positive terms, accompanied by that confidence which the Holy Spirit inspires, that often prejudice arose with his opponents to a degree that brought on much controversy, but his contests with ministers of different denominations brightened up his mind on Gospel subjects, so that he not infrequently succeeded in "winding them up" in their own ropes of the discussions.

Moses was honorably released from his mission in the spring of 1856, to return home, having served four years.

On reaching the frontiers Moses was selected by the emigration agents to take charge of what was generally known as the "Church herd," consisting of loose cattle and young stock to be sent west with the last company of emigrants. The enduring characteristic of this young returning missionary must have been appreciated by the agents, for no one seemed to be so well qualified, physically, as was Moses. Few men could be found who were qualified to pass through and endure the privations he did many times, especially during the latter part of the journey. Starting from the frontiers at an unusually late date necessitated traveling through the most mountainous part of the entire route, in the inclement season of the year. Being with the last emigrant train of the season they were overtaken by a snow storm about 500 miles from their destination near the upper crossing of the Platte river. Here they met the relief party which left Salt Lake City on October the 7th. Moses with the "Church herd" arrived at "Devil's Gate." where he met his brother Harvey H. who had started with the relief company but had been detailed to prepare the "Old Fort" for the reception of the emigrants. The preparations made included the cleaning the fort and securing fire wood and other necessary labors which were very timely, for when the emigrants arrived the snow had fallen a foot deep, and cold bleak winds had set in making the situation extremely discouraging and even dangerous, and the emigrants were already very disconsolate. Here in this bleak

country over four hundred miles more of mountainous traveling yet before the emigrants and they thinly clad and on rations presented a critical situation indeed. Day after day the storms raged and the winds blew, the thermometer ranging away below zero. Sweetwater river became frozen almost solid; cattle died and it really looked as though the emigrants might have to go into winter quarters. Cattle that died of starvation and cold were stored up for food in case of having to winter there.

About the 9th of November fortunately the storms abated somewhat permitting the emigrants to proceed, following the Sweetwater River the companies consisting of two wagons and two handcart companies comprising a membership all told of over 1000 people. Harvey H. had been detailed to assist Moses with the "Church herd." He too, it may be said, was inured to hardship and proved an able companion in the irksome duties required.

Heavy snow, sleet and mud made it very tedious to drive successfully a herd of starving cattle. The road was strewn with "give out" cattle. Occasionally one would drag along into camp at night but generally those that lagged behind succumbed to the cold night and their bones were left to bleach upon the plains. But few if any of the "Church herd" ever reached their destination, those that did survive having been left at Green River or Fort Bridger.

It was after the middle of December when Moses and Harvey H. reached their home in Provo. Moses, however, had an attraction at Provo in the person of Miss Rebecca Langman, who had preceded him to Utah, having crossed the plains with her mother in one of the handcart companies. He having wooed and won Miss Langman they were married on the 25th day of December of the same month and year of their arrival home.

(To be continued.)

BENJAMIN CLUFF—(CONTINUED.)

Continuing his reflections upon the mysterious disappearance of the stranger, Benjamin remained some time gazing in astonishment, expecting every moment to see him reappear. The stranger who performed such a kindness to Father Cluff never returned for his pay from that day to the present. In a conversation which Benjamin had with Father Cluff previous to his removal to Arizona, the stranger was referred to in grateful expressions by Father Cluff, who said, "I have never seen that stranger from that time to the present, and I do not expect to, unless it be under like circumstances."

To complete the sketch of Benjamin more fully it will be necessary to revert to Kirtland and some of the incidents of his experience there. Kirtland is the place of his first recollection, and he naturally hangs with great pertinacity upon that fact, and prides himself in the little incidents of his youthful days. On the completion of the temple in Kirtland, the Latter-day Saints made a practice of holding divine services therein on the sabbath day. At one of these sacramental services in the temple, Benjamin very innocently partook of the sacrament when passed to him, a right only granted to children in latter years, but which at that time seemed to Mother Cluff to be improper, and she, as innocently as her son had been in partaking of the sacrament, rather chided him, as he had not been baptized. Fearing that he had committed a wrong, Benjamin was never thoroughly-satisfied until two years later he was baptized at the age of eight years.

Benjamin remembers very distinctly that when the Kirtland temple was completed, dedicated, and the order of the Priesthood was being administered therein, that Satan began stirring up the wicked, and men began to rage and imagine and conjure up vain things. Persecution began against the Saints, and it became necessary for them to flee from their persecutors.

Father Cluff found it prudent to secretly prepare his team and depart from his home in the dark hours of the night, and travel through rain and mud in order to escape being murdered by fiends in human shape. The journey was continued until the family reached Springfield, in the State of Illinois, where it was found they were entirely out of provisions. Father Cluff immediately set to work to secure means for the support of his family. During their temporary stay in Springfield for that purpose, members of the family were stricken with the chills and fever, which detained them for nearly one year, although it was the intention of Father Cluff to go into Missouri, that having been established for a gathering place.

It was in the Illinois river that Moses and Benjamin were baptized as members of the Church of Jesus Christ of Latter-day Saints.

The family succeeded in raising a fine crop of corn during their stay in Springfield, which gave additional support to the family. After months of lingering illness the family recovered, and in the spring of 1840 they were prepared to go direct to Nauvoo, instead of Missouri, as was the intention when they left Kirtland.

At Nauvoo, located on the east bank of the Mississippi river, the family again established an industrial standard and began making their "footprints." Farms were opened, houses built,

city lots improved, and soon the family were in prosperous circumstances, ahead of any of their former conditions. It seemed that this time the family was destined to become permanent residents of beautiful Nauvoo. The farm yielded remunerative crops and the garden produced vegetables in abundance. The planting of fruit orchards was one of the first steps taken by Father Cluff, not alone in Nauvoo, but in every place where he located fruit soon began to appear. One would suppose by Father Cluff's energy and mode of improvement that he intended to make Nauvoo his life abiding place. He did not, however, enjoy any of the fruit produced from the orchard that he had planted out. Four or five years of peace, witnessing and participating in the growth of the "City of the Saints," seemed to be the extent of such a blessing. The temple was also nearing completion, and as it was opened for ordinances the spirit of persecution again began showing its hydra head. The peaceful attitude of the Saints, and in following their motto, "Do what is right, let the consequence follow," did not allay the feeling of prejudice or diminish the spirit of persecution, but, strange as it may appear, there grew up a desire with the enemy to possess the fruits of the labors of the Mormon people. The Prophet and Patriarch were slain, but that did not satisfy the wicked. The Saints must be driven out in order to insure to them the homes and fields of the Mormon exiles.

The blessings of the holy endowments were, however, given to many in the Temple that had been completed, before the Saints had been driven from their homes. But the trying day arrived when the edict came exiling the Saints from the city they loved so well. This was in the spring of 1846. Mechanics, wheelwrights and every man who was handy in the use of tools was detailed to work, making wagons and with the other preparations that had been made through the previous winter, for a westward bound journey. Father Cluff, although not a wheelwright, constructed the woodwork of two wagons, one of which he sold to pay for the iron work of the other. Now, what was the family to do for teams to pull the wagons? The family was the owner of a little old one-horse wagon and worse still than that, an old spavined horse, too, which, when driven on the road would humiliate the sensitiveness of the driver especially early in the morning, but Benjamin says "when he (the horse) got warmed up a little, he would manage to make about three miles an hour." The old wagon was repaired so that it was exactly suited to the horse, but how was it possible to move a large family with such a "rig." The bedding and younger children would more than fill the wagon. The day previous to the time designated in the edict when the family must leave and cross over to

the west side of the Mississippi Benjamin was called upon to do a certain work in connection with the preparations already being made, as described above. Benjamin records an event in which he ascribes the Providence of God working out the salvation of the family. Father Cluff said to Benjamin, "I want you to go over the Mississippi river and up into the hills about four miles, where you will find Sister Adison Pratt. Ask her to loan me two yoke of oxen and chains for a time and bring them down to the crossing of the river at the ferry boat at the time we cross over, in the afternoon." Benjamin, although but a youth, and a stranger in those parts, went and did as he was requested. He says: "I was guided aright, so that I had no difficulty in finding Sister Pratt, and when I presented to her the message from father she at once gave me possession of the oxen and I returned to the landing and met the family which had just succeeded in crossing the river." Being in the afternoon refreshments were partaken and the family drove out some distance from the river where feed for cattle, wood and water was obtained in great abundance. On the following morning the family continued their journey westward through the State of Iowa to Bonapart, a small town located on the Des Moines river, where they made a stay for a brief time. The oxen obtained from Sister Pratt were returned by Moses.

Father Cluff and Benjamin took a contract to make rails for a farmer who was fencing in a large tract of land. The fall found them possessed of means with which to supply the family through the approaching winter and buy a yoke of oxen. The old horse and dilapidated wagon were sold for two milch cows.

Late in the fall the family pulled up a temporary stake and on they marched until they reached that beautiful spot named Mount Pisgah.

WILLIAM W. CLUFF.

William Wallace Cluff, who was the fourth son of David and Betsey Hall Cluff, was born in the town of Willoughby in Geauga—now Lake County—in the State of Ohio, United States of America, on the 8th of March 1832. Soon after the birth of William the family moved to Kirtland, a distance of four miles from his birthplace. Here the Latter-day Saints were gathering and were erecting a Temple.

Although quite young when the Temple was completed, William remembers very distinctly the days when going with his father to meetings in the Temple and hearing the Prophet

Joseph Smith preach. It was there where he first saw the Prophet. He says, "I thought the Prophet the grandest man I had ever seen. He appeared in my youthful imagination to be superhuman, which impression has been retained in my mind ever since."

In Kirtland the Cluff and Warren Smith families were close neighbors, which fact is mentioned in this biography because of the intimate business and missionary relationship with the subject of this sketch and Alma L. Smith a survivor of the Haun, s Mill massacre in which Elder Warren Smith, his father and



brother

~~by~~ her Sardinis, were slain. The association together of William and Alma L. Smith in the Sandwich Islands mission also in the Summit county Stake of Zion made them intimate friends. The Cluff family on leaving Kirtland designed to join their fellow-religionists in Missouri, but on reaching Springfield in the State of Illinois, members of the family were stricken down with chills and fever. In the spring of '840 the family instead of going on to Missouri made their way to Nauvoo where the refugees from Missouri were gathering.

Nauvoo, or Commerce, was beautifully situated at the great bend on the east bank of the Mississippi River, that grand majestic stream called "The Father of Waters." The temple reared

or the hill overlooked the plain below, forming a semicircle. Father Cluff purchased a lot on Wells Street, about half a mile north of the temple. This lot was covered with a dense thicket of hazel brush. "So thick," says William, "that a rabbit could scarcely run through it." An offer of five cents was made to each of the boys if they would grub off the brush from the lot by the 15th of the following August. The boys being anxious to get a little pocket money to spend on the approaching general muster of the State Militia, readily accepted the offer of their father. The boys evidently did not at that time comprehend the magnitude of the work. Five cents appeared of as much value to the boys then, as five dollars does to boys of like age in these times. Think of it, boys! William now estimates that the cost of clearing off the acre lot, if contracted to other parties, would be not less than fifty dollars. The heads of these boys are adorned with grey hairs at this writing, yet they look back with enthusiastic delight upon their boyish lives and experience during their youthful days. When the first indications of winter appear, the autumn leaves begin to fall, the boys would rush out into the fields and over the hills to gather walnuts, butternuts, hickory nuts and hazel nuts. This was rare sport for the boys in those days, and constituted their chief amusement. The dreary months of winter were not so dreary to them, as the evenings were usually spent in "cracking nuts and popping corn," after Father and Mother Cluff had given them their lessons. We take another opportunity of making a contrast between the education and training of children in the youthful days of these boys and the training of the children of today. William says: "On the sabbath day we were not permitted to go outside of the yard, unless to meeting or school. The family were strict observers of Sunday." The city grew rapidly, and the work on the temple was pushed forward with a great deal of vigor.

The subject of this sketch became a member of the Church of Jesus Christ of Latter-day Saints in the year 1842, having been baptized by Peter Sheets in the Mississippi River, being in the month of September. Although quite young, yet William possessed great faith in the promises of the Lord, as the following remarkable incident will show:

The family owned but one cow, and there being many small children in the family dependent upon this cow, her value can be appreciated. Early in the spring "Old Cherry," the cow, strayed away from her usual "range." Father Cluff, accompanied by all the boys older than William, traversed the country over several times during the summer, but they were unsuccessful. Fears were entertained that the cow had either been stolen or was dead. William had repeatedly begged his father to permit him to go in

search of the cow. Father Cluff, however, only replied to the youngster, "If I and your older brothers have not been able to find her, what could you do?" It was some time in September when Father Cluff and one of the older boys returned late in the evening, having searched in vain for the lost cow. They seemed to have abandoned further hope; but William, who was imbued with great faith, said, "Father, if you will let me take 'Old Charley'"—a family horse, twenty-one years old—"I will go and find 'Cherry.'" Permission was given William to go in search of the missing cow, but in a manner not calculated to inspire much hope in the success of his search. Early next morning, however, William mounted "Old Charley" without saddle or blanket, and took an easterly direction along the Laharp road. Passing the Cluff farm he came into an open prairie country. At the distance of half a mile from the road was a cone-shaped hill known as the "Big Mound." Riding up to the foot of this hill he dismounted, and kneeling down fervently prayed that the Lord would direct him which way to go to find the lost cow. Arising full of faith, he again mounted his horse, and taking a due southerly course, passed many cattle grazing on the prairie, some of them near by, while others were farther away; but he turned neither to the right hand nor to the left for a closer examination. At a distance of two or three miles he came to a "worm" fence. Looking east and west he could see no terminal point, and to pursue the direction of inspiration he had taken, he made an opening in the fence, reclosed the same, and travelled through the field a distance of three miles, when he found it necessary to again let the fence down in order to get out. Once through, he found himself in an open prairie country, with herds of cattle in all directions, yet nothing persuaded him to deviate from a direct southerly course. After travelling one mile he came directly to the cow, which was feeding all alone. He called her name out affectionately and "Old Cherry" recognized him.

It was now late in the afternoon, and although William was uncertain which direction to take to reach home, he struck out westward, which brought him to old Father Lott's farm. Here he obtained his bearings and pushed on homeward, where he arrived very late in the evening and found the family somewhat alarmed over his delay; but their anxiety was turned into joy when the family found he had brought the cow home.

Father Cluff had purchased an unimproved farm within a joint enclosure northeast of Nanvoo, two and a half miles distant from the city. In 1845 a portion of the farm was leased to a man by the name of John Lewis, who proved to be a very dishonest man, as also were his two sons. They had been suspected of stealing corn from Father Cluff, so one morning early William

went out to the farm and caught the culprits in the very act. William immediately informed the father of the boys stealing corn. Mr. Lewis got into a passion and commenced to beat William with an iron rod whip stock, which he was carrying at the time. It was said by William to be ten or twelve feet long. Lewis used both hands to wield the rod, and with great force brought it down upon him, inflicting wounds that caused the blood to flow. In attempting to make his escape the man, inhuman as he was, would follow the boy, and at every leap apply the rod, until young William found it impossible to get away from him, so he ran so close up to Lewis that the long rod could not be wielded so effectually. But the brutal monster would push him away and then give him another stroke. William finding that plan to be ineffectual, dropped upon his knees and implored his mercy, but still the rod continued to fall upon him until three feet of the small end of the rod had broken off, and both were exhausted. William finally made his escape and returned home, but kept the matter to himself, fearing his father would be incensed to such a degree that he might feel inclined to kill the man. Mother Cluff discovered the condition of her son when she requested William to change his clothes that she might wash those he had on. But it was with difficulty that the boy's skirt was gotten off, for it had fastened itself to the wounds. Two weeks elapsed before the shirt could be removed. William, who was then thirteen years of age, says: "In my heart I swore vengeance on that cruel, heartless man, should I ever meet him after I am grown to manhood."

(To be Continued.)

MARRIED.

D. Foster Cluff and Miss Cora Alexander, both of Provo, were married in the Salt Lake Temple August 19th,. We wish the young couple a prosperous voyage through life.

DEATHS.

Miss Georgie C. Thompson, of Boston, daughter of Susan Clough Thompson, niece of Father Clough, an accomplished

young lady, died in Durham, N. H., June 21, 1900. This young lady visited Utah a few years ago and was met in Salt Lake City by Harvey H. Cluff. She was so delighted with bathing in the lake at Saltair that during her illness for the last two years she had a great desire to come to Utah again for the benefit of her health, in fact she had arrangements partly made with H. H. Cluff to come to Utah, believing that the climate would be beneficial to her. The body was taken to Boston and cremated where her home and that of her only relative, a brother, lived.

BRIEFS.

Miss Josephine, daughter of Benjamin and Eliza Foster Cluff, was a visitor to Utah during the month of August. Miss Cluff returned home on September 2nd, having had an enjoyable time with her ~~mother~~ ^{sister} and friends.

GENEALOGY.

| | |
|--|---------------------------|
| Joseph, son of David and Betsy Hall Cluff. | } Married April 28, 1857. |
| Phoebe E. Bunnell, daughter David and Sally Bunnell | |

CHILDREN.

| | | | | |
|------------------------|------|-----------|-------|-------------|
| Joseph Cluff | born | Feb. 6, | 1858. | Provo City. |
| David W. | " | Sept. 6, | 1859. | " " |
| Joanna E. | " | Jan. 5, | 1862. | " " |
| Alpharette R. | " | Sept. 25, | 1866. | " " |
| Emma I. | " | Jan. 2, | 1867. | " " |
| Warren L. | " | April 23, | 1871. | Wasatch Co. |
| Clarrissa V. | " | March 10, | 1874. | " " |
| Romania O. | " | Jan. 5, | 1877. | " " |
| Benjamin F. | " | April 29, | 1880. | Arizona. |

| | |
|---|--------------------------|
| Harvey H., son of David and Betsy Hall Cluff. | } Married Jan. 24, 1856. |
| Margaret A., daughter of George and Jane Foster. | |

CHILDREN.

Harvey H. born Oct. 28, 1857.
 Seth M. " March 18, 1859.
 George H. " May 30, 1862.
 Margaret A. " March 31, 1864.

DIED.

Harvey H., February 20, 1858, Provo.
 Seth M., April 16, 1863, Provo.
 George H., April 22, 1863, Provo.
 Margaret A., November 13, 1867, Logan.

Harvey H., son of David and
 Betsy Hall Cluff. }
 Emily G., daughter of Robert } Married July 6, 1877.
 and Mary A. Till. }

CHILDREN.

Birda J. born Aug. 2, 1879. Provo.
 De Lilley A. " July 3, 1884. "
 Ephraim T. " Feb. 14, 1885. "
 Gordon H. " Aug. 29, 1887. "
 Harold H. " June 26, 1889. "
 Ivy " August 3, 1891. "
 Joy Robert. " May 3, 1893. Iosepa.
 Kenneth H. " May 3, 1895. Provo.
 Lydia Laureatte. " Mar. 11, 1898. Salt Lake City.

DIED

Gordon H., August 29, 1887, Provo.
 Harold M., June 18, 1890, Iosepa.

Harvey H., son of David and
 Betsy Hall Cluff. }
 Sarah E., daughter of Simon P. } Married July 6, 1877.
 and Johanna Eggertson. }

CHILDREN.

Alfred P. born Feb. 10, 1879. Provo.
 Clara J. " May 27, 1883. "
 Franklin L. " June 30, 1885. "

DIED.

Alfred P., December 25, 1892, Provo.

Samuel S. Cluff, }
 Frances A. Woreley. } Married May 19, 1861.

CHILDREN.

| | | |
|------------------|----------------------|-------------|
| Samuel Henry... | born March 17, 1862. | Provo City. |
| Frances A..... | " March 21, 1865. | " " |
| Sarah Jane..... | " April 4, 1867. | " " |
| Betsey..... | " July 19, 1870. | " " |
| Harvey Harris... | " Oct. 24, 1872. | " " |
| Samuel Sampson. | " May 15, 1878. | " " |
| Charles Elmo... | " Sept, 20, 1880. | " " |
| Sidney Homer... | " May 1, 1883. | " " |

DIED.

Samuel Henry, son of Samuel S., and Frances A. Cluff,
 April 18, 1863.
 Sarah Jane, daughter of Samuel S. and Frances A. Cluff,
 Feb. 19, 1868.
 Betsey, daughter of Samuel S. and Frances A. Cluff, Nov.
 6, 1879.

Samuel S. Cluff, }
 Ann E. Carruth. } Married, June 19, 1879. *1876*

CHILDREN.

| | | |
|---------------|----------------------|-------------|
| William C... | born April 15, 1877. | Provo City. |
| Mariam. ... | " April 8, 1879. | " " |
| George A..... | " April 29, 1883. | " " |
| John S..... | " Nov. 24, 1885. | Coalville. |

DIED.

John Spencer Cluff, August 15, 1899, at Coalville.

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HISTORY OF DAVID CLUFF, SEN.

VII.

At this time Father Cluff again furnished two sons to go out as missionaries to strengthen some of the newly settled towns in Iron county. David, his oldest son and Benjamin were the two called. Near the swamp of the Sevier river the Indians made an attack on Captain John W. Gunnison of the United States Topographical Engineer Corps, killing him and seven of his party. The Indians in explanation for this outrage claimed it was done out of revenge for the killing of an Indian and the wounding of two others by a company of emigrants while passing through the Territory on their way to California. During the summer two other attacks were made upon the settlers at Santaquin in Utah county. In addition to killing one man, six houses were burned. This year chronicles the first move made by the people of Utah looking to the construction of a railroad from the Missouri river through Utah to California by the Legislature memorializing the Congress of the United States for the construction of such a road.

The Mormon people had dwelt in this inter-mountain region in comparative seclusion from the outside world for six years, and people in the east had imbibed an impression that the "Mormons" were opposed to any outside element coming among them, and therefore they looked upon the incoming of the railroad and telegraph as a means of introducing an element "in Zion" which would finally destroy the union of the people and break down the power and influence of the Priesthood. But the act of the Legislature, which was composed entirely of Mormons, was a direct refutation.

It can truthfully be said, without boasting, that the Mormon people are the most progressive community on the American

continent, therefore, when the railroad and telegraph line asked for did finally reach Ogden in Utah where the two lines connected, it was hailed not only as a great blessing, but it was considered a grand achievement for the nation. To make the matter doubly impressive as to the position of the Mormon people President Young himself became the chief contractor for the construction of road bed for a hundred miles through this mountainous country, and when it was known finally that the through line would not pass nearer to Salt Lake than Ogden, President Young projected and pushed to completion a branch line from Ogden to Salt Lake City.

The census of Utah of 1850 showed the population to be 18,406. The practice of plural or celestial marriage which was first made public at a conference of the Church in Salt Lake City in August, 1852, began to be practiced to some extent throughout Utah although it had been permitted with some of the Church officials as early as the time of Nauvoo, but the publication of the revelation to the Prophet Joseph Smith in 1843, had been held in abeyance.

This form of marriage, although as old as the Scriptures became a sore problem for the government of the United States to cope with. As Father Cluff believed in and obeyed this, the principle of a plurality of wives, it may be proper to cite some of the sentiments which underlie the motives of those who practiced the doctrine, but as much has already been written by various authors the reader is referred to the revelation published in the Doctrine and Covenants if he has any curiosity on the matter.

The Walker war which had continued nearly one year was finally brought to a close in May, 1854. Some of Father Cluff's sons were identified with the Utah militia. Chief Walker surrounded by some of his braves and Kanosh Chief of the Parowan Indians met President Young and party at Chicken Creek, in Juab county, where a formal treaty was made.

The grasshoppers visited Southern Utah and did much damage to the crops.

The close of the Walker war gave new confidence to the people, and they opened up new farms in many parts of the Territory and established towns and settlements. New counties were organized, prosperity and thrift became manifest everywhere.

In 1855 there occurred some little disturbance caused by the Indians in the eastern part of the Territory, which necessitated the Governor calling out part of the militia to protect the settlers.

The most important event of the year recorded in church history was the reformation, which was made universal through-

out the Church of Jesus Christ of Latter-day Saints. A renewal of covenants by baptism was also made general.

Elder George Q. Cannon translated and printed the Book of Mormon in the Hawaiian language, the work being completed in San Francisco, California.

The "Tintic war" had its beginning in Cedar Valley during the month of February. The Governor again called on the militia of the Territory for assistance.

Harvey H. with others volunteered, at the call of President Young made during the opening of the semi-annual Conference of October 6, 1856, to go back to the plains and assist the belated handcart companies. It was understood that Moses Cluff was returning home from his mission in this company. The volunteers, some fifty in number, with twenty-two loaded teams, under George D. Grant, started on the following day, and did not return home until the 17th of December, having suffered considerable, in connection with the emigrants, in consequence of the severity of the weather and great depth of snow which fell during November and December.

It has been our painful duty to make reference to a few Indian wars to which the Mormon people have been subjected since their arrival in Utah. These troubles have been precipitated, in almost every instance, by passing Gentile emigrants, who have indiscriminately slain a savage or savages for the fancied pleasure there was in it, much in the same way as they had recently been slaughtering the wild buffalo of the plains, over which they had passed on their journey to the California gold mines. The emigrants, after committing these outrages upon a few straggling Indians, pass on out of reach of the avenging savages, and leave the Mormon people to bear the brunt and burden of the day, by paying the penalty of their folly.

A very different warfare is waged against the Mormon people. It is not the ignorant savages, who have always been on the war path, but it comes this time from a Christian nation. Think of it! Twenty-five thousand people, isolated a thousand miles from supplies, with no implements of warfare beyond the commonest flint-lock gun, no swords, no cannon, no visible means of defense but the poorest kind. This handful of defenseless people becomes a target for a powerful nation of sixty millions of people. United States Judge W. W. Drummond sought to accomplish, with some degree of success, what his predecessors had failed to do, viz., stir up the government of the United States to war against the Mormon people—"a war of extermination." He accomplished this by circulating the vilest falsehoods. Before the secret preparations of the government were known, three hundred and

fifty missionaries had left their homes for various fields of labor. One company, consisting of seventy missionaries, crossed the plains with handcarts, arriving at Florence on the Missouri river in forty and one-half traveling days. Father Cluff, in his sixty-third year, was one of the number. It was said of Father Cluff, that when they reached the frontiers, where they abandoned their handcarts, that he jumped up, striking his feet together, and bantered the youngest man in the company for a foot race. Elder John W. Turner, a near neighbor of Father Cluff's, was one of the company.

These seventy Elders were assigned to fields of labor as follows: Three to South Africa, eight to the United States, twenty-three to Canada, and thirty-six to Europe.

The wonderful achievement of these seventy Elders has not a parallel in ancient history. Here we find seventy men of various ages called to leave home, family and friends, with all that is dear to them, and with handcarts as vehicles, undertake a journey of one thousand miles, "pulling and pushing as they go marching up the hill." their handcarts laden with bedding, clothing, provisions, cooking utensils. etc. Up mountains and over hills and dales, down steep declivities, now pulling, now holding back to keep the cart from dashing to pieces, now winding through snow and mud, over rough, rocky and sandy roads, and at times winding through swift running streams, oftentimes very cold.

It was on the Temple block in Salt Lake City that the seventy brave and determined missionaries with their handcarts assembled on the morning of April 23, 1857, where each received a license from the President to go forth and promulgate the Gospel of Jesus Christ. Short addresses were made by Apostles Orson Hyde, Lorenzo Snow and Wilford Woodruff, when at the suggestion of President Young they marched forth, the brass band and many citizens accompanied them some distance on the road. "Cold Spring" in Emigration canyon marked their first camping ground. On the following day the company was first organized by appointing Henry Herriman, president, and Stephen H. Goddard and Joseph W. Young, his counselors; William Galley, chaplain; William Branch, captain of fifty; John Y. Green, captain of the guard; Daniel Mackintosh, clerk and George Goddard, chorister and journalist. The rules governing these missionaries while crossing the plains were: Camp aroused at 4 a.m., singing and prayer, morning and evening. After each hour's traveling a rest of ten minutes. Arriving on the top of the Big Mountain, they faced about and gave three rousing cheers to the Great Salt Lake Valley which lay just below them.

Descending this mountain to East canyon creek the snow was very deep. The creek was two feet and a half deep which they had to cross four times. This was done by plunging in with bare limbs pushing or pulling the cart. To avoid crossing two other streams, they ascended the side of the mountain. This was accomplished with great difficulty, and with rope they succeeded in dropping their carts down on the other side. On the third morning out water was frozen one-half inch thick and when they reached the Weber river the current was swift with two and a half feet depth of water, giving them a very cold reception, necessitating their going into camp on the opposite side, although it was early in the afternoon when the last cart was safely over.

During the night of the 28th snow fell and on the following morning they started out with snow two to five inches deep. Again on the morning of the 30th snow was found to be four to six inches deep. This greatly retarded their progress, besides adding materially to the inconvenience of traveling. On reaching South Pass, which is seven thousand and eighty-five feet above sea level, they found the snow several feet deep.

On the 19th of May the monotony of their traveling was broken by President George A. Smith and party overtaking them. Much pleasure was had in the meeting and in listening to the talking in his usual interesting manner. This very interesting meeting took place just before the company began the difficult task of climbing the Black Hills.

On the 28th the handcart company pulled into a village of the Sioux Indians. The chief and band were very friendly and supplied them with buffalo meat.

A novel and rather romantic incident occurred while this miniature train was on the move, soon after leaving the Indian village. Looking into the distance in the direction they were traveling, they saw what was finally discovered to be a man on horseback approaching them. When this cavalryman discovered the miniature train he wheeled about, put spurs to his mule and flew with all the speed his mule could possibly make for his camp. Arriving there in great excitement, he ordered his herdsmen to gather up his cattle and load every weapon to the muzzle that they might be prepared to defend themselves against the approaching enemy. The Missouri "Puke," for such he was, finally discovered his great mistake; he collapsed and appeared very much ashamed.

Seven years previous to this Father Cluff had passed along on this same road and witnessed thousands upon thousands of buffalo, but on this journey seven only of that valuable wild animal was seen, two of which the camp succeeded in capturing

which furnished them with a goodly supply of meat of which they were in great need.

On June 10th the company arrived at Florence on the bank of the Missouri river. Here they sold their handcarts at auction and from there they set out in different directions for their various fields of missionary labor.

To be Continued.

BIOGRAPHY.

MOSES CLUFF—(CONTINUED).

Moses' ambition, perseverance and endurance did not abate in the least after his arrival home and marriage with Miss Langman, but on the contrary, he at once proceeded vigorously to make preparations for the future. Arriving home penniless from a four years' mission—a temporary home was found at his father's house—for at that early day in Utah, a young man who contemplated matrimony was often compelled to wait many years before he could provide a home of his own into which he could take his bride. Consequently young married people began life at the "bedrock." As they increased in the comforts and blessings of a home and its surroundings, they were better able to appreciate their earnings and enjoy that which had by hard struggles crowned their efforts.

In starting out to build a home there was no work beneath his dignity. Whatever he had in hand to do, he did it with all his might, although it can be truthfully stated without reflecting on his honor in the least, that Moses was a little "starchy" when he arrived home from his mission. It did not, however, require much of a contrast between this country and England, at that time, to enable him to be reconciled to that deviation in character and dress.

Laboring in the mountains east of Provo, getting out building material, fuel or fencing, or making adobes, there was an aptness and elasticity to his movements few possessed. Probably the greatest clog in the wheels of his progress was while he was possessor of a diminutive yoke of "stags," yet they were as enduring as Moses was himself, but not so quick in their movement. Old residents of Provo will remember Moses Cluff's novel team.

Not a great while elapsed before Moses and his bride were the possessors of their first home. Farming was his chief occupation and it, coupled with some other sources, of income enabled him to gain in means, surpassing the other boys of his associates, who were starting out under like circumstances. Without attempting to recite the causes which led up to the invasion of Utah by an army of the United States in 1857, Moses was called upon to shoulder his gun and march into the mountains. When he took that old harmless carbine or yauger and "shouldered arms" he could not have imagined for a moment that he would injure an enemy, more than the actual appearance of the gun on his shoulder would do.

Like every Mormon youth who went forth in that memorable expedition, Moses did not anticipate there would arise the repugnant necessity of killing any of Uncle Sam's soldiers, yet he undoubtedly imagined that his gun in that day would be as successful in war as the Mauser rifle of today has been.

The people of Salt Lake, with many from adjacent parts of the Territory, were peacefully celebrating the tenth anniversary of the entrance of the Pioneers into the valleys, eight thousand feet above the level of the sea, when the intelligence arrived from the east announcing the approach of the army. Calmly as a sage the Prophet Brigham reviewed the situation and returning to Salt Lake City, he at once began to map out his plans. President Young had crossed the plains a number of times and knew all the opportunities for strategy by which the advance of an enemy could be impeded without the necessity of killing men. The mountain passes would have to be reached and passed over before the deep snows fell or advance into the valleys where the Mormon settlements were would be impossible before the spring of 1858. To force the army, therefore, into winter quarters east of the Rocky Mountains was the paramount object. Winter, it was thought, might cool the turbulent spirit which found enthusiastic vent in high-toned threats, of how they would hang Mormon leaders and parade the streets of Salt Lake City with their wives.

In March, 1858, the people north of Utah County resolved to abandon their homes and move south. They were prepared to apply the torch to everything combustible in case the army attempted to force entrance into the valleys. In the following June the Federal government sent peace commissioners, who met President Young at Provo and addressed about 4,000 people in the bowery. Towards the latter part of June the army passed through deserted Salt Lake City and located in Cedar Valley where they built Camp Floyd.

Following the entrance of the troops into the Valleys under treaty stipulation, the people who moved south began to return to their homes.

Early in the spring of 1860 four Cluff brothers commenced the erection of a two story building, Moses being one of the partners. They also organized a Home Dramatic company, and when the building was completed before the close of the year, the upper part was used for dramatic and musical entertainments. Moses was the comedian of the company and personated such characters as "Toodles," or "Chief of the Mud Turtles," and "Jimmy Twitcher," with eclat.

WILLIAM W. CLUFF—(CONTINUED).

When herding cows two miles north of Nauvoo William often had occasion to visit the men working in the stone quarry from which the stone for the Nauvoo temple was being taken. On such occasions he witnessed the workmen eating their frugal meal, consisting of "corn dodgers" and water, yet no complaint or murmurings were heard from the men. Even during such hard times the temple approached completion and the city became more beautiful.

The horrors enacted in Missouri by the mob against the Mormon people, which resulted in their expulsion, had not died away before there arose a spirit of persecution in Illinois against the Saints in Nauvoo. Joseph Smith the Prophet and his brother Hyrum were finally imprisoned in Carthage jail, where, on the 27th of June, 1844, they were ruthlessly murdered by a mob painted black. William says: "I shall never forget the excitement that prevailed among the people of Nauvoo when the news of these martyrdoms reached the city, and especially on the following day, when their bodies were brought home. No pen or tongue of man will ever be able to describe those terrible times. I well remember going into the Mansion House where their bodies lay. Standing there viewing the lifeless forms of a martyred Prophet and Patriarch of God, gave me an anguish that filled my youthful soul with such a horror that can never be erased from my memory while life shall last."

Following the martyrdom of the Prophet Joseph and Hyrum, came the demand of the people of Illinois for the expulsion of the Saints from Nauvoo and the State. The preparations which were going on opened a field of reflection and filled the soul with peculiar impressions. The people were about to cast their des-

tiny into the western wilderness, a region of country unknown except to the bands of savages who inhabit it. But the destiny of the people was in the hands of the Almighty.

It was in May, 1846, that the Cluff family crossed the Mississippi river in a flat boat. Reaching the west side of the river, directly opposite to the city, the eye turned to view for the last time the sacred temple and majestic city, upon which the setting sun made more beautiful, as if designed to increase the sacrifice and make the offering more effective. "Adieu! Farewell, old home! I shall never again enter your sacred precincts!" was the refrain uttered in the hearts of all the fleeing Saints.

Westward the family take up the line of march through a sparsely settled district until some point is reached on the Des Moines river, where it was crossed. Ten miles further west and the last house is passed, and the exiles plunge into a wild country. At Mount Pisgah, still further west, a few of the exiled Saints who had preceded the Cluff family had made a temporary stopping place, and had succeeded in opening farms and were already cultivating buckwheat and corn also various kinds of vegetables. The family remained two years at Pisgah, and in that time produced abundant crops, especially in the last year. Until the first crop was produced it became necessary for Father Cluff and David and Moses to return to Bentonport to secure employment, that thereby supplies for the family might be obtained. The younger boys of the family, who were left at home, were quite successful in getting a good crop of corn, buckwheat and vegetables, by which they were enabled to supply new arrivals of refugees with necessary food.

Wild game, such as turkeys, prairie chickens and quails, was abundant; wild honey was also quite plentiful in the forests, and the boys being used to hunting were enabled to obtain considerable supplies of meat and honey.

During the stay of the family at Pisgah, Father Cluff made arrangements with Bishop Edward Hunter, who was passing through Pisgah on his way westward, to employ Benjamin and William, the former as a teamster the latter to drive loose stock, as far as Conneil Bluffs. On arriving at the Missouri river, five miles below the present city of Omaha, the party was forced to remain two days on account of the breaking of a ferryboat rope. After the rope was repaired, the loose cattle were first ferried over, William with another boy was instructed to take them through the timber belt skirting the river bank for some distance back until they came to the prairie, and then remain at the first watering place until the company should overtake them. While watching the cattle near a small creek, about three o'clock

in the afternoon of the first day, three savage-looking drunken Indians came dashing down the road, whooping and yelling as only savages can, at the same time brandishing their large bowie knives. The two boys, William and his companion, trembling at the threatening attitude of the savages, walked a little way from the road and sat quietly down on the grass. The Indian who was in lead, upon arriving opposite to where the boys were seated, turned his horse so suddenly towards the boys that he stumbled and the fierce rider was thrown over the horse's head; but quickly regaining his feet, he dashed on toward the boys, his big knife glistening in the sun, and with great force he made a vicious thrust at William's neck, which would have proved fatal had not the boy succeeded in making a quick side movement of the head. While the Indian was trying to recover his horse, the boys made a hasty dash into the timber close by, where they hid until the balance of the company came up just at dark.

On the following day the company moved on to the main camp of the Saints, which was about two miles west of Winter Quarters, and later on it was called Florence.

During the stay of William at the main camp he lived with Brother John Gleason and wife, who were very kind to the young man, especially during a siege of sickness from the chills and fever. One evening in September, William had succeeded in crawling out of the tent, feeling very sick, and while outside he had a violent spell of vomiting, when suddenly, without any previous warning, his father appeared at his side. William was completely overcome, so that minutes passed before he could speak. When he recovered, he learned that his father, who had heard of his sickness, had come to take him home. After remaining one day in camp, he accompanied his father back to Pisgah. On arriving at Pisgah William was quite recovered from the chills and fever, possibly brought about by excitement, as a result of the sudden arrival of his father and change of climate.

It was in the spring of 1848 that the Cluff family left Pisgah and settled on Mosquito creek, about two miles south of Council Bluffs. Here the family took up new land and opened and brought into cultivation another farm, from which they produced remunerative crops.

In May, 1850, the family set out upon the journey to the Rocky Mountains. The long and tedious journey across the plains was accompanied by many hardships and exciting incidents. The buffalo which roamed over the plains in those days, undisturbed, numbered tens of thousands. With impunity they crossed and re-crossed the road the pioneers had made, often causing ox teams to stampede, the remembrance of which is

vividly impressed upon William's mind. It is somewhat marvelous at this time to hear of the almost complete extinction of the immense herds of buffalo from the plains of Nebraska and Wyoming, when but a few years ago they were so numerous.

An incident occurred during William's journey across the plains, wherein he saved the life of a boy, worthy of recording. During one of the days, while journeying along, he was walking near the wagon in which Widow Knight was riding, when one of her sons, a boy eight or ten years old, fell from the seat in the front of the wagon. The front wheel passed over his body. In an instant William sprang forward, seized hold of the boy and dragged him out just as the hind wheel was about to pass over him. The greater weight was upon the hinder part of the wagon, and had the wheel passed over the boy it would have killed him instantly. Jesse Knight, the wealthy mineowner of Utah county, now living in Provo City, is the gentleman who was the boy thus saved from being crushed to death.

The Cluff family arrived in Salt Lake City on the 3rd day of October, 1850, and after remaining there until after the close of the semi-annual Conference, the whole family settled in Provo. In the summer of 1853 an Indian war broke out in Utah. Many of the settlers throughout the Territory suffered, but more especially in Utah, Juab and Sanpete counties, cattle and horses were run off, and men, women and children, wherever found outside of settlements, were cruelly murdered. Militia and volunteer companies were called out and dispatched to settlements that were most exposed to the savages. William enlisted as a volunteer and went with the cavalry to Sanpete county under Captain John M. Higbee, of the regiment of Colonel Peter W. Conover. On arriving at Manti, Sanpete county, it was learned that the Indians had made a raid upon that settlement the night before the arrival of the company and had run off a large number of cattle belonging to the settlers. Captain Higbee's company was ordered to pursue the marauders. On the morning of July 24th the company started upon the trail of the Indians, leading up the canyon east of Manti, and over a mountainous country a distance of about thirty miles, and as they were about to strike camp for the night in a cluster of pine trees, they discovered a camp fire a mile distant ahead of them. A moment of consultation and it was decided to make an attack at once. An order to mount was given, and away dashed the cavalry. They had gotten within fifty yards of the Indians, who were encamped in a little bunch of scrub oaks. The savages were so suddenly surprised that confusion reigned in their camp. The company's interpreter called upon the Indians to surrender; on their refusing t

do so, orders were given to fire upon them. Six of the Indians were killed and two squaws taken prisoners. The report of the cavalry guns brought in sight a large band of Indians on a ridge about half a mile distant, who at once opened fire on the cavalry. Night was upon them, and the Indians on the hill greatly outnumbered the cavalry, so the bugle was sounded calling the company together, and a brief consultation of the officers was held, and it was decided to retreat. Darkness came upon them and a cold rain set in, which in a rough mountainous country made traveling slow as well as dangerous. The thunder was loud and the lightning vivid, which at intervals lighted up the trail, otherwise the instinct of the animals was mostly depended upon in order to make scarcely any progress. The terrible thunder and lightning which was frequent during the night proved to be the salvation of the cavalry, as they afterwards learned from one of the red men. The Indians being at home in the mountains and well acquainted with the trails and passes, had succeeded in getting in advance of the cavalry and were in ambush awaiting their arrival. An Indian tradition is such, that thunder and lightning inspires fear and curtails their activity, so the brave warrior would rather hide himself away than face the dangers that threaten him from the Great Spirit.

The cavalry therefore passed on their way unmolested, and succeeded in reaching Manti by daylight on the following morning, having been in the saddle twenty-four hours. Men and animals were almost completely exhausted. After resting up, the cavalry company proceeded on to Juab, and while encamped on a little creek about eight miles north of Nephi, at midnight, the Indians suddenly made a raid upon them. William was on guard at the time of the attack. As all the stock was securely tied up the red men were unable to stampede the animals, and at the first alarm the men improvised breastworks by means of their saddles and bedding, and awaited the assault of the yelling savages, who, however, soon recognized the preparedness of the white warrior and their inability to stampede their horses, hence they beat a rather hurried retreat to the mountains.

At the regular annual April conference, of 1857, of the Church, William was called on a mission to the Sandwich Islands in connection with nineteen other young men; Joseph F. Smith, John T. Caine, Silas S. Smith, Edward Partridge, S. M. Mollen, Ward E. Pack, H. P. Richards and William King.

It was on the tenth of May when William left the home of his parents in Provo. The party of missionaries traveled in company with President Young as far south as Cedar City. He and his associates in authority were at the time visiting the

southern settlements. William, Silas Smith and William King were associated together in their travelling outfit. To procure an outfit for this mission, William sold twenty acres of land in the "East Field," one-half of which had a crop of growing wheat, and a corner lot on Main Street in Provo City, where the meeting house now stands. The property thus disposed of was worth at this early date, only ten to fifteen dollars, with which he purchased one-third interest in a light wagon, two horses and harness. On arriving in San Francisco his interest in the outfit brought him the enormous sum of \$60.00.

(To be Continued.)

JOSEPH CLUFF.

Joseph Cluff is the sixth child born to Father and Mother Cluff. His birthplace is in the town of Willoughby, Geauga County, in the State of Ohio. He first saw the light of day January 11th, 1834. Two years afterwards his parents were part of the body of Saints in the great move from Kirtland, bound for Missouri. The incidents of that journey, although Joseph was too young to remember, still many of them were impressed upon his memory by hearing of them through his parents and older brethren. The family, after arriving at Springfield, Illinois, made a temporary stay in consequence of sickness, and while there an incident occurred which made a lasting impression on Joseph's memory that has grown brighter as years have increased upon his head. "An incident," says Joseph, "that I have looked back upon with the greatest satisfaction." It was in the season when huckleberries were ripe and could be found in great abundance in the hills. His sister Lavina and older brothers had arranged a day in which to go and gather this fruit. Joseph, young as he was, also desired to go along with them. This was but natural for a boy of his age. When the others, in the frenzy of their youthful hilarity, started out over the hills, Joseph followed. His sister Lavina used her every power of persuasion to prevent him from going, but to no effect, as go he must. But when Mother Cluff put in an appearance, with her motherly tact, and took him gently by the arm, saying, "Stay with me, my boy, and mamma will tell you a nice story," Joseph's stubbornness was overcome, and on reaching the house Mother Cluff's impressive story of the Prophet Joseph Smith and the coming forth of the Book of Mormon was begun, while the youthful boy was strug-

gling hard to suppress his frequent sobs. When in her thrilling story she told the circumstance of an angel visiting the youthful Prophet, a joyful feeling electrified the boy, young as he was, and he ceased sobbing and gave strict attention to the story.

It has already been shown in the Journal how prejudiced Mother Cluff was against the Book of Mormon just previous to William's birth, and how her feelings had changed before Joseph's birth and hence the deep interest manifested by her towards her son Joseph. Being named after the Prophet, no doubt, added greater intensity to the story. The memory of Joseph is so vivid upon that auspicious circumstance that the



JOSEPH CLUFF

repetition of the story had thrilled Joseph's whole being many times, so that he has had occasion many times to be grateful to God for his detention from this huckleberry hunt.

Joseph passed through an experience of chills and fever during the journey from Ohio to Nauvoo continuing until after the settlement of the family at Nauvoo.

While Father Cluff was a laborer on that great and grand structure, the Nauvoo Temple, Joseph had the honor of carrying dinner to him. In this he expresses great pleasure and was delighted when the time would arrive for him to go with the dinner. He also gave some care to the cows as they grazed upon the beautiful prairie east of Nauvoo. The wild grapes grew in

great abundance along the creeks and through the bottom lands by the banks of the Mississippi river adjacent to Nauvoo, the vines entwining themselves around the trunks of trees. To climb the trees after grapes was rare sport for boys. Joseph, however, yet carries scars as a result of one of his climbing propensities. In climbing a tree one day, around which the grape-vine containing luscious fruit was entwined, and also a poison ivy vine, which, however, he did not perceive, moreover he did not know of its poisonous effects, he nevertheless came in contact with its virus, and it so affected him that he was confined to his bed for a whole year. It was during this confinement that news reached Nauvoo that the Prophet Joseph Smith and his brother Hyrum were killed in cold blood. The horror, mingled with the deep solemnity which pervaded the entire people, even to the youthful Joseph, and its effects cannot be comprehended except by those who passed through it.

Joseph had now become a member of the Church by baptism, and preparations were being made to leave the "City of the Saints," and plunge into a new country westward, to an unknown destiny.

(To be Continued.)

MISSIONARY CORRESPONDENCE.

1353 CALEDONIA STREET,
North La Crosse, Wis.

My dear Uncle Harvey:

I have just received number 4 of the Cluff Family Journal, and although it was late and I was needing sleep when I received it, I could not refrain from reading our dear little Journal before going to bed.

I think I have to copy my father's certificate of election to the Utah Legislature, which I will have forwarded to you. I am extremely anxious to have all my father's biography in its proper place in the Journal. Oh! if I could only awaken zeal in some of our relatives in this enterprise! I trust that the absence of the assistant editor, B. Cluff, Jr., will not leave too much of a burden upon you. I say; therefore, sail on, dear uncle, the Lord will not forsake you.

I'll praise the Lord while I am young,
And in my early days,
Devote the music of my tongue
To my Redeemer's praise.

I am here among strangers without purse or scrip, and I find this part of the Lord's vineyard is not made up with an overabundance of charitable or hospitable people, and yet the Lord has directed me to the doors of a few as good friends as could be found anywhere on earth. The falsehoods emanating from the pulpit and press concerning the Latter-day Saints makes such a wall of opposition that it is difficult to combat.

The Fleming Family Association have chosen me vice-president of the Association.

Remember me kindly to all my relatives.

Your nephew,

THADDEUS H. CLUFF.

GENEALOGY.

OF HENRY CLUFF.

| | |
|---|-------------------------------|
| Henry, son of David and Betsy Hall Cluff, Kezia E. Russell, Daugh- ter of Richard and Hannah Russell. | } Married November 9th, 1865. |
|---|-------------------------------|

CHILDREN.

| | |
|-------------------|--|
| Ada Leonora..... | b. August 6, 1866, Provo City. |
| Lilley May..... | “ May 25, 1868, “ |
| Henry Russell.. | “ December 3, 1869, “ |
| Evelyn | “ August 14, 1872, Wanship, Summit County. |
| Charles Richard, | “ February 7, 1874, Wasatch County. |
| Hattie..... | “ January 19th, 1876, “ “ |
| Eleanor..... | “ February 28, 1878, “ “ |
| William David ... | “ April 24, 1880, “ “ |
| Hyrum Frederick | “ January 22, 1882, “ “ |
| John Robert..... | “ November 24, 1883, Provo City. |
| Albert Edward... | “ October 6, 1885, Wasatch County. |

DIED.

| |
|---|
| Hattie, October 13, 1879, at Cluff's Ranch, Wasatch County. |
| Albert Edward, June 6, 1887, “ “ “ “ |

THE
CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, } Editors.
BENJ. CLUFF, JR., FOSTER CLUFF, }

WM. W. CLUFF, } Executive
H. H. CLUFF, } Committee.
BENJ. CLUFF, JR., }

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HISTORY OF DAVID CLUFF, SEN.

VIII.

As his funds would permit, Father Cluff pursued his way the best he could through the United States, until he reached the east. Being a native of New England States, David had his mother, his brother Benjamin, and sister Sally living at Durham, New Hampshire, but for lack of funds he was deprived the pleasure of making them a visit. His missionary labors called him into other parts. He, however, felt that possibly the hatred which was engendered in their minds towards him when he identified himself as a member of the Church of Jesus Christ of Latter-day Saints had moderated, so that, were he permitted to visit them, he might be able to impress upon them the truth of "Mormonism" to such a degree, at least, that might relax their prejudices. He addressed a letter to his brother, explaining his financial embarrassment, and expressing a great desire to visit them, that if their condition were such that they could help him, he would refund it to them on his return home. As no response came to his letter, it is presumed that his family relatives were either out of funds as well as himself, or they did not care to see him.

Father Cluff was the only one of his father's house who joined the Church. If an increase of one's posterity is an indication of a superior cause, a cause divinely inspired, then David bears off the prize of his father's house—he is really the heir—and savior of his progenitors. Think of it! from Father and Mother Cluff there are upwards of six hundred descendants, while from the other members of his father's house, numbering eight, there, not, we presume, be counted half that number. The family of Father and Mother Cluff is said to be the largest in the Church.

The "Mormon" Church is the most progressive of any re-

ligious organization extant. Recent statistics from the New England States show that the Puritanical stock is fast disappearing. A regeneration among mankind should begin in some quarter of the globe. The Mormon people claim, by the revelation of the Gospel through a living prophet in this the dispensation of the fullness of times, that regeneration has commenced, and that it will continue, Zion will be built up on the American continent, and the earth eventually celestialized and made the abode of a superior race.

We are not in possession of the data by which we are enabled to follow along the tracks of Father Cluff in the missionary field until his return home. He carried the Gospel into parts of Canada and the United States; and although Father Cluff was not a fluent speaker, he, however was an earnest worker, and bore a powerful testimony of the divinity of the Gospel revealed to Joseph Smith. He enjoyed his mission and rejoiced in the fact that he brought some honest souls into the fold of Christ and administered comfort to the sick and afflicted according to the order of the ministrations of the holy priesthood. Manifestations of the Holy Spirit accompanied these labors. He met with no formidable opposition, although wherever he went a spirit to oppose was encountered, as evidenced by the countenances of the people. Although his missionary labor was not so successful as he could have wished in making converts, yet he succeeded in carving off many knots of prejudice that clung like an incubus to the people. Father Cluff's journey homeward across the plains was much more trying on his constitution than when he crossed going to his mission with a handcart; standing guard nights and racing after cattle early mornings through high grass covered with dew, which was conducive to rheumatism and other ailments, so that his health was never up to the standard it was before he left upon his mission.

Arriving home in the fall of the year, he immediately resumed his usual vocation, that of farming and cabinet business. He was never idle, nor was he ever known to permit his sons to idle away their time. In the spring of 1860 four sons of Father Cluff entered into a partnership and commenced the erection of a two-story building 60x36, the ground story was designed for a cabinet factory, while the upper story was to be used as a hall of amusements. The interest of each was to be in proportion to the amount each invested during the erection of the building, whether in labor, material, or ready means. The great wish of Father Cluff, often expressed, was, that his sons should unite in business and pull together, which, had they carried out as the four began in that building until the present, they would today be wealthy.

As it is known the Rebellion in South Carolina broke

out in this year. The Southern States seceded and fought against the Northern States over the slave-question, which culminated in the "death and misery of many souls," as predicted by the Prophet Joseph Smith many years before. (See Doctrine and Covenants.)

During these years there was a large influx of "Mormon" emigrants into Utah. W. W. Cluff, returning from a mission to Denmark, was president of a company of Saints numbering 766 souls. To assist this season's emigrants from the frontiers, the Church sent back to the Mississippi river 384 wagons, 488 men, 3604 oxen and 235,969 pounds of flour. April 15th news reached Salt Lake City of the assassination of Abraham Lincoln, the President of the United States.

Father Cluff's son Harvey started for his mission to England in May, 1865.

Grasshoppers destroyed many fields of grain in different parts of the country in the spring of 1867.

The Provo meeting house, 81 feet long by 47 feet wide and a tower 80 feet high, was dedicated August 24th, 1867.

Apostle Amasa M. Lyman apostatized from the Church, and Elder Joseph F. Smith was called to fill the vacancy at a Conference held in Salt Lake City, October 6th, 1867.

During the year 1868 the grasshoppers again visited the Territory and did much damage to crops.

Harvey H., son of Father Cluff, presided over a company of 457 Saints from Liverpool to Utah. They crossed the ocean from Liverpool to New York in the ship *Constitution*, and arrived in Salt Lake City September 15th, 1868.

At a Conference held in Salt Lake City October, 1869, Harvey H. was called to go the Sandwich Islands on a mission, and started in December of the same year.

In the year 1870 the franchise was given to the women of Utah.

On the 22nd of September United States troops stationed near Provo made a raid on the citizens, abusing some of them shamefully.

To be continued.

BIOGRAPHY.

BENJAMIN CLUFF—(CONTINUED.)

Arriving late in the fall, at Pisgah, the family decided to make it their winter quarters. Timber was plentiful, and the boys, with Father Cluff to lead, put forth their best energies

and in a short space of time a very comfortable double log house was completed close by a lovely spring of cool water. Comfortably housed and provisioned with the common necessities of life, the family entered upon the winter of 1846 with feelings of relief from the great stress under which they had been laboring since leaving their comfortable home in Nauvoo. The Lord certainly tempered the elements and made their surroundings propitious, far beyond the anticipations of the exiles. They were now free from mob violence, and although in an Indian country, they felt greater security among the savages, than in the so-called civilization of the east, their isolation was therefore to them almost a paradise. The minds of the boys of those days, who are now grey bearded men, often revert back to their early experience and they often recount the sports and experience in hunting wild turkey, prairie chickens and other game of which there was plenty, then they remember the gathering of edible nuts and fruits that abounded in the forests along the line of march until after the exiles had crossed the Missouri river, when they entered upon the real desert and wild country of the west. In the spring of 1847 Benjamin assisted his father in planting a large crop of oats and corn. He continued working on the farm until June of that year at which time Bishop Edward Hunter, in passing through Pisgah on his way to Council Bluffs, called upon Father Cluff and requested him to furnish him with two of his boys to assist him on his journey. Father Cluff's characteristic willingness to always render assistance where it was possible, consented to let Benjamin and William accompany him, although realizing that to release them from the farm labor would greatly interfere with plans already matured. Father Cluff would have to leave his carpenter work and labor on the farm to fill the places of his absent sons.

Benjamin took charge of and drove one of the Bishop's teams while William drove the loose stock. Arriving at Winter Quarters on the west side of the Missouri River where the main camp was located, the two boys were stricken down with the chills and fever. During this sickness Benjamin recalls an event; one day as the chills were coming on Sister Hunter requested him to go out upon the prairie and find an herb called bone-set and she would prepare some tea that would make him well. The herb was found, the tea made, but when Benjamin received the dose he could not retain it on his stomach. The chills and fever continued for some time and one day while lying in the tent, suffering, his mind wandered back to the home of the family at Pisgah and he wished that his dear mother might be there to nurse him, when suddenly his father appeared at the tent door. William, who was also lying sick in

a tent near by, also saw his father, and was greatly surprised to see him come among them so sudden. Soon after, when able, the two boys accompanied their father back to Pisgah. While encamped on the Nationa-bottony river one of the oxen was either stolen or had strayed away and was never heard of after. A cow was substituted for the ox and it with the other was yoked up and the journey continued. Indians infested that part of the country and it was thought that they had taken away the ox. At their camp the following night the boys found an estray ox, which was considered providential and the animal, therefore, was captured and put to work, with a hope that the owner might find their ox and put him to some use.

On arriving home the two boys had entirely recovered from the chills and fever, brought about by change of climate aided by the sudden appearance of their father and the journeying homeward. A degree of home sickness might very likely have been had by the boys and when their faces were turned towards home the reaction no doubt aided in chasing away the chills and fever.

Not long after their arrival home Benjamin and Moses, with their father made a trip to Black Hawk a place opposite to Iowaville where they commenced chopping firewood for a distillery, but shortly thereafter they obtained employment inside. In the spring of 1848 Father Cluff and Benjamin returned to Pisgah with a new team and a supply of provisions for the family. They at once began putting in a crop, but as the family had resolved to pursue their journey to Council Bluffs in the fall Benjamin was selected to proceed to that place and put in a late crop of buckwheat and turnips for the benefit of the family when they should arrive. In the fall the family moved to Mosquito Creek, about three miles from Council Bluffs, where another home was built and a farm brought under cultivation. In the spring of 1849 the family made an extra effort to produce a crop of corn and buckwheat hoping thereby to raise the necessary means to make up an outfit for crossing the plains to the Rocky Mountains the following spring. The efforts and labors of the family were rewarded by an abundant harvest. The corn cribs were filled to overflowing. The California gold excitement attracted thousands of people from the East, who, in passing through, purchased supplies, this caused prices to reach unprecedented figures. The sale of corn at high prices enabled the family to obtain an outfit. During the winter following Benjamin and the boys who were large enough to work, were kept busy preparing for the contemplated journey. Many bushels of corn were "parched" and ground into meal, a preparation made necessary to preserve it during the heat of summer.

The team assigned to Benjamin consisted of two yokes of unbroken steers and two yoke of untamed cows; These were to be utilized as teams and to tame and properly train such wild animals to the work which they were expected to do was no small task. While on the move one team following the other Benjamin would often have to walk behind his wagon in order to show himself quickly first to the off and then to the near steers until they learned "haw" and "gee." Fortunately this sort of training did not continue very long. His teams soon learned to follow the train in the road, after which teaming became much easier. In June of 1850 the family started on their long and tedious journey to Utah.

A great many interesting as well as painful incidents occurred with emigrants crossing over the prairie country between the Missouri river and Rocky Mountains. So with the Cluff family, although not one of the many evils that Mother Jelly had prayed might come upon the family, by crossing the plains fell upon them. Her prayers were peevish and foolish and grew out of a little quarrel that occurred between Father Cluff and her son who was a bachelor, over the boyish act of Benjamin who struck their cow with his fist.

One day during the journey Hyrum Cluff, a brother of Benjamin, was driving loose cattle in company with a young man twice the age of Hyrum. This brutal fellow began whipping him severely because he could not go out in the bush barefooted after an animal which had wandered off. Hyrum fled to his older brother for protection and Benjamin's anger was kindled in a minute and although naturally conservative, he could not quietly submit under these circumstances for a large boy to abuse a small one. He therefore went to the young man and gave him a sound thrashing, although he was Benjamin's senior in years. Father Cluff reprimanded his son especially for kicking him while down. Benjamin in the heat of excitement had not thought of the injury he might do to his adversary's ribs. The stampeding of cattle on the plains, even while traveling on the road, was not an uncommon occurrence, especially while traveling through a country inhabited by buffalo. Fortunately the "ten" in which the Cluff family traveled did not become stampeded, although upon one occasion many of the teams in the company were running pell mell over the country in a general stampede. The reason for this is obvious. Captain Jessie Haven who was leading the "ten" had a team of old stags which were so steady that all the buffalos on the plains could not persuade them from their regular walk.

(To be continued.)

WILLIAM W. CLUFF—(CONTINUED).

At Cedar City an incident occurred that illustrates the wisdom and sagacity of President Brigham Young. At the close of a meeting held in the stockade or fort, in which the people were located, President Brigham Young, in company with his associates and leading men of Cedar City, walked out upon the surveyed townsite, where several houses had already been erected. President Young's quick comprehension noticed the surface of the ground covered with numerous boulders. Placing his cane upon one of them he said to the presiding men of the settlement,

"Where did these great boulders come from?"

They replied that the "rock had been washed out from the mountains by a heavy flood."

"Yes," said President Young, "and what has occurred in the past might happen again. Now, suppose there should come a flood, such as brought the rocks here, what would become of your city? You and all your effects would be washed below into the valley and destroyed. Now," continued President Young, "find another location for your city and move from here as soon as you can."

The people of Cedar City gave heed to the advice of President Young, and during the summer of the same year they were convinced, if not before, of the wisdom of their leader, for a flood came and swept over that same tract of land that would have destroyed every building upon it.

William, with his missionary companions, arrived in San Bernardino. Here was found quite a settlement of Mormon people. Elder Joseph F. Smith and William found employment with a Brother Moss at a shingle mill located in the mountains. July 4th the missionaries left San Bernardino, driving two mule teams. Passing through Los Angeles they arrived, in three days' travel, at San Pedro, where they took steamer for San Francisco.

At San Pedro was where William first gazed upon the mighty ocean.

By the labor which the Elders obtained in California they procured the necessary means to pay their passage to the Sandwich Islands.

On arriving at Honolulu, William was assigned to labor on the island of Oahu under Elder Woodbury. Located at Kaneohe on the Koolauloa side of Oahu, he commenced to learn the Hawaiian language, and for six weeks he never saw the face of a white man. Learning the language, teaching the appetite to like "poi," and learning to sleep on mats, were experiences which William says he thinks he will never forget.

During the four years' ministry in that mission William labored on the islands of Oahu, Lanai, Moui and Hawaii. After acquiring a knowledge of the language, William says he had much joy in his labors. The greatest difficulty experienced by this young missionary was in learning to cultivate an appetite for poi, the staple food of the Hawaiians. For the first three days at Kaneohe he only ate one small sweet potato. Finally, however, William acquired a relish for poi that makes him now a hero in its use. This probably was the result of a dream which he had the night of the third day of fasting. He says: "I dreamed that I was at home in Provo. Mother, on my joining the family circle, remarked, 'Now that my family are all at home I will get up a good dinner for the family.' I said, 'Mother, that will just suit me, for I have had nothing to eat for three days.' 'Well, then,' said mother, 'I will hurry it up.' Mother and my sister Lavina rushed the preparations. I distinctly heard the rattling of dishes, and saw the steam arise, and inhaled the delicious flavoring as the food was placed upon the table. My anxiety reached such a pitch, that when mother said, 'Please take your chairs and sit up to the table,' I sprang to my feet, seized hold of my chair. Oh! what a disappointment. That sudden anxious move awoke me and I found myself standing in my room in total darkness, and bewildered as to where I was. I had a faint recollection of going to bed in a native house on the Sandwich Islands, yet how vividly I was impressed of home, surrounded by the family. As my confused brain began to clear from the mystery and uncertainty surrounding me, I said to myself, 'Well, if I am really on the Islands, the walls of the house will be thatched, but if I am in my own bedroom in Provo, the walls will be plastered.' So I got down on my hands and knees and proceeded cautiously to find out the facts of my existence and whereabouts. Soon my hand came in contact with the thatched wall of a Hawaiian house. My whole nature collapsed and the most intense despondency came upon me, relieved somewhat by a flood of boyish tears. If I could only have enjoyed that sumptuous meal prepared by my dear mother, if only in a dream, it would have been a satisfaction to me; as it was, sleep entirely left me for the rest of the night."

King Kamehameha died while William was studying the language at Kaneohe, and the natives, when they heard of his death, set up such a wailing as to make the village impregnated with sadness, and this continued from midnight when the news first reached them until sunrise the next morning. "Never in my life," says William, "did I hear or witness such a lonely and melancholy condition as that produced by the lamentations of the Hawaiian people at the death of one of their kings. William

was present at the funeral ceremonies of the king and also at the coronation of Prince Lot, who was sometimes called King Kamehameha the Fourth. The ceremonies were grand and imposing. Another pleasing and awe-inspiring sight came under the experience of the missionary while on the Island of Hawaii. The activity of the volcano on the top of Mauna Loa, being 14,000 feet above the sea level, which again occurred in 1856, and was witnessed by William. Millions of tons of the molten lava ejected hundreds of feet into the air, casting lurid lights far over the surrounding country, and then forming a river-like stream as it coursed down the sides of the mountain producing a grandeur indescribable. This river of molten lava would run sixty miles, and reached within eight miles of the town of Hilo, where it covered thousands of acres, destroying the heavy growth of timber growing there. In order that the reader may form some idea of this wonderful river of fire it will be necessary for him to understand that the stream was from one-half to two miles in width and from fifty to two hundred feet deep, and sixty miles in length. This magnificent sight could be seen by standing at the sea shore near Hilo, for the whole distance from the source to its consuming mouth, which devoured all combustible things that came within its reach.

William visited this mammoth cauldron and witnessed its wonderful fiery serpentine course, keeping carefully at a safe distance. He describes the conditions of its sluggish movement. Its greatest width as it reached a somewhat level country was five miles. As the surface would cool and blacken, the under current would heave up this crust or shell, making openings, and again flow off, forming curious shapes, leaving irregular surfaces. On being informed by a native guide that a small stream had left the main channel and was fantastically playing tricks with a waterfall in the river, on the opposite side from where they were, they decided to cross over and watch the struggling elements. Following the side of the flow a distance of a mile they ventured to make a crossing on the crusted lava. The crust seemed sufficiently thick to bear them, but it was intensely hot, as may be imagined, produced by the under flow of the molten mass. At places where the crust had been thrown up higher, and thus become cool, they would rest; then, again, where the surface was comparatively smooth, they would of necessity run in order to keep their shoes from burning. At some points of the smoother surface they would be compelled to jump over seams or cracks from one to two feet wide, where on looking down they could see the molten stream running only two or three feet beneath them. At places a pool, two or three rods in diameter, would be formed by the crust falling in and being again converted into red-hot

lava. Having proceeded about half a mile a heavy tropical shower came on, which, when it came in contact with the lava flow soon became condensed into steam, making it so hot we had to seek an elevated point of cooled lava, where the party could rest for awhile in hopes that the shower of rain would soon pass over; but in that they were sadly disappointed; for the steam became so hot and the air so dense that they could not endure it and began to return, the guide taking the lead. They followed in single file, keeping a few feet apart, and preserving that order, so that no one should be lost in the fog or dense steam. Not only did they travel in that way for safety, but the leader frequently said, "Come on," and each would repeat it unto the last of the file. When, however, they finally reached the land they were pretty much parboiled by the hot steam and their feet badly blistered.

While the party lingered near the flow the rain ceased, the dense steam passed off, but none of the party wanted to make a second attempt to venture across the lava flow to see the display at the waterfall.

To be continued.

JOSEPH CLUFF—(CONTINUED.)

It was in the month of February, 1846, while Joseph was sitting at an attic window overlooking the grand old Mississippi river, that he saw the first train of wagons bearing the refugees from Nauvoo, crossing the river on the ice. Said Father Cluff to Joseph, "There goes President Brigham Young and some of the Saints on their way to the Rocky Mountains."

Lovely Nauvoo! The beautiful temple, fine orchards, and an attractive home, were nothing to Joseph, young as he was, now that the great leader of Israel had launched his destiny into the unknown regions of the west. "I wanted to be going," says Joseph, "and I was never happier in all my life than when we crossed the Mississippi on a ferry boat to follow up the line of march into the wilderness."

On reaching a place called Bonepart, in Iowa, where there were a few settlers, the family found it necessary to hold over for a short time for the purpose of laying in a supply of provisions preparatory to a longer journey, as up to this time their principal supply of provision consisted of "parched corn" eaten with milk. This parched corn was cracked or ground in a coffee mill, when no more convenient machinery could be obtained. "Parching corn" and grinding it into meal was considered sport for the

boys during the winter evenings prior to the family's final abandonment of their home in Nauvoo.

Upon Father Cluff and the eldest sons devolved the responsibility of seeking and obtaining temporary labor among the older residents of Bonepart, by which the supply of provisions might be increased, while upon Joseph fell the care of looking after the cattle. Joshua Sweet, a son of "Father Sweet," was about the same age as Joseph, was his usual companion in this business, as the families of Cluffs and Sweets were traveling in company. For the purpose of finding good grazing for the cows and oxen, the boys were required to drive them into a forest of timber about three miles distant from the camp every morning and return with them at night. Among many remarkable incidents that occurred in the experience of these young men, one stands out most prominent which is worthy of recording. Joseph and Joshua were herding their cattle near the road made through the forest, which leads to the city of Iowa, and naturally they were having a "jolly" time at "marbles," "mumblepeg," or some other game known to youths of that age, when suddenly Joshua discovered that some of his cattle had disappeared from view. He rushed into the forest in search of them, leaving Joseph alone. While thus left, two men in a carriage were seen approaching. Joseph attempted to hide from their view by moving back from the road into the jungle; but the men had spied him, and they called to him to come to them. Joseph was unable to imagine what the men wanted, and knowing it useless to attempt to escape from them, he assumed as much composure as possible,—for although he was young, he was not cowardly,—so bravely walked up to them as they stopped in the road. The two gentlemen remained in the carriage, while the following conversation passed between the boy and the two travelers:

"What are you doing here alone so far from the town? Are you lost in this forest?"

When the last question was propounded it gave Joseph courage, and he replied:

"No, I am not lost; we are herding our cattle."

"Is there anyone else with you?"

"Yes, sir. Joshua Sweet is my companion. He has just gone out into the woods to look after some of his cattle which have strayed away from the others. We are herding the cattle while our fathers and older brothers are off working to get supplies to furnish us as we journey further west."

"You are traveling, are you?"

"Yes, sir."

"What book have you holding in your hand?"

"It is the Book of Mormon."

"Do you belong to the Mormon people, whom everybody calls deluded?"

"Yes, sir."

"Now, my boy, come and go with us, and don't you think of doing such a thing as going with the Mormons into the wild west, where you will all be killed by the savages who infest that country. Stay with us, and we will send you to school and furnish you all the books and nice clothes you want. You will not have to herd cattle and be out alone in a dreary wilderness like this. All you will be required to do will be to attend school and ride in this carriage and drive the horses."

The horses were a fine spanking span of bays, as slick as seals; the carriage was as fine as could be produced in that newly settled country. "The whole outfit was just the thing," says Joseph, "to attract the eye and suit the aspiration of a boy of my age."

"But," continued the boy now being tempted, "my father and mother, sister and brothers, thirteen in all, belong to the Mormon Church, and have been driven from our homes in Nauvoo, and we are going to find a new home in the Rocky Mountains, therefore I cannot go with you."

The two gentlemen then offered Joseph a handful of gold and silver coins if he would consent to go with them, but still the boy refused to go; and when they saw their efforts were useless, they drove on and passed out of sight. Joseph has wondered many times since why the men did not kidnap him, as they seemed so anxious to get him to go. Had they succeeded, by persuasion, gifts, or kidnaping, to get Joseph away, his parents would never have known where he had gone. Not even Joshua, his herding companion, would have known.

To be continued.

CORRESPONDENCE.

HACIENDA DE LA LUZ, Mexico, Dec. 31, 1900.

H. H. Cluff, Editor Cluff Family Journal:

Dear Uncle:—Perhaps the readers of the Journal will not be uninterested in hearing a word or two from the Brigham Young Academy Exploring Expedition through the columns of your paper. I need not dwell on the readjustment of the party at Nogales by President Smith as a complete statement appears in the editorial of a recent issue of the Era, but will merely say that

the nine members chosen to continue left their camp with a sigh of relief and proceeded at once on their way to Oaxaca where supplies were awaiting them. Here we were entertained by the good people of the ward for nearly a week while we made the necessary purchases of animals and effected the sale of the excellent Studebaker wagon which had hauled our supplies so far. We never forget Father Langford's melon patch whenever Oaxaca is mentioned, for to it we had free access and we all feel that we did full justice to his excellent supply. Our next stop was in Cave Valley where we spent some time in examining the evi-



BENJ. CLUFF, JR.

dences of a past people. These caves are wonderful, or rather the buildings in them. The inhabitants had an excellent idea of cement, plastering, building with stone and mortar, and of making a kind of concrete of which many of their houses are built. They evidently did house cleaning for we counted many layers of whitewash on some of the walls.

But the mounds which in places are very numerous, especially near Garcia, are still more wonderful in my opinion. They were inhabited simultaneously with the caves, and are constructed on the same plan and in places of the same material as

the buildings in the caves. Usually there were two rooms in each house. The partition at times, however, did not appear to extend all the way up. The walls were all plastered, and many coats were counted as in the caves. In almost every mound *ollas*, or earthen jugs are found, some of them still unbroken. Who the people were that built these and lived here, no one perhaps will ever be able to tell, but whoever they were they were not of a high degree of intelligence, as we imagine the Nephites were, but were farther advanced than are the Tarahumare Indians, supposed by some to be the remnants of the cave dwellers.

All through the Sierra Madres are still seen terraces or dykes, supposed by some to be for the retention of water, and by others for purposes of cultivating. In every ravine, in drains, on the smooth sides of hills these terraces are seen. I think that both ideas are correct. They served as corn and bean patches and at the same time held back the waters that fell in heavy showers in the summer time. Evidently they were the work of the mound and cave dwellers.

We saw but little evidence that these people were a war-like people. There are a few forts, but none compared to the number a people would naturally build that were constantly defending themselves from their enemies.

I must not fail to mention our pleasant visit at Garcia where we met Uncle Orson and family, and cousin Hyrum and family. The people of the ward, too, did everything for our comfort that could be desired. Hyrum came with us as our guide for a week, or until we reached the Baricoroa ranch where we found a wagon road.

The Sierre Madre mountains contain many beautiful valleys where grass and feed for stock are abundant, and timber for wood and lumber almost inexhaustible, but the best feed and range is found in a valley about fifty miles west of the mining camp of Jesus Maria. The valley I should judge is thirty miles wide by forty long, rolling and considerably broken, but containing a growth of grass which we had never seen before. There is plenty of water and plenty of scattering oak. But the land is very rocky and not suitable, both for this reason as well as its broken condition, for farming purposes. Along the creek banks much could easily be farmed. The land belongs to the government.

At Navajoa on the Mayo river we met the white Indians, or Mayos. Here is a large tribe still speaking their own language, and many speaking no other, among whom are found people almost as white as we, and passing from that shade to the dark. They can give no reason for this white blood, but some think

that in early days the Spaniards came and mixed with them, others that a boat containing white people was wrecked on the shore and the sailors escaping lived among the Indians, while others still that there was always white Indians among them. In my opinion one or two theories answers the question; either there was a shipwreck and white men escaped the waves to live among the Indians, or a tribe of Nephites have always been here and within the last few hundred years have mixed with the darker Lamanites. The country is out of the way and comparatively inaccessible, as is shown from the fact that until within the last ten or fifteen years the Mayos as well as the Yaquis have maintained their independence of the Mexican government. It would, therefore, have been an easy matter for a tribe of Nephites to have escaped the slaughter during the final wars between them and the Lamanites, and to have lived here for centuries afterwards in peace, finally mixing somewhat with the dark people.

From the Mayo river to the Santiago, a hundred miles this side of Mazatlan there are places where the country is beautiful and healthful and the soil rich and productive. There are perhaps two dozen streams called rivers in this stretch of country, many of them containing thousands of acres not now cultivated. When the resources along these rivers are brought forth by labor and industry, they will make a people wealthy.

We are now again on the plateaus of the Sierra Madre, in a country of corn and haciendas, where the workman is poor and the owner of the soil is rich.

Hacienda de la Luz has given us good accommodations, good feed for our animals, and tomorrow we will eat here, before we start on our journey, our New Year's dinner.

Respectfully,

BENJ. CLUFF, JR.

AN ACROSTIC.

Be ye proud of thy mother
 Extol her memory dear:
 To help and encourage each other
 So honor thyself without fear;
 Enlarge your sympathy and love,
 Your angels help you from above.

How sweet to the ears of childhood,
 As our mother's prayer ascends,
 Lord secure us his blessings
 Long as eternity extends

Come all ye sons of our mother,
 Labor and toil without rest,
 Up and be valiant and working
 For life is but fleeting: the best
 From the children is due to the mother at rest.

A VISION.

Plain and distinct as the reading of a book, has the writer beheld the Cluff Family Journal circulating among the descendants of Father and Mother Cluff of the fourth generation. Not only was it read among them, its publication was being continued under improved conditions. The size of the Journal had been enlarged, as also had the number of pages of each issue been increased. Names quite familiar to the family of today, were seen upon the pages of the Journal.

Its pages were embellished with portraits, heading the biographies of members of the family, but they were more beautiful than those of the present on account of the art in printing had become more perfect, therefore the work was being done with greater care and precision. Paragraphs of eulogy regarding those of their progenitors who had begun the work of publishing the Journal were prominently seen on its pages.

GENEALOGY.

HYRUM CLUFF.

Hyrum Cluff, }
 Mary E. Worsley, } Married January 21st, 1868.

CHILDREN.

Mary Zina..... b. March 29, 1870, Provo City.
 Nellie..... " Sept. 12, 1873, " "
 Lillian..... " May 17, 1875, " "
 Beulah..... " March 12, 1878, " "
 Hyrum Wallace, " July 12, 1880, " "
 Flora..... " Sept. 23, 1882, " "
 Leon..... " April 16, 1886, " "

DIED.

Beulah, daughter of Hyrum and Mary E. Cluff, Sept. 7, 1879.
 Hyrum Wallace, son of Hyrum and Mary E. Cluff, June 27, 1891.

ALFRED CLUFF.

Alfred, son of David and }
 Betsy Cluff, }
 Jennie, daughter of George } Married..... 1868
 and Jane Foster, }

CHILDREN.

Lulu J..... b. April 28, 1869, married George A. McDonald.
 Franklin A " May 28, 1872, " Lucy Symes.
 Jennie J. " Oct. 3, 1876, " George H. Coombs.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, } Editors
BENJ. CLUFF, JR., FOSTER CLUFF, }

WM. W. CLUFF, } Executive
H. H. CLUFF, } Committee.
BENJ. CLUFF, JR., }

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HISTORY OF DAVID CLUFF, SEN.

IX.

A Federal crusade waged against the Mormon Church caused the arrest of several of the leaders. Among the number were Presidents Young, George Q. Cannon and D. H. Wells.

Prostitutes were increasing in Utah under the influence of courts and gentiles. When the Salt Lake City officers arrested several prostitutes for plying their objectionable practices, they were turned loose by United States officials.

Notwithstanding the operation of government officials against the leaders of the Church, improvements in mining interests, extension in farm and horticultural interests, building of railroads, factories and telegraph lines, still moved on, astonishing even strangers who were visitors to Utah.

A Constitutional Convention held in Salt Lake City March 2nd, 1872, adopted a constitution and memorial to Congress, asking for the admission of Utah into the Union. Thomas Fitch, Geo. Q. Cannon and Frank Fuller, were chosen to present the memorial to Congress. The constitution was referred to a special committee who reported on it adversely.

The people of Utah being again defeated in their efforts to obtain Statehood, were somewhat recompensed by the Supreme Court of the United States overruling judicial procedure in Utah whereby upwards of one hundred prominent citizens were set at liberty.

The most noted missionary expedition instituted in the Church, was the pilgrimage of President George A. Smith and Apostle Lorenzo Snow to the Holy Land. They held solemn worship on the Mount of Olives March 2nd, 1873. Returning home they reached Salt Lake City June 18th following.

The settlement of Arizona Territory by the Mormon people was begun by President Young calling settlers as missionaries to go into that country.

The completion of the Southern Railway to Provo City was celebrated by the people of Provo as one of the grandest achievements of the age. It took place November 25th, 1873.

During the year 1875 and the preceding year, several hundred Indians in Utah were baptised into the Church of Jesus Christ.

We record with pleasure the endowment by President Young of the Brigham Young Academy in Provo, by conveying to trustees valuable real estate. The founding of this educational institution was the beginning of the uplifting of education in Utah, took place on the 15th of October, 1876.

At the organization of the Summit Stake of Zion, Father Cluff's son, William W., was chosen President, July 9th, 1877. Following the above appointment another son, Benjamin, was ordained bishop of Center ward in the Wasatch Stake.

Some of Father Cluff's sons having gone with other missionary colonists to settle in Arizona, the spirit of pioneering again seized hold of Father Cluff and he yielded to its enticing influences until finally he decided to go into the wilds of Arizona. For some time previous to the final resolution of Father Cluff to move to Arizona, members of the family discovered a feeling growing upon him, which they felt would finally culminate in breaking up his home and the turning of his face southward. When he resolutely announced to the family a determination to follow the boys already in Arizona, nothing could deter him from his purpose. Repeated efforts were made by members of the family, to dissuade Father Cluff from going again into a new country, all of which proved fruitless. Finally, the matter was brought before President Brigham Young with a view of eliciting his influence to turn the tide of Father Cluff's resolution. After listening to the objections and feelings of the family as represented by Harvey, to their parents breaking up their home, at their advanced age, President Young remarked: "Father Cluff is so imbued with a spirit of pioneering that it is very difficult for him to settle down any great length of time in one place. But," continued he, "this is the very worst part of the year to travel into Arizona" (June and July). "You tell Father Cluff, for me, to wait until September, as the heat is too severe to make he journey now. By that time he may give up the idea of going." When President Young's advice was transmitted to Father Cluff he bowed his head in deep study for a moment and then yielded to the President's judgment. He pursued his summer vocation with usual interest, the family studiously avoiding making any reference to going in the fall, hoping his desire to move would wear off. Father Cluff, also, preserved wonderful silence concerning the matter, so much so that the family was building itself up in the belief that President Young had touched the right key. Imagine the surprise of the family and neighbors when the first of September arrived, Father Cluff announced his intention of going and the preparations necessary for the journey were immediately begun. No lapse of time or change of base, seemed to weaken the pioneer in his resolutions. He was up and driving with the same energy and push, which he had exhibited at Council Bluffs in his preparation to come to Utah in 1850, although he was now 27 years older.

That which seemed to give Father Cluff the greatest mental exercise was how to dispose of his farm and city property and thereby secure the means to make up an outfit for the long journey. His great anxiety was to have his realty remain in the family. He approached some of his sons living in Provo, offering to deed all his real estate to any one of them who would furnish him the means sufficient to fit him up for the trip to Arizona and an annual payment towards the support of the aged couple during their life time. Repeated efforts were made and as often refused by the boys who were approached on the subject. Finally, for the third time, Father Cluff approached his son Harvey, whom he knew had some ready means, sufficient to fit him out. Said Father Cluff to Harvey: "I know you can help me if you will. Now if you refuse me, this the third time I have called upon you, I will let my property go to any one outside the family for just sufficient to take me to Arizona." On reaching this climax the property was deeded to Harvey H, and the required team, machinery and cash were furnished to Father Cluff so that he had a comfortable outfit.

At the death of President Young, Aug 29th, the Apostles publicly assumed their position as head of the Church of Jesus Christ of Latterday Saints. October 13th the Utah Stake of Zion was reorganized by Apostles John Taylor, Wilford Woodruff and Erastus Snow. A. O. Smoot was sustained as president; David John and Harvey H. Cluff as counselors.

Father and Mother Cluff were prepared and started on their long and tedious journey. Moses and Jerry Cluff accompanied the aged couple. Their first camping ground was between Spring Creek and Springville, being about four miles south of Provo City. While at this camping several of the family visited the pioneers, who seemed as cheerful as they usually were in their own home. No amount of questions and reference to their home, and regrets at their leaving, had any effect upon them. It was a condition of mind and resolution marvelous to contemplate.

(To be Continued.)

BIOGRAPHY.

BENJAMIN CLUFF—(CONTINUED.)

Fortunately the stampeding of the teams while the train was in motion soon ended with no material injury except to one man, who through the kind administration of the elders and the blessing of God, recovered in a few days, and resumed his former vocation.

There was one case of cholera in the company which was cured by the elders taking the man down to the Platte River and baptising him.

While the company was camped on a small stream that emptied into Sweetwater river and the family was partaking of breakfast, a

Mr. Thompson approached the camp, and stated that he had been lost and without food for three days. His family was camped somewhere along the Platte river and he was very desirous to get some one to go and inform his folks that he was safe but very much exhausted. No one offered to comply with the stranger's request because of the exceedingly dangerous undertaking. Indians, who infested the plains, were lurking about, besides wolves were so plentiful that they would often attack a lone person, as was the experience of Mr. Thompson. He was set upon several times by wolves during the three days while lost, and being unarmed, he had great difficulty in keeping them off with a club. Singular as it may appear, men refused to go and finally young Benjamin, infused by a spirit of bravery or perhaps not fully realizing the dangerous undertaking, volunteered to go. Father Cluff was willing for his son to go, but Mother Cluff, more tender-hearted, was opposed to his going. She felt if stout-hearted men refused to go, the danger must be very great. Mrs. Fanny Murray, a sister of President Brigham Young, joined in sympathy with Mother Cluff and ordered one of her teamsters to accompany Benjamin. This teamster, however, was so very timid that his services were not as substantial as Benjamin could have wished. Armed with a gun and lunch the two set out and traveled all day. The sun was disappearing in the western horizon with prospects that these two travelers would have no shelter for the night. Just as they had resigned themselves to their fate, while still traveling on, they were suddenly and joyfully surprised to behold a camp of emigrants in the distance ahead of them. After relating the story of Mr. Thompson to the good captain, he dispatched a horseman with the intelligence to the family of Mr. Thompson, thus relieving the boys of their dreaded journey. Next morning the two boys returned to the place where they had left their camp, but the train had moved on. A notice, however, by Father Cluff, left in a conspicuous place, told the boys to follow up the train until they overtook it. Failing to reach the train, the boys camped on the banks of Sweetwater river without food or bedding. About ten o'clock the next day they overtook the moving train, weary and as hungry as Mr. Thompson was when he reached this Mormon camp a few days before. Mother Cluff seemed overjoyed at the safe return of her son. Benjamin's hunger was soon satisfied and camp moved on, the family rejoicing and praising God that all was so well with them.

Nothing of particular importance, in which Benjamin was interested, occurred until the company arrived in Big Canyon, a few miles above where the town of Hennifer is now situated. The canyon being too narrow to form a corral as usual, the wagons trailed along the new road, on either side leaving sufficient room for teams to pass. Benjamin and William W. slept under the wagons. A rain storm came on during the night. As the road became quite muddy the tracks of two large bears were distinguishable where they passed along between the wagons, not more than five feet from where the boys were sleeping. As the bruins passed quietly along without disturbing the sleepers, the camp decided not to follow and molest them. The

emigrants pursued their journey and camped at the foot of the "Big Mountain" on the west. The following day the company pulled into the Great Salt Lake Valley and camped on Emigration Square in Salt Lake City.

Benjamin says, "I felt to rejoice that we arrived safe at our journey's end, having had no sickness or death in the family during the entire journey across the plains, although there had been predictions that the Cluffs would meet with trouble and disaster."

After remaining in Salt Lake a few days, the family held a council, at which meeting it was decided to make Provo, in Utah Valley, their future home.

Father Cluff and his boys immediately set to work building log houses, which was occupied by the family before Christmas. Being comfortably housed for the winter, the boys who were old enough, except David and Moses, who found employment in Salt Lake City, commenced to prepare a farm that might be ready in the spring to put in an early crop.

The chief thought of Father Cluff was to secure provisions for the family for the winter. It became necessary, therefore, for him to go to Salt Lake City, where he found employment as a carpenter on the Seventies' hall. One hundred pounds of flour per week, was his pay, besides boarding, which was just sufficient for the family. Benjamin was 21 years of age at this time, and upon him fell the responsibility of conducting outside work. The boys all having been brought up to work, Benjamin only needed to say, "Come on boys, let us go to work," and each one responded cheerfully.

Having put in the amount of grain, in the following spring, that was considered all they could properly attend to; they immediately, with picks and shovels, commenced to conduct a small stream of water from near Provo river and three miles from the farm. They succeeded in completing the ditch and getting the water upon the grain just in time to save it from being burned up. When harvested and threshed they had over four hundred bushels of wheat. Wheat brought \$3.00 per bushel and flour \$10.00 per one hundred pounds. The family were now provided with plenty of breadstuff, vegetables and fat beef, and for these blessings they felt to praise the Lord.

(To be Continued.)

W. W. CLUFF—(CONTINUED.)

William, and the elders with him, had labored six months on the islands of Hawaii when they received word to attend a conference of elders on the 6th of October on the island of Lanai. /Williams' companions, in the missionary field on Hawaii, were Joseph F. Smith and Franklin W. Young. /How to obtain the means necessary to reach Lanai was a matter that gave them much uneasy thought. They were in the Hilo District at this time, and to travel afoot a distance of 150 miles to Upolu, would shorten the distance to Lanai by

sea, and therefore save the passage money. To take the land route would enable them to visit quite a number of the branches and preach to the people, and possibly get a little money to pay their sea voyage to the conference. They explained to the saints at each branch where they called and visited the people a day or two, that they had been called to attend a conference at Lanai, and that it would require five dollars each to pay their passage on the steamer.

When they left Waipio, this trio of missionaries possessed seventy-five cents and three goat skins, worth thirty-seven and one-half cents in the market. Their prospects were gloomy, as Waipio was the largest branch on their road. However, they went cheerfully on their way, with faith that the Lord, as they were engaged in His work, would open the way for them. On arriving at Waimea, they were three miles from a native house where they had previously left some of their grips, and being out of the direct road to Upolu, where they designed to go. William, being the fleetest on foot, was chosen to go and get the grip. Elders Smith and Young would wait for William four miles hence on the road to Upolu. William said: "I had not gone more than a mile from where we separated when I came to a man's coat in the road. I picked it up and in one of the pockets I found a pocket book containing three five-dollar gold pieces and some valuable papers. Being just the amount we required to pay our fare to Lanai, I concluded it was a God send, and seeing no one in sight, I started across the country with the intention of burying the coat and its contents, except the money, under a pile of lava rock in a deep ravine. I had not proceeded more than a hundred yards when another thought came to my mind and I soliloquized thus: May not this be designed as a temptation, rather than a God send? The papers in the pocket book may be very valuable to the owner, besides, would the Lord take advantage of one man's misfortune to accommodate another. In these thoughts which proceeded from my conscience feeling a degree of guilt, I abandoned my purpose and returned to the road and proceeded on to the native house. The woman, only, was at home. I told her about the coat, and in her presence examined the papers, which proved to be of great value, and belonging to a white man by the name of Lowe, at whose house we had been previously entertained. I left the coat and all its contents, with the native woman to give to Mr. Lowe who, she said, passed by there that morning and would return in the evening. As a precaution against the woman being tempted to keep them I made a memorandum of the contents of the coat and told her I would write to Mr. Lowe from Upolu and inform him where I had left the coat."

Proceeding on my way across the country I overtook my fellow companions. Relating to them my experience in finding the coat containing the money I remarked, don't you think it was a God send? "It really looks that way, said they." "I thought so, too, at the time, especially as it was just the amount we needed, and I started across the country to overtake you, but my conscience smote me and I went back and left it with Kanohemauna's wife." "You did just right," remarked the brethren. "It would have been wrong to keep

the money. If the Lord wants us to meet in conference with our brethren, He will open the way for us."

The night following this occurrence, the elders stopped at a white man's house, named Lincoln, whose wife was a member of the church, but a Hawaiian woman. Mr. Lincoln and his wife were both very kind, and had entertained these elders before, but Mr. Lincoln had never manifested any further interest in the Mormon Elders than making them welcome at his home. On the following morning the elders expressed much appreciation for the kindness extended to them, bid the family good bye, and started out upon their journey. They had proceeded but a short distance from the house, when Mr. Lincoln came out and shouted to the elders. Coming up to them, he said, "You are going to attend the conference at Lanai, as I understand, and of course you will need money to pay your passage on the vessel; will you accept this amount from me, with my good wishes?" thereupon he gave each of the elders a five dollar gold piece. In taking the money, the elders expressed many thanks for his generosity and proceeded on their journey with hearts full of gratitude unto God and their generous benefactor. The gift was all the more appreciated because they had not let Mr. Lincoln know of their great need. Now they were willing, indeed, to acknowledge it a "God send" and expressed their firm belief that God had put it into the heart of Mr. Lincoln to give them the means to go to the conference at Lanai, and their walk from there to Upolu was greatly lightened.

In due time the light hearted missionaries arrived at Lanai. There were present at the conference twenty-five elders from Zion. The gathering of these elders was indeed an occasion long to be remembered. Reminiscences of home and of former associations, together with their experiences in the missionary field, were subjects freely talked over. During the conference, which continued for several days, the interest of the mission, and how best to promote its growth among the native population was freely discussed. Business interests connected with the mission, were transacted before the close of their interesting gatherings. In addition to the real objects of the conference, these young elders would indulge in athletic exercises, such as jumping, wrestling, and pulling sticks. "While these amusements were innocent," says William, "we entered into them with boyish glee." When, however, the day of separation came, all of their boyish hilarity was turned into sadness.

About half of the number of elders engaged in the mission were assigned to the islands northwest, while the others were to go to the north islands of the group. As the first lot were to depart the day before the others, all strolled to the beach together, where "good-bye" was uttered with great reluctance. The elders who were to remain formed in a single file, while the departing elders passed along, taking each other with a firm grip by the hand, yet unable to say good bye above a whisper.

Think of it, ye stout hearted men. A band of boys, far away on the islands; away from their homes the first time in their life. Tender and as loving as a family of so many boys, these young men ex-

perienced the deepest sorrow in separating to go to their different fields of labor on the distant islands of the sea.

From Lanai William went to Maui.

After laboring zealously for three years and a half in the Sandwich Islands Mission, William says, "I began looking forward to the time when I would be released to return home." This elder endured many hardships and privations during his labors among the natives, yet he experienced much joy and satisfaction in the realization that he was engaged in the work of God, in the redemption of a semi-heathen people.

In his praise of the people William says: "The Hawaiians are a kind, warm-hearted and hospitable people, naturally intelligent, peaceable and good natured. With all their faults and weaknesses, we learned to love them." Speaking of the climate and productiveness of the soil, he says, "The climate of the Hawaiian Islands is most delightful and the soil very productive. All tropical fruits are produced in abundance, chief of which are sugar, rice and coffee, which are exported to America.

While laboring on the island of Maui, with Elders Joseph F. Smith and others, accompanied by two native guides, they began the perilous ascent of Haleakala (house of the Sun) an extinct volcano.

(To be Continued.)

JOSEPH CLUFF—(CONTINUED.)

Breaking up home, and breaking up camp, as frequently as the Cluffs have done, and moving out into new districts, one would suppose that the family, old and young, had become so used to it, that preparing to leave Bonaparte would not, after a brief stay there, create any particular bustle and stir; not so, however, for the family seemed to be elated over the fact of again going upon the road. A few days out, and they were forced to remain in camp, in consequence of a severe rain storm, which softened the roads, making traveling impossible. A misfortune fell upon the family, in the loss of a fine favorite mare, which strayed away. Some of the older boys tracked the animal, in the soft road, until the mare swam the Des Moines river. Reaching the river, and finding the animal had actually crossed to the other side, the boys returned to camp quietly, discouraged. One yoke of steers and the old mare, was the only team for one of the wagons. This "spike" team did good service in hauling the provisions, but the entire camp, which was so blythe and gay a few days before, was thrown into grief. Dear Mother Cluff seemed to grieve more over the loss, and the bad roads, than any other member of the family, yet she was not heard to complain.

The storm finally abated, the beautiful warming-rays of the sun shone out brightly, the roads dried, camp pulled up, and the family moved on, the steers giving excellent service without the horse.

"Pisgah! Mount Pisgah!" says Joseph, "I had heard so much

about Pisgah, where a settlement of the Saints had been begun, and where the family anticipated stopping, for a season, that my hopes and expectations had been aroused to such a pitch, you can imagine my disappointment when down, down, we drove, into a deep hollow, and only one house in sight, that of Brother Aaron York. Within a few days, however, the family moved up the hill, from the creek, half a mile, and occupied a log house with two rooms, which had been built and vacated by one of the advance pioneers. The elevated position and the presence of a cool spring of pure water near by made the locality much more desirable and healthful than near the creek. A log meeting house had already been erected further up the ridge, giving it a commanding view of the country around for miles. Fields had already been laid out, and enclosed with pole fences, which gave Mount Pisgah a home like appearance, exceeding in grandeur that which first met the eye of young Joseph, as he arrived at the creek. No time was lost, for the family immediately began opening a farm, which was put into corn and other seeds, which the family had taken the precaution to bring along. Range feed for stock was so plentiful and so near by that it did not require the time of the boys herding. So Joseph made a hand in the field. He was now about thirteen years of age, and the youngest of the field hands, yet he says, "I was generally the first out at the end of the row, when hoeing." The boys, although young, were required to render such aid as they were capable of, to produce support for the family, and they were abundantly paid for their labor in the excellent crops grown and harvested, even in a newly settled country.

Joseph refers, with pride, to the season of the year when he, with other boys of the family, would gather bushels of walnuts, hickory nuts, bitter nuts and hazel nuts, and during the cold winter, when there were no places of frequent amusements, such as now, for the reason that families lived so far apart that it was impossible for young people to have amusements, hence winter nights would be spent by the young folks in eating nuts and popcorn, and listening to David and Moses practice on the violin. In the absence of schools the parents would teach their children the A B C's.

That which Joseph now remembers as having participated in, with greater interest and pleasure, as an occupation, than any thing else, was making maple sugar, and when leaving Pisgah, on the westward bound journey, he did so with more reluctance than at leaving anything else. "Why not stop here and build up a permanent home?" mused Joseph. The wisdom of going further west into a desert country was fully solved in after years. The problem was worked out when a test was made by the government, in sending its military forces against the church.

(To be Continued.)

HARVEY HARRIS CLUFF.

Harvey H., son of David and Betsy Hall Cluff, the seventh of a family of twelve children, was born January 9th, 1836, in the town of Kirtland, Geauga county, State of Ohio, United States of America. The family ancestry of the Cluffs dates back to the Plymouth colony. Richard Clough's name appears on the tax record of the Plymouth Colony, in 1632. In 1635, John Clough, supposed to be brother of Richard, sailed in the ship Elizabeth, and came to America from London, England, at the age of 22 years. He settled in New Hampshire, the very State in which David, the father of the subject of this sketch, was born. When the genealogical chain of descent, can be traced back, link by link, it will be found, in all probability, that David descended from John Clough, who was among the early colonists and first settlers of the "New World," and pioneers in the New England States, Richard settling in Massachusetts and New Hampshire.

Statesmen, legislators, military officers and officers in civil government sprang from this illustrious family. David Cluff, the father of the subject of this sketch, served in the war of 1812. Soon after the close of this war, and the disbandment of the army, David rejoined his father's family in Canada East, where he became acquainted with Miss Betsy Hall. David wooed and won her and in the early part of 1824 they were married. Some time after their marriage they moved to New Hampshire, but in 1832 we find them in Kirtland, in the State of Ohio, where they connected themselves with the Church of Jesus Christ of Latter day Saints. Father Cluff became a workman in the Kirtland temple. William W., Joseph, Harvey H. and Samuel S. were born in Ohio. The family did not remain long in that State. In Jackson county, Missouri, the Saints were rapidly gathering, and thence Father Cluff directed his course, but he was forced through sickness to remain over at Springfield, in the State of Illinois. During the temporary stay of the family in Springfield, troubles arose in Missouri, when the high hand of persecution forced the saints to flee from their Christian (?) persecutors. The family, therefore, on recovering from the chills and fever, continued westward, and arrived in Nauvoo in 1840.

Notwithstanding the frequent expulsions of the saints from their homes, through hatred, the loss of homes, fields and other property, the spirit of improvement and advancement, which the saints had always maintained, did not yield in despondency, but on the contrary, when as exiles, they arrived at Commerce, every energy was put forth in the erection of new homes and the opening of farms, and in an incredible period of time, a flourishing commerce was opened up with the adjacent country. Steamboats brought goods to Nauvoo, and shipped to foreign parts such products as were produced by the early colonists. A beautiful city and a magnificent temple soon adorned the hill overlooking the Mississippi river, in its grand march down the valley, to the Gulf of Mexico. Young Harvey calls to mind his youthful aspirations while watching the growth of the temple, as it neared completion. And when finished, how his heart throbbed with sacred emotions as he wended his way up through its numerous

rooms, to the roof, thence into the tower, with his father, who had been a workman upon its sacred walls "While life and thought and being lasts, or immortality endures." Young Harvey will never forget the Christlike principles which the Prophet Joseph Smith planted in his memory at a Sabbath meeting, held in a bowery, which had been erected near the temple. The prophet had been recently released from the custody of officers, for want of evidence to convict, and was delivering a powerful discourse in the bowery, from a temporary rostrum, which was elevated about four feet from the ground, and reached by a flight of rude steps. It was at these steps that Harvey, in company with several other boys, about his age, were gathered, not in a disorderly manner, nor for mischievous purposes, but all the boys were listening intently to what the prophet was say-



HARVEY HARRIS CLUFF.

ing, for he was preaching with mighty power. The ushers, or policemen, came around and began driving the boys away. The prophet stopped short in his discourse, and peremptorily ordered them to let the boys alone "for," said he, "they will hear something that they will never forget."

The hand of persecution increased, and hatred from professed Christians fanned the flames, which became more manifest as the Latter-day Saints recuperated financially and numerically in Nauvoo.

Their enemies had watched with a jealous eye the rapid gathering of the people, and the wonderful rapidity with which they accumulated property. Soon the whole State of Illinois was up in arms, wildly imbued with a thirst for blood, which finally culminated in the martyrdom of Joseph and Hyrum Smith, the prophet and patriarch of God, which occurred June 27th, 1844.

The martyrdom of the Prophet Joseph, *in cause and effect*, was not unlike in many particulars, to the crucifixion of the Savior. The cause which Joseph represented was the same gospel which was introduced by the elder brother, the Redeemer. The persecution which followed the "King of the Jews" by his countrymen was very like the persecution inflicted upon Joseph by his countrymen. Christ came as the great Redeemer of mankind, a sacrifice for the atonement of the original sin. Joseph came as a "Restorer" of the gospel under Christ; and his blood had to be shed in order to seal the divinity of his mission and make it as valid as the mission of Christ. Joseph, therefore, walked in Christ's footsteps, and bore the cross to the sacrifice of his own blood. Christ's mission was to all the world. The world was represented at his crucifixion. There were the Jews, Greeks, Romans, Egyptians, Arabs, Syrians, Africans, Rabbis, Priests, Elders, Sadducees, Pharisees and Scribes, all crying "Crucify him."

Joseph Smith's mission was to all the world. The world was fully represented at his martyrdom, if not directly it acquiesced in the deed. There were the Americans, English, Scotch, Welsh, Irish, French, Germans, Spanish, Scandinavians. Of these there were clergymen, ministers, reverend divines, priests, doctors, lawyers, judges and scribes. The foregoing co-ordinate principles, connected with the mission of Christ, the "Redeemer" and Joseph Smith, the "Restorer," are given to illustrate the foundation on which the subject of this sketch has planted his faith and erected a standard to which he looks for that light which exalteth to the mansions of glory.

The expulsion of the saints from Nauvoo soon followed the martyrdom of the prophet.

Who, with even a spark of humanity coursing in his veins, could in silence listen, or close his eyes, to the scenes of persecution through which the people were called to pass, without a chord of sympathy entwining itself around the heart? Men, women and children, driven like wild animals from their homes into a wilderness, beyond the borders of civilization. Although the subject of this sketch was but a youth at the time, he beheld these scenes of persecution with depression of spirit.

In Nauvoo the Cluff family had built up a beautiful home, with comfortable surroundings. A permanent home, with all that goes to make life desirable, seemed to be secured to the family. Threatened destruction by an enraged people, led on by professed Christian ministers, forced the Cluff family to take up the line of march, cross the Mississippi river and plunge into the wilderness, relying wholly on the mercies of God. If He fail to stretch forth His protecting arm, then the fate of the saints will be, their utter destruction in the wilderness.

They, however, launch their destiny in the west, with hope and faith in that God who is able to save His youthful people. The preparation for the departure of the family, was urgently brief, so much so, that no time was given to dispose of real estate, hence the family, as many other families had to do, left all to be looted by the merciless enemy.

Yes, lovely Nauvoo, I love thee;
 All thy scenes, I love them well;
 Friends, connections, happy country—
 Can I bid you all farewell?
 Can I leave thee
 Far in distant lands to dwell?

The course of the exiled family lay through, comparatively, a trackless wilderness. The unprepared condition of the family, thus suddenly driven into the uninhabited wilderness, except by roving bands of Indians, with a meagre outfit, required the exiles to form in small companies as a means of protection. Small temporary settlements were established, where building material and water abounded, as recruiting posts. These recruiting places were not only beneficial to the exiles, but as they moved on, other exiles following up, found vacated houses and farms very desirable. In every recruiting place where the family stopped, farms were immediately opened. After a season or two of cropping, by which supplies were obtained, the family would pull up stakes and move on. Mount Pisgah, in Iowa, was the first place of any importance, where the family resided two years. At the end of that time the family had recuperated financially, and proceeded on their journey, following on the trail of the advance pioneer company.

(To be Continued.)

EDITORIAL.

The discontinuance of the biographies of David and Moses for want of data, has required the beginning of the biography of H. H. Cluff. As soon, however, as the editors come in possession of the data, their biographies will be resumed. It has been desirable that the sons of Father Cluff should have their biographies appear in their regular order, continue to a finish, and then take up the next, and so on, to the last son. As soon as we reach Jerry, it is desirable to take up the biography of the first born of David, Moses, Benjamin and Wm. W., keeping four or five biographies running in each issue.

Mary A., of David's family; Mary Jane, of Benjamin's family; and Wm. W., Jr., of William's family, will be the biographies to appear of the third generation. The parents should see that their children are properly represented in their order of birth: It may be said by some that "it will be a long time before my biography is wanted." While that may be true, it is no reason why you should not have your biography written up, as you go along, then in case of death, a more perfect history of your life will appear, than could be

obtained by your friends, after death. Every member of the Cluff family, who is not now keeping a daily diary, should begin to do so at once.

CORRESPONDENCE.

GUALAN, ON THE MONTAGUE RIVER, Guatemala, Apr. 19, 1901.

Editor Cluff Family Journal:

Dear Uncle:—If one is interested in the ancient ruins of America, he should come to Central America, for here they are found in great abundance. Everybody knows of Polenque, Uexmal, Milta and Chiquen, for a great deal has been written about them, and photographs of their most prominent works are printed in many papers, but there are ruins, not so well known and not written about, that in some respects are just as important. In the neighborhood of Comitán, Chiapas, for several miles in all directions, we found ruins. They consist of terraces on the side hills, and of mounds. The mounds are large, some covering four, and even eight square rods of land, and standing now ten to fifteen feet high. They are numerous east of Comitán, and in the mountains south east, so that many think that anciently there stood here a large and populous city. The walls of the houses were of a kind of cement, in my opinion, in which broken crockery formed a part. Some of the rocks are quite large, however, especially down towards the foundation. So far as I could see, lime had not been used, but there was a white substance put in the mortar, which I thought was a kind of chalk, that may prove to be lime. From here, for two days' travel, we passed ruins, especially the terraces, along the road. They are everywhere, the whole country has been peopled and every foot of land been used, that was available.

When we reached the mountain, where the retention of moisture was not so necessary, the terraces disappeared, yet we occasionally found mounds and rock walls, showing that an ancient people lived there.

Near the city of Guatemala, are other mounds, larger than any we have before seen. There are scores of them, covering a stretch of country several miles square. Excavations in these ruins, discovered several stone idols, all carved in a sitting posture, with corpulent bodies, large jaws and sloping foreheads. The mouths and lips are large and the neck is thick, but on the whole, the work is not inartistic. It is possible that these were mere works of art. I sometimes think that the sculpture works in Polenque, Uexmal, Copan and elsewhere, are mere ornamentations, mere works of art, and that we misjudge the people to think them idolaters.

North of Guatemala, three days' ride, are other ruins, in the vicinity of Cobán, and still further north, in the Peten district, are others even more important. Minister Hunter, now in Guatemala, is authority for the statement that among some of the ruins in Peten is an obelisk, a hundred and fifty feet high, covered with hieroglyphs.

phics. Not much has ever been written about this, nor yet about any of the ruins in this wonderful district, wonderful because of its ruins and the richness of its soil. So we conclude to send part of our company up there to make investigations. Prof. Wolfe, Mr. Van Buren and Mr. Adams are now on their way to this new field.

Still other ruins are found on the Rio Montague, a few miles from where I am now writing. These are called the Querigua, and are mentioned lightly by Mr. Stephens. They are at the head of a tract of land which, in some respects, is the richest in Guatemala. Large valleys extend on both sides of the river, and gradually end in hills and mountains. Here was once a rich and populous city. The sculpture work is among the most artistic, and tells in plain words that the people were highly civilized. Two days' travel from there, into Honduras and just across the line, are the great ruins of Copan, which in a week or so we shall visit.

This, then, as recorded by the ruined cities, was once a very thickly settled country, any one of the cities might have contained as many people as the whole district, north of Guatemala city, now contains.

Were these ancient people Nephites? This is the great question, and all our people are interested in its answer. We, above all people, should be interested in any investigation which has for its end the answer to this question,

Not only is the country wonderful because of its ruins; it is wonderful because of the richness of its soil and because of its healthful climate. Our people have a wrong conception entirely, of Central America. We understand it to be a very unhealthful place, a place where fevers and agues lurk in every creek and ravine. Not so, it compares in healthfulness to the best parts of Utah. True, there are some parts not so desirable, just as some parts of Utah, and some parts of the States are unhealthful, but as a whole, no better country can be found than is found in Guatemala and Chiapa. And here everything grows where there is moisture or irrigation. Three crops of potatoes, two of corn, and in places, two of wheat, are secured. But there is a variety of climates. In places it is as dry in the winter as Washington Co. Here only one crop can be raised. In other places, irrigation is possible because of the abundance of water, and in other places still, there is sufficient rainfall during the whole year. We speak also of the heat. It is at times, and in places, very hot here, but there is usually a breeze, and of course the rains, which begin in May, temper the atmosphere greatly. The Americans, who live here, and have lived here for years, like the country and as a rule, like the people. But of the country, I will speak again.

Our company is at present somewhat scattered. The main body, under Brother Fairbanks, is on its way to Copan. Bro. Talton and I are on our way to see the valleys of the Montague and the ruins of Quirigna, while Prof. Wolfe and party are on their way to visit the Peten country. All is well with us.

BENJ. CLUFF, JR.

LOCALS.

NOTICE.—Extra copies of the JOURNAL can be furnished on application.

Mrs. Ellen Birdnor, from ~~Scottsdale~~^{Safford} Arizona, daughter of Benjamin and Mary Ellen Foster Cluff, is now on a visit to relatives in Provo.

Sunday, April 21st, 1901, the Summit Stake of Zion was disorganized, and thereupon Moses W. Taylor was made the President of the reorganization.

H. H. Cluff, son of Samuel S. Cluff, of Provo, won the first prize in the oratorical contest in the Highland Park college, Iowa—subject, "National Patriotism."

At a meeting of the Cluffs of Provo, Saturday, May 12th, it was unanimously resolved to celebrate Father Cluff's birthday, June 20th, 1901. Suitable committees were appointed for the occasion.

At a meeting of the Cluff Family Reunion on Sunday, May 5th, 1901, it was voted that William W. and Henry Cluff go to Arizona and visit the families of Cluffs there, in the interest of the Cluff Family Reunion.

The Cluff Family Reunion celebration at Provo lake resort, of the 106th birthday of Father David Cluff, which takes place on the day of the date of this Journal promises to be an event long to be remembered. We are also informed that members of the family residing in Arizona and old Mexico, contemplate holding a like gathering at Central, Arizona. We were in hopes that some definite information as to the number of the descendants would reach us before the day of celebration took place.

MARRIED.

David F. Cluff and Mrs. Parker were married. 1901.

DEATHS.

President George Q. Cannon died in Monterey, California, April 12th, 1901, at 1:20 o'clock a. m., and was buried in Salt Lake City on the 17th.

BIRTHS.

William Clyde, son of Joseph E. and Cluff. Born Oct. 5, 1900, in Central, Arizona.

Born—a son to D. Foster and Cora Alexander Cluff, May 27th, 1901.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, Editors
BENJ. CLUFF, JR. FOSTER CLUFF,)

WM. W. CLUFF, Executive
H. H. CLUFF, Committee.
BENJ. CLUFF, JR.,)

Vol. I.

SEPTEMBER 20, 1901.

No. 10.

HISTORY OF DAVID CLUFF, SEN.

x.

Early in the morning of October 17th, 1877, the camp moved out and pushed on to a place between Spanish Fork and Payson. Father Cluff had not forgotten his usual custom of striking off for fuel and making a fire as soon as the corral was formed, a practice of his while crossing the plains to Utah. During the preliminary duties of gathering fuel and getting water and making fire, Mother Cluff remained in the wagon with knitting in hand. Santaquin was their next camp. Here Father Cluff got some mill machinery from Bishop Halliday, which his son Harvey paid for. Moses Cluff and Father Cluff entered into a partnership with each other in the grist mill business. On the 20th the party pitched its camp about six miles north of Nephi, in Juab county.

October 21 they camped near Chicken creek. October 22 the company reached a ranch north of Gunnison where camp was made, and on the following day they moved on to Gunnison, where they camped, the day's travel being very short in consequence of the roads being wet and then rain falling, continuing all day. On the 25th the party reached "Willow Bend," on the Sevier river, where they camped. Following up the Sevier river until they reached Richfield settlement, where they laid over until Monday. Here the Richfield people got up an entertainment in honor of the party, which had increased to fifteen wagons. The heads of families were David Cluff, Sen., Moses Cluff, Jerry Cluff, Mr. Oskerman, Oscar Readhead, Mr. Tham, and Orson Cluff's family. On leaving Richfield, the company continued along the Sevier river until they crossed over the Rim of the Basin, thence on to Johnston county, where a week was spent in recruiting their teams. From here the road crosses over the mountain for the Colorado river. This is the "Buckskin" range of mountains, but not very difficult of ascent. The first camp made after leaving Johnston, was the "Navajo Wells," where a supply of water was taken aboard

sufficient to do them the following day, in fact until they reached the House Rock Springs. The supply of water was exhausted while they camped on the summit of the mountain. Passing the down grade the company camped at "House Rock" springs, where a pure spring of cool water gushed forth from a precipice of rock. From here they went to "Soap Stone Creek" and camped. The water of this creek runs over a black soil which gives it not only a muddy appearance, but a disagreeable taste. Pursuing the journey on the following day they reached Badger creek, where water containers were filled and the journey continued a few miles further, where camp was made for the night on a beautiful plateau. Here Father Cluff recognized that the horse he had just bought of Moses, as a good horse, holding back. He "punched" him in the ribs with a stick, and "Jack" stopped still in the road and would not "budge." Jerry took the "Comanche hitch" on the under jaw of the stubborn horse with a rope, to which he hitched a mule, and pulled hard enough to tare off the jaw, but that did not make him go. He then got on his back, still the old beast would not go, and by this time every one was losing patience and Jerry especially, who bit off a part of one ear. No go, the horse stood as a statue in the road. Finally "Jack" was taken out and another horse put in his place.

At Badger Creek Orson, who had preceded the family to Arizona, joined the party and aided the Cluffs during the remainder part of the journey. On the following day the party reached the Colorado river at "Lee's Ferry," where they camped, and the next day were conveyed across the river in flat boats, which consumed the whole day. Camping that night on the east side of the river, and on the day following they passed over a very rough country. On reaching Navajo springs, where they obtained plenty of good water and fuel, they camped all night. Thence they pursued their journey to "Bitter Seep." The water of "Bitter Seep" was very unpalatable. From here the camp moved on to "Lime Stone Tanks" and finding no water, they were under the necessity of driving the loose stock to "Willow Springs, a distance of 18 miles. Orson with his fresh team took Father and Mother Cluff and preceded the company to Willow Springs.

From Willow Springs, the camp moved on to "Little Colorado," which they found to be very muddy. To use this water it had to remain in containers some time in order to settle. Up along the "Little Colorado" the emigrants pursued their way to a station called Holbrook from which point they left the river and crossed over to Show Low, passing through a Mormon settlement called Woodruff, and located on Show Low creek about one mile above Mr. Cooley's ranch. The selection of this place for a home was, perhaps, one of the choicest and most delightful spots that Father Cluff had ever chosen. Situated on the west of the creek was a fine forest of timber composed of the long leaf pine, cedar, oak and juniper trees. East of the creek and some little distance back you ascend an abrupt elevation of twenty-five feet, when you come upon a plain, apparently level as far as the eye can see, and perfectly beautiful. When Father Cluff reached this place and looked upon its grandeur, he concluded he had arrived

at a paradise on earth. It satisfied him in its forests of timber, in its ancient ruins, in its water, in its wild game, especially the turkey, and in its general beauty.

Here the boys set to work and hastily erected a comfortable log house for Father and Mother Cluff.

Alfred and Orson were located at Forest Dale, about eight miles west of Show Low. The valley, beautiful and delightful, was surrounded by a forest of timber and seemingly lacked only one thing to complete its paradisaical beauty and that was water. One spring alone was all that this delightful valley afforded.

The saw and grist mills, jointly owned by Father Cluff and his son Moses, were located on the creek and the erection of buildings, suitable for placing the machinery for operation, was commenced. Provisions were very high.—Flour was \$5.00 per 100 pounds; sugar and coffee 40 cts. per pound each, furnished at the United States military post. The deer, antelope, elk and wild turkeys made the country an ideal home. The pitch pine wood, of which the country abounded, was another great comfort to Father and Mother Cluff. To see the aged pair sitting of a winter night in front of a brilliant pitch pine fire, Mother Cluff with knitting in hand, and Father Cluff humming thoughtfully:

"There's a feast of fat things for the righteous preparing,
That the good of this world all the Saints may be sharing;
For the harvest is ripe and the reapers have learned
To gather the wheat that the tares may be burned."

Father Cluff had not been in Show Low long before he began to search for ancient things--began that which possessed such a wonderful influence in attracting him to Arizona. Nearby he discovered, first of all, the ruins of an ancient temple, the foundation of which showed distinctly 150 rooms. This temple contained three angels facing a court yard, full description of which is not necessary here. "What induced Father Cluff to break up his home in Provo and move to Arizona?" The above question has been asked of Father Cluff's children now in Utah hundreds of times, and it is eminently proper that some of the most potent reasons should be given in his history, as a reply, inasmuch as the question came from persons who were friends of the family, and were familiar with the comfortable surroundings of Father and Mother Cluff in Provo.

It has already been shown in this history how Father Cluff became infatuated with the limited accounts of the people who once dwelt upon the American continent, and he had searched in vain for some authentic accounts establishing their origin. The Book of Mormon came into his hands, purporting to be the history of the people, the ruins of whose cities he had been reading about. As he eagerly perused its pages on his journey into the "Wild West," he became more intently interested in its historical accounts of the aboriginal occupants of the Western Hemisphere. In all directions he discovered indications of a higher civilization than that of the Indians. His constant and persistent study of the Book of Mormon led his neighbors to think he was a sort of "book worm." But before two

years had passed away, Mother Cluff, whose prejudices against the book had reached a high degree, was now so deeply interested in the work that, if possible, she surpassed him in enthusiasm over the Book of Mormon.

On reaching Utah and settling down, as Father Cluff had done, it was supposed by his family that his interest in old ruins and relics of past ages had become obsolete, and at his advanced age would never be revived again. Years rolled along until the church members became so numerous that a "stretching" out was an essential part of the growth of Mormonism, and in order to strengthen and form settlements in Arizona Territory, some of Father Cluff's sons were called to move into that Territory. This "planting" of members of the family in that section of the country, where many ancient ruins of a fallen people are found, revived interest in this pioneer, and he resolved to launch his destiny again into a new country.

[To be Continued]

BIOGRAPHY.

BENJAMIN CLUFF.—CONTINUED.

In the spring of 1852, during the general conference held in Salt Lake City in April of that year, Benjamin was ordained a Seventy under the hands of President Joseph Young, and shortly thereafter he received a patriarchal blessing under the hands of Emer Harris, which read as follows:

"A blessing upon the head of Benjamin Cluff, son of David and Betsy Cluff; born March 20, 1830, town of Durham, Strafford county, New Hampshire, America.

"Brother Benjamin, for and in behalf of your father, David, I lay my hands upon your head in the name of Jesus of Nazareth and place upon you a father's blessing. Thou art a descendant of Ephraim, and a legal heir unto the Priesthood which has come down through the lineage of the fathers, even unto thee, and therefore thou art entitled to all the blessings conferred upon Abraham, Isaac and Jacob, and also the riches of the earth, which were conferred upon Joseph, which are the fruits of the earth in the fullness thereof—shall be given unto thee. Missionary labors shall be thy lot and wisdom shall be given unto thee to perform the same, and thy posterity shall be numerous upon the earth. Many days shall be given unto thy life. Blessings innumerable are in store for thee, more than thy heart can comprehend at present, but thou shall realize them in thy riper years. Manifestations of the Spirit shall be given unto thee for thy comfort and consolation in times of need; fear not, my son, but be strong in the faith and thou shall be able to overcome all temptations, for the Lord will be with thee and comfort thee, and inasmuch as thou are faithful all these blessings shall be made sure unto thee, together with all the blessings that have been conferred upon thee, and ordinations also,

which thou hast previously received through the Holy Priesthood, and thou shalt stand upon the earth when the Savior of mankind appeareth and shall rejoice with the Saints of the Most High at his appearance; and now by the authority of the Holy Priesthood I seal this, a father's blessing, upon thy head and in the name of the Lord Jesus I seal thee up unto eternal lives. Amen."

In the fall of 1853 the Utah tribes of Indians went upon the war path. This was the beginning of the "Walker war," in which Benjamin had some thrilling experience. Precautionary measures were instituted in all the settlements against surprise by roving bands of Indians. Men, in going to their place of employment, went armed. The firing of a cannon was a signal, calling the men in from the fields to prepare for meeting the foe. While hunting for horses near Springville, Benjamin heard the signal calling the militia together, and hastening to Springville, from whence came the report, he learned that Chief Sowette had come down from the mountain as a friendly Indian to get provisions for the little band who were influenced by him. The report of the cannon and gathering of the men armed, greatly alarmed him, and he seemed anxious to flee again to the mountain and rejoin his band. When the bishop, who usually took a leading part in all troubles of this character, saw that the redman was desirous of returning, he called for a few men to volunteer to go with Sowette and persuade the band to come into the settlement and the white people would feed them. Benjamin, seeing the hesitancy of the Springville men to offer their services, stepped forward, although a citizen of Provo, and volunteered to go. At this four young men offered to accompany him. They followed Sowette to the mountain a few miles away. On reaching the foothills, two of the men refused to go any farther. Shortly after the third "winked" out and returned home. On reaching the Indian camp ground, they found that the Indians, on hearing the report of the cannon, had supposed that their chief was killed and they fled further into the mountains. The old chief, looking around, soon discovered the direction taken by his band, and he started on the trail on the lope, followed by Benjamin, leaving his fourth companion, who refused to go any further. The hero of this incident urged his horse, keeping up with Sowette, and, after going five or six miles, they caught up with five large warriors of the band, who were apparently lingering behind, awaiting the arrival of their chief.

The object Benjamin had in following the chief was to carry out the wishes of the people of Springville, viz: to persuade the band to come into the settlement and live peacefully until the war was over, but a half hour's talk with him failed to accomplish the object, at least not until they could find their squaws and the rest of the band; then they would come down to Springville.

Shaking hands with the Indians, Benjamin returned. After he had gone some distance on his return, he seriously began to realize the imminent danger in which he had been placed. The Indians, although not of such a hostile disposition as the other tribes were under Walker, would, with very little offence, cause them to plunge into

war against the whites, of whom they were always suspicious. "I had never harmed an Indian," says Benjamin, "but I was trying to do them good, and therefore I had the protection of the Almighty. and not having any fear my faith carried me safely through; and on returning to Springville I reported what I had done and the promise the Indians had made; and from there I returned to Provo, abundantly satisfied with what I had done, although I did not find my horses." Within a few days, however, the horses were found.

Later in the fall of this same year, President George A. Smith called upon Benjamin to go as a missionary to Southern Utah, in connection with others, to strengthen the recently established towns and cities against the incursions of the Indians

In the winter season, while the savages were in their mountain fastnesses, Benjamin returned from Parowan, where he settled in connection with his brother David, to Provo. From Provo he went to Tooele Valley, being attracted thither by Miss Mary Ellen Foster, whom he sought for a partner in life. All arrangements were satisfactorily made and the two went to Salt Lake City and were there married on the 28th day of February, 1854. Having obtained his prize he returned to Parowan, accompanied by his wife, where they arrived about the 20th of March. After remaining in Parowan about two years, Benjamin returned to Provo in the spring of 1855. Benjamin was called to go on a mission to the Indians at Loss Vegas, in Lincoln county, Nevada, to which field of labor he was set apart by the presidency and after being there six months he was notified of the illness of his wife and advised to return home, and while on his way home he had a serious encounter with Indians on the Santa Clara river. He had joined the mail carriers, two in number, from San Bernardino with whom he expected to travel to Salt Lake city While taking their noon meal, about thirty Indians surrounded them. While treating them kindly and giving them dinner one of them stole a tin cup. When asked to give it back they all denied having it. Benjamin told the chief that one of his men had his cup and he was anxious to get it. The chief requested the Indian who had the cup to return it, but again all denied having it. Benjamin repeated the accusation that one of them had the cup. At this the chief retired in a sulky mood, which gave the Indians freedom to act mean, one of whom arose, and, when Benjamin demanded of him the cup, he gave it to him, and was reprimanded for stealing it, at which the Indian, as quick as thought, drew his bow and had an arrow pointed at him. Benjamin resorted to a method which he had heard of as being employed to quell a wild beast, viz: look him straight in the eye. He looked the Indian, who was about to shoot him, straight in the eye for about five minutes. The old savage frothed at the mouth like a mad dog. Finally he turned away. Now, said Benjamin to the men with him, "we had better saddle our horses and get away from here as soon as possible, but above all things let us take it cool and show no excitement, or the redmen will take advantage of it and give us further

trouble." One of the men became so intensely excited that when he attempted to get on his mule he missed the stirrup of the saddle, and the mule pranced off over the country and the Indians in hot pursuit.

[To be Continued]

W. W. CLUFF.—CONTINUED.

Having secured good saddle horses, the party started from Kula, a village at the base of the mountain, early in the morning, for the purpose of ascending to the summit of this wonderful mountain, which is 12,000 feet above the sea level. The great attraction for tourists to this mountain is the extinct volcano at the summit, being the greatest extinct crater in the world, and being nine miles in circumference and one thousand feet deep. Here and there, in the bottom of this extinct crater, are cone-shaped hills, averaging in height from fifty to four hundred feet. These cones were chimneys, or breathing holes, for the escape of gasses, which had engendered from the molten mass below.

After a very tedious day's journey, the party reached the "caves" just before dark, being within about three miles from the summit. On the following morning early, the party started on foot for the summit, leaving their horses at the "caves." William, in his eagerness to reach the summit in time to witness the rising sun, started out ahead of the rest of the party and arrived at the summit far in advance of the others. When about half way to the summit, he turned and looked off to the plain below, and beheld a dense cloud had overspread ocean and land up to near the summit where he stood. Here was a grandeur indescribable, a mighty sea of pure white snow. Gradually, the mist or fog climbed up the mountain. "I was apprehensive that the entire view would be closed against me," says William, "and all my climbing to reach the top of the mountain, where I should behold the grandest and most sublime view, would be denied me." Still he toiled on and on, filled with conflicting fear and hope. When within less than half a mile of the summit, so eagerly sought for, the impenetrable cloud overtook him and his worst fears were realized. Midnight darkness could not have shut out a view below or above more completely, but hastening on, he soon reached the summit and sat down to rest, and lamented his sad fate, for he was in almost complete darkness, so dense was the fog.

As the sun arose, the massive body of fog began to break away, and like great huge masses, was rolled away along the mountain and over into the dark abyss, where the whirling and eddying winds encircling the great black chasm, made the most fantastic display ever witnessed by mortal man; and when the sun's rays touched the tip edges of those clouds as they rolled and whirled down and around in that immense black chasm, the sight was truly wonderful. There were all the hues of the rainbow, and it is doubtful whether Haleakala was more awe-inspiring or majestic when its pit was a moving

mass of red-hot lava. When, finally, the clouds had dispersed and the grandeur of the scene had dissolved, and William stood alone on the brink of that mighty chasm, his companions not having arrived, he began the decent into the regions below. At times this venturesome young missionary would come upon a space of loose gravel and cinders, when all he had to do was to stand still and the moving mass would carry him along. Reaching the bottom of the chasm, he found a cone, half a mile away, which he determined to ascend. The ascent was much more difficult than he had anticipated, but on reaching the top, he discovered the breathing hole which seemed fully as deep as the cone was high. Standing on the top of this cone, or mound, he gazed back to the summit, where he had been standing, and beheld his companions standing at the same place he had been occupying before he commenced the descent of the pit. Here again the venturesome young man determined to go down this funnel-shaped hole, and when he stepped over the brink on to the loose gravel, the whole mass moved and down he went, standing upright, to the bottom. Had he not maintained his equilibrium, he would have been buried as by an avalanche. On attempting to return, he found the task much more difficult than he had anticipated. He illustrates the operation to that of being in a tread-wheel. Several attempts were made, but as he neared the top the whole mass would commence to move, and down he would slide again to the bottom. The heat of the sun was now becoming tropically hot, and the reflection from the side of the pit made this lost boy feel like he was in the "bottomless" pit. His life was now in great danger, for the heat was getting like liquid fire. He began to reflect upon the time when kings and priests offered up animals and fruits to Pele, the god of the volcanoes, and might not the stone wall at the bottom of the pit have been erected for an altar on which to make offering? Again, William began to conjecture that he was designed to be a sacrifice, and that Pele had unwittingly led him to the sacrificial altar.

Finally, William engineered the thing by bringing a little Yankee ingenuity to his aid. Laying flat down, extending his limbs as near right angle as possible, he would operate the two right limbs and then the two left ones, as of oars that propel a boat, or as he puts it, the turtle mode of traveling, and finally succeeded in reaching the top.

From the top of the main crater his companions saw him descend the "little crater;" the native guide exclaimed, "Auwe! Ua poho maule, O Wiliama!" Oh! William is really lost. He will never come out of that pit alive! That is the sacred abode of Pele and no human being except the Kahuna a Pele, the priest of the volcano god, ever went into that place and came out alive. For in that holy place, thousands of human beings have been offered up to appease his anger. Auwe! Auwe! O Williama!" When the superstitious guides, with my companions, met me on the crest of that little crater they seemed to be as much surprised as though Pele had met them in person. With all the knowledge of Christianity the Hawaiians are far from being free from old superstitions and traditions.

All the elders, who went to the islands in 1854 and were still re-

maining in the mission, were notified to make preparations to start home about the first of December, 1857. To raise means to pay his passage to San Francisco he worked on a sugar plantation at \$20 per month and board. Before this time, however, William and Elder Joseph F. Smith, his traveling companion, were so poorly off for clothing that both of them could not attend meeting at the same time. They alternated in going to meeting. This they did repeatedly when laboring in large towns. After laboring three months on the plantation, William went to Honolulu to join the other elders on the home-bound voyage. Elder John R. Young was short \$10 for passage money, and William, having \$10 extra, which he had saved for clothes, gave it to Elder Young rather than have him remain behind.

They all sailed from Honolulu on December 2nd, 1857, in a sailing vessel. They were compelled to sleep on the deck, or down below, on bales of rawhides and barrels.

[To be Continued]

JOSEPH CLUFF.—CONTINUED.

At Cartersville, the winter quarters for the Cluff family was on Mosquito Creek, which emptied into the Missouri river, and distant about three miles from Kaneshville, now Council Bluffs. Joseph had an experience in his first forced attempt to dance. He was then fifteen years of age, but he had no desire to dance. Yet he was physically forced out barefooted on to the dance floor. Only for the sweet girl who was to be his partner, the will power of this youth would have defied those who attempted to force him out. He acknowledges to this day that she was the sweetest girl in all the land, and she was versed in the quadrilles of the times. Two of his older brothers also joined in forcing Joseph to dance.

Late in the fall of 1849, Joseph went to live with Elder Seth M. Blair, who resided at Kaneshville, who contracted with his father to clothe and school him for the chores he would do. To start in, Mr. Blair bought Joseph a suit of clothes and a set of books; also a pair of boots, being the first pair he ever owned. Thus comfortably fitted up, he went off to school, highly elated. On the fly leaf of the grammar book, which Mr Blair bought to give to Joseph, a book that the latter now has in his possession, in good condition, is written the following:

"Master Joseph Cluff's Book, Grammar School, Nov. 29, 1849. George R. Grant, Teacher." It was, therefore, the 29th day of November when Joseph entered the school, with George R. Grant as his teacher. Long and lovingly may his memory last.

In the spring of 1850, Blair, Williams & Co. were prepared to start out upon the plains with a train of merchandise bound for the Great Salt Lake, but Joseph's parents were not ready to go in the same company, which made this youth somewhat reluctant to go and leave his folks behind; but as Father Cluff gave his son assurances

that he and the family would follow in about a month, Joseph was reconciled to go on with Mr. Blair. Before the time of starting, however, Mr. Blair succeeded in securing for teamsters, David and Moses Cluff, which arrangement was still more satisfactory. Joseph was assigned as teamster for the family wagon, which team consisted of two yoke of three-year-old steers and one yoke of cows. One yoke of the steers had been handled some, but were far from being gentle; the other yoke of steers and the cows had never been handled, which required more experienced teamsters to help Joseph to "hitch up" mornings and unyoke at times of camping. Mrs. Blair had all confidence in Joseph's ability to manage the team, for she and the children got into the wagon at the start.

On leaving the Missouri river, the company was composed of twenty wagons and four families as follows: Seth M. Blair, Josiah W. Fleming, Jonathan Hoops and a Bro. Merrill. Of the train there were sixteen wagons loaded with merchandise, belonging to the firm of Blair, Williams & Company.

Of the many interesting and uninteresting experiences in crossing the plains, Joseph mentions that while the train was in motion along the Platte river, in that part of the country now embraced in the State of Nebraska, an immense herd of buffalos commenced crossing the road, just ahead of the train, from the south to the north, compelling the train to remain in the road, as it would have been certain death to have proceeded. This incident occurred about nine o'clock in the morning, and in the belief that the herd would soon pass, the train and people remained patiently in the road until noon. As there was no prospect of continuing the journey that day, the teams were turned out to feed; but great care had to be taken in order to keep the cattle from getting near the moving mass of buffalos. It was near sundown when the last of the herd passed over the road. It will be remembered that when this herd was first seen at nine o'clock in the morning, no estimate of the number which had already passed, could be made; for as far as the eye could reach to the north, the moving mass could be seen. When the company passed over the road traversed by the buffalos, it was found to be half a mile wide. Hundreds of thousands must have passed during those hours. What a wonderful change. Fifty years later not a buffalo can be found roaming over those plains.

Joseph speaks very highly of Mrs Blair. She never gave him a cross word, nor exhibited any partiality as between him and her own son. Of Mr. Blair, Joseph says he was a man of very high temper, and on one occasion he threatened to give Joseph a thrashing, and only for the interference of Elder Josiah W. Fleming, he no doubt would have carried his threat into execution, for he raised his whip for that purpose, when Mr. Fleming stepped between them and said that Joseph was not to blame for a cow getting her horns pulled off. "Now, Mr. Blair, if you touch this boy, I will take him into my care during the rest of the journey to Salt Lake." Elder Fleming, being naturally of a peaceful disposition, surprised the whole camp at the stand he took in defending Joseph.

H. H. CLUFF.—CONTINUED.

On reaching Mosquito Creek, afterwards named Cartersville, being about three miles from Council Bluffs, the family settled down for another recruiting season. Harvey, with other boys of his age; took great delight in gathering and boxing up bushels of nuts of various kinds for winter use, that being, in those days, the chief pleasure for the young folks during the winter months.

A brief stay at Mosquito Creek, replenishing the stock of provisions and clothing, with numerous repairs of wagons, chains, etc., enabled the family to see the way clear to cross the plains to the Rocky Mountains in the spring of 1850. The financial recuperation of the family was the result of a united effort, wherein every member worked with his utmost ability upon the farm and elsewhere, that they might soon follow up the trail of the pioneers. The farm which the family brought from its natural state into cultivation yielded bounteous crops of corn, for which a ready market, at high prices, was found at the door. The gold excitement in California brought thousands of people through that section of country with a rush for the Eldorado. Animal flesh was at a great discount, and the Mormon people were enabled to exchange their teams to a very great advantage, often getting two animals for one, and superior animals at that, after a few weeks rest; thus, the Cluff family was quite well prepared to cross the plains.

By the time grass had grown sufficiently to feed upon in the spring of 1850, the family was ready to start. Passing down Mosquito Creek and out into the "Missouri river bottoms," they soon reached that river which was crossed in "flat-boats," made for the purpose. Ascending the rolling hills, the emigrants reached a prairie country, where there was plenty of range for cattle. Here camp was made, awaiting an organization of sufficient force to make it safe to travel through the Indian country. The organization consisted of a captain, sub captains and guard masters. A good captain was the most important officer in the company. He usually located campground, which, if not abounding in water, fuel and forage for cattle incurred dissatisfaction on the part of the emigrants. Another very important consideration was the strategic location in case of an attack from Indians, or a sudden alarm by roaming, bellowing buffalos. These wild, numerous herds of buffalo would frequently venture so near moving trains as to cause the teams to stampede. A whole train thus in motion usually terminated in the loss of life or the breaking of wagons.

Camp life, although agreeable to youths of Harvey's age in many particulars, became monotonous before the arrival of the family in Utah. Days when the teams had hard pulling over sandy roads, or up a hill, all able-bodied men, women and children became an army of pedestrians. It was at such times that the chief trials came upon them. Sore-footed, parched lips, and weary limbs, ready to give way under an exhausted body, usually caused the thoughts to revert back to comfortable homes, from which they had been so recently driven.

Hope, the anchor of the Saints, always reaching forward to a place of rest from persecution, cheered the people on, and when night came music, dancing and singing revived the weary pilgrims, and thus, from day to day, they plcdded on, with one great object in view—a rest from persecution.

Arriving at Green River, arrangements were made with Mr. Daniel Allen, a shoemaker, by which the subject of this sketch was to travel, during the remainder of the journey to Salt Lake, live with him and learn the shoemaker trade. For this reason, Harvey did not arrive in Salt Lake until several days after the arrival of the family.

A weary journey of a thousand miles, and the monotony of camp life for so long a time, makes a relish for home and friends; hence Harvey describes his first impression on gazing from an eminence upon the valley of the Great Salt Lake. The vision was too sublime for adequate description, although its grandeur is indelibly impressed upon his mind. Those only who traveled with decrepid old teams, composed of oxen and old cows, with a less brilliant outfit of wagons, provisions and clothing, are prepared to appreciate the grandeur of the Valley of the Mountains. The grandeur was in its general appearance and the future home which it seemed to hold out. He looked intently, with youthful, sparkling eyes, from the summit of the "Little Mountain" upon the lovely scene below and gazed with admiration along the whole extent of the valley, skirted by grand and majestic mountains, cut through by deep canyons, through which pure crystal streams of water coursed, plunging and foaming as it rushed on to the valley below. Down through the center of the valley from the south, sluggishly moved the waters of the Jordan river, carrying the waters of Utah lake into the Great Salt lake. Passing through the Wasatch range of mountains, the traveler emerges out of Emigration canyon, upon a plateau overlooking Salt Lake city, nestling at his very feet.

Remaining a few days in Salt Lake city for the purpose of learning the best place to locate, it was finally decided to make Provo the future home of the family. Two very important inducements led to that conclusion. The lake, and streams which discharged their water into Utah lake, swarmed with fish of which Father Cluff was very fond. The great abundance of water for irrigation was another attraction. Provo city was built near the river Provo, so named after an Indian. There were only a few families living at Provo at the time of the arrival of the Cluffs, and they were fortified at the old Fort. The principal families were the Higbees, Beans, Clarks, Turners, Thomases, Conovers and Paces, who had already been compelled to defend themselves against the attack of Indians, and therefore, were versed in the hardships of frontier life. When new colonists arrived, it was a source of great rejoicing, as it gave additional strength and security to life and property. The Old Fort was inadequate, and the colonists were preparing to build a log fort with a court yard, or public square, with the houses of the four angles facing the square, being ninety rods in circuit. In the center of this court yard was erected a meeting house, also used for school purposes. In this fort the people lived until

their number augmented to a force sufficient to awe the savages and keep them at bay, which, with acts of kindness, the aboriginals were made to be friendly. Thus peace was maintained; only when some unruly Indian committed depredations upon the settlers, or an unprincipled white man did an Indian a wrong, was trouble parcipitated between the colonists and Indians.

But a few years elapsed before the colonists had increased to a formidable force and were able to defy their foe, yet the hand of charity was always open and the friendship of the natives secured. A city, one mile square, was surveyed into blocks of twenty-four rods square, and these blocks were divided into eight lots, of six by twelve rods. Upon lots selected, the people began erecting residences, and when completed they abandoned the log fort. Father Cluff and all of his family who were at home, with his son-in-law, Hyrum Sweet, located about one mile east of and in a direct line with the northeast corner of Provo city survey, plat A, being near the foot of the mountain. Here they put out an orchard and were placing themselves in comfortable circumstances, when the "Walker Indian war" broke out, forcing the people into closer quarters, and to the erection of a mud wall around the city, one mile square. The death of "Walker" soon ended the war. Peace followed, and soon the people began spreading out again. Harvey had left Mr. Allen, gave up trying to learn the shoemaker trade, and was now at home tending his father's flocks. This was not an idle shepherd's life, for he was very studious, and always carried with him a Book of Mormon or the Doctrine and Covenants, and when the weather permitted, their pages were studied with great interest, by which the young man became versed in the Book of Mormon history, as also a student of the Antiquities of America.

In the year 1854, the grasshoppers made a sudden appearance, like a cloud darkening the sun, setting down upon the fields of grain which were near ripening, and in an incredibly short time, nothing but the stock was left standing. In the fall of this same year, Harvey accompanied his brother David to his home in Parowan, Iron county, where he remained during the winter, and returned to Provo in the spring of 1855, in company with his brother Benjamin, Robert T. Thomas and others. By a little apparent bravery the party averted trouble with a band of Indians, who rushed from the mountains and formed in a single file across the road, as the party were passing through Corn Creek valley. This band of Indians seemed determined to give the travelers trouble, as they were still angry over the death of "Walker." But as the little party moved on, brave and fearless, the Indians separated, giving room for the teams to pass. This bravery was exhibited under the greatest fear, for the Indians were well armed, while the three or four men were poorly armed and would have been mowed down at a single charge. The politeness of the Indians in making room for the teams to pass was very surprising and highly appreciated.

[To be Continued.]

SAMUEL SAMPSON CLUFF.

Samuel S. Cluff was born September 27, 1837, in Kirtland, Geauga, or Lake county, in the State of Ohio, United States America. He was the seventh son of David and Betsey Hall Cluff. On the same day Samuel was born, the Prophet Joseph Smith was forced to flee from Kirtland to save his life. Samuel refers with a degree of pride to the circumstance, previously mentioned in the Journal, of Father Cluff meeting with Martin Harris on the Erie canal boat, and the conversation of the two on the coming forth of the Book of Mor-



SAMUEL SAMPSON CLUFF.

mon, which led up to the conversion of Father Cluff and his baptism into the Church of Jesus Christ of Latter-day Saints. Becoming a convert to the gospel, as restored to Joseph Smith by an angel flying through the midst of heaven, the Cluff family at once gathered up with the Saints to Kirtland, that place having been selected as a central point unto which the converts of the "new religion" were gathering. Here, also, they commenced the erection of a temple to the Most High God. Upon this edifice Father Cluff labored, from the laying of the foundation to its finish, and when completed, he, with others, received certain ordinances from the Prophet pertaining to the Holy Priesthood. As the spirit of persecution against the

Saints raged in Kirtland, a gathering place was selected in the State of Missouri, and thither the family were making their way, when on reaching Springfield, in the State of Illinois, the chills and fever siezed so many members of the family that it was forced to remain there for a season. Samuel, speaking of his own sickness at this time, says: "I was not expected to live. Several gentile ladies of the neighborhood came in to see a Mormon child, having heard that I was dying. My mother was holding me on her lap, and to all appearances, my eyes were closing in death. The visitors expressed the belief that I was about gone. While in this condition my father came in. The saying of James the Apostle, 'Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, came to his mind, and, with another elder, the ordinance of anointing with oil and laying their hands upon me was attended to. The hands of the elders were removed from my head and I opened my eyes very brightly and smiled. My recovery from that hour was assured, and I was soon as well as ever.'" The delay of the family, caused by sickness, was the means of escaping the massacre at Haun's mill. for to that gathering place the family were intending to go. Providence, therefore, sanctified their affliction to their salvation, from the terrible slaughter inflicted upon the Saints in Missouri.

On leaving Springfield the family went direct to Nauvoo, where it arrived in 1840. Here a few families had already assembled from their flight from persecution in Missouri. At this point the Mississippi river makes a great bend and the place was, comparatively, on the borders of the wilderness, and considered a very unhealthy locality. The inhabitants increased very rapidly, so that in a short time another temple was in course of erection, far superior in dimensions and architecture to the Kirtland temple. Father Cluff was again permitted to aid in the erection of this temple. Samuel speaks of the opportunity that he and other brothers had in carrying dinner to their father while he was employed as a carpenter on the temple, and witnessing the operations of the stone-cutters and other workmen employed there. Father Cluff and other elders were called upon a mission to go to the Eastern States, and leave a large family who were in poor circumstances, having only fifty pounds of cornmeal in the house. But the Prophet, who knew their circumstances, said: "Brethren, go; and I promise you in the name of the Lord God of Israel that your families shall live and have plenty." That prediction was fulfilled to the very letter. However strange it may appear to the reader, the facts still exist, that the fifty pounds of meal seemed not to diminish in quantity, but it held out beyond the ordinary time of consumption, so visibly, that the family were impressed with the belief that the blessings of God had actually been conferred upon them, according to the prediction of the man of God.

"I remember very well," says Samuel, "Father's return from his mission. He crossed the prairie from Carthage during a bleak snow storm, on horseback."

EDITORIAL.

The readers of the Cluff Family Journal will notice that the biographies of the sons of Father Cluff, in order to be complete, must contain a repetition of some events and incidents of the family history, or partiality might be conjectured and dissatisfaction arise. Especially is this the case up to the time when a son obtains his majority, and goes out into the world upon his own hook.

If any one of the thirteen biographies were found alone and read without a knowledge of any of the others it would read all right, but one following another shows the repetition referred to.

We make an earnest appeal to the sons of Father Cluff. We wish to know and we must know at once, whether you will do your part to meet the expense of publishing the Journal or not. The expense will be as light as possible, and the apportionment as economical as the executive committee can make it. We must know, however, what we can depend upon. Up to the present, the whole expense has fallen on less than one-half of the Cluff brothers. An obligation blank letter, addressed to the executive committee, for you to fill out as a promise, will be inclosed in this Journal, and we hope a prompt response will be given.

INCIDENTS.

A most dastardly attempt was made to assassinate the President of the United States, William McKinley, which culminated in his death on the morning of Sept. 14th. While he was visiting the Pan-American Exposition at Buffalo, on the 6th inst, he was shot twice by Czolgosz, an anarchist, who approached the President in a friendly offer to shake hands, while in the other hand he carried a concealed pistol with which he deliberately shot his victim.

Some hopes were entertained for the President's recovery, but through unforeseen complications, he succumbed to the inevitable, his death creating universal consternation and sorrow in the nation.

Thursday, Sept. 18th, was designated by proclamation of the new President, Theodore Roosevelt, as a day of national mourning. The martyred President was buried on that day in the cemetery of his home town, Canton, Ohio.

LOCALS.

Mrs. Ella Cluff Berdino, daughter of Benjamin and Mary Ellen Foster Cluff, returned to her home in Safford, Arizona, Aug. 29th, after spending the summer visiting friends and relatives in Provo, Salt Lake city and Heber.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, } Editors.
BENJ. CLUFF, JR. FOSTER CLUFF, }

WM. W. CLUFF, } Executive
H. H. CLUFF, } Committee.
BENJ. CLUFF, JR., }

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HISTORY OF DAVID CLUFF, SEN.

XI.

The trials of life experienced by pioneering into new and uninhabited districts of Western America are often times of the very gravest character, and required the stoutest heart to cope with and endure, faithfully to the cause, which impelled the migration of the Saints from civilized communities into the wilderness of the West.

Of these experiences Father and Mother Cluff, with their large family, had quite a multiplied share before and after their arrival in Utah. Nor did the trip to Arizona, and years of residence in that country, lessen responsibility or ward off trials. The vigor of youth had been spent pioneering, and now, in their advanced age, to again penetrate into new and unexplored regions, the vicissitudes of life must be much greater, but we shall find in the sequel and life of this aged pair how firm a foundation was laid by their faith.

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth."

The choice of land on which to build a home and rear a family had characterized Father Cluff as possessing excellent judgment during all the years of his pioneering life. His selection at Show Low maintained his reputation, and the erection of a comfortable log house gave them prospects of the enjoyment of home and life fully as great as at any previous time. At that particular place, which seemed destined to be their permanent home, water was plentiful, the land rich and productive and surrounded by forests of pine, unsurpassed in grandeur anywhere throughout the country. There was nothing, seemingly, to prevent this aged couple from passing the remainder of their days in quiet and peace. The idea of Father and Mother Cluff being compelled to move again was an idea most foreign from their minds, and that of the boys who were located at

Show Low and Forest Dale, but in 1879 the district then occupied by a few families of Latter-day Saints from Utah, who were rapidly increasing and developing the resources of the country, was declared, by the government, to be within the "Apache Reservation," and all white settlers were ordered to move off. Just previous to this order being made public, Joseph, Alfred and Orson had moved to the Gila River Valley, leaving Father and Mother Cluff and Moses and family at Show Low. Immediately after learning the order of the government to vacate, Moses gathered up his effects and family and moved to the Gila, leaving his aged parents at Show Low, promising, however, that he would return as soon as possible and help them to join the boys in the Gila Valley. On arriving at Smithville, Moses reported the situation of Father and Mother Cluff, which struck the boys with consternation. Joseph prepared his best team and started on the following day for Show Low, being a distance of one hundred and thirty miles. He succeeded in reaching the home of his aged parents on the evening of the third day. The road which Joseph traveled was over mountains, across rivers, through canyons and forests. At this time Father Cluff was quite deaf, but Mother Cluff's eye sight was good, though she was lame in one of her limbs, which required the use of a crutch. Joseph describes the situation thus: "Mother was eyes and ears for father, and father was legs for mother." "When I drove up to the house," says Joseph, "mother exclaimed in a loud voice, 'Its Joseph!'" Their meeting under the circumstances, and the conversation which followed, can be imagined better than described.

After waiting two days at Show Low expecting some of the boys to arrive to assist in the removal of the aged pair, Joseph commenced to load up his wagon with the clothing and such household goods as possible for his parents, and set forth for his home, making Father and Mother Cluff as comfortable as a loaded wagon would permit. Regrets were felt on account of the non-arrival of Alfred or Orson, for two reasons: First, the assistance which was necessary in removing their parents south, and secondly, as a protection necessary in passing through an Indian country. At that early day, to travel through any part of northern Arizona, was extremely hazardous, not only on account of the Indians, who were frequently on the war path and did not hesitate when an opportunity presented of plundering and killing the white man, but because of the liability of heavy snow storms overtaking them while passing through the mountains. "See," said Joseph, "the gathering clouds which already indicate an approaching storm." Their first night's camp was within twelve miles of Fort Apache, they having traveled twenty-eight miles. During the night a light snow storm passed over, but the clouds having disappeared, the morning showed a prospect for a good day. Joseph was out early for his hobbled horses, leaving Father and Mother Cluff sleeping. He expected to find his horses within a radius of a mile at most and grain them while preparing breakfast. After wandering around at every point of the compass for two hours, Joseph discovered their trail, making directly for home. Now, here

was a dilemma. What shall be done? conjectured Joseph. No small amount of study was indulged in and but little time to reach a conclusion. "If I go back to camp and let my parents know the situation, the horses will get at least four or five more miles the start of me," conjectured Joseph. "Again it is possible that Alfred or Orson is on the road coming and will meet the horses and bring them back. But, should I return and report the situation, it will greatly increase the sorrow of my parents." Joseph conjectured still further: "Should I go on after the horses and father and mother wake up, they will conclude that I am near by, and as it is possible the horses may be found within a reasonable distance, so that I might get back to camp just as quick as I could now to return on foot." Thus he soliloquized, and finally he resolved to go on after his horses. After arriving at this wise conclusion, Joseph put himself on an Apache-trot, such as the Indian employs when on the trail of the deer, walking only at intervals to gain a little breath.

[To be Continued.]

BIOGRAPHY.

BENJAMIN CLUFF.—CONTINUED.

Cautioning the men to keep the pack animals together, Benjamin followed the run-away mule, which he succeeded in catching. On returning to camp the man made another attempt to mount, but, as before, the mule bounded away. During all of this trouble with the mule, the Indians were running around whooping and making un-earthly yells, and only for the level head of Benjamin and the composure which he maintained, a lesson previously learned, the Indians would have got away with them. The mule was again caught by Benjamin and held while the man got firmly in the saddle, when the two put spurs to their animals, hastened on and overtook their companion, the Indians pursuing them until they came to the crossing of a river where the red men came to a halt rather than swim the river and thus get their buckskin leggins wet. The white men put the distance between them and the Indians as great as possible. On arriving at a place where the wild grape grew in considerable abundance, Benjamin, less excited than the others, dismounted and filled his hat with wild grapes and then hastened to overtake his companions, who were too frightened to stop for fruit.

Arriving in Provo in due time, Benjamin found his wife, who had been confined a month previously, improving in her health. Their first child, a daughter, was named Mary Jane.

On the recovery of his wife Benjamin concluded to obey the Celestial law of marriage. He, therefore, took Eliza Annette Foster, a sister of his first wife, in marriage, all parties interested being

agreeable to the same. President George A. Smith performed the sealing ceremony on the 1st day of May, 1856, and directly thereafter Benjamin returned to his mission at Los Vegas, where he continued his labors with the Indians until Mr. N. V. Jones arrived from Salt Lake with authority to work a lead mine here discovered and to call upon any of the men in the mission to aid him in developing the same. Benjamin accepted the call from President Young, and continued in the employ of Mr. Jones up to the call from President Young for all missionaries from Utah to return home on account of the approach of the United States troops under General Johnston, when he and other elders returned to Utah. In the fall of this year Benjamin enlisted in the Utah militia at Provo and was marched to Echo canyon "to head off the mob army that was on its way to Utah to massacre the Mormons." After about three months' weary watching it was learned that the army had gone into winter quarters at Fort Bridger and the militia were temporarily disbanded; a guard, however, was retained at all the passes which led into the valleys occupied by the Mormon people. Those were times that tried men's faith, for "I, like most of my fellow soldiers," says Benjamin, "was poorly clad and winter was setting upon us." In addition to being poorly clad many of the militia were without tents, hence they were forced to sleep in the open air and not unfrequently found themselves covered with snow in the morning, or their blankets wet through with rain. There were times, also, when beds had to be made on snow and in the morning pulling had to be resorted to in order to get the bedding loose, which had frozen to the snow and ice. It was on an occasion of this kind that Benjamin, as lieutenant, disobeyed orders. While camped in East canyon word came that Johnston's army had made a flank movement for the purpose, as conjectured, of coming down Echo. Orders were given to make a forced march back to that pass and head them off if the army attempted to enter that way. Rain and snow continued during the day, compelling the militia to march through mud and slush and wade the Weber river. On passing up the Weber river and Echo canyon the wind blew so cold from the north that clothes were frozen on the soldiers. "At a point four miles up Echo Col. Jones called a halt and ordered camp for the night. The storm was still raging and we had no tent, no ax to cut willows to construct a shelter." A quarter of a mile further up the canyon were some grass houses unoccupied, which were known to Benjamin, as he had been there on guard previously. The colonel supposing that the builders of those huts would soon return was opposed to his command going and occupying them. Benjamin, knowing that they were vacated, yielded to the wishes of the men under his lieutenancy, who exhibited much concern over the idea of having to sleep out on such a stormy, cold night, by advising them to roll up their blankets and, after dark, start out two at a time and reach the huts where they would find shelter and plenty of good dry cedar wood. "We reached the grass houses, built good fires, dried our clothes, slept under our blankets, got up early and were down to camp ready for 'roll call,' and when Captain R. T. Thomas enquired

where I had been, I explained the whole affair, and with a pleasant smile he let the whole matter drop, thus I avoided a court martial."

On February 7, 1858, Benjamin, Junior, was born in Provo City, son of his first wife, Mary Ellen, and on the 16th of April, following, Eliza Ann was born to his second wife, Eliza Annette.

[To be Continued.]

W. W. CLUFF.—CONTINUED.

While traveling in 1856, on the island of Hawaii, in company with Joseph F. Smith, William was informed that in Hamakua district there lived a very aged Kahuna Pule (priest) of the old order of priests as known in the ancient religion of that race. It was known that he would not accept the Christian religion, but with pertinacity he clung to his heathenism. These two elders resolved to pay a visit to the old priest, notwithstanding their native friends informed them that he would not converse with any foreigners. They decided, nevertheless, to go and see him, if only out of curiosity. He lived in a hut just outside of the village, all alone. They found him outside his lonely hut, reclining in the shade of a tree. He met them with stoical indifference, paying no attention to their very polite salutation of aloha-ae, in his own language. He finally arose to his feet and drew himself up, assuming a grave and important mien, evidently surmising who they were. He was a tall muscular man, about 90 years of age; the natives told the elders he was 100 years old.

Although sullen and morose, there was nothing of a savage or hideous look in his countenance; heavy facial lines, however, denoted strong character; but even these were modified, by intelligence, in fact, he seemed to be a very good type of the older and better class of Hawaiians.

To several commonplace questions put to him, he made no reply nor appeared to notice them; although the elders both spoke his language well. In studying him, they could but feel that they were in the presence of a strange, remarkable man; one who, evidently, had been noted in his class and profession, during the heathen days of his people. The kahunas, in fact, were only second in importance and influence to the kings and high chiefs in the councils of the nation.

During the earlier part of this man's career, all the invading wars of Kamehameha I. were carried on, and in those bloody wars, tens of thousands of his conquered foes were offered in sacrifice to his "war god," in their heathen temples. In contemplating the past life of this strange, silent and now morose man, it did not require much strain on the imagination for them to picture him standing by the rude altar in their Heiau Temple—in the very act of disemboweling the miserable victims as they were, one after another, laid on the sacrificial stone, to be offered up to appease the wrath of the god of war. In fact, the elders could imagine his hands were still reeking with hu-

man blood. As it was evident, beyond a doubt, that this very man, now standing dumb and silent before them, had officiated at the sacrificial altars when hundreds of men of rank, as well as common warriors, captured in battle, were offered in sacrifice.

They had, only a short time previously visited one of those Heiaus, the last one built by Kamehameha, and the largest on the islands, in which there were three altars.

The guide described in detail a scene in the Heiau during a sacrificial ceremony as follows: "In the open court, there, hundreds of the common people will assemble; they come out of idle curiosity. On that raising ground, back of the altar, will be the king and high chiefs, surrounded by musicians and mele singers; there, in front of the altar, stand the officiating kahunas, with knives in hand, and circling around them and the altar a great number of chanting kahunas.

"When all are ready the beating of a Pahu, (a one headed drum) with its dull, dismal thud, is the signal for commencing the ceremonies. The mele singers, the chanting of the priests, and the number of string instruments producing a shrill, squeaking sound, all combine in a very discordant chorus, most weird and dismal.

"Now a trembling victim, fattened for sacrifice, is brought in and laid, securely bound, on the altar, face up. One of the officiating kahunas, with a jagged edge stone knife, makes a deep transverse across the wretch's abdomen, laying bare his bowels. The piteous, hideous screams of the tortured victims are heard above the din of the discordant chorus. The tones of the instruments and voices of the singers and chants are raised to a higher and more frenzied pitch, in an effort to drown the hideous screeches of the lacerated, suffering victim! During which another of the officiating kahunas steps up and thrusts his two hands into the aperture and literally tears out the mass of bowels and casts them into a cesspool near by, while the poor wretch writhes and struggles with agonizing, piteous groans; often amid the taunting and jeering of the spectators.

"After a great battle has been fought the number thus offered in sacrifice to the god of war may reach to fifty, or even a hundred in a day. Seyeral hundred, he said, had been offered up on these very altars within the past sixty-five years."

The elders had almost despaired of being able to induce the old Kahuna to talk, but finally they asked him if he could remember the arrival and death of Capt. Cook. For a moment he was thrown off his guard, and involuntarily replied "yes." You must have been quite young at the time. How old were you? Raising his hand, he said "About so high," indicating the height of a boy 10 or 12 years of age. Did you ever see Capt. Cook? "Yes, I was at Kealakekua, (the village where Cook was killed,) when Lona—Capt. Cook—was killed." You would possibly be about 12 years old at the time? "Perhaps so," he replied, "but I remember it well."

"Now," the elders said, "as we have never heard the particulars of that sad story by an eye witness, if you have no objections, we would be pleased to have you give us the particulars as you remember them. We have no motive further than to learn the facts."

In a modest, straightforward manner he related the whole history of the affair, differing only slightly from what we had learned from other native sources. "Cook," he said, "had pushed his way through the great crowd and was a little way out in the water, waving his hand to the officers on board the ship to cease firing; but as the firing continued, it is supposed the officers mistook his signal. An old war chief, to test whether Cook really was immortal, threw his spear so as to strike the captain with a side glance. The force of the blow caused Cook to cry out with pain. The old warrior then declared he was mortal and felt pain as any other man. Thereupon, several, with well directed aim, threw their spears, piercing him through, and he fell dead where he had stood in the water." Thus perished the noble Capt. Cook, the first to circumnavigate the globe.

"It has been claimed by some writers that the Sandwich islanders, anciently, were cannibals; is there any truth in such charges?" He replied very emphatically, "No! The only case," he said, "where any Hawaiian ever ate human flesh was as follows: When Lono—Capt. Cook—was killed, the kahunas, who supposed him immortal, took his body to the heiau and flayed the flesh from the bones, which were to be preserved as sacred relics. His heart was placed in a calabash, also to be preserved, as sacred. During the night a boy stole it and ate it, the boy supposing it to be the heart of one of the hogs that had been killed that day, in preparing the feast given in honor of Lono. When it was learned that the boy had eaten the heart of Lono—a god—he was annointed the great high priest—kahuna—of our nation." This statement is confirmed by all the reliable native historians.

Having now thrown off this moroseness and talked freely, they ventured to ask him to explain, if he would, something of their ancient religion, their rites, ceremonies, etc. He seemed rather reluctant to talk on that subject. We assured him that it was not with a view to criticise or revile their ancient modes of worship, but simply for information. So finally, answering many questions that were put to him in regard to sacrifice, he said: "Yes, we offered sacrifices of swine, fowls, fishes and many kinds of fruit, to the lesser gods." "You used in your worship, images of wood and stone; also worshiped the volcano, sharks, thunder, ledges of rock, etc., we have been told. Will you please explain your ideas in regard to these things? As it has always seemed a mystery to us how intelligent persons could believe that Deity could be represented or exist in those hideous idols, or in the volcano, shark, rock, etc.?" At these questions he broadly smiled and said: "We believe there is one great God, who created the heaven and the earth, man and every living thing; we also believe there are many lesser gods and goddesses. When the great God is angry with man whom He created, he punishes them for their wickedness."

"Did you not offer human sacrifices also?" "Yes, on certain great and special occasions, such as war, pestilence and famine." "If a sacrifice of swine, fowl, fruit, etc., would appease the wrath of God in the case of those calamities you have mentioned, why not in the

others?" "You see," he said, it was necessary to make the sacrifice commensurate with the greatness of the affliction. Offerings of swine, fruit, etc., were more common things, would not be acceptable to the great God in case of those general calamities. Therefore it required the greatest offering we could make—a human being."

To the charge of image worship, the Hawaiian will reply: "Are the Catholics also image worshippers? Do they not adorn their cathedrals, and place around their altars numerous images and paintings representing various saints; both male and female? Do not the bishops and officiating priests bow before those images in adoration, and with the crucifix and strings of beads make mysterious signs and significant tokens in their peculiar forms of worship? Do they not kneel before the Virgin Mary and implore her to intercede with Christ and the Father, in their behalf?"

Barring human sacrifice in the ancient Hawaiian worship, it must be admitted that there was a great similarity between it and that of ancient Israel, in theory, at least. Then, when we consider the sacrifice Father Abraham attempted to make, and that greatest of all sacrifices, when God the Eternal Father, forordained that his Only Begotten Son should be offered a sacrifice as an atonement of sin, if we are not reconciled to the theory of the human sacrifice of the heathen Hawaiian, we will be forced to the conclusion at least, that a traditional knowledge of the principle and law of sacrifice, as understood by Adam and ancient Israel, has been handed down to them through their forefathers.

Again as a mitigation or extenuating excuse for the excesses to which the Hawaiians carried human sacrifices during the wars of conquest by which Kamehameha I united all the islands of the group under one government, we must bear in mind that the sacrificial altar was substituted by them in lieu of the many other methods available to more civilized nations in disposing of the great generals and rulers when vanquished and captured in war. When it came to the ordinary warriors taken prisoners in battle, having no prisons in which to crowd them to die by hunger and waste away by disease, they were quite as humanely disposed of as sacrifices to their gods of war. Contrast the fate of the prisoners taken in Kamehameha's wars, who from the time of capture were fed and feasted like princes up to the hour of sacrifice. (It was the law that no man should be offered sacrifice until feasted on the best of food a certain number of days.) with the miserable wretches, who, as soon as captured in the civil war were hurried off and cast into the crowded, uncomfortable and filthy "Libby Prison," to starve, and by lingering torture of disease and vermin, prayed for death to come as a happy relief.

[To be Continued.]

H. H. CLUFF.—(CONTINUED.)

In 1856 a new and rather novel plan was adopted by the Perpetual Emigrating Fund company, to emigrate the Saints to Utah. This scheme of emigrating with hand-carts proved eminently successful with companies which started early in the spring from the frontiers. They were enabled to reach Salt Lake Valley before the early fall of snow in the mountains. But through mismanagement or tardiness on the part of those who were agents for the church, some of the "hand-cart" companies were delayed in starting from the frontiers and hence did not arrive before winter set in.

The sequel of the terrible suffering which those poor, belated emigrants passed through was known by the subject of this sketch, as he was one who volunteered to go back and assist them through the mountainous parts of the country.

The news of the condition of the late hand-cart companies reached Salt Lake City on the evening of Oct. 5th. President Brigham Young, on the opening of the semi-annual conference, the following day, called upon the people for volunteers and teams to go back and assist the emigrants. Provisions, clothing and bedding for both sexes were freely and profusely donated, so that fifty men and twenty-two teams were loaded and started out on the following day. The young, but ambitious Harvey, who was in Salt Lake City from Provo to attend the conference, volunteered and left the city on the afternoon of Oct. 7th. Of the most prominent ones of the company we mention Geo. D. Grant, R. T. Burton, Joseph A. Young, Wm. H. Kimball, Daniel W. Jones, John R. Murdock, Ephraim R. Hanks, Isaac Bullock and Brigham Young Jr.

This relief party proceeded on their journey as rapidly as possible, and in due time crossed over the South Pass without encountering any obstructions by storms or otherwise. The South Pass may be designated the "back-bone" of the continent, being the divide between the headwaters of the streams flowing east into the Atlantic and west into the Pacific oceans. The elevation is over seven thousand feet above the sea level. Passing over the summit, a distance of nine miles, they camped on the first crossing of Sweetwater river. Here, during the night, a heavy snow storm set in which continued during the following two days. This raging blizzard from the north compelled the relief party to seek shelter some miles down the river where the growth of willows was dense enough to break the force of the wind and afford shelter to animals and some protection to the camp. While encamped in this retired spot, three miles from the road, Harvey was called upon by the captain, to take a sign board to the road, in case there were any who might pass along the road and thereby miss the camp. An advance party of four men had been sent ahead and from them word was expected at any time as to where the hand carts were. In a few hours after the board was up, two men, Captain Willie and his companion rode horseback into camp. Twenty-five miles from there Captain Willie's hand-cart company was

snowed in. These two men, without bedding, could not have survived through the night, had they not been directed to the relief camp by the sign board. The hand-cart company snowed in were twenty-five miles away and out of provisions. The express that preceded the relief party for the purpose of finding the whereabouts of the handcarts when they met Captain Willie's company before the snow storm had overtaken them, suggested that he send a man on to hurry up the relief, and they went on to find the other hand-cart companies.

The relief party, on learning the state of affairs, started at once for Captain Willie's company. The days' journey, in consequence of the depth of snow and unbroken roads, was very tedious and required the entire day to perform it by urging the teams. About sunset the relief party hove in sight, and when sighted, more than a mile away, the emigrants fairly made the hills echo with their shouts of joy. For three days Willie's company had been snow-bound between two crossings of Sweetwater river, called the "sixteen-mile drive." The snow fell about one foot deep, and when the relief party found them, they had made paths from tent to tent, which gave the appearance of an Esquimaux village. On arriving at the village of the emigrants thus, one of the most thrilling and touching scenes was witnessed by them. The stoutest hearts were melted to tears. Young maidens and feeble old ladies threw off all restraint and freely embraced their deliverers, expressing in a flow of kisses the gratitude which their tongues failed to utter.

It was in this camp where Harvey first met Miss Rebecca Langman, who was betrothed to his brother Moses, and who after their arrival in Utah became his wife.

Flour, onions, meat and a supply of clothing for both sexes, including bedding, was given to the immigrants. The quantity of provisions, however, had to be rationed out very sparingly, as over-eating after being without food for so long would probably have proven fatal.

It is said the songs of Zion were heard in that camp the first time for days. To give an idea of the starving condition of the immigrants, Harvey relates that after supper was over in the camp—as also breakfast—young men came around the camp-fires of the relief party and picked up the bones that had been thrown out upon the snow and gnawed and sucked at them as a sweet morsel, notwithstanding provisions had been dealt out to the families immediately upon the arrival of the relief party.

Six four-mule teams, well loaded with clothing and provisions, were left with Captain Willie's company, and the rest of the relief party pushed on as rapidly as possible, deeply impressed with what had already been witnessed that the other hand-cart companies were in a much worse condition than the one already passed.

In time the company reached Devil's Gate, where they found the express which had been dispatched ahead to find the companies. No word from the two remaining hand-cart and two independent wagon companies had been heard.

Devil's Gate is nearly 400 miles from Salt Lake City, and is formed by the Sweetwater River making a cut through a granite mountain 1000 feet in length, 130 feet in width, with perpendicular walls 400 feet high.

Winter, with all its severity, settled over that section of the country, and the outlook gave forebodings as to the safety of the immigrants. The relief party consisted of young men who were schooled in hardships and could endure the situation much better than the men, women and children of the hand-cart companies. "Pushing and pulling" through the snow and mud was no pleasant task.

An opinion prevailed in the camp that the companies had gone into winter quarters at Fort Laramie. It was decided, therefore, that a party of four be selected to start on horseback, with provisions to do them four days. These men were to return in that length of time unless the companies were found sooner.

The relief party selected a cove in the mountain west of Devil's Gate, where it was sheltered from the northern blizzards which prevail very often in the winter season. Forage for animals and fuel were plentiful. Four days of intense anxiety prevailed in that camp, and on the night of the fourth day the men returned with the information that the immigrants were at the Upper Crossing of the Platte river, sixty-five miles distant, where the snowstorm had come upon them, preventing further progress.

[To be Continued.]

JOSEPH CLUFF.—(CONTINUED)

On emerging from "Parley's Canyon" into the Great Salt Lake Valley, the train "nooned" upon a mesa, or high bench land, overlooking the valley, with that wonderful body of saline water in the distance. The scene was so grand and impressive, and fully up to the most imaginative realization, that the appetite of Joseph was completely satisfied. So he spent the noon hour in feasting upon the grandeur that surrounded him, and was only aroused from his reverie by the officer shouting "hitch up."

Reaching what is now the center of Salt Lake City, the company camped on City creek, a short distance below the residence of Bishop Edward Hunter. In that early period of Utah's history not only new arrivals of immigrants were joyful in reaching a home in the mountains, but the colonists already settled in the valley were delighted to welcome additions to their number; hence the train had hardly formed a corral before the camp was invaded by visitors who were anxious to welcome and cheer the new recruits.

Blair, Williams & Company, a new mercantile firm, were not long in getting their goods open for the market, in a store across south of Temple block. For so young a colony, the business transacted in

merchandise was immense. Mr. Blair manifested a desire to make reconciliation for the wrong he did to Joseph on the plains. He offered him a clerkship in the store, with schooling privileges; besides, he should become a lawyer, if he so desired, under Mr. Blair's tuition. At Joseph's age there was a yearning for home, and having been so long away from his parents, for whom he had a deep love and respect, he did not feel at liberty to accept Mr. Blair's proposition and enter into any agreement, but he promised to consult his parents as soon as they arrived.

During the month that intervened between the arrival of Joseph and that of his parents, it seemed to him an age of longing desire; but when the time finally arrived, the meeting was one of great joy and satisfaction to parents and children. Looking back upon the incidents of trial which they had passed through during that journey of over a thousand miles, the fact was recalled that they were all safely assembled in the tops of the Rocky Mountains. Death by cholera, by Indian depredations, by stampeding teams while traveling, and many other fatalities stared the immigrants in the face from time to time, but now that the Cluff family, consisting of eleven sons and one daughter, had all again met, the re-union was replete with rejoicing.

David, junior's, and Moses' graphic description of Provo, decided the question as to the place where the family would permanently locate. In the family council it was decided that Joseph would go with the family, and he immediately informed Major Blair of the decision of his parents. This information, when imparted to Mother Blair by Joseph, was the occasion of grief to both, but the youth soon recovered from the depression by the thought of the pleasures and excitement of fishing in the Provo river and service-berrying in the canyons. These new surroundings conduced, finally, to wearing off the daily recollections of incidents crossing the plains, but not to obliterate them entirely from the memory; they were there sealed upon the mind never to be forgotten.

From the arrival of the family until 1856 no special incident, beyond the fact that Joseph worked under the direction of his father in opening farms, constructing canals and building homes, occurred, but on returning home from the October conference, on foot, that year, Joseph met Stephen I. Bunnell, the nearest neighbor and an associate of the Cluff boys, who was just preparing to start with a relief party on the plains to aid the late hand-cart companies. Joseph willingly acceded to Brother Bunnell's pleadings. Driving to Salt Lake City, they put up with Brother Bacon.

In preparing for the journey, Joseph says that he found that his socks and mittens were out of suitable condition for an inclement season. Miss Phoebe E. Bunnell, a young lady of fifteen years, working for the family, volunteered to wash and mend them, which was done after Joseph retired to bed.

In passing over the mountains up Echo canyon, a road had to be broke through deep snow, as the tracks of preceding companies had been filled up with a fresh fall of snow and wind. A bitter cold

night visited their camp in Echo canyon, which seemed destined to cause many to freeze before fires could be made.

This relief company went as far as Fort Bridger, where they met the hand-cart people, who were camped in the open country, the snow being about eighteen inches deep. The immigrants were out of food, and many of the men were unable to gather fuel to make fires to keep women and children warm. Despair had fallen upon the camp, quieting the immigrants to a stillness by which no demonstration was offered on the arrival of the relief party. Food was immediately distributed to the suffering immigrants in rations considered sufficient under the circumstances, but which seemed only to sharpen their appetites for more.

In the Spring following Joseph's return from this trying expedition, in aiding the hand-cart people, he paid his respects to Miss Phœbe Elizabeth Bunnell, the little girl who volunteered and mended his mittens, to whom he proposed marriage, and on the 28th of April, 1857, they were married in Provo city. His wife was fifteen years old. And now, after forty-five years of married life, Joseph says he does not regret the brief courtship which passed between them. His wife is the mother of nine children, and the grand-mother of thirty-five children at this writing. Joseph eulogizes his wife in this short sentence: "She has made a faithful and true wife."

[To be Continued.]

SAMUEL S. CLUFF.—(CONTINUED.)

In the frequent visits of the Prophet Joseph and his brother, Hyrum Smith, to the home of Father and Mother Cluff, Samuel was, as he remembers, a very attentive listener to the conversations and songs of the evening. On such occasions the Gospel seed was sown which took root in the minds of the youths of the family, and when, a few years later, those great and good men were martyred, a thrill of sorrow vibrated throughout the whole church, and shrouded with deep mourning every member thereof. Fear and trembling were vividly manifest with the wicked, who were accessory to the hellish crime, as they, no doubt, began to look for a just retribution to fall upon them.

The organization of the Nauvoo Legion created a military enthusiasm in the boys of the age of Samuel, who were organized into companies, and with wooden guns, paper caps, and stripes down the legs of their pants, made quite a military appearance as they marched to the martial music.

At the finishing of the Nauvoo temple Samuel was only eight years of age, yet he vividly remembers going through the rooms of the majestic house of God, and especially the baptismal font, where it rested on twelve long-horned wooden oxen, is impressed upon his memory. A short period of quiet which followed the martyrdom of

the prophet and patriarch enabled the church to go on with the temple work. When the wicked, however, discovered that the death of the prophet was not a crushing blow to Mormonism, persecution revived. The mob directed their depredations, in the suburbs of the city, to burning dwellings, barns and farm property, illuminating dark nights and forcing the peaceable inhabitants to flee to the city for refuge at the point of the bayonet. Treaty stipulations between the Saints and the mob moderated hostilities somewhat, giving the Saints a respite while they prepared to leave the state. To dispose of real estate advantageously was out of the question, although the people who were forcing the Mormon population from their homes agreed to take their property in exchange for cattle and wagons, an obligation which they never fulfilled.

The Cluff family owned a brick cabinet shop near the temple, a frame dwelling house a few blocks directly north of the temple, and a farm east of the city. The boys worked on the farm, clearing off the hazel brush and bringing the land into a fine state of cultivation. Samuel proved to be an expert in finding quail's eggs and gathering nuts, and just before the departure of the family into the wilderness, he assisted others in parching corn for food while traveling.

The family numbered ten souls, and early in 1846 they crossed the Mississippi river possessing one wagon, one yoke of oxen, one horse and a very limited supply of provisions, bedding and clothing.

[To be Continued.]

EDITORIAL.

Before this issue of the Cluff Family Journal reaches the contributors, the first year of the present century will have followed its predecessors.

We may, with propriety, reflect upon our career during the year now about to close and scan minutely every act of our lives within the twelve months past, with a view of making, if possible, improvements, thus keeping up the advancing conditions of our church, the progress of the arts and sciences and developments financially. The finances of the "Cluff Family Reunion" are in a better condition than they were a year ago. The indebtedness is not so great, and yet the Journal has been issued regularly each quarter. It would be a delight to the editors if they could say "there is a surplus in the treasury and no debts hanging over us." Can you not see how easy it is to lighten their burdens in this respect?

Half of the boys and their families have paid up in full, and if those who know themselves indebted on the two assessments made, would rally to the front the work will move on smoothly.

President Lorenzo Snow's sudden death in Salt Lake City on the 10th of October, called for a special meeting of the Apostles in the temple on the 17th following, when Joseph F. Smith was sustained as

the President of the Church of Jesus Christ of Latter-day Saints, with John R. Winder and Anton H. Lund as his councilors. A special conference held in the tabernacle in Salt Lake City ratified the action of the Apostles. Voting was done by quorums of the priesthood first and then by the whole congregation, which was unanimous. The sight of that vast congregation rising en masse was truly wonderful, and the unanimity which prevailed showed the great strength of Israel.

CORRESPONDENCE.

PUERTO BERRIO, RIVER MAGDELENA,
IN THE LAND OF ZARAHEMLA.

Harvey H. Cluff:

DEAR UNCLE.—I feel certain you and the readers of THE JOURNAL will be pleased to hear from the Land of Zarahemla.

At the Isthmus of Panama, we found that our way was barred for a short distance for land travel, on account of the revolution and a tribe of Indians that would not let a foreigner sleep on their land. We decided, therefore, to take boat to the mouth of the Magdalena (Sidon) river, on river steamer as far as possible, and canoeing where the steamer could not go, make our way up the river, thus traveling through the heart of the Zarahemla country.

Accordingly we purchased tickets for Puerto Columbia and came by the French steamer "France," then by a short railroad to Barranquilla, the river port town. Fortune favored us, for whereas, the steamers had been tied up by the revolution for some time, one was to sail the next day for Honda under escort of soldiers.

Barranquilla, a city of fifty thousand people, is on the most northerly point of South America. If the Land of Bountiful reached over into Venezuela, it is situated in this land. There is a beautiful slope of hills back of the city, rising five hundred feet. They are all cultivated or put into pasture. The place is healthy and usually dry. From Barranquilla the country is level on both sides of the river as far as the eye can see, and is covered by a dense forest. Along the banks occasionally we see clearings and a little hut in the middle of a corn-patch. The soil is rich and fertile, and produces corn, plantains, bananas, and all things planted in abundance.

On the second day we passed a low range of hills, and the next day a mountain to our left loomed up over 6000 feet high. Still the valley is wide, at least fifty miles. The fourth day we saw a low range of mountains to the west, and since then we have been traveling between the two ranges.

The river is beautiful beyond description. With its banks covered with trees of stately growth, decorated with flowering vines which hang from the very topmost branches to the ground, pictures are presented at times that fill one with rapture. Monkeys are often seen scampering in the branches as the boat approaches;

parrots and gaudy macaws are plentiful, and more interesting than all are the unwieldy alligators that are often seen sunning themselves on the banks.

One of the great industries of the people along the banks is wood-chopping, for so much wood fuel is used by the river steamers; but, besides this, the people raise plantains, corn, and yucca or yam, which they sell at a good price in the larger towns. But that which interests the foreigner is the fact that all this low land is capable of producing in abundance cacao (chocolate bean) and rubber. Hundreds of thousands of acres await the industry of the enterprising. Then, too, the forest is inviting, for the possibilities of timber cutting is simply endless.

Of course, the great drawback is the fear of fever; but with proper care, there are few places where the white man cannot live in health.

Truly, the Nephites had a wonderful country. The Land of Bountiful was rich, and the Land of Jershon and the Land of Antionum were not a whit behind.

I do not think we have yet reached the place where the city of Zarahemla stood, but we must surely be approaching it.

With kind regards and best wishes for the success of *THE JOURNAL*, I remain,

Very respectfully,
BENJAMIN CLUFF, JR.

LOCALS.

The biography of Joseph, for this number of *THE JOURNAL*, did not arrive until too late to appear in its proper place.

On the twelfth of November, Moses Cluff, the oldest living son of Father and Mother Cluff, left for his home in Pima, Arizona, after spending upwards of a month in Utah visiting relatives. In Provo, where he spent the greater part of the time, he underwent a treatment for a cancer on the left side of the face near the temple. The treatment proved quite successful under Mrs. A. J. Stewart, Jr.

BIRTHS.

Warren Adelbert, son of Warren Lafayette and Sarah Elizabeth Cluff, born September 15, 1901, at Central, Arizona.

MISSIONARY.

Samuel S. Cluff, Jr., son of Samuel and Francis Cluff, returned recently from a two years' and four months' mission in the Southern States, his field of labor being in the "Blue Grass" district of Kentucky.

have endured while their son was absent. "We never experienced such a day before." "Father," said Joseph, "I fully realize what a perilous situation you were in and the anguish my absence would cause you, but you know we can do nothing in this dreary wilderness without our team." "Where did you find your horses?" "Twenty-one miles from here on their way home," answered Joseph. "And is it possible you have been so far away?" "Yes," replied Joseph, "but the greater part of the day was spent in going; the horses I assure you had to travel rapidly on the return trip." The exceeding great anxiety and sorrow which prevailed with parents and son was now turned into joy, in the midst of which Joseph immediately hitched up his team, forgetting that he had nothing to eat during the day, and drove ten miles, unmindful, also, of the soreness which resulted from riding without a saddle. On reaching White river they camped for the night, turning their horses into a vacant Indian field from which the crop had been gathered and the aborigines were off on the hunt. The incidents of the day had so completely absorbed all other considerations that neither Joseph nor his parents had broken fast; the evening meal therefore was taken with a relish. Being near Ft. Apache, fears of being surprised by Indians had fled from them, and sleep took possession of their souls and the dawn of another day beamed upon them with brighter hopes than its predecessor had done. The expectation of any of the boys meeting them were abandoned, and after preparing a hasty meal they renewed their journey. By noon they reached the place where Joseph overtook his horses the day before. The surprise of Father and Mother Cluff was intensified on being told that was the place where the horses were found. The country from "Seven Mile Hill" to where there is a sudden "drop off" down to the plain through which Black river courses, was comparatively smooth, and the aged couple enjoyed a refreshing "nap." Not so with Joseph. The nearer his approach to Black river, the greater his anxiety, and consequently, less inclination to sleep, although he had lost much of that luxury recently. Black river is a very dangerous stream to cross, especially immediately after a storm. It is not so large as the Willoughby river in Ohio, where Father Cluff had his first experience in swimming, when he succeeded in reaching the shore some time before his companion who claimed to be an expert swimmer. But at that time he was young; now he is sixty years older. "Deep down in my soul I wished some of the boys would meet us just now," said Joseph to himself. "I must not let my parents know the extreme danger before us." On reaching the banks of the river to let his horses rest, Joseph stopped while he offered up a fervent prayer, to Almighty God for divine aid in crossing that turbulent river. He then drove into the raging, foaming, and plunging current, splashing against the side of the near horse with such a force as to almost carry him off his feet. Joseph addressed himself in a familiar manner to his horses, "Steady Seal," "One blunder, or stoppage of the wagon, but for a moment, in this awful stream, and all is lost." On emerging safely from the river to the opposite shore, Joseph gave vent to his feelings in this language

"I have been in many difficult places and passed through imminent dangers and trials in my life, but I never experienced such a feeling of relief and gratitude to God as I did when we landed safely on the opposite bank of Black river with my precious charge." Father Cluff remarked, "Joseph, my son, you ran a great risk in crossing that river, my fear was so great I could not speak." "Yes, but I felt assured through the manifestation of the Holy Spirit, that we should succeed in crossing or I would never have undertaken the hazardous task".

From Black river the road, if indeed it can be called a road, leads up a steep mountain so difficult of ascent as to prevent the horses from moving the wagon more than a few feet at a time. The continuous jolting over rocks would wear out the patience of any one yet not a word of complaint was heard from the aged pioneers. Up and up for six miles brought them to "Turkey Tanks," where they pitched camp for the night. "Turkey Tanks" are large cisterns or indentations in the rocks, formed by igneous or aqueous agencies, which during a rain storm, or the melting of snow, fill with water and thus furnish campers and animals with this necessary element. Surrounding these tanks, the water of which seem to purify by time, is an abundance of grass and fuel, making it a desirable camping place. During meal time Father and Mother Cluff seemed unusually cheerful and happy, and while in this cheerful mood, the aged patriarch related a dream which he had during his early membership in the church, giving it in the following language: "I dreamed I was traveling on a long journey, exceedingly rough and mountainous, the mountains were so steep in places that it required catching hold of bushes and rock to aid me in climbing. It seemed to me that I should never be able to reach the top of the mountain. Perseverence and patience enabled me to succeed, finally, in reaching the summit, from which I beheld a most beautiful country stretching out before me, covered with forests of various kinds of trees, interspersed with grass plats, which looked like lawns. Upon these grass spots deer and other wild animals were grazing." Said Joseph: "If your eyesight was a good now as it was fifty years ago, you could behold the very country which you saw in your dream, for we are now on the highest range of mountains between Utah and the Gila river, and stretching out before you are forests of pine and oak in which the wild grape abounds and the deer and other animals roam."

From "Turkey Tanks" the down grade to the Gila river begins. Jolting leisurely along over a rough road, Joseph took occasion to learn from Father and Mother Cluff their true feelings concerning their pioneering life in a new country, when they might be enjoying a comfortable home in Utah, surrounded with comfort and ease. It will only be a light task to take you on to Bowe railroad station, put you on the train and in three days you will be in Provo City. "Imagine my surprise at their answer," said Joseph.

"You are just like all of my boys, opposing me in my plans."

"It is not my intention or even desire to offer a word in opposition to you, nor do I think any of the boys wish to, only in that which

they feel is for your good in your advanced age, "As for myself, continued Joseph, "I am proud in having you with us here in Arizona, but I know we cannot make you so comfortable and give you that attention which you deserve at your age; besides you know we are only recently settled on the Gila river and we have but temporary shelter. So far during our residence in the Gila valley, we have been chiefly employed in opening farms and making water ditches, consequently, it will be some time before we can build a comfortable home for you."

"I can help you in all this work, I have done such things before, many times, and I can do so again," pertly remarked Father Cluff,

"You are not now as young as you were forty-five years ago, when you built a log house in Kirtland."

"That was before you were born, Joseph," interposed Mother Cluff.

"My dear mother," continued Joseph, "it is certainly very gratifying to see father feel so imbued with a spirit of energy and push. It shows a wonderful vitality in his eighty-fifth year."

We have been somewhat profuse in recording incidents and conversations which occurred with the son and his aged parents while they were passing through the old tribal districts of Manassa and Ephraim, now almost desolate of inhabitants, save a few roving bands of the lower and most savage type of their once enlightened forefathers, mainly for the purpose of memorializing the characteristics of the aged veterans and pioneers, who were in their last journey of pioneer life. They had been traveling on mesas and over volcanic rocks, where the yucca, cactus and century plants grow, the coyote, the horned toad and lizard abound, and now they reach the Gila valley, where the Gila monster is said to thrive. They were not surrounded by a brass band, or cheered in an electric lighted city, nor informed as to the hour of night by the tolling of bells. Stillness prevailed, except an occasional howl of the coyote. Their camp was pitched at the Apache crossing, and early the following morning Mother Cluff aroused the camp by calling out "We're on the Gila river." Another day's travel of thirty miles, up the Gila, would bring them to Joseph's home. The day was very stormy, making it the most disagreeable of any day during the trip from Show Low, but notwithstanding the inclemency of the weather, the wind which they had to face blowing a gale, Father Cluff persisted in sitting on the seat beside Joseph, so intently was he interested in beholding the changing scenery. They pushed on, facing the storm, without lunch, and reached Joseph's home in the evening, where they were greeted by a good supper and a cheerful fire of mesquit wood.

[To be Continued.]

BIOGRAPHY.

BENJAMIN CLUFF, SEN.—CONTINUED.

Up to the summer of 1862, Benjamin lived in Provo, working principally on his farm and in the canyon to support his families, but at this time he moved to Logan, Cache Valley, then just beginning to be settled up. He went principally for the purpose of securing more land than he owned in Provo, for during his three years' mission to the Las Vegas, the bottom lands near the lake, which afforded an abundance of hay, had been surveyed and taken up. Thus cut off from the necessary feed for his stock, he moved to a new country where land was plentiful. In Provo, he owned the southeast corner lots of the block on which Cluff's hall stood. Other lots of the same block were owned by others of the boys.

In Cache Valley an abundance of good land was procured and homes were established. But the climate was severe, and fruit could not at first be raised in any quantity. Benjamin and his family therefore passed through all the privations incident to pioneer life in those early days. But he was not a man to be easily discouraged, in fact he was at times too optimistic, and looked with hope to the future.

No sooner was he well established and his families provided with homes, than he was called on a mission to the Sandwich, or Hawaiian Islands (1864). He did not hesitate, but, arranging for those dependent on him as best he could he started out. Elder John R. Young accompanied him. There was no railroad, but a through stage ran to the Sacramento river, where steamboats ran to San Francisco, from which place the rest of the journey was made by sailing vessel. The land trip was a hard one, for day and night the stage traveled as fast as the horses could go, and neither day nor night could the passengers get any sleep, until tired nature gave way, and in spite of the jolts and rocks sleep would possess them.

San Francisco was then a thriving sea-port town. The bay was full of whaling vessels either returning from their hunts for oil, or just starting out.

The two young missionaries, now for the first time near the broad ocean, or where they could see the wonderful ocean vessels, spent a few days in looking at the new sights, and making themselves acquainted with their new conditions. As souvenir of their trip they had their photographs taken together, some of the pictures of which are still possessed by members of the family.

Finally came the ocean trip which lasted over two weeks. Benjamin was not seasick, but on the contrary he enjoyed the voyage well, arriving at their future field of labor in safety. Their first thought was to learn the Hawaiian language, which to some is very difficult, owing to the great number of vowel sounds. But Benjamin learned it readily and in a few months was able to preach to the people.

About this time the question of buying a tract of land for a gathering place for the natives was agitated, and Elder George Nebeker

and Elder Hammond made a purchase of the land of Laie, on the windward side of the island of Oahu, and about 32 miles from Honolulu. It was a beautiful location, but unluckily in the dry season it suffered considerably for want of water. When Elder Hammond came to Utah, Alma Smith was left in charge, and Benjamin and other of the Elders were called to Laie to assist him. The subject of our sketch has the honor of having yoked up the first yoke of cattle, and plowed the first furrow of land on the plantation that was destined to play such an important part in the conversion of the Kanakas.

In the year 1865, a number of families were called to labor in the Hawaiian mission, among whom were Eli Bell and family, Henry World and family, Elder Green and family, George Nebeker and family, and the families of Benjamin and of Alma Smith.

The company left Salt Lake City in four mule wagons, and though they traveled much slower than the stage coach, they traveled with greater comfort. There were twelve families in all, and when they arrived at Honolulu most of them had to go to Laie by coast steamer, a trip that many, especially those that were seasick, would not soon forget, but as the boat was small and the sea rough, the pitching and rocking was terrible, and the seasickness was just as bad. The landing was as bad as the voyage, for the little schooner could not get nearer than a half mile to the shore, and from there the passengers were brought by row-boat, and then to keep them from getting their feet wet were carried from the row-boat to the shore by the dusky seamen.

One can better imagine with what joy Benjamin and his family met each other in this far-off land. A house had already been provided, and in an ox cart the women and children were conveyed from the landing, a distance of two miles, to the place of residence. The house was not the best. It consisted of one room, was built of poles and canes, and thatched with grass, but it was a shelter both from the hot sun and the drenching rain of the tropics, and it was home.

Immediately on assuming the presidency of the mission, Elder Nebeker furnished work for the brethren by first cultivating corn and cotton on the plantation, but these not proving a financial success, it was decided to establish a sugar mill and plant the land to cane.

Benjamin was a plow man while the land was being broken and the cane planted; he was the head mason in building the mill, and afterwards was engineer, having in charge the engine that run the centrifuclex which dried the sugar.

But these were hard times, not alone for the men folks but also for the women and children. Flour was scarce, and the native foods, except the sweet potato, was not liked. Clothes were hard to obtain, and shoes were so scarce that often the brethren would work in the field in their bare feet rather than wear out their shoes.

[To be Continued.]

On the arrival of the missionaries from the Hawaiian Islands, W. W. Cluff being among the number, they were informed that all the Saints in San Francisco, except a sister Coats, a widow, had emigrated to Utah. This sudden exodus was occasioned by the government of the United States sending an army against the Mormon people in Utah. The colony in San Bernardino had also sold out their possessions in that beautiful valley, and had gone to Utah to join their fellow religionists, and help in defending themselves against an army of persecutors. Owing to the excitement and consequent prejudice against the Mormon people, which was great in California, those of the Elders who were short of funds and were compelled to remain and labor, found it very difficult to obtain employment. Sister Coats informed the elders that Brother Eli Whipple was operating a saw mill in the Redwood district, about thirty-five miles from San Francisco. Thither they repaired in the hope that they could get employment of him. The little change in their pockets was entirely exhausted in paying stage fare fifteen miles, the balance of the distance was traversed on foot. They reached their journey's end by sundown of the same day. Fortune favored the elders. Four were employed at the Whipple Mills, and the other three at a saw mill, three miles away. Elder Whipple was making arrangements to go to Utah in the following March and informed W. W. Cluff and his companions that they could accompany him and his family. This generous offer of assistance was accepted and greatly appreciated.

The three who were employed at the non-Mormon mill, one of whom was W. W. Cluff, found favor with the foreman and their fellow-workmen, a result of their strict attention to the business assigned them. While they were thus employed, the excitement over the Mormon question was running high, the newspapers keeping up the excitement, which so agitated the workmen that on the Sabbath day they assembled fifteen or twenty of them, in the forest near the mill, where they would gamble and discuss the probability of the overthrow of Mormonism. No restraint was exercised as these rough men were not aware that there were any Mormons in camp. Wisdom seemed to dictate to the elders the propriety of keeping this information from them. It so happened that at one of their gatherings William was wrought upon to such a degree, that he divulged the fact, which came about in this way: The daily papers were teeming with sensational stories about the Mormon atrocities in Utah and the tortures which were inflicted by the Mormons upon their enemies, when they fell into their hands. Sensational stories such as they read, so exasperated an ignorant class of men, who gave vent to the most profane and abusive language in the power of the roughest to indulge in, requiring the elders to bite their lips, while their blood would run cold. In order to hide their indignation, they would hold books before their eyes, pretending to read. One great

big fellow, who seemed to be the loudest mouthed, arose and stepping to the center of the group, frothing at the mouth, said: "I feel that every Mormon ought to be annihilated and I would like to be one to help to do it. If I should come across one of them, no matter where, I would help to hang him on the nearest tree." At this the thought of consequences fled from William and he instantly jumped to his feet and entered the ring, facing the bully and with a calm but firm voice said: "Now, sir, I am a Mormon, suppose you try me first." The fellow turned pale as death, trembling from head to feet. He seemed transfixed and uttered not a word. The crowd appeared spell bound. Finally, some of the auditors came up to this daring hero and patting him encouragingly said, "Bully for you, young man," at which the would-be brave (?) paltrone sneaked away amid the jeering and hissing of the bystanders. Instead, however, of any attempt to do the elders any violence, the sympathy of the workmen was in their favor. The foreman and several of the men informed the elders afterwards that when they passed through Salt Lake City on their way to California, they were well treated by the Mormon people.

When the time drew near for the Whipple party to start for Utah, now composed of several Mormon families, information was secretly conveyed to them that a party of men was organized for the express purpose of preventing them from going, or at least disarming them, so they could not fight the approaching army, their newly acquired friends, at the mill, volunteering to accompany them as a guard until their safety was assured. This offer was very kindly declined with the statement that, as American citizens, they believed there would be no interference. The company, consisting of thirty souls, left the Redwood country March 15th, 1858, and traveled by the southern route, passing through Toolarie valley and Ft. Tabor.

Miss Ann Whipple, Miss Hoagland and William traveled a great part of the journey on horseback, often preceding the company.

California, at that season of the year, assumed its most beautiful aspect. Days and days these young people traversed through flower beds of exquisite beauty and sweet fragrance, suggestive to them of paradise. Dismounting at times they would decorate themselves and horses with wreaths of choice flowers, William paying special attention to Miss Whipple and her horse. "I must admit," says William, "that a feeling of more than ordinary gallantry prompted me in my attentions and efforts to please her, and that feeling and a special interest continued to grow as my homeward journey approached an end. His affection for Miss Whipple was reciprocated and culminated, as the sequel will show, in their union, some time after their arrival in Utah.

[To be Continued.]

JOSEPH CLUFF.—CONTINUED.

The prevailing practice of the early settlers in Utah, taking up land, precluded the possibility of Joseph's getting a sub-division of twenty acres, on account of his youth; he therefore rented a farm in 1857, which he cultivated on his "own hook," but in the fall of the same year, before he had gathered his whole crop, he was called out, with the militia of Provo, under General William B. Pace, to march to Echo canyon. Mrs. Phoebe Cluff, his wife, was left to gather the late crops. The ostensible object of the militia marching to Echo was to check the approach of Johnston's army. Had Gen. Johnston been permitted to gaze upon the militia with its rude equipments, as it marched forth to conquer, he would have been amazed, but the desired results were attained without the use of fire arms, many of which would not fire, if loaded.

In crossing over the mountains before reaching Echo, the snow was found to be from fifteen to twenty feet deep, requiring the men to break a road in order to get the baggage-wagons over. When Johnston's army went into winter quarters at Ft. Bridger, Joseph, with his platoon, was detailed as a picket guard at "Lost Creek," being some miles north of Echo canyon, which pass he guarded until the 28th of January, 1858, when his command was called home.

February 6th, 1858, Joseph E. was born in Provo. On the arrival of Johnston's army after peace stipulations were entered into between the government and the Mormon leaders, and an encampment was made at Camp Floyd, Joseph, in company with Stephen L. Bunnell, James Cloward and Samuel G. Bunnell went to Camp Floyd, where they found employment making adobes for the government. After continuing for some time as partners, they mutually dissolved partnership and went into business by two's, Samuel G. Bunnell and Joseph "pairing" together. When the dissolution of partnership took place the four men had \$1,500.00 which was divided equally among them. Joseph and his partner retained the old yard and continued business thereon.

An incident, worthy of note, that will show the truthfulness and honesty of the boys, mention of which is not only praiseworthy to them but may be a lesson for other young men. Immediately after their adobes had been received and paid for by the government officer in charge of that department, the officer was discharged and a successor installed who was ignorant of what his predecessor had done, and hence, he came to the boys and offered to count their adobes. When informed by the boys that the adobes had been counted and paid for he was much surprised and said, "Are you Mormons?" "Yes, sir," was the prompt reply. "You are certainly honest boys. You could have had your adobes recounted and again have drawn your pay."

The soldiers, by their frequent visits to the adobe grounds, became very familiar with the young Mormon boys, and entered into unreserved conversation about how Echo canyon appeared to them as

they passed through it. When the kind of war-like arms carried by the militia were described, their hair, no doubt, stood as erect as a soldier. Joseph's gun is described as follows: "My gun was an old United States flint-lock musket, minus flint, unloaded, and perhaps never had been used since Father Cluff carried it during his soldier's service in the war of 1812." The soldiers would reply that it was not the guns of the Mormon soldiers which produced a shudder as we passed through Echo canyon; it was the fortifications and breast-works along the precipices overhanging the narrow canyon, and the immense boulder rocks that were prepared to be hurled upon the enemy. The object of building dams along the whole extent of the canyon was to pond the water, thus forcing the enemy, in case they attempted to force their way through the pass, to hug close to the cliff and receive the full benefit of the falling rocks. Had the army entered and the firing of the signal cannon been heard, thousands of tons of rocks would have been hurled instantaneously upon the soldiers. "Johnson's army was wise in not attempting to force its way into the valley of the Great Salt Lake," were the words uttered by the soldiers.

At the close of the season of adobe making, Joseph returned to his home in Provo, with eight hundred dollars in his pocket. Hay-making season now being on Joseph took his scythe and went into the work until he had finished getting up his supply of hay. The process of gathering a crop of hay in those days was much more tedious than at present, when such work is done mostly by machinery.

[To be Continued.]

H. H. CLUFF.—CONTINUED.

Early on the morning following the return of the three expressmen there was hurrying to and fro, and in an incredibly short space of time every team except one was on the road. The one team was detailed with ten men, including Harvey, to haul up wood to the fort that the immigrants might be comfortably provided with fuel on their arrival at the fort, for already the severity of winter had set in. A large space of ground near the stockade was cleared of snow sufficient to encamp the companies on their arrival. In due time the companies arrived at "Devil's Gate," including the two independent ox-teams. Every room, nook and corner, or place of shelter from the bleak winds and northern blizzards, were occupied in and around the fort. Wagons and tents were also crowded. Every possible assistance was rendered by the boys from home to make the immigrants as comfortable as possible under the circumstances. It was on a Sunday evening when the four companies arrived at the fort. The sight which met the eyes of the ten boys at the fort was indescribably heart-rending. Aged men and women, young men and maidens, and youths of both sexes, were plodding along through the

snow several inches deep, with icicles dangling to their skirts and pants as they walked along pushing and pulling their handcarts, the wheels of which were burdened with snow. The roaring fires of cedar and pitch pine wood soon cheered the weary souls, and the youthful of both sexes were singing the songs of Zion around the camp fire. It was here where Harvey met his brother Moses, who was returning home from a mission to Great Britain. Moses had charge of a loose herd of cattle of several hundred head, which was called the "Church Herd;" but which, in reality, belonged to a few individuals, except, perhaps, a few head designated for beef for the hand cart immigrants. Harvey was detailed to assist in driving the herd with the understanding that the two "boys" would be paid by the proprietors or owners, but not a dollar has come into their hands up to this writing.

Northern blizzards prevailed, the thermometer showing 10 to 20 degrees below zero, making it impossible to proceed homeward. A lull in the storm enabled the hand cart companies to pull up into a cove on the opposite side of the river. After pitching camp and setting tents, a terrible wind and snow storm arose in the middle of the night and leveled every tent to the ground. The Utah boys had on several occasions performed feats of daring and exposure, at the risk of their own lives, by carrying the aged men and women across the river, and now when the tents were all blown down, they were called upon again to rescue the people from beneath their tents in the dark hours of the night. Cattle began dropping off, the result of the severity of the weather. The snow had already covered up what grass there was and browsing of willows along the river banks was all that was left for them to live on. The situation was extremely critical. No power but that of God could avert the destruction which hung over immigrants and cattle. Cattle, though poor, which froze to death, were kept from wild animals in a frozen state for food in the event of the road being entirely blockaded, making it necessary to establish winter quarters. Over four hundred miles of mountainous country lay between the immigrants and their destined home in Utah, where the snow in winter frequently falls to such a depth as to stop all travel by teams. Earnest were the prayers offered before the throne of God, by every faithful man and woman. Uncertainty was felt as to whether the elements would favor moving the camp homeward, or the severity of winter hold the people there in winter-quarters, many of whom would perish before spring. A glimmer of hope, however, was entertained that other relief parties would be sent out from Salt Lake. The utmost confidence was imposed in President Brigham Young and therein was the anchor of hope which inspired the constant prayer-offerings of the people. They knew, or at least the boys from Salt Lake knew, that the president's foresight and excellent judgment would be sufficient to grasp the situation of the immigrants and their needs in an inclement season, and therefore teams and supplies would be forwarded by train after train until the last immigrant should arrive safely in Zion. These relief companies

following one after another and only but a few days apart would keep the road open, thus insuring the possibility of the handcart companies moving as soon as they could leave Devil's Gate.

The independent ox trains cached the most of their merchandise at Devil's Gate before leaving, which enabled them to travel successfully. Daniel W. Jones and several other men were detailed to remain at the fort until teams could reach there in the spring for the merchandise.

It was near the middle of November when the line of March was resumed, the teams leading out, breaking the road. The "mountain boys" rendered valuable service to the immigrants in helping the aged and children over streams of water. Not many days after the departure of the companies from Devil's Gate they were met by a relief party from Zion with supplies. Then came another company and another until the plains were lined with relief companies. In addition to the timely supplies with which they were loaded, they kept open the road, which was of great benefit to the hand cart pullers and pushers. Gradually the number of hand carts diminished as the aged were taken into wagons from time to time as new relief parties arrived, and on reaching Ft. Bridger the entire outfit of handcarts was abandoned and the immigrants, old and young, were comfortably carried in wagons with their effects.

At Green river Harvey was selected, in company with another young man, to take a light team and hasten to Salt Lake with a son of Elder C. G. Webb, who had his feet frozen so badly that amputation was feared. On reaching Echo canyon they were met by a brother of Mr. Webb, who desired to return together with his brother, hence Harvey changed places with him and went with his team back to Bridger. The immigrants had all reached Ft. Bridger and were awaiting the arrival of teams from home to take them in, as the snow had fallen so deep as to stop travel with the carts. The last handcarts were left at Bridger and from there the entire people were taken into wagons. Here Harvey loaded up his wagon with goods of the immigrants and a family, and proceeded homeward again. As approach to the summit of the Rocky Mountains lying east of the valleys shortened, the snow was of greater depth, so that the last four miles to reach the apex of the "Big" mountain, the road had to be broken in snow three or four feet deep and a road cut through a drift near the summit, fifteen to twenty feet deep. The preceding company had experienced the same trouble in passing over the route, for a fresh fall of snow and heavy wind made the passage equally difficult for the company in which Harvey was traveling. Five miles constituted the distance reached that day, four of which was climbing the "Big" mountain, the camp, therefore, was made between the "Big" and "Little" mountains, the passage over the latter on the following day was uneventful beyond the cheerfulness which beamed in the expression of every person who looked down upon Salt Lake valley, which now spreads out in grandeur amid the mountains wrapped

in snow. Harvey reached his home in Provo after the middle of December with sore feet, which had been frozen during a night travel from Bear river over to Echo.

Soon after Harvey returned home he seriously considered the question of matrimony, the sequel of which culminated, after a very brief courtship. On the 6th day of October, 1856, Miss Margaret Ann Foster, daughter of George and Jane Foster, met young Harvey, then a beardless boy, at the residence of Major Seth M. Blair, in Salt Lake City, the day before he started back on the plains to aid the late hand cart companies. Both were there because of marriage relationship which existed between the Cluffs, Blairs and Fosters, Blair and Benjamin Cluff having married Foster girls. The meeting, therefore, of Harvey and Margaret was purely accidental and no indication of any attachment for each other could possibly prevail at that time. An incident, however, occurred during this meeting which may be regarded in the light of a sentiment, or a dormant, untouched love, which was entirely hidden from both of them, yet so innocently spontaneous as to inculcate no idea or dream of anything beyond mere friendship; although the occurrence left such a pleasing remembrance that for three months thereafter they neither saw or corresponded with each other, yet this fact did not obliterate the latent spark. It grew spontaneously beneath the surface without the least effort at cultivation. The incident referred to happened by Harvey exhibiting to the family at Mr. Blair's home a daguerotype picture of himself taken as he was about to leave for the plains with a "relief party." While showing this picture Miss Margaret Ann Foster politely requested Harvey to leave the picture with her during his absence and when he returned home she would deliver it to him. As young Harvey contemplated leaving on the following day, he placed the picture in her hands. Miss Foster was attending school in Provo city on Harvey's return from helping the handcart companies three months after, and soon thereafter Miss Margaret returned to him the picture. The act of delivering the picture revealed the latent, reciprocal spark that blossomed into more than what the simple care of a picture would indicate. That hidden love spark illuminated their countenances, imparting a flitting glow or tinge of color to their faces, so perceptible to each other, although not a word was uttered. That it may be inferred an engagement between their spirits was there and then ratified. It was some time following this incident that Harvey proposed marriage to Miss Foster, who gave her consent, and on the 24th of January, 1857, they were married by President James C. Snow of Utah stake, at the home of Father and Mother Cluff, in Provo city.

This young couple, Harvey 20 years of age and Margaret 17 years of age, started out upon the matrimonial journey of life with no financial means beyond a perfect physical organization, which both possessed and which both were willing to use, industriously, to accumulate the means for their support.

SAMUEL S. CLUFF.—CONTINUED.

With the limited outfit enumerated in the last number, the family started for the west through the territory of Iowa, which was then a howling wilderness, infested by roaming bands of savages. The chief wealth of the family in the city of Neuvo consisted of real estate, which, in consequence of the families being driven out at the point of the bayonet, could not be disposed of, hence it fell into the hands of the enemy.

Mount Pisgah presented, in its unreclaimed wilderness state, some attraction for the poorly clad refugees, and the Cluff family, with several others, decided to locate for a brief time. Some of the boys, in company with Father Cluff, returned to Des Moines to get provisions, while others of the family began opening a farm. Corn, buckwheat and turnips were produced in time in sufficient quantities to supply the family. The employment found outside enabled the family to bridge over for the necessities in provisions and clothing until the products of the new farm were harvested. Wheat-flour was a greater luxury in those days than the finest pastry is to-day.

The return of David and Moses completed the reunion of the family once more, which was a time of great rejoicing. Prairie chickens, turkeys and quails were so plentiful that the two older boys, who were expert hunters, kept the family supplied with meat. The real enjoyment of life seemed to surround the refugees far to exceed what had been their lot during several years past. Exposure during inclement seasons and a limited supply of bedding and clothing brought a great many down in sickness with the chills and fever. Death found its way into many families. No saw mills being in that section of country, the linn puncheons were "adzed" off and made into coffins, thus enabling the bereaved to bury their dead decently. Father Cluff's family was the largest of any of the pioneers in that section, Orson, the twelfth child being born in Pisgah, yet in the Providence of God not a death occurred until many years after its arrival in Utah.

Samuel relates a dream which he had, while recovering from an attack of the chills and fever. He says: "I dreamed that I went outdoors and while I stood gazing eastward I beheld an object descending from heaven, when, finally it assumed the shape of a man dressed in white, with blood spots on his garments. I was quite sure it was Christ, yet I was puzzled to know why there was red on his white robes. Since I have become acquainted with Scripture I find that is the way He is to make his second appearance on earth."

In 1848 the family again pulled up stakes and pursued their journey to Council Bluffs, settling on Mosquito creek. The settlement which formed along this creek for about two miles was called Cartersville. Samuel, having arrived at a suitable age, was baptised in Mosquito creek by Jesse Haven. Just previous to his baptism, however, he met with a painful accident. He inflicted a very severe cut in the left knee while cutting corn. Benjamin, who was working

in the field with him at the time, saw the blood streaming down his leg, at once took a garment from his own back and wrapped up the wound, which bid fair to bleed the boy to death. Going into the water soon thereafter, he contracted a cold which settled in the afflicted knee, producing such a stiffness that fears were entertained that he would lose the use of that limb. He claims, however, that through the prayer of faith the Lord healed him, that he has ever, since enjoyed perfect use of his leg.

[To be Continued.]

CHRONOLOGY

Orson, son of David and Betsy Hall Cluff and Harriet, a daughter of J. A. and Harriet Bean, married May 31, 1855.

CHILDREN:

Orson Leroy, born in Coalville, Utah, August 5, 1873.
 Abbie Nina, born in Provo, Utah, March 7, 1875.
 Harvey Milton, born in Provo, Utah, January 31, 1877.
 William F., born in Forest Dale, Arizona, October 22, 1879.
 James A., born in Pima, Arizona, October 10, 1882.
 Margaret H., born in Provo, Utah, October 29, 1885.
 George L., born in Provo, Utah, November 25, 1887.
 Hattie M., born in Provo, Utah, July 5, 1890.
 Vella, { twins, born in colony Juarez, Mexico, January 3, 1894.
 Vera, { twins, born in colony Juarez, Mexico, January 3, 1894.
 Eva Irene, born in colony Juarez, Mexico, December 24, 1895.

DIED:

Orson L., died Jan. 30, 1897, }
 Vella, died Jan. 18, 1894, } Children of Orson and Hattie Cluff.
 Vera, died Jan. 21, 1894. }

Orson, son of David and Betsy Hall Cluff and Merinth L. Loveridge, daughter of Ledru and Sarah, married August 17, 1890.

CHILDREN:

Ledru A., born in colony Juarez, Mexico, March 10, 1891.
 Ernest V., born in colony Juarez, Mexico, July 27, 1893.
 Jessie Hall, born in colony Garcia, Mexico, December 9, 1895.
 Eliza, born in colony Garcia, Mexico, September 23, 1898.
 Cecil Erwin, born in colony Garcia, Mexico, March 8, 1901.

LOCALS.

President Benjamin Cluff, Jr., of the Brigham Young Academy Exploring expedition, returned to Provo, February 7th. The expedition went as far south as Bogota, the capital of Colombia, South America, having traveled through Mexico, Guatamala, Honduras, Salvador, Nicaragua, Costa Rica and that part of Colombia to Bogota.

Elder Elmo Cluff, son of Samuel S. Cluff, and Miss Mary Crane were married in the temple in Salt Lake city January 15th, 1902, and three days thereafter he started on a mission to the southern states.

On January 23rd, 1902, Elder Thaddius H. Cluff arrived home from a two years' mission in the states of Wisconsin and Michigan.

BIRTHS.

Joseph D. Legrand, son of David William and Sarah Elda Cluff born March 15, 1901, in central Arizona.



THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, { Editors.
BENJ. CLUFF, JR. POSTER CLUFF, }

WM. W. CLUFF, { Executive
H. H. CLUFF, { Committee
BENJ. CLUFF JR., }

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HISTORY OF DAVID CLUFF, SEN.

XIII.

As spring opened the season of planting began, which was soon after the arrival of Joseph with his parents in the Gila valley. The same energy and push to promote good, improve and reclaim the desert wastes, was still visible in Father Cluff. As in all preceding stages of pioneering, he maintained the same brilliancy, although he was now far advanced in years. Grasping the situation and its surroundings at a glance, he immediately set at work gardening, that dependence upon his sons might not be the result of his joining them on the Gila. It would, however, have been a great pleasure for these four sons to contribute to the support of their aged parents, but the feeling of "self-support" predominated in the head of this great family. Necessity, which is the "mother of invention," had done much through the vicissitudes of pioneering life, to mould, fashion and establish characteristics of industry and independence in Patriarch David Cluff, Sen. Dependence upon any of his numerous, descendants, was very repugnant to his feelings. "Come on boys," in starting any new enterprise or going to work, was the prevailing command, if indeed it can be designated by that term. Rain or sunshine never deterred him from prosecuting the work devolving upon him. The prevailing desire to see his sons unite in financial interests during the first years in Utah, had now subsided. He recognised in the rapid development and spreading out into the surrounding territory, of the Mormon people, that the increase of his own family was such that it was hopeless for him to hold them together in one locality. His pioneering spirit would manifest itself in his sons and be transmitted to their posterity, and those traits of character handed down from generation to generation, so long as there remained unexplored regions on the Western hemisphere.

With January came the beautiful spring weather in the semi-tropical climate of the Gila valley, and although the boys surrounding their aged parents were willing to do anything for them, they could not prevail

upon them to abandon the tempting pursuit of planting. The garden spot was selected and like a man of only fifty, Father Cluff began his last spring of planting life; succeeding in planting to his own satisfaction, with such energy that would cause the casual observer to believe that he had many years yet to live.

It was discovered by the boys that their health was on the decline, especially that of Mother Cluff. She refused, however, to idly sit down. Her hands were kept employed up to a few days before her death, which occurred on the 5th day of January, 1881. She quietly and peacefully passed away as calmly as if she were going to sleep for a night's rest. The funeral services were held in a bowery in front of the meeting house at Pima, Graham county, Arizona. Appropriate remarks were made by Bishop J. R. Rogers and Counselor H. Dahl. Father Cluff, then in his 86th year, offered a few touching remarks which melted to tears every one present.

EULOGY ON BETSY HALL CLUFF

In attempting to write an appropriate eulogy of Mother Cluff, we feel inadequate for the task, although the subject had a brilliant career of usefulness. It requires the pen of a ready writer, inspired of God, to do justice to the character of that noble Christian mother.

Sounds of the voice of our mother still vibrate through the air, affectionately touching the hearts of her devoted offspring, as the effects of the pebble cast into the sea are felt from shore to shore. Years have passed since the remains of our dear mother were laid away in the new church yard, at Pima, Arizona.

Oh, there is an enduring memory and tenderness in the love of a mother! Let it not be chilled by selfishness, weakened by worthlessness, or stifled by ingratitude. In casting a retrospective glance back upon the life of our mother, regarding the manner of rearing her children, our remembrance is called to but a very few instances in which she used any harsh means, giving her, therefore, the credit of moderation in disposition, kind, gentle and loving to her children, or else her children were of a very tractable character. Both of these conditions undoubtedly aided much in the successful raising of a large family to womanhood and manhood. Her love touches every fiber of the souls of her sons, and turns the chords of their hearts with intense affection. Death has not broken the affinity, but it has awakened in their natures the purest, deepest, and richest emotions of consecrated thought and reverence. Oh! what a mighty responsibility rested upon the dear mother of twelve children; which was accompanied by joys, sorrows, smiles, tears, hopes and solicitation for the interest and well being of her little flock. Well might we linger upon the picture as the bee upon the flower of that home, where night cannot penetrate. If mother possessed faults, they have long since been erased through a deeper love and the ornamentation which has adorned the pages of her useful life. There is an eternal hope and, consequently an eternal existence, the fruitfulness of sacrifice, to secure which, mother entered into the celestial order of marriage and reared from infancy the only

child, Jerry, born to her husband by another wife outside of her own family, and he to her, as well as all the family, became as one of the first wife's children.

“Take up thy cross,” the Savior said,
 If thou wouldst my disciple be;
 Deny thyself, the world forsake,
 And humbly follow after me.
 Take up thy cross and follow Christ,
 Nor think, “till death, to lay it down,
 For only she who bears the cross
 May hope to wear the glorious crown.”

On the death of Mother Cluff, her husband uttered the following lamentation:

“Oh, Betsy! my dear companion, my beloved wife, why hast thou gone and left me? You labored and toiled hard with me for near fifty-seven years. Why could you not have remained with me a little longer until I was prepared to go with you! But thou art gone and I am left to mourn thy loss. Farewell, until we shall meet in heaven, where parting will be no more. Amen.”

In order for Father Cluff to relieve himself of the crushing trouble that seemed to weigh upon him over the death of his faithful wife, he pursued, as delicately as his physical ability would permit, his labors in looking after the garden.

For six weary months, the trying months of his life, this patriarch lingered, hoping to join his wife, for life had no attractions for him, as part of himself, seemingly, had passed behind the veil. On the 6th of December, 1881, Father Cluff summoned his four sons to his bedside and gave them orders concerning the disposition of his property effects, then in a clear patriarchal voice he said. “I want my sons to pursue a course to build up the Kingdom of God and teach their children in the fear and admonition of the Lord; for I don't want one that bears the name of Cluff to be lost. Be strict and watch your children.” Turning slightly in bed after uttering the above injunction to those of his sons present, his spirit took its flight without a struggle. He went peacefully to meet his God, join his faithful wife and many of his kindred to await a glorious resurrection at the sounding of the trumpet.—

“Ye sleeping saints rise and live.”

The funeral services were held in the Smithville, Arizona, meeting house. Bishop Joseph Rogers presided. The members of the ward en masse, turned out to pay their last respects to the veteran pioneer and patriarch.

The choir led by the noted chorster, Peter McBride, sang:

“Farewell, all earthly honors,
 I bid you all adieu;
 Farewell all sinful pleasures,
 I want no more of you;
 I want my habitation
 On that eternal soil
 Beyond the powers of satan,
 Where sin can ne'er defile.

There is sweet rest in heaven, etc.

I want my name engraven,
Among the righteous ones;
Crying holy, holy Father,
And wear a righteous crown.
For such eternal riches,
I'm willing to pass through
All needful tribulations,
And count them my just due.

There is sweet rest in heaven, etc.

There Christ has promised,
A mansion to prepare,
And all who serve Him faithfully,
The victor's wreath shall wear;
Bright crowns shall then be given
To all the ransomed throng,
And glory, glory, glory!
Shall be the conqueror's song."

There is sweet rest in heaven, etc.

The speakers, Bishop Rogers, and Elders Teeple and Moody offered eulogies on the life and character of Father Cluff, after which his remains were laid to rest at the side of his wife in the Pima cemetery.

A brief sentence closes the biography of every one, for death spares neither sex nor age, but the grand difference is in the glory to which each is meritoriously entitled to.

Father Cluff has left his footprints in Canada, New Hampshire, Ohio, Illinois, Iowa, Wyoming, Utah and Arizona. He acted as a pioneer in all of these districts, as, when entering a desert or wilderness country, the first stroke he made was in the agricultural line, reclaiming the sterile soil as indicated in the following, which we copy from a postal card written to his son Harvey, from Arizona, previous to his demise:

"Our crop looks fine. I never saw crops look so promising in any country that I was ever in. Pumpkins, squash and melon vines completely cover the ground."

Contemplate the pioneer hero marching into regions which were sparsely inhabited, if inhabited at all, with ax and gun, plow and shovel. Subduing the savages with acts of kindness, destroying reptiles and noxious vegetation, and making the desert habitable, and then close his career with only one-fourth of his sons present at his bedside, when his eyes closed in death.

"Wife! we've been long together,
Through pleasant and cloudy weather;
Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not "Good night," but "in some brighter clime
Bid us good morning."

BIOGRAPHY.

BENJAMIN CLUFF, SEN — CONTINUED.

The Laie plantation is on what is called the Kolou side of the island of Oahu, the island on which Honolulu is also located and is a distance from the capital about thirty-two miles. Its coast was between two and three miles long, with a beautiful sandy beach, except where a large promontory two hundred feet high, juts out a half mile into the ocean. From the sea the land runs back a mile or so with gradually rolling hills to the mountains, then back into the mountains to the very crest of the chain. The little village occupied by the twelve missionary families, with the large plantation house in the centre, is about three fourths of a mile from the sea, and on a low hill which rises higher further back, then ends in a broken mass of immense rocks and cliffs. Native houses dotted the plantation, but were most abundant above the plantation house, among the "calo" patches. The view, taken from any of the hills was beautiful beyond description. The great ocean, blue and white, blue in its tremendous depth and white in the weaker crests, on the one hand, with the mountains covered with trees and ferns and vines in an impenetrable thicket on the other, while between were the peaceful homes of the missionaries and the picturesque thatched cottages of the natives.

But this beautiful place had its drawbacks. For nine months in the year the trade winds blew from the northeast, sometimes they were quite strong and were disagreeable. The other three months were given to calms and hurricanes. During the calms the moquitoes made life miserable, and during the hurricane one feared every moment for his house if not for his life. The first experience that Benjamin's family had with these "Konas" as the heavy winds were called, was nearly a sad one. Mary Ellen with some of the children were alone in the house, Benjamin being out in the field at work. The wind came somewhat suddenly, and the house began to shake. Sister Cluff was terrified, but finally ran to the door with the idea of escape. Just then the house gave a lurch and the door sill struck her on the side of the head making a painful wound. She escaped, however, and soon assistance came, the house was propped up, and the threatened fall averted; still if the house had fallen, it being but a thatched one, not much damage would have been done.

Soon after this incident Benjamin and Elder Eli Bell, of Logan, decided to move their families a quarter of a mile nearer the sugar mill where there was a good location, and there built two frame houses of two rooms each. Here also they would have a garden, and bananas, beans, sweet potatoes, melons, and other garden products were produced in abundance, which greatly aided the scanty supply of flour in making out the meals.

In the fall of '07 the cane was ripe, the mill ready, and grinding began. Making sugar was a new industry to all, but with few drawbacks and exceptions success crowned their efforts, and Laie became

an income producing plantation. As work increased, the immigration of native Saints increased until there was quite a little village of at least a thousand souls. Benjamin worked in the mill during the grinding season, principally with the centrifugals in drying the sugar. His two sons, Benjamin Jr. and George, ages respectively 9 and 7 years, worked principally around the crushers, but often in the field with hoes, or with knives in cutting the cane. They were too young to be put at such hard work, but the necessity of food and clothing, outweighed all objections, and they worked with the Kanakas at mens rank, and received fifty cents a day as wages.

But not all the time was put on the plantation, for when the mill was idle, Benjamin would be called to labor as a missionary among the natives. He made several trips around the island of Oahu, also around Maui and Kauai, when he was successful not alone in converting, but in gathering the people to Laie. He had learned the native language and spoke it with considerable fluency, and so was well prepared to preach the glad tidings to the people. He found also that the natives were kind and hospitable, and he always received a hearty welcome among those with whom he was acquainted. One kind man presented him with a horse for his oldest son Benjamin, which was very much appreciated by the children, as they all loved to ride horse back. About this time, too, Benjamin had a thrilling experience and one which nearly terminated fatally. He and his oldest son were endeavoring to drive a cow and calf in a corral. The cow was gentle, but the calf was as wild as a deer. It leaped a stone wall, and as straight as could be struck for the the ocean. The father and son followed as fast as possible thinking to turn it by the time it reached the water, but to their surprise, without hesitating, it jumped in and began to swim straight out Benjamin jumped in after it thinking to get near enough to throw the rope over its head. Out went calf and out went father, while the son stood on the shore in terror. After a two hundred yards chase the calf was headed and turned towards shore. For the first time Benjamin realized his danger. He had his clothes on, and a pair of boots, also a lasso in his hand. It was a hard struggle to get ashore, all he could do was to tread water and let the waves wash him gradually to the land, which he reached in safety, but with the determination not to repeat the experience for a dozen calves.

We have spoken of the hospitality of the natives, but not all of them are good. One man especially, a very intelligent but unprincipled fellow, Kupau by name, was an aggrivator of all the missionaries down to within a few years ago when he died. The first introduction to his real character was soon after the calf incident. Bro. Nebeker had purchased a cane cart from him and had paid him for it. But the fellow conceived the idea of getting it back again, and so came one day and without ceremony fastened his lasso to the tongue and with the other end fastened to the horn of his saddle, began pulling the cart home. Pres. Nebeker heard of it, and rode with all speed, soon overtook the thief. With Benjamin's aid he took the cart from Kupau and returned it to its place. The fellow had Bro. Nebeker arrested and brought before a native judge who, being bribed, fined

him two dollars. soon after, however, the money was returned with every apology, as the judge had been informed by a Mr. Moffat of an adjoining plantation, that he would get into trouble if he did not reverse his decision. The penitant judge asked Bro. Nebeker's pardon.

While on the islands two daughters were born to Benjamin; Mildred born April 21, 1866, and Ellen Mariah, born Dec. 2, 1869. But his long mission was drawing to a close; six years had nearly passed since Benjamin left his home in Logan and there had been six years of hard labor, and hard poverty. Six years of work and preaching, and when his honorable release came he was ready to return.

In the spring of 1869, Harvey H. and his wife Margaret, sister to Benjamin's wives, was called to the islands and on their arrival Benjamin and his family returned. The trip across the ocean was a hard one especially for Mary Ellen as she was sea sick all the way, and as they embarked in a sailing vessel the voyage took three weeks. But the return from San Francisco was much more easily and quickly accomplished than the trip to that place, for the railroad now spanned the continent, and the trip that had before consumed more than a month now took but two days. On the train Benjamin and his family were greatly annoyed and persecuted by a couple of men, also fellow passengers. The men, and their wives also, were very much prejudiced against the Mormons and their remarks, made loud enough for all to hear, at times very cutting and humiliating. But the "Mormons" were soon rid of their revilers, for in the afternoon of the first day out several of the men passengers got off at a depot to purchase provisions, among them Benjamin and the two Mormon-eaters. They were gone too long and the train started. The three men started to run, Benjamin behind the others. The "Mormon," however, soon passed his opponents and succeeded in reaching the moving train. The others were left behind, and their wives, who had had so many things to say about the Mormons, were now occupied with weeping and bewailing the loss of their husbands. At Ogden Benjamin and family were met by Elder George Benson of Logan, and by him conveyed by teams to their home, where with joy and thankfulness for the preservation of their lives the family was again united after an absence of over six years.

[To be Continued.]

W. W. CLUFF.—CONTINUED

Reverting back to the commencement of the journey from California to Utah, we take up the thread of the interesting incidents of William's experience and success which characterizes his life on other travels and under similar circumstances. From San Bernardino, in Southern California, to Cedar City, in Southern Utah, is a distance of over four hundred miles of desert country, with long distances between watering places. The party left Bitter Springs at four o'clock

p. m., and arrived at Salt Springs at 10 o'clock the next morning, having traveled a distance of forty-five miles before reaching Salt Springs. Theodore Lettson was sun struck, while walking along the sand road. He was put into a wagon and brought into camp unconscious. Doctor Sawtelle being one of the party, had him laid on a blanket in a shady place, bared his chest and began fanning him. To drink the brackish water, which was the only kind obtainable on the desert, would only intensify thirst, so William lay down in the water with his clothes on, the moisture from which penetrated the pores of the skin and greatly relieved his thirst. He repeated the process every half hour and found himself very much refreshed and invigorated after a tedious journey over a burning, sandy road of forty-five miles. Others who witnessed William's novel way of quenching thirst, and seeing the good effect it had upon him, adopted the same process with like results.

William discovered that the means employed by the doctor did not restore Bro. Lettson to consciousness; he, therefore, procured a bucket full of the brackish water, cool from the spring, and without saying a word to any one he deliberately dashed the entire contents of the bucket on the sick man's head and bared chest. The man made a slight turn upon his side. Doctor Sawtelle, in a very excited manner said, "you have killed this man," which created some feeling against William in camp, seeing which he said, "Brethren and sisters, I ask you to wait twenty minutes before condemning me, and if in that time he is not better you may do with me what you wish." Again William came to the man and dashed another bucket of water upon him as before. The doctor was again exasperated and began to create a feeling of indignation against William. Some of the cooler heads said, "give him the twenty minutes." William rubbed the man's chest and pulse with his hands, and in less than fifteen minutes the man not only spoke, but he sat up. Seeing this the excitement died down and the entire camp lionized William, saying "You no doubt saved the man's life."

The call made upon William so soon after his return home to Utah, to go to Denmark on a mission, the marriage engagement between him and Miss Whipple was mutually postponed until his return from Europe.

William's first mission to Denmark: On September the 28th, 1859, in company with thirty other Elders who were called to go on different missions, in Europe and the United States. William left Salt Lake City with mule teams for the Missouri river. In the party were Apostle Erastus Snow, to preside over the conferences in the United States; Elder George Q. Cannon to preside over the European Mission; Hon. Wm. H. Hooper as Delegate to Congress from Utah Territory; Elders Jesse N. Smith, J. P. R. Johnson and William were going to Denmark. This company of missionaries arrived in Omaha, then a small village, on the day Abraham Lincoln was elected president of the United States, to his first term. From Omaha they sailed down the Missouri river by steambloat, to St. Joseph, in the State of Missouri, thence easterly by railroad. This was William's first ride on a railroad, cross-

ing the Mississippi river at Hannibal, en route to New York, passing through Chicago, Pittsburg and Philadelphia. While waiting in New York for a steamer, he made a visit to Durham, New Hampshire, the old home of his ancestors for several generations back. Here he met, for the first time, his grandmother, uncle Benjamin, aunt Elizabeth and a number of cousins, all on his father's side.

Grandmother Cluff was then in her 93rd year, hale and hearty, and a fine type of the old New England matron. William was the first of Father Cluff's children they had ever seen since Father Cluff moved west to Ohio in 1831.

"I saw," says William, "the house in which my father and grandfather were born. The house in which my brothers David, Moses and Benjamin were born had been torn down, the chimney only was still standing in place." In speaking of the longevity of the family, grandmother made the remark, "I am now past 93; if I live past ninety-six I will live to be one hundred and six years old?" "Well," said William, "on what do you base that assertion?" She replied, "That has been a precedent in our family for many generations back."

She died soon after passing her ninety-sixth year, in possession of all her faculties, except her sight, which was slightly impaired. William visited the shipyard where Father Cluff learned the ship carpenter trade and where he worked in that profession for many years. After visiting his relatives a few days William returned to New York, just in time to join his companions and cross the sea to Liverpool, where they arrived safely, after a pleasant voyage of eight days.

While in England, brother Jesse N. Smith and William went to the Leeds Conference and stayed a few days visiting with Elders Joseph F. Smith and Samuel H. B. Smith, who were laboring in that conference; spent Christmas day with them and the Saints, in the city of Bradford and had a most pleasant and enjoyable time. From Bradford, they traveled to London, where they spent a week visiting the principal places of note in that great metropolis, among others, the Tower of London, noted in the early history of England, the Bank of England, the repository of the vast wealth of that great nation, the Crystal Palace, "House of Parliament," the Parks, and Zoological gardens, Westminster Abbey, St. Paul's Cathedral, and many other places of interest.

On New Year's day, 1860, William and his companions sailed from London for Rotterdam in Holland. Ice in the mouth of the river Maass, in Holland, was so thick the steamer could not penetrate it, so all the passengers were put on shore and had to walk across a moor, a distance of six miles, to the nearest town, where brothers Smith, Johnson and William hired a cab to take them to Schedam, a distance of twenty miles. Just outside the city, the driver stopped and commenced to talk "Dutch" to them. This was their first unpleasant experience in traveling among a people whose language they did not understand. "We were satisfied," says William, "our Dutch coachman wanted to know where he should take us, on entering the city. Bro. Jesse N. told him in English, to drive to the railroad station. The poor fellow shook his head, as much as to say, 'I don't understand!' Bro. Johnson then

told him in Danish; a shake of the head was his only reply!" Both driver and passengers were very much confused at the awkward situation, finally the thought occurred to William to try the Darkey's imitation of a steam engine, so getting out and on the ground, he went through the pantomimic movements and puffing of a locomotive. The driver laughed heartily and climbed up on his seat and drove us right to the station. He was so elated over the yankee's ingenuity he had to relate the incident to the crowd in the depot who seemed greatly amused.

From Schedam they took the train to Rotterdam. The quaintness of these old Dutch cities was a great curiosity to them. The buildings on either side of the narrow streets, projected over at each of them three and four stories, almost forming an arch over the street. From Rotterdam, passing through part of Germany to Hamburg, they suffered intensely with the cold as the cars in that country are not warmed as they are in America.

From Hamburg they traveled through Schleswig and Holstein and the greater part of Denmark, by stage coach, suffering much cold, and arrived in Copenhagen, Denmark, on Jan. 11th. Elder John Van Cott, presiding over the Scandinavian Mission, welcomed them to their new field of labor. William was assigned to labor in the Sjælland Conference under the presidency of Elder Christian Madsen. Pres. Madsen arranged for William to make his home while learning the language with brother and sister Bertlesen, in the city of Slagelse. He applied himself day and night, in acquiring a knowledge of the Danish language, realizing the importance of getting a correct pronunciation of the words and dialect from the start. A daughter of brother and sister Bertlesen, eight or nine years old, could pronounce the words clearer and more distinct than either of the parents, so he had her pronounce each word repeatedly, until he could catch each sound before attempting to pronounce the word himself, and to this fact, he attributes the ease and correct speaking of that language, for which the people gave him the credit of having acquired. So earnestly, and constantly, did he apply his mind and time to the study of the language that he talked it frequently in his dreams. When he had been six weeks in Slagelse, he made his first attempt to speak in a prayer-meeting of the Saints, he could scarcely realize what he was trying to say, being much agitated, and realizing his imperfect knowledge of the language; after the meeting, however, several of the Saints congratulated him on his first effort to speak in their language, assuring him that they understood all he said.

After that meeting, he improved every opportunity of speaking a short time in all the meetings, traveling with Elder Madsen, visiting all the branches in his conference.

In the latter part of March, they were holding a meeting in the private house of a family in the church, when a very amusing incident occurred. The pastor of that diocese, the mayor of the city of Skjelskø, and a number of the city officials and leading citizens of the town attended the meeting. Pres. Madsen preached a very good discourse on the first principles of the gospel; at the close of his remarks

the pastor asked for permission to speak, which was readily granted. In part, he said, "My dear friends, what this young man has been saying to you is mostly good, he having quoted mainly from the Bible, but my friends, I want to tell you the doctrines these people teach here in Denmark, and what they teach in Utah are very different. Why, my friends, when you go there, you are never permitted to even write back to your friends at home and tell them the true condition of things there. Every letter written is read by Brigham Young, and if anything is said that he does not like the letter is destroyed. Yes, my friends, you will be the worst of slaves when you go there. They will even make beasts of burden of you. They actually use men and women there instead of horses to plough!" At this point I said: *Hvorledes ved Du dette?* (How do you know this?) At which he flew into a terrible rage, saying, "There, there, now my friends you hear this low bred, ignorant fellow, say Du to me?" Elder Madsen apologized for me by explaining that I was an American and had only been there three months, and therefore, had but a limited knowledge of their language, besides there was not that class distinction in America that prevails here in Denmark. The same pronoun "you" is used there, in addressing all classes, high or low, rich or poor. "You are mistaken," replied the pastor, "Americans speak the English language and the English use both pronouns, You and Thou, as we do here." At this the mayor interposed, saying, "I think the young man is right, your reverence, the American people are all on an equality, having no class distinction."

Seeing that the mayor was friendly disposed, I arose, but in an imperfect way, no doubt, said "My dear friends, I know I cannot speak your language very well, but I wish to correct this Rev. gentleman in some of the mistatements he has made to you. Previous to my coming to Denmark, three months since, I lived in Utah ten years, and therefore, should be better acquainted with the conditions there than the Rev. gentleman who has made such an extravagant and, as I hope to show you, very inconsistent assertion. He says, all letters written by people in Utah are read by Brigham Young before leaving there. Now, the facts are: The government of the United States carries and controls all the mails; a four-horse mail coach leaves Salt Lake City every day for the Eastern States; from eight to ten thousand letters are sent each day. Do any of you think Brigham Young, if so disposed, would have time to read all those letters? Brigham Young knows no more as to who writes all those letters or to whom they are addressed, than the Rev. gentleman." Again, he says, "farmers in Utah do their plowing by man power!" The lowest price paid for farm hands there is \$1.50 per day; it would, at least, require twenty-four men to be equal to a pair of horses, which would cost the farmer \$36.00 every day he plowed his field. Now the average price of horses, in Utah, is \$40 to \$50; thus you see, the farmer would pay out more in three days for the man power, than he would to buy a good span of horses! Do you think any farmer in Denmark would be so foolish, as to do that?"

No doubt, I made these explanations imperfectly, but they evi-

dently, understood me, as they gave a hearty encore which so enraged his reverence that he seized his hat and rushed out of the house to the great merriment of many present!

On the return home of President John Van Cott, in May, Elder Jesse N. Smith was appointed to preside over the Scandinavian Mission, and I was appointed by him to travel and visit all the conferences in the three kingdoms.

During the next two years I visited each conference, in Denmark, Sweden and Norway. While in these conferences, in company with the conference and branch presidents I visited most of the branches of the Church in the entire Mission and thus I had an excellent opportunity of becoming acquainted with the Scandinavian people, whom I learned greatly to love. As a race I believe they are among the most noble and honest of the nations of the earth. If a person lost a money purse, on the streets of Copenhagen at night, by calling at the police station next morning, they would be almost sure to get it. Those who embraced the gospel are, as a rule, true, sincere, and faithful Latter-day Saints. I felt a just pride in my labors among that people.

During the summer of 1860, Apostles Amasa Lyman and Charles C. Rich came over from England to visit us in Denmark. Pres. Jesse N. Smith and I visited with them in Norway and Sweden and some parts of Denmark, and had a very enjoyable time.

In the summer of 1862 Pres. George Q. Cannon, then presiding over the European Mission, accompanied by his wife Elizabeth, Elders Joseph F. Smith and S. H. B. Smith, came over from Liverpool to visit with us in Scandinavia. During their stay we visited Christiania, in Norway, Stockholm in Sweden, and some of the principal cities in Denmark. They all seemed to enjoy their visit very much, and were delighted with the country and people.

In May, 1863, I was released to return home, Pres. Cannon appointing me to take charge of the first company of that season's emigration, which consisted of six hundred Scandinavians and three hundred English and Scotch saints. We sailed from Liverpool on the packet ship, "John J. Boyd," about the middle of May.

[To be Continued]

JOSEPH CLUFF. CONTINUED.

With the money which Joseph obtained from his adobes at Camp Floyd, he was enabled to build a small one-roomed house, twelve by fourteen feet, and purchase a supply of furniture, which at that early day in Utah was very expensive. A step stove, No. 7, cost \$125, prints fifty cents per yard, domestic \$1.00 per yard, and other goods in like proportion. His purse of \$800.00 was soon exhausted, but he had a little home which gave him and his wife greater satisfaction than renting or living with their relatives. Thus comfortably housed.

Joseph turned his whole attention to his farm. But the quiet of farm and home life was somewhat ruffled during Judge Cradlebaugh's extraordinary proceedings while holding court in Provo. Mr. Stewart, of Springville, appeared before the grand jury and tried to work up an indictment against Joseph on a charge of attempting his life. A very particular friend of Joseph, who was an officer of the court, quietly informed him through an agent what was going on. He was advised to keep out of sight. In replying to the messenger Joseph remarked, "I helped to make the streets of Provo and I intend to walk them with perfect freedom whenever I desire, and I do not fear anything that Mr. Stewart can do."

The cause of Stewart's action before the grand jury was in consequence of his arrest by Joseph who, with a platoon, was on picket guard duty and Mr. Stewart attempted to make his escape and go over to the army at Fort Bridger while the Territory was under martial law. Poor fellow, he did not seem to think that Joseph was his savior, instead of a destroyer, as in the inclement season of the year, he being very thinly clad, and having neither blankets nor provisions he must have perished in the attempt to pass through the deep snow in the mountains, a distance of one hundred and twenty-five miles, to Fort Bridger, with no inhabitants the entire distance. Had the guard permitted him, against strict orders, to pass and he had perished, they would have been held responsible. No indictment was found by the jury, hence Joseph continued to enjoy his freedom.

The small farm which Joseph owned in Provo did not require all of his time, and in preference to renting, he moved his family to Provo Valley and settled on Center Creek, about three miles east of Heber City, in 1865, where there was plenty of government land which was subject to entry. What is known as the "Black Hawk" war broke out soon after Joseph moved to Center Creek and by the advice of President Brigham Young the people, occupying their farms, or living in small settlements, moved into the larger towns as a means of protection; Joseph, therefore, returned to Provo in the fall of the same year he moved away.

In March, 1866, Joseph, detailed by Colonel L. John Nuttall, who was in command of the militia during the absence of General W. B. Pace, to a take a company of volunteers, with an extra supply of provisions and ammunition and march with all possible haste to join General Pace, then in the field, fighting Indians. General Pace was at Salina at the time Joseph joined his command, having had an engagement with the Indians at Gravelly Ford a few days before he arrived with his company. The general was evidently laboring under great mental depression, as he was pacing back and forth in front of his tent as the recruits under Joseph rode up. The engagement with the Indians at Gravelly Ford did not prove as successful as desired, in consequence of the limited supply of provisions that the army had been fed upon, but more especially exhausted ammunition which prevented the general from pursuing the Indians and recovering the cattle stolen from white settlers in Round Valley. As it was, the Indians succeeded in making their escape with the cattle into the

mountains east of the Sevier river. Now that a supply of provisions and ammunition, and additional troops, had arrived, General Pace revived and gave orders to his command to be ready to march at dawn next morning, with ten days provisions, the ostensible object of which was to follow the trail of the Indians. General Pace was censured by some for giving up the battlefield to the Indians and retreating with his command, but Joseph exonerated the general, when he saw the battlefield and the great advantage the Indians maintained behind the river bank while the militia were in an open prairie entirely exposed to the fire and bow and arrow of their foe. Nogeneral could have done better under the circumstances. The Indians, with the stolen cattle, passed over the mountains at Monroe, keeping together until they reached Rabbit Valley. The command, in pursuit, had no difficulty in following the Indians to this place, but from here on they scattered in every direction, which made it impossible to follow them, hence the command after eleven days unsuccessful effort to find them, went into camp at Twelve Mile Creek, south of Manti, in Sanpete county, where Lieutenant General Daniel H. Wells had established headquarters.

Each scouting party out after the Indians, having returned, General Wells divided the command and located companies in the weaker settlements as a means of protection. Joseph's company, from Provo, and Wm. E. McLellan's company, from Payson, were left at headquarters, at Twelve Mile Creek. The monotony of camp life soon worked dissatisfaction with some of the boys, and, without permission, several returned home. Two of the boys from Payson were about to set out for their home when Captain McLellan brought a letter to Major Joseph Cluff for his signature, being a statement condemnatory of the boys. Major Cluff sought the presence of the young men, and although they were at first very stubborn, they soon were melted to tears, immediately unsaddled their horses, and thereafter were excellent soldiers, as reported by Captain McLellan.

General Wells ordered all the settlers in Circle Valley to move into larger settlements for protection. The "Black Hawk" war of long ago was fought to a finish and was full of exciting incidents and thrilling adventures, but few, however, of the Mormon people were killed, although they suffered much in the loss of cattle and fields of grain.

At this writing a bill has been presented in Congress, and is now under favorable consideration, which provides for compensation to those who served in the Black Hawk war. The letter below from the delegate in Congress from Arizona, Hon. Marcus A. Smith, touching on the Black Hawk war, is attached to this biography for the purpose of showing descendants of Father Cluff, who were in those early struggles, that even at this late day there are honorable men in Congress who are willing for the Mormon people to have their rights.

House of Representatives, U. S.
Washington, D. C., May 2, 1901.

Joseph Cluff, Esq.
Central, Arizona.

MY DEAR FRIEND:—I note what you have to say about the bill

of Senator Rawlins asking an appropriation to pay the expenses incurred in the suppression of Indian hostilities in the Territory of Utah in 1865-6, and it gives me great pleasure to assure you, that if the Senator succeeds in getting the same through the Senate there will be no more ardent advocate for it on the floor of the House than I. I appreciate how much the Government owes the men who endured those hardships and I have never seen a moment that I was not their friend.

Yours very truly,

A. M. SMITH.

[To be Continued.]

H. H. CLUFF,—CONTINUED.

To this young couple, there were born four children, all of whom died very young, which was a severe blow to them as they looked upon their children as being very lovely.

In the month of May, 1857, Harvey was ordained a seventy in the Forty-fifth quorum at its organization under the hands of Robert T. Thomas and James Goff, presidents of said quorum. He afterwards, became one of its presidents, until he was ordained Bishop of the Provo Fourth ward.

The year 1857 was an eventful year and chronicles the advent of the "Flower of the American Army," so termed, into the borders of Utah for the purpose, as alleged, of subduing the Mormon people, who, it was claimed, were in a state of rebellion, and living in defiance of the government of the United States.

The news of the approach of the army and its warlike attitude, reached President Brigham Young and the people of Utah on the 24th of July, while they were celebrating the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley.

Armies of nations have been defeated, as history tells us, without the shedding of blood. Victories of right over wrong, when brought about in that way, are much more satisfactory, and so the war (?) of Uncle Sam against the Mormons terminated. Utah sent out well equipped (?) companies of Utah "boys," but although they were prepared for a death struggle, should necessity make it imperative, notwithstanding Governor Young ordered that "no human blood should be shed." The advancing army approached nearer to the borders of peaceful Utah, with heavy oaths and threats escaping the lips of officers and soldiers, as to how they would hang Brigham Young and leading Mormons and then caper with their wives. It was the prevailing opinion that if the army was impeded in its advance the President could be prevailed upon to send commissioners to investigate the true situation and thus avert bloodshed. Evidence was abundant to prove that the President had been deceived and by delay the situation could have a proper investigation. The Mormon "boys" played what might be termed a game at "hide and seek" with the army, which proved

effectual in throwing them into winter quarters at Fort Bridger, one hundred and twenty-five miles from Salt Lake. The cold winter in the Rocky Mountains extracted much of the enthusiasm of the summer fire indulged in by the soldiers crossing the plains.

On the 25th of February Col. Thomas L. Kane arrived in Salt Lake city from Washington, via California, to act as mediator by the solicitation of President Young. The colonel had had already an interview with President Buchanan, who accepted his good office as mediator, for he now discovered that he had been deceived through listening to the lying reports of unprincipled Federal officials from Utah.

Governor Cummings, appointed to succeed Brigham Young, was at Fort Scott, awaiting an opportunity to be escorted by the army to Salt Lake. Colonel Kane, after spending some time with President Young, went to Fort Scott and persuaded the newly appointed governor to accompany him to the city of the Saints, assuring him of perfect safety without the army. On their arrival President Young delivered into the hands of his successor the office and all public records. This high official, representing the government, entered at once upon the duties of governor and, thereupon, reported to the secretary of the Interior that all was quiet and that the government library and court records were intact, thus showing up the acrimony of Judges Brochus, Brandebury, Harris and Day. The exploded idea of Mormon rebellion did not disband the army or return it to Washington. The bitterness engendered by Gen. Johnston, the officers and soldiers, was such that they began to advance, as spring opened, towards Salt Lake city. President Young, thereupon, proclaimed a general move from all points north of Utah county into Southern districts. The torch was ready to lay waste Salt Lake city. "All Israel was on wheels." The road, for a distance of fifty miles, was literally lined with teams laden with moveable goods and provisions. Peace Commissioners, consisting of L. W. Powell and Ben McCullough, arrived. President Young said to them: "We are willing those troops should come, but they must not quarter less than fifty miles from us." In the peace stipulations the army was permitted to enter the valley, but quarters must be made at least twenty miles from any settlement. The Mormon people who had moved south began to return to their homes in the north. The army passed through Salt Lake and established quarters in Cedar Valley, and gave it the name of Camp Floyd.

The President graciously pardoned the people for taking up arms against the government. The people who had moved temporarily into southern counties returned to their homes, well satisfied with the termination of difficulties without the shedding of blood.

Harvey was identified with those who went forth to stay the approaching mob-army, as it was considered, but the loaded gun which he proudly carried was never discharged toward a human being. The most important part which he performed was cooking for the captain and first platoon of company C, Utah county militia. But early in the spring following, and before the army came into Salt Lake, he was selected, and joined the standing army of 2000 and went forth with a

platoon to guard Lost Creek pass. Peace stipulations, however, disbanded this force and every one returned to his usual vocation.

At the city election of 1859 Harvey was elected a city councilman for Provo city to serve two years gratuitously.

The year 1860 was an eventful year in the history of the United States and records the commencement of the greatest civil war ever known in this world's history. In the early spring of this year four Cluff brothers, viz: David, Moses, Benjamin, William W. and Harvey H. commenced the erection of a large two-story adobe building for the purpose of carrying on the cabinet and furniture business on the ground floor and dancing and theatrical amusements in the hall above. Not one of the boys at the time could command ready means to the value of \$25.00. They were workers, however, and united in the project, and by December the structure was so near completion that they started up the manufacture of furniture. Christmas night the first ball was held in "Cluff's Hall," the proceeds of which were given towards the purchase of a bell for the Provo Meeting House, which was then nearing completion. David and Harvey carried on the furniture business, while the other brothers pursued various vocations.

In 1864 Harvey was promoted to the captaincy of company C, of the Utah county militia.

From the beginning of the furniture business David and Harvey worked harmoniously together, up to the spring of 1865, when Harvey was called to go on a mission to Great Britain. Before going, however, he had received a major's commission from the Governor of Utah.

The Cluff brothers, after completing Cluff's Hall, organized the Home Dramatic company, and during the winter months, when work was slack—and being somewhat "stage struck"—put forth their best energies in furnishing the public with theatrical amusements. Harvey attained some notoriety in a local way by personating Claude Melmotte, in the "Lady of Lyons;" John Mildmay in "Still Waters Run Deep;" Don Ceazar De Bazan in the play of that name, and Seth Swap in the "Yankee in Cuba."

At the annual conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake city, April 6th, 1865, Harvey was called to go on a mission to Great Britain, and was set apart to that mission under the hands of the presidency, in President Young's family school house, near the Eagle Gate, in Salt Lake city. How to raise the necessary means to pay his expenses to his field of labor was a source of much worry and study, for at the time of being called, he possessed no cash. The way, however, opened marvelously and when the day arrived set for his departure, he was prepared to pay all needful traveling expenses to Europe. Bishop A. K. Thurber and James Hansen of Spanish Fork, Barry Wride of Payson, and Harvey of Provo, were equal partners in a four-mule team, wagon and provisions and messed together crossing the plains to Omaha city, on the Missouri river. They, with about fifty other missionaries, took their departure from Salt Lake city in May of 1865. Indians were very hostile along the main traveled road, on the south side of the Platte river, which required the United States government to keep detach-

ments of troops patrolling the road as a protection to the Overland Mail coaches and immigrant travel. The precautions of the government did not altogether prevent depredations upon travelers. President Brigham Young directed the company of missionaries to go on the north side of the Platte river and follow the old Pioneer trail or road, with the promise that they would go through safely. This, to all human appearances was a rash dictation on the part of President Young, but unbounded faith was placed in his words of advice as the Prophet of God, and the sequel, as related in Elder Cluff's journal, will prove that this party of missionaries, having the authority of the priesthood to promulgate the gospel, reached their fields of labor without encountering any trouble with the Indians, although there were times during their journey on the plains when they narrowly escaped coming in contact with the savages, as they learned after passing critical points on the road.

On the eastern borders of Utah the missionary company passed quite a large number of people in camp, who were apostates from the church, on their way east. Having great fear of trouble with the Indians they desired to travel with the missionaries across the plains, believing, as they expressed themselves, that they would be safer traveling with the missionaries than to travel alone, yet they out-numbered them. W. B. Preston, who was captain over the missionaries, declined to accept their proposition, believing that the missionaries would succeed in the divine favor and protection of God without their presence. No signs of Indians were noticeable until the missionaries arrived at the upper crossing of the Platte, where the few soldiers, guarding the mail station on the opposite side of the river, had lost several of the command by being decoyed away from the station by an Indian, who, when pursued, led his pursuers into an ambush where they were surrounded and slaughtered. Fort Laramie, being a strong military post, was visited by some of the missionary party for supplies, when the commander advised the party to cross the Platte and pursue their journey east on the south side, proffering to them the free use of the flat boat to ferry the party over. His kind offices were respectfully declined. "You are going," said he, "right into a part of the country, fifty miles from here, where, near the road, are seven hundred Indian lodges and it will be a great miracle if you escape destruction."

On reaching a point directly opposite Chimney Rock, and about fifty miles from Fort Laramie, this company of elders experienced the most critical situation during the entire journey of a thousand miles, the whole distance being infected with wild tribes, all of whom were now on the war-path. Their preservation from a wholesale slaughter by the savages must be attributed to Divine interposition and, hence, the event is recorded in that light. The road hugs close to the precipitous bluff on account of the Platte river which only leaves room for one team to pass at a time. The river is from one and a half to two miles across at this point, interspersed with a great many small islands covered with trees and a thick growth of underbrush. Indian ponies were seen and the barking of dogs heard. As the company

approached this narrow pass, scaffolds erected on the hill sides were discovered from the road, on the tops of which the bodies of Indians wrapped in blankets were lying dead, thus elevated above the reach of wolves. At the same time a company of United States troops were seen marching along the road by Chimney Rock. Simultaneous with these startling discoveries, the most severe and driving hail-storm came up, announced by heavy peals of thunder. The animals refused to go and as a partial means of protection to them, they were turned and stopped so that the force of the storm would beat against the wagons.

Two Indians were seen to hastily pass over the crest of the hill, having, no doubt been lingering near the burying place of dead relatives, whose bodies were placed upon rude scaffolds erected on the hillside, sufficiently high to guard against the possibility of wild animals devouring them.

Immediately following the appearance of Indians, (which naturally created apprehension in the minds of the party, inasmuch as they were in the vicinity of the place where the commanding officer at Fort Laramie said they were) a terrific hailstorm, accompanied by frequent lightning and heavy peals of thunder, of which the Indians have a superstitious horror, came up from the southwest, compelling the company to turn their teams, so that the force of the wind and hail would beat against the wagons. Contemporaneously with the storm, United States troops were patrolling the road on the opposite side of the river in plain view.

Passing along the narrow road, after the storm had somewhat abated, Indian dogs were heard to bark on the numerous islands in the river at this place and Indian ponies were plainly seen from the road. During the remaining afternoon, rain followed the hail, but the company pushed on in the midst of the rain, the lightning and thunder continuing at short intervals, which, in connection with the appearance of the troops, although over a mile away, kept the enemy at bay. Occasionally the lightning would strike the ground a short distance to the right or left, throwing up clouds of dust like the smoke from a cannon. The firing of cannons could not have been any more effectual in protecting that band of missionaries. Captain Preston was extra cautious in selecting a camping place that night, where the greatest advantage would be obtained in case of an attack by the Indians. Harvey, with a mule, was on picket guard on the side of camp nearest to the bluff, and about one hundred yards away. A mule's ears posed in front is the surest indication of an approaching enemy at night. No watchman need strain his eyes, peering into the darkness, if he only has a mule near by, as no enemy could get within gunshot before the mule would detect his approach. Harvey's companion on watch—the mule—told of Indians being within smelling distance, at least, but no attack was attempted. Early on the following morning, however, as the company started out before breakfast being fairly under way on the road, two Indians were seen a mile away horseback, keeping parallel with the train, evidently for the purpose of decoying the men into pursuit and thus lead them over the

hills where the warriors in hiding would surround and slaughter them as they had done with U. S. soldiers on several occasions along the Platte, as reported to us. The two Indians continued along, opposite the train, for several hours and then passed over the hills out of sight.

After making a journey of about thirty-five miles that day the company camped on a beautiful plat of meadow land some distance from the river as a precaution against Indian surprises. Corral had only been formed for the night and the animals turned out to graze, when miles ahead of the camp was discovered a dense cloud of dust. No wind was in motion to create such a dust, and it was conjectured that it must be caused by approaching United States troops or a band of warriors. Calmly, but actively, every man was on a wagon wheel, intently looking towards the rising dust. When the captain finally brought his long field glass to bear on the object, he discovered that it was a train of wagons approaching. This was the first indication of travelers on the old Pioneer road. There were seventy wagons in this train, loaded with goods and flour, bound for Montana, with two men to each wagon. These 140 men had already been shaken with fear of Indians. To cap the climax, one of their men was killed near the hind wagon, while the train was in motion, not more than a mile away from the camp of the missionaries. This caused them to form into a corral near by; so completely were they seized with fear over the tragedy which had befallen one of their number.

The body of the murdered man lay by the roadside all night, because of the terrible fear which they had. Early next morning, as the company of elders started out, a platoon of their men moved on each side of the road, until they found the body, which was stripped of clothing and the chest shot full of arrows, and his scalp taken. This missionary company which had been so marvelously preserved, on reaching Fort Kearney, were informed that the train bound for Montana was attacked by the Indians at the critical point, where the elders had passed successfully a few days before. Forty men out of the 140 only made their escape by jumping into, and swimming the Platte river, which was fully a mile wide, but being shallow, occasional places only were deep enough to require swimming. The wagons and goods were all destroyed, except such things as the redmen appropriated to themselves. On arriving at Omaha, teams were sold and outfits disposed of for about half their cost. The party sailed down the Missouri river in a steamer to St. Joseph, where they took different railroad routes for New York, for the convenience of visiting friends in passing through the States. Bishop A. K. Thurber and Harvey traveled together as far as Worcester, in the state of New York, where they separated, the former to Providence, R. I., the latter to Boston; thence to Concord and Durham, in New Hampshire, where relatives lived. Here he found his grandmother, his uncle Benjamin, Aunt Sally, first cousins Louise and Susan Almira, daughters of Benjamin, all of whom were pleased to see him for the first time. Grandmother had a remarkable premonition concerning the arrival of her grandson. The family thought that it would be prudent to keep, for a time, the knowledge of Harvey's arrival from her, fearing, that

in consequence of her enfeebleness, it might produce a shock that would have a serious effect upon her, but imagine their surprise when, on attempting, after several hours, to gently broach the subject, she remarked, "I know it, one of David's sons has arrived." After spending several days very pleasantly with relatives at Durham Harvey joined Bishop Thurber at South Situate, near Providence, R. I., where he was visiting his aged father and mother,

Reverting back to his relatives, Harvey records in his journal the following: "Uncle Benjamin, when he was told that I was David's son, sank exhausted upon the lounge and it was sometime before he could utter a word. Aunt Sally was of a quiet non-communicative disposition, as I remember her. Grandmother was blind and feeble and confined to her room, but possessed a mind of quick comprehension, bordering on inspiration, impressions of which were more deeply imprinted in her son David's nature than any other of her children.

Cousin Louise, married to Mr. Bunker, was a very beautiful woman, and mother of several children. Her sister, Susan Almira, then single, was my principal guide and with her single buggy and the old grey horse in, together, visited a great many friends and relatives, and the huckleberry patch. She was a remarkable young lady. Refined and lady-like, yet not averse to the use of the scythe, rake, hoe or fork. She would hitch up a team, haul and stack hay when necessity required it because of the advanced age of her father. Her chief employment was making Prince Albert broadcloth coats for fifty cents each.

Thurber and Cluff sailed down the Narragansett bay, thence to New York, where they took passage on the steamer "City of Manchester" for Liverpool, England. We sang the following:

"Yes my native land I love thee,
 All thy scenes, I love them well;
 Friends, connections, happy country,
 Can I bid you all farewell?
 Can I leave thee
 Far in distant lands to dwell?"
 "Yes, I hasten from you gladly,
 From the scenes I love so well
 Far away, ye billows bear me,
 Lovely native land farewell!
 Pleased I leave thee
 Far in distant lands to dwell."

[To be Continued.]

S. S. CLUFF. — CONTINUED.

At the harvest of corn, in the fall of 1849, the family found every crib filled to its utmost capacity at the shucking time, and so cheap

that profits to the farmer amounted to nothing. It really seemed that there would be no opening for the disposition of that year's crop at remunerative prices. The family were praying that the way would open so that the large crop of corn could be disposed of advantageously, and give the means to the family by which they could start for Utah in the following spring. Prayers, accompanied by faith and works, effectually opened the way by which the family was enabled to start for their western home, as soon in the spring of 1850 as the growth of grass would guarantee forage for teams. Thousands of excited men were rushing pellmell through the country for the gold fields of California, so early in the spring that their teams were jaded, which necessitated recruiting. Days of camp life were spent near the home of the Cluff family, by these immigrants, and as fast as corn could be measured out, it was sold at a good round price and gold paid for it. Women of the settlement were kept busy baking bread for these gold seekers, many of whom actually paid out more gold than they even succeeded in getting from the mines of California.

Bishop, Edward Hunter, who had been to Utah, returned in the fall of 1849 for the purpose of conducting a company to Utah under the auspices of the Perpetual Emigrating Fund Company. He being a particular friend of Father Cluff, the family decided to go to Utah in his company.

Samuel says he was highly elated over the idea of traveling across the plains, but after the family had been some time on the road, the pleasure of it wore off, occasioned by walking without shoes and driving lame cattle much of the time.

The cholera which carried off many souls on the plains, is supposed to have been occasioned by so many reckless, cleanliness immigrants, whose only ambition was for gold! gold! Irish graves were made every day and it seemed that the atmosphere was impregnated with the cholera infection, and the Saints did not wholly escape. It is said that the Prophet Joseph Smith made a lamentation in these words, "Oh, the dead that will line the path of the Saints!" Men have eaten supper in camp and before morning were dead. The greatest wonder that greeted the eye during all the journey across the plains, was the numerous herds of buffalo. On one occasion, when three companies started out simultaneously from Fort Laramie, Father Cluff's ten, composed of ten wagons, was in the extreme rear, which proved very fortunate, as all the other teams of that vast train stampeded. Every one was agreeably surprised when the stampede subsided, to learn that no one was killed. A few were slightly injured and a number of wagons broken. Night stampedes of cattle breaking from the corral was not an uncommon occurrence, but the only injury done upon occasions of this kind was to the cattle which took part in these wild frolics, by being exhausted, and sometimes crippled, and for several days being turned into the loose herd.

Crossing the plains in early days and beholding the beautiful valleys, from an eminence was like the pleasure experienced when beholding land after having been lost upon the billows of the ocean for many days.

The family arrived in Salt Lake City on the 3rd of October, and soon after the conference which convened on the 6th of that month closed, all moved to and located at Provo where a few families were living in a fort at the "Old Ford." These few families had just commenced to build a new fort, south of the "City Park" or "old adobe yard." The Cluff family were the first to pitch a tent upon that part of Provo City. A house built of logs was soon erected, joining with others, and the family housed for the winter. Here in the log school which occupied the center of the fort, Samuel received his first schooling. His progress was such that, at the close of the school year he was able to read in the first reader. In the spring following Samuel began to herd a few sheep, which his father had taken to keep on shares. Being studiously inclined he carried with him the Book of Mormon and Doctrine and Covenants, which he could only read by spelling the words; but by the time he had finished the books he could read quite well. Samuel regards his success in keeping his flock from the ravenous wolves, which were very numerous along the base of the mountains in those days, by refraining from playing as other herders were doing, but while his sheep were lying down, he was storing his mind with useful information. The family at this time were located on the south side of the grave-yard bench, being the nearest residence to the mountain, along which Samuel, in his turn, pastured his sheep. On one occasion Samuel went in search of the cows which he found at Spring Creek, three miles away. His return home was after "pitch darkness" set in and when near where the Insane Asylum now stands, which was a unoccupied country at that time, he found it so dark as to almost preclude the possibility of finding his way, and to add horror to the already frightened boy, the wolves began howling all around him. This approaching attack by the wolves as it appeared inevitable to him, drew forth his most earnest prayer to God for deliverance. In due time he reached home. But oh, what terrible agony he underwent during that last mile of travel! Every little side noise or breaking of a stick made him feel that a wolf was about to jump upon him. He kept close to the cows as never before.

In the winter of 1857 Samuel was ordained a teacher. His first visit was at the home of the Bishop and he was wrought up with much anxiety. He felt his youthfulness and inexperience, but the kindness with which the Bishop received him, gave him encouragement, so that his future visits, in the same capacity, were not so embarrassing.

[To be Continued]

CHRONOLOGY.

Jerry Cluff, son of David and Hannah Chapman Cluff, born April 20th, 1854, in Provo. Married Lydia Snow, Sept. 5th, 1879; born Dec. 28th, 1859.

CHILDREN:

Eunice Fern, born May 25th, 1880, Provo City.

Jerry Eugene, born January 14th, 1882, Provo City.
 Jesse Martin, born December 5th, 1884, Provo City.
 Leonard Bruce, born July 31st, 1886, Provo City.
 Pearl, born November 21st, 1889, Provo City.
 Elenor Myrl, born January 4th, 1892, Provo City.
 Melvin Loyd, born October 19th, 1895, Provo City.
 Hannah ~~Zenna~~, born October 15th, 1897, Provo City.
 Bliss Adelbert, born March 14th, 1899, Provo City.

Zenna

DIED:

Pearl, daughter of Jerry and Lydia Cluff, died in Provo city November 21, 1889.

MARRIAGES.

Walter E. Cluff and Miss Gertrude Miller, daughter of President Miller and grand-daughter of President John R. Winder, were married in the Salt Lake Temple May 28th, 1902.

Estella Cluff Thomas and G. Eugene Fletcher married in the Salt Lake Temple June 4th, 1902.

The Cluffs wish the two married couples a prosperous voyage through life.

LOCAL.

Attorney H. H. Cluff arrived home on the 17th of May from the Highland Park College, Des Moines, Iowa, where he has been studying law for nearly two years. He won two gold medals in oratorical contests, while at school, and returns a full fledged attorney.

The war carried on by Great Britain against the Boers in South Africa during the last two and a half years has finally terminated, the Boers having surrendered unconditionally to British rule in the forepart of this month.

SIGNS OF THE TIMES.

A volcanic eruption occurred May 8th, on the island of Martinique in the West Indies, which entirely destroyed the town of St. Pierre, and killed 28,000 of its inhabitants.

An earthquake in Guatemala, April 18th and 19th, destroyed 2,000 houses and killed 1600 people in the city of Quezaltenango, and badly damaged Amatitlan, Salola, Nahuala Santa Lucia and San Juan.

On the 19th of May a gas explosion in a coal mine in Tennessee killed 225 miners.

May 19th a tornado passed over Galiard in Texas and killed 98 persons, wounded 103 and destroyed much property.

May 24 a coal mine gas explosion at Fernie, British Columbia, killed from 150 to 175 men.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, { Editors.
BENJ. CLUFF, JR. FOSTER CLUFF, {

WM. W. CLUFF, { Executive
H. H. CLUFF, { Committee
BENJ. CLUFF JR., }

Vol. I.

SEPTEMBER 20, 1902.

No. 14.

HISTORY OF DAVID CLUFF, SEN.

XIV.

(CONCLUSION.)

The editors having recently come in possession of the following patriarchal blessing, written in Father Cluff's own hand, they give it place in this chapter:

PATRIARCHAL BLESSING.

A blessing of John Smith, Patriarch, upon the head of Betsy Cluff, daughter of Moses and Lucy Hall, born in Barnet, Vermont, July 10th, 1805:

Sister Betsy, I place my hands upon thy head according to the order of the priesthood, in the name of Jesus of Nazareth, and seal upon you all the blessings of the new and everlasting covenant. Thou art of the same lineage with thy companion and shalt inherit all blessings and priesthood in common with him. Thou shalt be blessed in thy family continually; thou shalt have faith to heal the sick and drive the destroyer from thy habitation. The Angel of Peace shall dwell with you; thy storehouse shall be well filled with the best fruits of the earth. There shall be no want in thy habitation. Thou shalt have flocks and herds to superintend, horses and chariots, men and maid servants to do thy business. Thou shalt be able to feed thy thousands and shall stand upon the mountains of Israel when the feast of fat things is spread before the face of all nations; and thou shalt inherit every blessing which your heart desires. Thy children shall multiply and become exceeding numerous, so that they cannot be numbered for their multitudes. Thou shalt live until thou art satisfied with age and come up in the resurrection with all thy father's house, back to

where they held the priesthood, and shalt inherit a kingdom that shall never pass away. Even so, amen.

Great Salt Lake City, January 20th, 1851.

In attempting to write the closing chapter of Father Cluff's history, solemn thoughts thrill us through and through, imbuing us with the highest degree of reverence towards the father of twelve sons and one daughter. To make this chapter as perfect and reliable as possible, we invoke direct aid from our Heavenly Father. Eulogies couched in this chapter are designed without any great flourish of words, to be fittingly illustrative of the life and character of one of the great pioneers into the wilds of Western America.

The century in which Father Cluff figured most conspicuously, embraces the most wonderful events, incidents and developments that can be found on the pages of history in any age of the world. The changes with empires and nations, working up humanity to superior stages of progress and enlightenment, have also aided in the development of the arts and sciences. Within his time the empire of France was transformed into a republic; England, by her march of subjugation, became the mother of new colonial empires in India, America, Australia and Africa. The United States engaged a great civil war, by which slavery was abolished in the Southern States. The heavens were opened and communication from God to man made possible. A new dispensation of the Gospel has begun by the Almighty, calling Joseph Smith to be His mouthpiece on earth, thus restoring the Holy Priesthood. Following revelation and communication from heaven there is a perceptible development in steam, telegraphy, electricity, telephonic messages, by which the people all over the world are brought in close touch with each other. Progress in civilization and refinement is greatly accelerated. No influence, refinement or civilization, is comparable to the life and teaching of Jesus Christ, and herein dates the real value of the incidental career of David, which comes to him through the great Prophet Joseph. From that eventful period Father Cluff lived a well regulated life by cultivating a Christian spirit and living a godly life in Christ. He experienced no special inconvenience in casting off old habits that were repugnant to the teachings of the gospel.

As the mariner, navigating the mighty ocean, tacks to different points of the compass to take advantage of every change of the wind, so has been the pioneering life of Father Cluff, but at last, after struggling for upwards of eighty-six years, he has reached the haven of rest. Father Cluff was not an enthusiast in politics, or an extremist in religion, but his whole career in these particulars was marked with evenness and conservatism.

In his juvenile life Father Cluff experienced the bitter trials of life and hairbreadth escapes as well as in his more advanced age, while journeying in the wilderness infested by savages, wild beasts and reptiles. When only four years of age he innocently drank water from a well into which an enemy had thrown arsenic. The time was so long before a doctor arrived that his jaws were set so firmly that they

had to be forced open before oil could be administered. On another occasion, in his twelfth year, he was reduced so very low with a billious fever that his life was despaired of for two months. Three years after his recovery he was seized with that dreaded disease, the smallpox, but from this serious affliction he pulled through without carrying the marks as many do. "Trust in the Lord and He will conduct you through all right," and so this motto has been acted upon with such punctiliousness that, although his career was varied, with changing scenes so numerous in his pioneering, he lived to a good old age and to the last he clung to the text.

In eternity, inheriting the celestial paradise, will not that divinity of character characterize his movements there in a much more intelligent and perfect realization of its efficacy? "Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's," for they overcome by faith and are sealed by the Holy Spirit of promise, which the Father confers upon all who are just and true.

Thoughtfulness for the welfare of others, generosity towards his fellows, temperate and chaste, were virtues which he clung to with pertinacity. His whole life was a diary, but not fully written. On Father Cluff's departure from Utah bound for Arizona, he enjoined upon his son Harvey the task of writing his history. He repeated enough of his early life to his son, which he wrote in a book, covering two pages. This is the only matter and data which we had in our possession from which to make up his history. No little skirmishing was required on our part to collate and make up the thirteen chapters from other sources. At the time the injunction was placed upon us, the many complications involved to successfully accomplish the task were not taken into consideration. We entered into the merits of the duty with an invocation to our Father in Heaven, coupled with an earnestness that has characterized us all the way in our labors.

Charity being the chief grace, Father Cluff carried it into all of his exhortations. He suffered much, but was kind. He envied not nor did he vaunt himself before men or become puffed up. He was never known to behave himself unseemly, nor to be easily provoked; did not rejoice in iniquity, but in the truth his joy was complete. He was not envious or provoked at the unrighteous acts of Bishop Follett when he withheld Father's admission ticket to the "School of the Prophets." He (the Bishop) was reprimanded and commanded to return the ticket to Father Cluff by President Young. He assisted the blind, gave help to the widows and orphans, removed the stones, thorns and noxious obstructions from the way of others, making their path harmlessly passable, and these and many other philanthropic acts the angels will say has preceded him to the other world and sat him, "Nearer my God to Thee."

Hark! what means those holy voices,
Sweetly sounding through the skies?
Lo, the angelic host rejoices;
Heavenly hallelujahs rise.

Peace on earth, good will from heaven,
 Reaching far as if found;
 Souls redeemed and sins forgiven,
 Loud their harps shall sound.

His life has been a succession of lessons and experiences, which his descendants may profit by. Unwavering integrity to the priesthood and truth, faith in the Great Redeemer, faith in divine revelation; faith in Joseph Smith as a Prophet, Seer and Revelator, buoyed him on in life and made his life and labors serviceable to mankind. The writer cannot recall to mind, and we doubt if any member of the family can, a single instance wherein Father Cluff resorted to falsehood to accomplish a purpose. In fact his conversational qualifications were so guarded that his silence was often painful to his family. Entering promiscuously into the arena of conversation was foreign to his inclination, yet he was very courteous, his geniality and affability rising up to a high standard of civic function. No subject that pertains to prehistoric races in foreign countries, drew so heavily upon Father Cluff's mind as those of America. He seemed to be carried away into forgetfulness, that he was an inhabitant of the world in the nineteenth century. To read of ruined cities, temples and palaces, as discovered in Central America, Mexico and southern districts, bordering on Mexico, produced such feelings that his advanced age alone prevented him from going into the exploration. It would have been the crowning experience of his life if Father Cluff could have finished his pioneering and explorations among the ruins now standing as monuments of the Nephite nation. In his pioneering struggles he reached the borders of the prehistoric country, occupied hundreds of years by a prehistoric and an enlightened people, and there he was laid away to rest, having followed his beloved wife to the spirit world Dec. 6th, 1881, just six months and one day after her demise, which was June 5th, and not in January as the misprint shows on the 195th page of the Journal.

“Unveil thy bosom, faithful tomb;
 Take this new treasure to thy trust.
 And give these sacred relics room
 To slumber in the silent dust.

“Break from his throne illustrious morn!
 Attend, O earth, his sov'reign word!
 Restore thy trust; a glorious form
 Shall then arise to meet the Lord.”

BIOGRAPHY.

BENJAMIN CLUFF.—CONTINUED.

Benjamin having labored in the sugar mill some months before he left for home, taking off that season's crop, found he was greatly reduced in weight, weighing only 129 pounds. The constant steam in

the boiler room, in which he worked, was so intense in that tropical climate that his clothes were as though they had been dipped in the sea every night.

The sea voyage from Honolulu to San Francisco was so pleasant and agreeable, together with the food supply, that he gained twenty pounds in flesh by the time he reached Ogden, where he tested the scales. While in Ogden, awaiting the arrival of a team to convey the family to Logan, Benjamin visited Salt Lake city for the purpose of reporting to headquarters. He called upon President Brigham Young, to whom affairs connected with the prosperity of the mission on the islands, temporal and spiritual, were talked about. President Young was greatly pleased and promised to renew the conversation at Logan, as he contemplated going there in a few days. Benjamin then visited the historian's office, where his return from the islands as a missionary was recorded. The Deseret News contained an account of his labors on the islands from 1864 to his return in 1870, inclusive. Quite a number of friends were visited and on his return to Ogden he found a team in readiness to convey himself and family to Logan, where they arrived on the following day. Through the blessings of the Lord Benjamin's family was again re-united, and he found himself with a large family on his hands, and he alone the one who could command any wages. The season for putting in grain was past, "but my good neighbors," said Benjamin, "knowing that I would arrive home too late to do any farming that season, turned out, plowed and put in five acres of wheat for me, which I found in a promising condition on my arrival. I felt to say God bless the brethren." Elder George Neberker, President of the Hawaiian mission, made Benjamin a present of one hundred dollars to assist him and family on their homeward journey. The amount was acceptable, for Benjamin was very deserving, as he had labored early and late on the sugar plantation and in the mill. He had, by close economy, saved a small amount from the limited wages paid to him and on his arrival in Logan he possessed the sum of fifty dollars, which was spent immediately in refitting his home and the purchase of provisions and groceries.

The burden of providing support for two families now fell upon him. His children were all young. At the time of his return conditions, financial and otherwise, were far more difficult to cope with than at a later day. Then free schools were not established in Utah. Tuition had to be paid by the parents, and, as a father, Benjamin had a great desire to give his children a good education; hence the burden, under financial depression, can be comprehended at once. He was, however, in the full vigor of life, naturally industrious, genial and persevering, and with a good will he pursued the carpenter trade, when not attending his few acres of grain. By pursuing such an industrious course, he succeeded in obtaining a reasonable support for his families and meeting the expense incurred in the schooling of six of his oldest children during the winter months. Imagine the surprise when his two eldest boys, Benjamin and George, who, seeing the struggle their father was making, came to him and said: "We prefer

to assist you rather than go to school. You know we have spent over five years on the Sandwich Islands without any opportunity of schooling, and the young people here of our age, who have had this advantage, are far ahead of us and if we go to the same school we will feel ashamed. Let us take a team and haul our winter's wood from the canyons." Benjamin gave his consent to this proposition, "but," he added, "suppose you attend school one week and see how you like it, and if at the end of that time you feel dissatisfied, you may take a team and haul wood." The first week, and then the second week passed, and no wood was hauled. After that experience the father had no trouble in keeping the two boys in school.

Benjamin continued to find plenty of work with his tools in the erection of barns and dwelling houses, and not unfrequently he was called by Bishop Wm. B. Preston to do small jobs at the church tithing office in Logan. On one occasion he was requested to repair the hay scales which were useless, but offered, as an excuse, that it was something he was entirely ignorant of, but as the bishop requested him to go ahead, the platform was removed, which disclosed a situation that made Benjamin regret that he had undertaken it. But as Benjamin was of a very persistent character and was never known to give up until he was obliged, the job went on and in two days the scales were ready and when tested were found perfect. A few days thereafter the Bishop gave him great credit for the skillful manner in which the work was done. The agricultural pursuit was not very successful with Benjamin owing to the poor quality of his land, which was so heavily charged with alkali, that when the water was put upon it, the mineral would form on the surface and destroy growing vegetation. This led Benjamin to give more attention to the carpenter pursuit. He found greater profit in working with his carpenter tools than farming, and learning that there was better remuneration in that line of work at Coalville, in Summit county, he decided to move there with a part of his family. In addition to work on dwelling houses and barns, he found himself engaged in constructing depots, engine houses, bridges and winzes for coal mines. His successful business ability and energy won for him the confidence, not only of his employers, but others who had work to be done outside of the legitimate business of house carpentering. Here follows another test of his aptness in intricate work. A railroad superintendent on the line from Coalville, up Chalk Creek, to the coal mines, ordered a large number of car-trucks from an eastern manufacturing establishment, with the intention of having the wood work done on the grounds or in the shops of the Chalk Creek Railroad company, thus saving a high rate of freight. A first class carpenter was brought out from Salt Lake City to construct the cars. He worked one or two weeks and then gave it up as a bad job and went home, saying he could not do it. The superintendent was sorely perplexed. He approached Benjamin with doubts as to his ability, knowing that he made no pretension whatever to being a first class carpenter, and if the carpenter from Salt Lake could not do the work, how could Mr. Cluff? He would try the venture, however, of giving Benjamin the job, at three dollars per day, payable at the end

of each week. Benjamin did not feel competent for the task, although in looking at the model car at the yards, he accepted the superintendent's offer. At the end of three days he and his apprentice boy had one car finished, ready for use, on the road; the second car was completed in two days, all to the entire satisfaction of the railroad company, who expressed high praise to Benjamin in doing the work that had been abandoned by a number one carpenter.

The successful accomplishment of what, to Benjamin, was a very intricate piece of work, he claims was not the result of his ingenuity unaided by divine intelligence which he prayerfully invoked, for God helps those who help themselves. In other, and more forcible words, he put his faith and work together. Upon this principle Benjamin has succeeded all through his life and labors. The successes which have attended his labors, as enumerated above, are only a few of the many that we could record, but enough has been given to establish the efficacy of the principle which has been his guiding theme. Nothing in all the trials and vicissitudes of his career has deterred him from the closest observance of the injunctions that the gospel imposes upon its adherents.

During his residence at Coalville a noted professor from the East, then engaged in a high school in Ogden, made his son Benjamin an excellent offer. He offered to give him a year's schooling in Ogden and then send him east to one of the highest educational institutions, until he succeeded in mastering the high branches of learning. In consequence of the professor being an infidel, the father of the boy had grave fears that his young son would become imbued with infidelity and thus be led from his religion, and when young Benjamin asked the advice of his father concerning the matter, he was cautioned and advised to refuse the offer. Just at this time the Brigham Young Academy was in progress and the father said you had better go there if you must go to school. Benjamin, Jr., therefore became a student in the B. Y. A. at Provo, his father continuing at Coalville until others of his children were desirous to attend school at Provo, so Benjamin moved part of his family there that those going to school could be at their own home. Soon after these events and changes occurred, the idea of securing a farm pervaded the feelings of this father, in contemplating the future possibilities or wants of his sons. So he repaired to Wasatch county and bought one hundred and sixty acres of land of his father at Center Ward, near Heber City, for which he paid one yoke of oxen valued at \$100, one double seated two horse spring wagon valued at \$170, which exceeded the value of the uncultivated lands and more than his father asked for it, as he had only recently got a government patent on it. This transaction occurred just before father Cluff left for Arizona, which enabled him to fit up comfortably for his Southern trip.

Benjamin immediately went to his farm and began operations. He succeeded in putting in as much of a crop as possible, and by the time it was matured he had his double log house ready to occupy, in which the family was comfortably situated for the approaching winter.

(To be Continued.)

W. W. CLUFF—CONTINUED.

THE VOYAGE OVER THE ATLANTIC.

The "John J. Boyd", was a barque rigged sailing ship; especially fitted up for carrying emigrants, and was a fine sailer. Ours was the eighth or tenth trip this noble ship had made with Mormon emigrants from Liverpool to New York. The voyage was made in twenty-eight days without accident, except one death, that of an aged Swede, who was in feeble health when he embarked.

William says: "On arriving in New York I exchanged \$35,000.00 of Danish and Swedish money for United States greenbacks for the emigrants.

I learned to my great disappointment that about fifty of the emigrants were without funds with which to purchase provisions while traveling by railroad from New York to Florence, the outfitting point; having only paid their fare before leaving their homes.

After leaving New York I found many unpleasant circumstances, occurring as follows: Most of these people were unaccustomed to travel, and did not understand the language, customs and currency of the country through which they were now traveling: hence, in buying provisions, those who had money were often taken advantage of by being charged an exorbitant price, and receiving their change for a ten or twenty dollar bill in city script, which they could not use outside of the town issuing it. This gave great dissatisfaction and leaving an impression that the American people were a lot of swindlers. Many times our train would go on leaving some of the party behind. To obviate all these difficulties I appointed four of the returning elders a committee to purchase provisions at wholesale for the entire company, and deal them out to each family in the cars at the regular retail prices. By this means the emigrants were regularly supplied with provisions at fair prices; no spurious script taken in change; none of them strolled off and got left, and what was a still better result, the fifty persons who had no money were all supplied the same as the others, owing to buying at wholesale and charging those with money at retail.

When we reached Florence I had the clerk of the company collect in all the city script that had been taken in as change by the emigrants, amounting to about four hundred dollars, and sent it back to our agent in New York and exchanged for greenbacks which greatly pleased the people.

At Florence we were met by Feramorz Little and Louis S. Hills, who had been sent down as church agents to attend to fitting out the emigrants for crossing the plains. Seven or eight trains were sent from Utah this year; each train, or company, was composed of fifty wagons drawn by four yoke of oxen each. We being the first company to arrive from Europe this season, were loaded into Capt. Horton Haight's company, the first to arrive at Florence, and started for their long journey across the plains.

Bros. Little and Hills had me remain in Florence, six miles north of Omaha, on the Missouri River, and assist them in fitting out the other companies as they should arrive from Europe during the season. The last company was fitted out and started on the plains some time in August. We sent by each of the several companies a lot of feed for our teams that we would overtake on the journey. Having finished up all the business, Brother Little and party left for home with two four-mule teams and light spring wagons, also one two-mule buggy, and made the quickest time from the Missouri river to Salt Lake City, a distance of over one thousand miles, that had ever been made without a change of animals, being a little less than eighteen days.

I remained at home until after the October conference, when I fitted up a team and light wagon and went to Pine Valley, near St. George in Southern Utah, to which place Eli Whipple, father of Miss Ann Whipple, my affianced bride, had removed during my absence in Denmark. Finding no change in her mind had taken place, we were married in her parents' home, her father performing the ceremony on October 24th, 1863. Returning to Provo, we had a furnished room at my parents home. In November I received an appointment from the First Presidency as a Home Missionary to travel in company with Elder Canute Peterson and visit the Scandinavian Saints in the counties of Utah, Juab and San Pete. On this trip I had the pleasure of meeting many of the Danish and Swedish Saints I knew in their native land, and was pleased to find many of them in quite comfortable circumstances. In some instances they were living in their own houses, owning land, team and wagon, a cow, pigs and chickens, etc., blessings they never had enjoyed in their native country. It was very gratifying to find that our labors in Scandinavia had not only been a great blessing to so many of that people in a spiritual way but also in a temporal point of view.

Two weeks after my return to Provo from this Home Mission I received a call from the Presidency to take a second mission to the Sandwich Islands.

We give a thrilling detailed account of the drowning of Apostle Lorenzo Snow as related by William:

"In 1863 several of the native Elders on the Sandwich Islands preferred a charge against Walter M. Gibson who had assumed the presidency of that mission, alleging that he had defrauded the native Saints, and was teaching strange and false doctrine, etc. These representations coming to the notice of President Brigham Young, he called Apostles Ezra T. Benson and Lorenzo Snow, and Elders Joseph F. Smith, Alma L. Smith, and myself to go to the Islands, investigate the charges, and set the mission in order.

We left Salt Lake City March 5th, 1864. The journey overland and across the sea was full of interesting incidents. We arrived in Honolulu on Sunday morning, March 27th. Not knowing in what condition we should find the Saints after an absence of over seven years, it was decided that Brother Joseph F. and I should go on shore and learn what we could, and report on our return to the Apostles who remained on board.

It being Sunday and about the usual hour for meeting, we decided to go to the meeting house. On entering we took seats near the entrance, finding several natives already there. The presence of two white men soon attracted their attention; they looked at us, then at each other, and presently we heard them say in a subdued voice: "Ka ha ha, O Iosepa a me Wiliama, ka." (Why, it is really Joseph and Willam, sure). Observing that they had recognized us, we went forward and saluted them with "Aloha Oukou." They were very pleased to see us, and welcomed us back warmly, saying they had often prayed for our return to them. The news of our arrival quickly spread. Many soon gathered and we held meeting with them, and they greatly rejoiced. After the meeting we returned to the vessel, accompanied by a number of the Saints.

On the 29th we sailed for the island of Maui, on the schooner Nettie Merrill, Captain Fisher. Early on the morning of the 31st we cast anchor in the roads off the town of Lahaina. The two Apostles, Alma L. Smith, Captain Fisher and myself started for shore in the first boat. As we neared the reef separating the outer from the inner harbor I observed that the swells were gradually rising higher and I called the captain's attention to the fact, remarking that I feared there was a heavy surf on the reef, and suggesting whether it would not be better to bear down and run in under the jetty or breakwater. Having frequently passed in and out of that harbor while on my former mission, I realized the danger of attempting to cross over the reef when heavy swells from the sea were rolling in; for at such times when they reach the shallow water over the reef they are forced up to a great height and break and roll over like a mighty cataract, with the likelihood of swamping any boat if not dashing it to pieces. The captain, however, replied that he did not think there was any danger, and continued on his course. We had not proceeded a hundred yards after this remark when a huge swell caught us, raising the stern of our boat to an angle of thirty degrees, carrying us with it at a great speed for a distance of fifty yards. That swell then passed on, and the next one, which was still higher, caught us as we were almost directly over the reef. The stern of the boat was now raised so high on the crest of the swell that the steersman's oar could not reach the water at all, and as a result the boat swung around just as the great swell commenced to break, and we were instantly capsized in the midst of the foaming, seething breakers. As the boat was going over, a pile of empty barrels, on which Brother Alma and I had been sitting, commenced to roll from under us, and fearing that one of these or the boat might strike and stun me, I turned and dived head foremost into the dashing and angry water. After swimming some distance below the surface I came to the top, and saw the boat whirling around bottom side up, with empty barrels, hats and umbrellas all around me. I swam to the boat, but not being able to get a firm hold on the smooth bottom, I reached under and clutched the band of the gunwale. Presently Apostle Benson came to the surface near the bow of the boat which he also tried to take hold of, but not being able to hold on, he went under again. He was a fleshy man and soon popped up like a cork. Being on the same side and near me

I told him to reach under and get hold of the band as I had done, which he readily did.

By this time we had drifted in a little distance, to where the water was not so turbulent. A little later Brother Alma came up on the opposite side of the boat, considerably strangled. Notwithstanding the roar of the breakers we succeeded in making him hear, and he also managed to secure a hold on the band under the edge of the boat.

People on the shore having seen us capsize quickly launched a boat and came out to our rescue. Apostle Snow and Captain Fisher had not yet come to the surface. The five native boatmen were swimming and diving in every direction in search of them. Finally one of them found the captain lying on the bottom, he having drifted about one hundred yards towards the shore. The natives brought him to the surface apparently lifeless. He had \$400 in silver in a canvass bag to which he clung with a death like grip, which kept him under. Two of the natives, one on either side, kept him on the surface until picked up by a boat from shore. The first boat that came out took Apostle Benson, A. L. Smith and myself in and then wanted to go and pick up the captain. We told them that one of our friends was still missing and we did not want to leave as long as there was any hope of saving him. Just then we saw a second boat coming out from shore, and we told our rescuers that that boat would reach the captain as soon as they could. Then they consented to remain with us and assist in the search for Brother Snow. The Hawaiians are expert divers and swimmers, and six or eight of them were now swimming and diving in every direction in eager search for him, and we were anxiously watching their every movement. Finally I saw a native swimming towards us, dragging him through the water. Swinging our boat around, we reached out and lifted his body, cold and stiff in death, into the boat, placing it across the knees of Brother Alma and myself, face down. We then told the crew to take us ashore with all possible speed. Lying on the sandy beach, a few yards from the water's edge, there happened to be a number of large, empty barrels, and on one of these we laid the body, rolling it backward and forward, allowing the head each time to go down to the ground, by which means the water, of which there seemed to be not less than a gallon, passed freely from the mouth. We washed the sand out of his mouth, eyes and hair with fresh water. A Mr. Adams, a Portugese merchant of the town, came and rendered all the assistance he could. We rubbed his chest and arms with camphor; frequently holding him upright, then rolling him again on the barrel until we were satisfied all the water was out of his body; we also continued rubbing and working his arms up and down. Finally Mr. Adams said: "Mr. Cluff, we have done all that can be done, it is impossible to save your friend," and, looking at his watch, said, "It is now over twenty minutes since I saw you capsize in the surf, and it is impossible to restore him to life; you had better take the body up and lay it on my veranda in the shade until you decide what disposition you will make of it." I could not think the Lord would permit His faithful servant to die on these far off isles of the sea, away from his home and family and dear friends. These feelings, inspired of faith,

stimulated me to still continue my efforts for his recovery, and with these desires the thought occurred to me to place my mouth over his and blow my breath with all the force I could into his lungs. This I repeated several times. Then after blowing my breath in I sucked it out again, imitating in this way the act or operation of breathing. While I did this the body rested in a sitting position on the sand and was held in an upright position by our Portugese friend. After continuing this operation of vicarious breathing for some time, I noticed a faint rattle low down in his throat; this gave me great hope and encouragement. I continued my efforts with still further favorable results, the rattle in the throat becoming more and more distinct, until finally it resembled a faint moan, and then it was like a person in a troubled dream or nightmare. Interspersed with blowing my breath into his lungs, I rubbed his bare breast hard with my warm hands. These operations seemed to stimulate his congested lungs and set them in operation. But the struggle was most agonizing. He was now like a person who was delirious and in great agony. I felt that consciousness was almost restored, and I talked to him. He faintly said, "My God!" Then his agonizing groans were distressing to me. I called him by name, and asked if he did not know me? In broken accents he said, "Yes, Brother William, I knew you would not forsake me." The sensation and feelings I then had can never be expressed by mortal tongue or pen.

Our good Portugese friend kindly invited us to take Brother Snow up to his home, which kind offer we thankfully accepted. His good wife, a native Hawaiian woman, made him a cup of warm tea, which seemed very much to revive him. She made him a bed on the mats where a cool, refreshing breeze was passing through the room. He was very weak, but recovered rapidly under the kind treatment bestowed. As soon as we felt he was out of danger, it was decided that I should return to the vessel and acquaint Brother Joseph F. Smith with what had taken place since we left him in the morning. As I neared the ship he was leaning against the bulwarks anxiously watching for some message from us. I climbed up the rope ladder and jumped down on the deck. He silently took me by the hand; neither spoke for some time, being filled with deep emotion. He had watched us from the vessel enter the surf and feared that all were lost. Finally I said, "Brother Joseph, we have had a very narrow escape, but thanks to the Lord, we were all miraculously saved." I then related all the particulars in Brother Snow's case.

The hours intervening between our starting for the shore and my return to the vessel were anxious and long hours to Brother Joseph F., and the message I bore was a happy relief to him.

(To be continued.)

H. H. CLUFF—CONTINUED.

The voyage from New York to Liverpool was "rocked in the cradle of the deep" and attended with all the unpleasantness of seasickness. Arriving in Liverpool, Harvey was assigned to labor in the Manchester conference under the presidency of Abraham Hatch.

At a conference, composed of the Elders laboring in the British mission, held in Birmingham in January, 1866, Harvey was appointed president of the Glasgow conference, which position he held until his release to return home in 1868. He also presided over the Scottish district, embracing the Glasgow, Edinburgh and Dundee conferences, from the middle of the year 1867 to the date of his release. Before leaving England, however, this young missionary impressing the importance of saving up means to emigrate to Utah, in his preaching and fireside conversations with the Saints, made a prophetic utterance to widow Howarth, of Hallowell, near Bolton, which had a complete fulfillment. Her husband died a short time previous to the conversation alluded to, and left her with a family of six children. The wages of the children, who were employed in the cotton mills, were barely sufficient to support the family and pay a small amount monthly on the funeral indebtedness of her husband. It seemed hopeless for the family to be able at any time in the future to emigrate the whole family to Zion. The incident referred to, which led up to the fulfillment of the Elder's prediction, happened about six months previous to the opening of the emigration season in the spring of 1866. Sister Howarth, persuaded Elder Cluff, "if you will save up twenty shillings per month and send one of your daughters to Zion during the next season's emigration she will marry a man who has means and he will emigrate the whole family." The first twenty shillings was made up by Elders Cluff and Friday, and the two young men who were paying their addresses to Alice and Rachel. Following the first deposit at the end of the month the fund received the second payment. Before the close of the first month the wages of the children employed was raised to seven shillings and sixpence per week more than they had been getting. The prosperity of the family began as soon as the widowed mother turned in faith toward Zion.

In the meantime Elder Cluff had been transferred from England to preside over the Glasgow conference in Scotland. When the emigration season arrived Elder Cluff conducted a company of Saints from Glasgow to Liverpool; and there he met Pamela Howarth, daughter of Sister Howarth, who had been selected by the family, ready to embark for America. This young lady, soon after her arrival in Salt Lake City, was wooed and won by a faithful member of the church, and within two years thereafter the whole family were assisted to Zion through the means furnished by the man who married Miss Howarth, as predicted by Elder Cluff.

Arriving at Glasgow, Elder Cluff succeeded President John Rider, a native of England, who was released to emigrate to Zion. The

Glasgow conference was deeply in debt to the Liverpool office for books and tithing, aggregating over one hundred pounds, English money. Brigham Young, Jr., President of the European mission at that time, remarked: "Elder Cluff, for so young a man, we are placing a great responsibility upon you. The Glasgow conference is deeply in debt, but if you promise to prevent any increase of that indebtedness, we will not publish your name in the Star as being responsible for it." Elder Cluff replied, "I promise, and I will also do my best to liquidate the old debt against the conference; to accomplish it I will apply all commission on books." President Cluff showed that at the time of his release he had succeeded in paying off much of the old debt.

In consequence of the lost or stolen journal of President Cluff, which contained incident's and data from his arrival in Scotland to the beginning of 1868, general incidents only will make up his biography within that period, taken from memory and letters written to his wife.

On his arrival in Glasgow, Elder Cluff, before taking charge of the conference, was conducted to many families of saints in the city of Glasgow, and in some of the contiguous branches by President John Rider whom he succeeded. At the residence of Brother Watson in Glasgow, an incident occurred which deserves mention both because of the "taming of the shrew" and the remarkable fulfillment of the prediction of President Cluff. The Watson family were all members of the church except Mrs. Watson, who was as bitter as she could be, and commenced a tirade of abuse immediately on being introduced to President Cluff. The leaders were anything but good men in her estimation. Polygamy was scored from center to circumference. President Rider had been vanquished and he was mum, so he let the cannonade all batter away at President Cluff. It would seem, also, by his silence, that he was reluctant to reply, but his patience had a significant meaning; he had learned that the most effectual way to meet a female vendor of slang and abuse, was to quietly suffer her to exhaust her storehouse of ammunition and then calmly reply in positive terms. This policy of a calm rebuke had the desired effect. "Mrs. Watson you are deceiving yourself relative to the true worth and spotless character of the men you revile. Better men don't live on the earth. I now predict that you will repent of your harsh speech tonight and will yet become a member of the church of Jesus Christ of Latter-day Saints, and gather up to Zion." She persisted that she never would. "I will die first," said Mrs. Watson in a very determined manner.

After leaving the house Elder Rider reprimanded President Cluff for his firmness, and said: "You can never go to that house again and meet with any degree of hospitality. If you take that course you will never have any influence, especially with the women." "Well, Brother Rider, I will risk that," he replied. The outcome proved to be the very best course that could have been taken with Mrs. Watson. She was kind, hospitable and entertaining and President Cluff was always welcome to her house during the whole of his missionary la-

bors in Scotland. Within two years Mrs. Watson became a member by baptism and in 1869 emigrated to Salt Lake City, Utah.

Elder James Townsend became president of the Scottish District. He and his wife resided in Glasgow. Elder Aurelius Miner, also from Utah, succeeded him in the presidency early in 1867. His stay was short, as he was called to labor in the "Millennial Star" office, Liverpool. H. H. Cluff was appointed to fill the vacancy. He also retained the presidency of the Glasgow conference. Following the appointment of the subject of this sketch to the presidency of the district, Elder William McMaster, presiding over the Bristol conference in England, was released and appointed traveling elder in the Scottish District under the direction of President Cluff. The peculiar circumstances which led up to his change are briefly related by President Cluff from memory.

"Elder McMaster was a native of Scotland and had obtained permission from the president of the British mission to visit friends in his native land and his old missionary field, in company with Elder Wm. Gibson, who was also an aged man and a native of Scotland. Naturally, they visited and spent some time with myself and elders laboring with me, at the conference house. We were delighted to have them for we were all young, inexperienced men in the mission field, and they were aged and men of experience. But these two elders conducted themselves in such an unbecoming manner before us young men and the sisters keeping the conference house, as we viewed their actions, that it became my duty, although performed very reluctantly, to request them to observe a more modest and respectful decorum in language and in actions, which at times bordered strongly on vulgarity. This evidently touched the dignity of the two elders, for when they returned to England and were dining at the Liverpool office with the brethren, including Apostle Orson Pratt, whereupon they were asked how President Cluff and the elders were getting along in Scotland, Elder McMaster replied, "Oh very—well—rather sober." Enquiries followed this peculiar answer and when the facts were transmitted to the president at the office by Elder Miner, Bro. McMaster was sent to labor under me, a change equally as repugnant to my feelings, and no doubt as humiliating to him.

Towards the close of the year 1866, Mrs. Cluff took her only living child, Margaret Ann, and went to Logan to visit relatives in that city. Shortly after their arrival the little girl took sick with a burning fever which never abated for two weeks, at the end of which time her spirit took its flight to another world. Mrs. Cluff's first letter to her husband after the sad occurrence contained this paragraph:

"Harvey, what Joseph and Alfred wrote to you about dear Annie's death I know not, but they told me they had written to you informing you of her death. My sister Eliza came to Provo on a visit and stayed a week. I arranged affairs at home the best I could and accompanied her on her return home to Logan, in father's team. Dear little Annie was well and enjoyed the trip very much. Two weeks after our arrival she ate supper as heartily as ever, but soon thereafter came to me and expressed a desire to go to bed. I took her on my lap and

she soon went to sleep. After about one hour she awoke with a burning fever. I immediately commenced giving her such treatment as was calculated to break up the fever. The elders administered to her and Dr. Cranny was called in by suggestion of Apostle Ezra T. Benson. After sleeping thirty-six hours in the second week of her illness we succeeded in arousing her, when she called me to the bed and I took her up. She seemed to know me. I ask her where papa was and she said gone. I then asked her what papa said in his letter. 'Papa said kiss Annie for me.' Oh, Harvey, this was too much. It was bad enough to lose three children when we were together, but to bear it separated thousands of miles away, the thought makes my brain reel. I am satisfied, Harvey, that everything that kind friends and money could do for her was done. I shall ever feel grateful to the people of Logan for their kindness and liberality. They did all in their power to console me."

In a letter following the one from which we quote the above, Mrs. Cluff again makes this feeling statement:

"My dear husband, what I wrote to you in my last letter I cannot now remember, but I think I wrote all about little Annie's death. Oh! that fatal word! How it chills me through. I have not got my dear Annie. She that was my constant care—she that I was so proud of, that a fond mother loved so well. O, the picture that I had outlined for her—how she should be educated and refined so that her father would be proud of her on his return home. She was smart, quick to learn, witty and handsome, in fact she grew more beautiful every day. She was very affectionate, and many times when I was sad she would say, 'Mamma, what is the matter with you? Papa will come tomorrow,' and then run to the drawer and say, 'here is papa,' and then kiss the likeness and then ask me to kiss it. Harvey, ten years ago last month we were married, I a young light-hearted girl and never experienced sorrow. Since that day, the 24th of January, 1857, I have been all that a wife could be with the circumstances under which we have been placed, I had no wealth, no education to boast of, but I had a true virtuous heart, and you the man of my choice; yes, you in preference to any other man I ever saw, you won my heart, I gave my hand and all to you, and remember I have never had the least regret of my choice."

(To be Continued.)

JOSEPH CLUFF—CONTINUED.

On returning home from the Black Hawk Indian war, Joseph found his family in very destitute circumstances, both for provisions and clothing, but the harvest season was just on and by entering into the labor of gathering crops, he succeeded in providing the necessities for the comfort of his family. Winter over, Joseph and his brother Henry united and leased a farm of Mr. Thomas Ross, in Provo Valley, near Heber City, and in the spring following his return as a sol-

dier in the war with the Indians, which had recently terminated favorable to the white settlers, he and his brother partner went up through Provo canyon to their farm, leaving their families in Provo City. The settlers in that place had abandoned their homes on account of the Indians in the intermountain region going on the war path, and moved to Heber. There was no open road through the mountain pass from Utah valley to Provo valley, hence the boys found it difficult to reach their destination. The winter fall of snow, which had not disappeared when this journey of twenty-five miles was undertaken, blocked the way so that it became necessary for them to shovel a pass-way through a great many snow drifts and slides which had come down from steep declivities, filling up the canyon. Arriving at the farm, camp was pitched nearby, which enabled the brothers to work early and late, and thus they succeeded in getting in their wheat, barley and potatoes very early, the advantage of which will be shown in their account of the harvest.

When the planting and irrigation season was over this trio of young farmers put in profitable time by hauling fire wood and railroad ties to Provo City, where they obtained provisions and other supplies for themselves and families. On one of their return trips in June of that year, when the Provo river, a very turbulent mountain stream, was at its highest mark by the melting snow, a wife of Moses Cluff, Jane, with her three children, desired to go to the upper valley and insisted on the boys taking her. Their best efforts to discourage her from going on account of high water and other risky conditions that would endanger her life and the children's lives, traveling on a running gear wagon. "I can trust myself with my brothers-in-law." Thereupon a rough board was placed in position, reaching from the front to the hind axle-tree, on which the six persons sat with their feet dangling as they pursued their journey through the canyon twenty-five miles. No complaint was offered, but in attempting to cross the river near Charleston, the tender-footed oxen were unable to withstand the current over the gravelly ford, and were carried down into deep swimming water. Henry, who sat behind, interested himself in looking after the safety of the children and the mother, who was now clinging to her darling ones with a death-like grip. Joseph, unable to make his oxen hear, so great were the screams of the woman and children, began to apply the whip vigorously on the oxen, in the hope of succeeding in reaching a small island a hundred yards below. This scheme was successful, and in an incredible short space of time all were safely on land. The boys were not asked to take their sister-in-law back to Provo.

Another trip through the canyon in the latter part of June, was attended with "fun from start to finish." No woman or children were aboard to care for, but they had a young man, by the name of George Beebe, who was equally as timid of water as any woman could be. Joseph and Henry were as fearless of water as ducks, and they kept the young man in constant fear by telling him of some of their dangerous experiences in the mountains. On approaching the river crossing

George had a death-like appearance, but when fairly in the water, which did not submerge the hubs of the wheels, he changed and said: "This crossing is all right, there is no danger here." The words had no more than escaped his lips before the oxen and wagon were suddenly plunged into deep water. The oxen became unhitched and the wagon went rolling down stream. The groans and sighs uttered by George were little heeded by the boys, for all were equally submerged and were forced to look out for number one. George very wisely caught hold of the floating board. Henry, on emerging from his "dive" discovered a sack of flour, and knowing the value of that article on reaching camp, seized it and made for the shore. On landing it safely he turned his attention to saving the bedding. Next he towed the board to land, to which George was clinging with the grasp of death. Joseph gave his attention to the safety of the wagon, which he succeeded in towing to shallow water, and by their united efforts was placed on dry land. This accomplished, they discovered a parcel of valuable clothing floating down stream some distance below. They could not bear the thought of losing it, as it belonged to a friend. Henry attempted to swim down stream and overtake it, but Joseph ran along the shore road as fast as his wet clothes would permit, and when opposite the parcel he plunged in and seized it just at the moment when it was about to be drawn by the current under a log drift. With superhuman effort he was saved from being carried under the drift by clinging on to a log, while the foaming, surging waters seemed determined to draw him under. Finally Henry, and even George, seeing his perilous situation, reached him with all speed and succeeded in rescuing him. But their work was not finished. Wet clothes were spread upon the grass to dry while the two boys for hours swam and dove to find a sack of salt and a stove kettle to which a pair of boots were attached. The kettle and boots were finally recovered, but the salt never, not even the sack which contained it. In August, while the grain was in "stiff dough," giving the most flattering prospects of a remunerative harvest, there came on a rain storm which turned into a heavy "wet" snow storm before morning. The snow fell a foot deep, throwing the grain flat upon the ground. Not a straw of wheat or barley appeared above the snow. On arising in the morning the industrious farmer boys, beholding the situation, gazed at each other with a feeling of despondency, yet neither spoke. What could they say? What could they do? The fruits of a hard summer's toil and struggle were suddenly buried, as it appeared, in oblivion. Want for themselves and families now stared them in the face. The matter was finally decided to be left with Providence. God above must work out their deliverance, for He can give the increase. By ten o'clock the clouds dispersed, the sun shone out brightly, and in less time than the snow fell it had all disappeared in the field. The grain which had yielded to and bowed low by the weight of the snow, now began to lift its head to the rays of the genial sun and by harvest time it had erected itself sufficient to enable the cutting, if done one way, to be accomplished without any loss. When the threshing was over the boys greatly rejoiced for they had 1700 bushels. Their luck was founded on

the fact of early planting while hundred of acres in the valley, of late sowing, was destroyed or used as feed for stock. After housing their grain at Heber City, they returned to their families at Provo, rejoicing in the results of their summer's struggle industry and bachelor life.

(To be Continued.)

S. S. CLUFF—CONTINUED.

As a teacher Samuel enjoyed himself visiting the Saints in his district much more than he would have done, had he spent his time in dancing and other amusements. His evenings were spent at home reading, although it was done under very difficult circumstances, as there were no lamps or electric lights such as are used today, but they were compelled to use tallow candles.

In May, 1857, Samuel was ordained a Seventy at the organization of the Forty-fifth Quorum, under the hands of Robert T. Thomas and Currey Moorer. At that time he was but 19 years old and the youngest man in the Quorum; now he is the Senior President and the only one that was in the quorum at the time of its organization. He has filled every position in the Quorum except that of secretary.

On the 10th of October, 1857, he started in company with about 300 others of the militia, to fight against the army that had been sent by the President of the United States for the purpose of destroying the Mormons or driving them from their homes as they had so often done before. They had no desire to rebel against the Government of the United States, or to shed any blood, though they were determined to protect their homes and families. President Young insured them however that there would be no fighting to do, and that there would be no blood shed. They could not at the time believe him, still, as history will show, his prediction proved true. Upon arriving in Echo canyon they immediately began to build places of defense on the top of the highest mountains. The winter was very severe and they were poorly clad, not being provided with overcoats and overshoes and the like. Sometimes they were compelled to wade in the snow three feet deep, but by building batteries along the side of the mountains and covering them with sage brush so they could not be seen, they so intrenched themselves that had the enemy attempted to come in they could have withstood ten thousand of them even as the Greeks at Thermopylae did. They built huts for the winter out of poles and cedar bark, and they were so well covered that it might rain for a week without making them leak. One day their general informed them that they would be compelled to remain out there all winter. This was rather bad news, especially for some of the newly married boys and as Samuel was passing through some of the tents one day and noticed some of them looking so sad as they sat writing to their loved ones, he incidentally made the remark, "Boys you may just as well stop writing for some of you will have to carry your letters home in your pockets." Strange as it may seem, that night they received or-

ders to return home as they were released from further duty. By day break the next morning they were on the way, and sure enough some of the boys did carry their letters home in their pockets. They arrived home just in time for Christmas.

Next spring another call was issued for men to go out and guard the different passes into the vallies, and Samuel was again chosen to Echo canyon under the command of Captain Samuel Wooley, but their stay was short this time, as peace was soon declared. War broke out in the Southern States, and the army that had been sent to destroy the Mormons was called back to defend the Government. They were not in rebellion as was the Southerners, nor did they change their colors as they did, for they went out to defend themselves under the same banner as was carried by the army coming against them, the Grand Old Star Spangled Banner.

(To be Continued.)



HYRUM CLUFF

The subject of this sketch was the eighth son of David and Betsy Hall Cluff, of Durham, Rockingham county, New Hampshire, and was born April 19, 1841, in Nauvoo, Hancock county, Illinois. His father was a hard working man, a carpenter and ship builder by trade, but his greatest interest was in agriculture, especially after his pioneering life drew him from the ship building yards.

Hyrum having descended from parents of excellent morals, who exerted themselves to instill into their children, by precept and example, principles of integrity, honesty and virtue; veneration for the Father in heaven and His son Jesus Christ was inculcated. Their means and opportunities for the education of their children were very limited, owing to the fact that their lives were spent in journeying from one new district to another. These journeys necessarily required all the time and the physical strength of both parents and children, to cope with the hardships in procuring the means of support. And not until the arrival of the Cluff family in Utah did the members have any favorable opportunity of acquiring even the lessons in education beyond that which the parents were enabled to give them by taking advantage of an occasional leisure moment. Thus the minds of the children were gradually built up in a desire to grasp higher opportunities for acquiring a knowledge of the most important branches of a common education. The higher education, during the youthful days of Hyrum, was generally thought to be wholly the prerogative of the teacher, although it has been the practice of the Latter-day Saints to build school houses, however rude, in whatever district they settled permanently or temporarily. The lineage through which Hyrum descends, had an illustrious standing among the early settlers of the New England States, nor was it diminished in the least in his parents, for although they became identified with the Church of Jesus Christ of Latter-day Saints, the elevation of character, maintenance of honesty, sobriety and virtue was not diminished, but they grew brighter and more elevating and inspiring as they became more thoroughly schooled in the knowledge of God and His gospel, as revealed to Joseph Smith, the prophet. Hyrum's whole life was spent at home and all his early experience in the various vocations of life were had under the directions of his parents. While his life has been work! work! work! it has not been in slavery, nor under ill treatment. Father Cluff was one of the most industrious of men. He was never known to idle away time by lounging on street corners, store fronts, nor in blacksmith or shoe shops, which principle of good breeding were inculcated in Hyrum in his youth and which he observes to this day.

There are always a class of little incidents in youthful experience that clings to one's mind and makes greater impressions than others, which, when children grow up, are often brought to mind and frequently mentioned in conversation with either pleasure or sorrow, as the case may be. Hyrum has had his "ups and downs" his pleasures and his sorrows. Youth in Hyrum's case has not always been among the roses, yet his life has been somewhat even and of a steady advancement.

In the third year of his age he was seriously burned by accidentally running through a hot bed of coals when the boys had a bonfire, the coals of which had been covered over with ashes, and therefore was not observed. In his more advanced years Hyrum was brought to realize how deep his affection and love for his father was rooted and ground in his nature. A man by the name of York set his savage dog

upon his father which bit him severely on the leg. This brutal act grew out of the dishonest and unprincipled demand of York. It appears that Father Cluff had cleared off and planted a piece of land which York afterwards laid claim to. Words of an unpleasant character passed between them and as Father Cluff was peaceably leaving for his home, York in a revengeful manner set the dog upon him. Hyrum witnessed this inhuman act and a feeling of indignation arose against York, and sympathy for his father filled his whole being.

Hyrum was too young in Pisgah to remember and participate in the "sugaring off" process on the maple sugar plantation owned by the family, but he vividly remembers the large, fine cakes as they were brought home and how palatable it was. As Hyrum remembers now, "nutting time" was to him the most interesting autumn sport, and close upon that came the winter trapping of chickens, quails and rabbits. He attained to the age of eight years while he was at Cartersville, which was a sort of a "string town," built in a hollow extending some two miles along Mosquito creek. The Cluff family, at the lower end of this hollow, or gulch, lived near a small pond and also near the schoolhouse.

When the family were ready, in 1850, to venture across the plains, they moved down to near the Missouri river where they had to cross in flatboats, and while encamped here, awaiting their turn for crossing, Hyrum strolled down to the river just as one of the boats was about to start over with a load of cattle and without recognizing the danger of being among cattle he jumped aboard and crossed over to the wilderness side unbeknown to his parents. And while at any moment he might have been dashed into the treacherous river, yet he fortunately returned without any harm.

During the journey across the plains, Hyrum, in company with several other boys, attempted to climb a hill which was very steep, and when about two thirds of the way up he was called back, but before he had reached the bottom, one of the boy's companions, still above him, started a boulder, which came tearing down the hill behind, and although he was warned of its approach, the warning was too late for him to get in a secure place; the rock in its terrible force struck another close by him and was shattered into many pieces, one of which struck him on the shoulder, literally tearing his shirt sleeve from his arm and bruising his shoulder severely. The only consolation he had in meeting with this accident, was the opportunity of riding instead of walking.

In the vicinity of "Ash Hollow," as Hyrum remembers, he received a severe whipping from a man whose name he has forgotten, because he was not attending to some cattle in a proper manner. This man was what would be called in these times "a tramp," who was picked up by one of the captains of a ten. He was not a member of the Mormon church. Benjamin, who was always the best pugilist in the family, witnessed the whipping at a distance. During the day, while traveling, Benjamin cut and stored away in his wagon several good willow sticks, and in the evening, after pitching camp, he sought an opportunity to meet Mr. "Tramp," and wore out some of the willows

upon him until the fellow plead for mercy. The "tramp" did not attempt to whip any other child during the journey, nor seek revenge on Benjamin.

In arriving in a mountainous country, where wolves abound, probably somewhere between Green and Bear rivers, as Hyrum remembers, a cow belonging to the family strayed away from camp and after the boys had almost exhausted their patience hunting for her, the carcas was found, and three large wolves sitting up contentedly viewing the wreck which they had brought the cow to. For the first time Hyrum realized the desperate character of the wolf.

The Cluff family went to Provo and permanently located there, pitching their camp near to where the log fert was located.

(To be Continued.)



BIOGRAPHY OF HENRY CLUFF.

Henry, the subject of this sketch, was born February 15, 1843, in the city of Nauvoo, Hancock county, in the State of Illinois. He is the tenth child born to David and Betsey Hall Cluff.

Although Henry was in his fourth year when his parents, together with the body of the church of Jesus Christ of Latter-day Saints, were expelled from their beautiful city and comfortable home, yet he has a vivid recollection of Nauvoo, and the terrible tragedy which was enacted by a hellish mob, in the martyrdom of the Prophet Joseph, and Hyrum the patriarch, his brother. With his parents a journey westward was undertaken, This exodus from the "City of the Saints," in an inclement season, was attended with many unpleasant experiences

but the real trials which his parents passed through could not be fully realized by this youth. Pisgah, in the then Territory of Iowa, was the first stopping place of the family for any considerable length of time. Council Bluffs was next reached after a recruiting stay of two years at Pisgah. Carterville, on the Mosquito Creek, which is near the Bluffs, was the home of the family up to the spring of 1850, when a journey to the Rocky Mountains was undertaken.

Henry had now grown to be quite a youth and of an observing character, and remembers many of the travels and hardships experienced by the exiles into the wilderness. To conjecture what the feelings of this boy were in passing through a country infested by savages, can be imagined better than explained. Those great stalwart Potawatamio Indians, as they came marching up to camp, would often strike terror into the hearts of the people as they journeyed through their hunting grounds. Remarkable as it may appear, the hearts of the savages were softened by the overruling hand of providence, so that a friendly feeling was manifested by them towards the people who had recently been driven, at the point of the bayonet, from comfortable homes, by a white, civilized, christian people. Such friendship as the uncivilized redmen of the wilderness extended to the saints, was indeed a boon greatly appreciated.

The wild animals of the plains were, as they bounded over the prairie districts, a source of great interest to Henry and youths of his age, while performing that long and tedious journey to the rockies.

The family of Cluffs and Hyrum Sweet, who married the only sister, arrived in Salt Lake on the 3rd day of October, 1850. Their stay was of brief duration in Salt Lake City, as Provo, in Utah county, was the place decided upon for the home of the family, and thither the Cluffs and Sweets went and joined the few colonists who had preceded them.

In 1862 Henry commenced to learn the cabinet trade with his brother David and Harvey H. He was called from this employment in 1864, to go to the frontier with a team to aid in hauling immigrants from the Missouri river to Utah. After his return in the fall of the same year he resumed his work with his brothers.

Arriving at the age of twenty-two years, Henry began to reflect upon a matrimonial life and on the 9th of November, 1865 he espoused and married Miss Kezia E. Russell.

Henry, like most of the Cluff brothers, aspired to the stage in early life and therefore, he personated quite a number of characters, his first efforts being John Mormon, in the play entitled "Missouri Persecution." The performance was given in "Bell's Folly," when Henry was only twenty years of age. A few years after this he became a member of the Provo choir, giving considerable attention and interest to music. He served as lieutenant in company C, of the Utah county militia, Joseph Cluff being its captain at the time. This company of militia was called out and served in what is known in the history of Utah as the Black Hawk War. This war was carried on in southeastern Utah in 1866-7.

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HISTORY OF DAVID CLUFF, SEN.

XV.

(CONCLUSION.)

The vastness of the missionary service rendered by the Cluff family in the Church of Jssus Christ of Latter-day Saints, may not have been thought of by even members of the Cluff family, certainly not in its aggregate proportions. A brief summary, therefore, at this time will, no doubt, be exceedingly interesting to the Cluffs, if to none others. It will also be a crowning chapter in the closing history of that great pioneer and patriarch, Father David Cluff. It is a compiled record to be proud of, and one worthy to be handed down from generation to generation, inspiring unbounded patriotism to the marvelous cause of God, in the present and all succeeding members of the family, acting as an anchor to each in making possible a meritorious inheritance within the Holy City, Zion. Let each descendant of Patriarch Father Cluff bow in reverential solemnity before Almighty God and in gratitude praise him for the magnificent record our family has made up to the opening of the Twentieth century of the Christian Era.

In recording the time given in the missionary field by each member, we desire to scrupulously guard against exaggeration, and not being fully advised as to parts of years, omissions may occur.

Father Cluff's whole life might be designated missionary servitude, but we only count five years for him promulgating the gospel in

the missionary field. Two of the three missions to which he was called were taken before he came to Utah, the other and last one was in 1857-8, when he crossed the plains from Salt Lake city to the Missouri river, pulling a hand-cart—a cart used the previous year by the emigrants in coming to the Rocky Mountains.

David, the first son of Father Cluff, following the order of birth, was called to colonize Parowan, where he lived five years, when he was released to return to his home in Provo. He was afterwards called to take a mission to Australia, where he spent four years.

Moses, the second son, was called to Prussia, but that country was closed against Mormon missionaries, and he was, therefore, retained in England and labored in Hull and New Castle on Tyne conferences, returning home in 1856, having been absent four years.

Benjamin, the third son, was called to Parowan and to Los Vegas mission among the Indians, where he spent four years and on the Sandwich Islands six years.

William W., the fourth son, was on three missions to the Hawaiian Islands and two to Denmark, giving twelve years of his time.

Joseph, the fifth son, was a missionary in the Old England States and Canada for two years.

Harvey H., the sixth son labored in England and Scotland four years, and eight years on the Sandwich Islands and twelve years in the Hawaiian Colony.

Samuel S., the Seventh son, labored in the Southern States mission about eighteen months.

Alfred, the tenth son, was called on a mission to colonize Arizona, where he labored for twenty-three years, up to November 5th, when he moved south into Guatemala.

Thaddens H., son of David, Jr., labored in the Northern States for two years. James, son of Moses, labored one and a half years in the United States. David W., son of Joseph, labored in the United States two years. Benjamin, Jr., son of Benjamin, was a missionary on the Sandwich Islands four years and a half. George, his brother, filled a mission to the Sandwich Islands four years. Foster, his brother, filled a mission in the Somoan Islands for five years. Walter E., his brother was a missionary in the Western States two years. William W., Jr., son of William W., spent two years in the Mexican mission. Harvey H., son of Samuel S., Sen., spent three years in the Southern States. Samuel, his brother, spent three years in the same field. Elmo, his brother, is now laboring in the same district, and we record one year to him, up to the year 1903.

Sarah Ann, wife of David Jr., was with her husband in Parowan five years. Mary Ellen, wife of Benjamin, Sen., labored two years with her husband in Parowan, and five years on the Sandwich Islands. Margaret Ann, wife of H. H. Cluff, was on two missions on the Sandwich Islands, making eight years of her time. Emily G. Cluff, wife of H. H. Cluff, was set apart to labor in the Hawaiian Colony, twelve years. Jane Cluff, wife of Alfred, labored with her husband in Arizona twenty-three years. Mary Jane Cluff Brim labored on the Sand-

wich Islands with her husband three years. Ella Cluff Berdino was four years with her husband on the Sandwich Islands.

RECAPITULATION.

| | | | |
|--------------------|---------|----------------------|----------|
| Father David Cluff | 5 years | James | 1½ years |
| David, Jr. | 9 " | Benjamin, Jr. | 4½ " |
| Moses | 4 " | George | 4 " |
| Benjamin, Sen. | 10 " | Foster | 5 " |
| William W., Sen. | 12 " | Walter E. | 2 " |
| Joseph | 2 " | William W., Jr. | 2 " |
| Harvey H. | 24 " | David, Jr. | 2 " |
| Samuel S. | 1½ " | H. H. son of Samuel | 3 " |
| Alfred | 23 " | Sam'l S " " " | 2 " |
| Thaddeus H. | 2 " | Elmo | 1 " |
| Sarah Ann Cluff | 5 " | Jane Cluff | 23 " |
| Mary Ellen " | 7 " | Mary Jane Cluff Brim | 3 " |
| Margaret Ann " | 8 " | Ella Cluff Berdino | 4 " |
| Emily G. " | 12 " | | |
| | | | 181½ " |

To illustrate still further, and show up another chapter of public service to which male members of the Cluff family have been called, as bishops, presidents of Stakes, aiding emigrants and war campaigns:

Benjamin Cluff, Sen., served as bishop of Center ward in the Wasatch Stake for fifteen years. William W., Sen., was president of the Summit Stake for thirty years; Joseph served as bishop of the Central ward, in the St. John Stake, and served in the Black Hawk war twenty years. Harvey H. aided the belated hand-cart companies in 1856, served as Bishop of the Fourth ward, Provo, and in the presidency of Utah Stake, in all 31 years; Henry crossed the plains to assist emigrants and served in the Black Hawk war, in all one year and a half; Hyrum spent one year and a half in aiding the emigrants and service in the Black Hawk war.

May we not indulge, with justifiable propriety, in a brief conjecture upon the present activity of the head of this numerous family now behind the veil? Count the number of the family who are now within the circumference of Father and Mother Cluff's influence. The great and most prevailing theme of their lives on earth was to establish union in the family, union in spiritual and temporal things. Will not his great desire while on earth culminate in the final accomplishment of his designs behind the veil? Will not their united activity reach a higher and purer motive? Enumerate the multitudes of their descendants who are with them and over whom a parental care and interest is being exercised and the vision is open before us with such magnificent splendor, that the relationship is made more significant and important to those of the family who remain? Behold, with what infinite interest the daughter and sons of Patriarch David Cluff may contemplate upon the nucleus of a kingdom in the heavens. Of Lovina there is a husband and several children, Moses has wives and children there, Benjamin has a wife and children there to swell the throng. William is also interested, for three sons of his children are found. Joseph pos-

esses a right by virtue of his children who are there. Harvey H. has a wife and seven children there. Then comes Samuel who has a loving child in the throng. Hyrum represented by two children and Henry by three, Alfred and Jerry are the only sons of Father Cluff who are not represented by children behind the veil. Orson comes after Alfred and he has four children. Beside the enumeration made there are great and great-great grandchildren there to be cared for and prepared for further progress and development in the celestial kingdom.

And so we contemplate the greater work of gathering and preparation going on behind the veil than was ever dreamed of by the Patriarch Sire while he tabernacled in the flesh.

May the praiseworthy example of their lives be exemplified in that of the remaining descendants of Father and Mother Cluff. Furthermore, may the last great desire of that worthy Patriarch and head of a numerous posterity have its fulfillment as uttered in these words "I don't want any of my descendants to be lost."

(The next and final chapter will be a brief review of his life embracing some incidents collected too late to appear in their order. Eds.)

WILLIAM W. CLUFF—CONTINUED.

We give the account of the fall of Gibson as related by W. W. Cluff.

THE FALL OF WALTER M. GIBSON.

We remained in Lahaina a few days after the events related in my last article,* in order that Brother Snow might regain strength before proceeding on our journey. On April 4th, 1864, we started in an open boat, across the sixteen mile channel to the island of Lanai. In passing out, however, we kept close to the jetty, and did so with perfect safety.

When about half way across the channel, we ran into a large school of whales, some of them swimming with their backs out of water while others were sporting around us, some spouting and others throwing up their great flukes. One of them, a monster whale, came swimming toward us on the starboard side, his back three feet above the surface. He was fully sixty feet in length; to all appearance, he would strike our boat in the center. When within a few yards of us he lowered himself in the water and passed under the boat. Apparently his back was not more than a foot below the keel; had it struck him he would, no doubt, have thrown up his flukes and cut our boat in two or thrown it high into the air. In either case we should have been in a worse dilemma, than when we were cap-sized in the surf, as we were eight miles from land. A most providential escape.

About seven o'clock in the evening we landed in the little bay of Manela, on the south side of Lanai. At this landing there was only a boat house—a native grass hut, and in this we stayed until morning

when we sent a messenger to Palawai, six miles distant, informing Mr. Gibson of our arrival, and asking him to send riding horses to take us to the town; where we arrived about nine a. m., April 4th.

The meeting with Mr. Gibson was quite formal, and on his part, cold and distant. He had no intimation of our coming until our messenger arrived that morning. The rest of the day, and the following and until ten o'clock on the third day, when conference convened, the Apostles spent in consultation with Mr. Gibson; while the elders who had labored four years among that people on a former mission, talked with many of the native elders and leading men. From them we learned much of the strange teachings and doings of Mr. Gibson since he had assumed the presidency of the mission. He had represented to the saints that his jurisdiction and authority in Polynesia was equal with President Brigham Young's in America. He had ordained twelve apostles, high priests, and seventies, a presiding and other bishops, and even priestesses. For these ordinations he charged each person from \$10 to \$150. He had laid a corner stone for a temple which he proposed to build there, designating it "the temple of Jehovah." He had adopted a new flag, which was hoisted on every meeting house. He had organized all male members, old and young, into companies and was drilling them daily in military tactics. He had purchased the land Palawai, embracing about one-half of the island of Lanai, had had the deeds made to him and his heirs. This same tract of land had been bought of Halelea, a chief, who owned it, by the presidency of the mission, in 1854, and some payments had been made upon the same. It was occupied as a gathering place when the elders were called home, and for several years before. Gibson completed the payment of the purchase price. The saints raised the money for Mr. Gibson to complete the purchase with the understanding that the original intention would be carried out. It was on account of this fraud that so many of the elders lost confidence in him, and which led to the charges they preferred against him and to the sending of the apostles and elders to investigate his career.

When Apostle Snow asked Mr. Gibson what object he had in organizing and drilling all male members in military tactics, he replied with pomp and self-pride:

"Why, as soon as they are thoroughly drilled, I will purchase a vessel, man it with these drilled men, and go to one of the other groups of islands and take possession. Leave there some of my veterans, to hold possession, take on some raw recruits and go to another group and do the same, and so continue until I have subjugated all the islands in the Pacific Ocean. Then organize one great Polynesian empire."

April 6th, at ten a. m., the hour for meeting, the house was filled with the native saints. Brother Smith and I went in and took seats on the stand. When the Apostles and Mr. Gibson arrived near the open entrance Gibson said to the brethren, "You go in, I must step back to my room a moment, and will be right back."

The Apostles had barely taken their seats, when Gibson stepped

in the doorway, and instantly every native, male and female, old and young, sprang to their feet and remained standing until Mr. Gibson came forward and took his seat with us. The Apostles did not understand what this strange movement meant, but we brethren who were well acquainted with the Hawaiian people and their old traditions, well understood: Gibson had evidently been playing upon their superstitious reverence for their chiefs in the olden times.

As soon as quiet was restored, Gibson, ignoring the presence of the Apostles, gave out a hymn, and after singing called on me to offer prayer. Realizing that the Apostles should preside, I turned to them and they indicated that I should proceed. As soon as the second hymn had been sung, Gibson, without conferring with any one, arose and said in part:

"My dear red skinned children: you are my children and I am your father; am I not? (Many answered, yes.) I presume you are all anxious to know why these strangers have come among us? What have they come for? Now, my children, I am as much at a loss to know what they have come for as you are, my children, but I assure you that just as soon as I find out, your father will let his children know.

"Did I not come here and find you like a flock of sheep, scattered and without a shepherd? Did I not gather you into this fold, and have I not fed you? When these strangers were here before your true shepherd and father came, did you not have to feed and clothe them, instead of their feeding and clothing you, as your father is doing?"

He went on in this strain for half an hour. On taking his seat the Apostles called on Brother Joseph F. Smith to talk. On arising he said:

"I am pleased, after an absence of over seven years, to return and meet with you again. I have often thought of you and I know that all of the elders who have labored among you have remembered and prayed for you. Many of them send their kind love."

This met a hearty response—Ae Aloha Elakui. He then reviewed our labors among them; referred to the labors of Pukuniahī (Elder George Q. Cannon), and how the Lord poured out His Holy Spirit upon that nation, and thousands of them received the Gospel and had a testimony of the divine mission of Joseph Smith.

"You know how you rejoiced in that knowledge then," he continued, "and we have come back now to bear the same testimony to you; and if you have been faithful you will rejoice now as you did then. We have been referred to here as strangers. It is true we came to these lands and traveled among this people without purse or script, as Christ and His Apostles did, and commanded all His co-laborers to do. Did we not travel on foot, and preach the gospel to this people for eight years? Visiting you in your homes, administering to the sick, eating such food as you eat, depriving ourselves of the comforts and blessings of home and friends for the Gospel and your sakes; extending to you all the blessings and privileges of the Gospel of Christ, freely and without price? Did we set a price on the offices of the priesthood we conferred on you? Did we exact tribute from you to

purchase lands for us and our heirs? Now, when you contrast the labors of Pukuniahī and his associates and us who came after them, with our friend here who assumes to be your leader and boasts of what he has done, you say whether we are strangers among the Hawaiian people."

While addressing the Saints on that occasion Elder Smith enjoyed a great flow of the Holy Spirit and spoke with much power; every eye was filled with tears of joy, and every word he uttered found approval in their hearts; yet we could see that Gibson had a great influence over many of them.

The Apostles spoke briefly and conservatively in the afternoon, and called a general council meeting in the evening, at which they explained fully the nature of their visit, Elder Joseph F. Smith interpreting their remarks.

Apostle Snow, turning to Gibson, said: "Brother Gibson, by what authority do you claim the right to preside over the Hawaiian mission?"

Gibson turned and whispered to his daughter Talula, who went out and soon returned bringing a roll of papers, which Gibson seized and in an excited and haughty manner unrolled it, and rising to his feet, said: "Gentlemen, here is my authority."

The document was an old-fashioned sheet of engrossing paper, about 18x24 inches, on which a number of large seals were placed, also a bunch of narrow ribbons—of red, white and blue—fastened to the corners.

"I think, gentlemen, you will not fail to recognize the names of Brigham Young and his two counselors here"—[pointing to the signatures opposite the seals.] "I think, gentlemen, you will not deny their authority."

Apostle Snow, extending his hand, said: "Brother Gibson, please let me look at the document."

The examination showed that the writing was simply the usual form and language of an Elder's certificate and license to preach the Gospel to the inhabitants on the islands of the sea, commending him to their kind consideration, etc.; the Sandwich Islands were not mentioned.

The large seals and the bunches of ribbon Gibson had put on gave it the appearance of an important state paper. Elder Smith and I had fully explained to the Apostles all we had learned from the native Elders and all that Mr. Gibson had said to the Saints at the morning meeting. After thoroughly examining the certificate, Brother Snow said: "Why, Brother Gibson, this document does not appoint you to preside over the Hawaiian Mission of the Church. You have assumed that authority."

Apostle Benson then summed up the case with: "We have thoroughly investigated the charges preferred against Brother Gibson by several of your native Elders, and found them substantially true. He was not appointed to come and preside over this mission. In ordaining apostles, high priests, seventies and bishops he assumed an authority that belongs exclusively to the First Presidency of the Church.

He had no authority or right to attempt to build a temple on these islands, that authority is only given by divine revelation to the Prophet of God. His claiming that he had equal authority with President Brigham Young was most absurd. His purchasing this land of Palawai, and having the deeds made to him and his heirs was a fraud and robbery. For all these unlawful acts we disapprove of his course and say he is not the president of this mission. And we ask you Saints to sustain us in this decision." A very large majority of those present (being principally Gibson's friends) voted in the negative. The Apostles gave notice that on their leaving for home they would appoint an Elder to preside over the Hawaiian mission, and that all who desired to retain their fellowship and standing in the church should leave Palawai and return to their former homes on the several islands, where these Elders—Joseph F. Smith, Alma L. Smith and W. W. Cluff would visit them in the near future, and set the branches of the church in order and preach the gospel to them in the spirit thereof.

On April 8th we returned to Lahaina, where, at a council meeting held in the evening, attended by Apostles Ezra T. Benson, Lorenzo Snow, Elders Joseph F. Smith, W. W. Cluff and Alma L. Smith, Walter M. Gibson was cut off from the Church of Jesus Christ of Latter-day Saints for defrauding the native saints and teaching false doctrine.

On Sunday, April 17th, a conference was held in Honolulu, at which Elder Joseph F. Smith was unanimously sustained as president of the Hawaiian Islands mission, with Elders W. W. Cluff and Alma L. Smith as his assistants.

On Monday, the 18th, the Apostles sailed for San Francisco on their return home.

Pres. Smith, W. W. Cluff and A. L. Smith acting on the instructions of the Apostles, made a tour of the group of islands, setting in order the branches and correcting the minds of the native saints on many false ideas propagated by Gibson. The visits of these elders proved very effectual for the impression already seemed to be circulating in their mind, that Gibson was defrauding them, and the brethren were, therefore, received with great rejoicing.

On making the circuit of the island of Oahu, an exciting incident occurred in which William came near losing his life. At the north end of the island an abrupt spur of the mountain projects out into the sea terminating in a perpendicular precipice, at least four hundred feet high. To pass this dangerous point of a hundred yards, it was necessary to take advantage of low water; besides fallen rocks lay in great confusion at the base of the precipice, making the possibility of passing, even at low water mark, extremely hazardous. As they arrived at this narrow passage the incoming tide had already caused the swells to move and dash against the precipice. As these swells receded the opening would seem possible and the elders concluded that the most dangerous part might be passed over between the swells. Arranging their horses by fastening one animal to the other by passing the bridle rein over the pommel of the saddle, William led out, and when about

half of the distance was gained, the rising water receded the incoming wave with the noise produced against the rock, frightened the horses, the hind horse broke his bridle and wheeled about and retreated. Elder Smith, seeing the danger William was in, shouted to him to run. He dropped the reins, and as it was impossible to pass the horse and retreat, he saw that his only safety was to cling to a rock and let the great wave, now upon him, pass over him. Only for the death-like grasp to the rock, he would have been dashed against the precipice and then in his crippled condition he would be carried out to sea by the receding wave. Succeeding, finally, in making the passage, the two elders pursued their journey. They reached Laie, which is located on the northwestern part of the island, where they spent a few days.

(To be Continued.)

JOSEPH CLUFF—CONTINUED.

In the fall of 1867 Father Cluff called his sons, who were at home, together for the purpose of effecting, if possible, cooperation in the ranch and stock-raising enterprises. Losses by straying away of young stock had been sustained by the family, which made it more apparent that the Cluffs should combine in the direction pointed out by Father Cluff. The sons who met at the request of their father, saw the importance of the move and at once location was made in Ross' Hollow, near Heber City, in Wasatch county, and Joseph was chosen to manage the partnership.

In December, Joseph, with such loose cattle as the Cluff's owned made his way to the ranch now named "Cluff's Ranch," where he spent the winter alone in the log house purchased from the Rosses. In that mountainous country snow falls to the depth of from three to five feet, which, coupled with the cold weather, gave Joseph a splendid opportunity of studying the Book of Mormon and Doctrine and Covenants, a privilege which he made the most of. Occasionally, Joseph visited Heber and Kamas settlements, and gave lectures on the historical and geographical parts of the record of the Nephites. It was President George A. Smith who advised Joseph to give these lectures, knowing that he was thoroughly posted so far as the record gives accounts of the travels of the Nephites on the American continent.

Early in the spring of 1868 Joseph moved his family to "Cluff's Ranch." Father Cluff and all the boys interested in the ranch, built several miles of fence, inclosing all that part designated as meadow land, an area sufficiently large to yield several hundred tons of hay. The summer of 1869 was mostly occupied in hay harvesting and building an addition to the log house. Father Cluff, who engineered the works, displayed an aptness in hewing logs with the broadax that astonished the boys. Forty-three years had elapsed since he worked in the ship-building yards in New Hampshire, yet he was so clever that he could swing the ax over his head and split the chalk line open.

Joseph continued on the ranch until, in October, when at the semi-

annual conference of the Church of Jesus Christ of Latter-day Saints convened on the 6th of that month, he was called on a mission to Canada, including the Eastern States. In order to obtain the necessary funds to pay his expenses to reach his field of labor, he sold a piece of land at Provo to Thaddeus E. Flemming and in November following his call, he took his departure from Salt Lake City on the Central railroad to Ogden, thence on the Union Pacific east. This being Joseph's first experience on railroad traveling, he was filled with amazement at the great rapidity with which he was carried up through the Weber and Echo canyons, over the Black Hills and down the Platte river to Omaha. Twenty-one years previously he had passed over this same route with ox teams. Contrasting the past with his present traveling, this young missionary was filled with delight and wondering surprise—delight because of the easy mode of traveling, and wonder as to what development would improve the present facilities of transportation in the future.

Joseph had his first startling and trying experience as a Mormon missionary when he crossed over from Port Huron to Canada, where he was surrounded by a drunken mob. It has always been a mystery to Joseph how those drunken fellows knew he was a Mormon elder. They had never seen him before and he had never seen them. They first made an attack upon him with a tirade of abuse against Brigham Young and the Mormon people in general, all of which Joseph patiently endured without making any reply, for half an hour. When they had emptied their foul minds, Joseph coolly asked them a few questions: "Gentlemen, are you acquainted with President Young? Have you ever seen him?" "No!" was the defiant reply. "Well, gentlemen, I have. I have been acquainted with him from my earliest childhood. I know him to be a man of honor and of integrity, a man of truth and a friend of the poor, the down-trodden and the oppressed. He is man I love, honor and respect." These mild utterances, though spoken in earnestness and with fearlessness, had the effect of calming the hitherto turbulent spirits, and they came forward and offered to shake hands with him, with a vow that if an opportunity offered they would some day visit Utah. Joseph embraced the present calm condition to offer a testimony of the truth of the gospel and divine mission of the Prophet Joseph Smith.

The conversation between Joseph and the drunken rabble having terminated pleasantly, Joseph returned to and seated himself again beside Sister Thompson, an aunt of President Joseph F. Smith, who was visiting friends in Canada. She was overjoyed at the favorable conclusion of the episode between Joseph and the drunkards.

(To be Continued.)

H. H. CLUFF—CONTINUED.

January 1st, 1868. On this New Year's day Elders James Sharp, John Hardie and Theb Spencer met President Cluff at the Conference house and together they had a New Year's dinner especially prepared in the City of Glasgow, in Bonnie Old Scotland. This was one of the most enjoyable occasions in all their missionary experience in that

land. In the afternoon this missionary quartette strolled through parks and some of the principal streets admiring many things, and disgusted, at times, with other things. The Scotch people were much more sanctimonious and strict Sabbatharians years ago than at present. For illustration, years ago a singing bird in its cage was hung on the wall outside where the bird would sing sweetly on the Sabbath as the people were passing to and from kirk. Complaint was made and the policeman of that beat ordered the bird removed. In the evening these Elders attended and took part in an old fashioned soiree in "Bells Hall" where three hundred of the Saints participated.

During the early part of the year, President Cluff and Elder McMaster, traveling in the Edinburgh conference, visited, together, all the branches of said Conference. In passing through the country they availed themselves of the opportunity of visiting castles, monasteries and other ancient land marks. Among the most gigantic is that of the remains of the old Roman wall extending from the river Clyde to the Firth of Forth, built by the Roman General, Agricola. In journeying, on foot, from Bermont R. R. depot, up hill, rain and snow poured down in torrents and as the corporeal proportions of Elder McMaster were such that the possibility of President Cluff getting under his umberella, even had he been invited, was out of the question. No doubt a lady would have been invited to come under my "plaidie." The hardships of the journey were greatly alleviated when these two pedestrians arrived at the home of Sister Lamont, at the summit of the "Black Braes." She had a real "Scotch haggis" prepared, but in the hurry of this good, kind hostess to make ready the meal for the servants of God, she opened the "hog's stomach," which contained the choice morsel, before it was thoroughly done, and when the contents oozed out, the lady was very humiliated, but by a ready surgical operation, a bandage was applied to the incision and the haggis was placed again into the kittle for more boiling.

On completing his visit to all the branches of the Edinburgh Conference President Cluff took his departure for the Dundee conference, leaving Elder McMaster to continue his labors in his own district embracing the Edinburgh Conference. The Dundee Conference was presided over by Elder Andrew Macfarlain, a native of Scotland, but at the time of this visit of President Cluff, he was confined to his bed. In Dundee he visited an aged sister, Alcock, who possessed considerable wealth, consisting principally of real estate, which was bringing in large rents. She had been a member of the church for twenty-five years. President Cluff was led to give her a gentle voice of warning in relation to going up to Zion. "If you remain in Babylon, the lawyers will get away with your means and leave you to go to your grave in sorrow" said President Cluff. These words were fulfilled and the old sister laid her body down in her native land. She was faithful to the gospel and did much good in the church, but she failed to put "works with her faith" in obeying the command to gather, but she will no doubt get a great reward for her faithfulness. Dundee and Arbroth, near by, are great fishing districts and give much em-

ployment to residents as well as food to their citizens. Returning to Edinburgh from Dundee President Cluff learned that Elder McMaster had appointed Elder James Sharp to preside over the Edinburgh branch which action was extraordinary and unusual and very much disapproved of because it curtailed his duty in visiting the branches of the conference.

Feb. 12th the statistics of the Scottish District showed on December 31st, 1867: 123 Elders, 46 Priests, 45 Teachers, 30 Deacons; new baptisms in the last six months, 70; emigrated to Utah 4; members 1056; making total officers and members 1270. Halls rented 15; sold 40 Books of Mormon; 20 Hymn books, and 2000 tracts.

President Cluff received the following appointment from the President of the British Mission:

I, Franklin D. Richards, carrying on the business of a Passage Broker at 42 Islington, Liverpool, Lancashire, do hereby nominate and appoint you, Harvey H. Cluff, 172 Hospital Street, Glasgow, to act as my agent and on my behalf in the sale or letting of Passages and otherwise in the business of a Passage Broker according to the Provisions of the Passage Act, 1855.

F. D. RICHARDS.

Liverpool, Feb. 20th, 1868.

| | |
|------------------|---------------------|
| F. H. FUOR, | } Chief Emigration. |
| Commander, R. N. | |

Accompanying the foregoing appointment was a letter of instruction from President Richards.

The "Star" published a request, on the 12th of March, for all Presidents of Districts and of Conferences in the British Mission to forward as early as possible, the names, ages and date of baptism, of all the saints who have been in the church upwards of fifteen years, together with the number in family and the amount of means which each can furnish towards their own emigration. The total number in the Scottish District including the Glasgow, Edinburgh, and Dundee Conferences was 902 reported to the Liverpool office.

In April President Cluff made an interesting trip through the lowlands of Scotland. There were a few scattering saints in those parts, but no organized branch of the church existed there for many years. He was met at the landing by Brother Robert Crawford who had been apprised of his coming, by letter, yet neither had ever before met, but President Cluff on landing saw this man on the wharf and addressed him as Elder Crawford. A walk of six miles to his home was quite an agreeable change from the rocking of the steamer. While in that part of Scotland which was called, "Hard Serabble" President Cluff composed the following lines on the Blues:

Invading foe, my peace destroy,
 Who asked thee myself convoy,
 I wish notthy, quaintance now,
 Depart therefore, or we'll have a row.
 Thou art the most audacious fellow,
 And as the devil, be made to bellow,

In times of peace thou art near by
 To cause the heart to heave a sigh.
 Oh! monster of peace, do say;
 Am I deserving of such treatment in Galloway?
 In winter or summer, in wet or dry,
 Thou causeth many to heave a sigh.
 Where shall I go thy presence to shun,
 There in the light of the glorious sun
 Peace and love my heart possess,
 Thou art more precious than all the rest.
 Bonnie Old Scotland has lost her charms
 While I am in Hard-Scrabble farms.
 The yield from which, to those who rent
 Is little more then stones for fence.

Druids, places of worship, were visited. These are of the rudest character imaginable, consisting of large bolders set up-right, forming a circle, the diameter of which was about fifty feet. In the center of the circle were placed three large stones, the center one being larger than its fellows. The ceremonial services were, no doubt, conducted upon the center pile. President Cluff baptized several persons and organized a branch of the Church in Galloway.

The following letter from President Richards explains itself:

42 Islington, Liverpool,
 April 10, 1869.

Dear Bro. Cluff:

Please ascertain and inform me if there is any line of steamers that carry passengers from Glasgow to Quebec, and send me their address; also any circulars they may have issued for this or the next month, as soon as you can reasonably.

F. D. RICHARDS.

In due time the following reply was made:

President F. D. Richards,

Dear Brother:

I enclose a circular of the "Allen Line" of Glasgow steamers. This is the only line of steamers that sail from Glasgow direct to Quebec.

I remain most

Respectfully Your Brother,

H. H. CLUFF.

The following is from a letter written by Mrs. Margaret Ann Cluff to her husband, H. H. Cluff, dated Provo City, April 23rd, 1868.

Dear Beloved Husband:

With much pleasure I take pen and paper to answer your very kind letter of March 27th which I received last night. But not one word in it concerning your being released this spring. I suppose I must wait contentedly, as there is no other way. My health is remarkably good this spring. Fruit trees are in bloom, shrubby ornamental trees are looking green, which, with the salubrity of the morning and the songs of the birds impart a cheerfulness seldom enjoyed by

me in your absence. I took a stroll along the side of the mountain east of our city, in search of spring flowers, and never in all my life did I see so many grasshoppers. The whole face of the mountain was covered with them. Fears are entertained that crops will be partially, if not entirely destroyed by them.

President Brigham Young has organized a "School of the Prophets" in this city which meets each week. Your father, David, Joseph, and Samuel are chosen members of it. Provo seems revived in meetings and improvements since new officers have been installed by President Young.

May the Lord bless you, is the prayer of your devoted wife.

MARGARET A. CLUFF.

June 2nd President Cluff sailed from Glasgow with a company of saints numbering fifty souls, who were booked to sail on the ship "John Bright" registered to sail from Liverpool on the 4th inst. The coast steamer "Snipe," which plies between Glasgow and Liverpool, was a very comfortable craft. As the Snipe reached the Atlantic, passing "Paddy Miles Stone" the sun was declining in the west and reflected back such brilliant rays, producing an enchanting scene. The fowls, which inhabit the very large precipitous rocks standing in mid ocean were sailing about, passing through the tinted reflection of the setting sun, gave an exhibition of a moving picture of grandeur. The seasickness of the passengers below and noise continually going on persuaded President Cluff to remain on the upper deck without bedding and sleep was out of the question. On the following morning, as we neared Liverpool, the people were very cheerful. The sun arose with the same grandeur that it displayed in setting the evening before. The ocean was calm and the voyage was drawing to a close which made everything perfectly delightful. On landing at Liverpool the saints were conducted to the "Bramley Moor Dock" where the "John Bright" was anchored. It was late in the afternoon, however, before the Scottish saints were permitted to go aboard.

June 4th the "John Bright" weighed anchor and sailed for America with a full list of passengers, all Latter-day Saints. On the 6th President Cluff returned to Glasgow.

For two weeks following the departure of the company on the "John Bright," President Cluff and the Elders laboring with him were very busy preparing two other companies to sail on the "Emerald Isle" and the "Resolute." The following telegram was received over the wires from President F. D. Richards:

"Let all your people come as their notifications specify. Both ships are full."

F. D. RICHARDS

Elder McMaster having sailed for home on the "John Bright," James Sharp was appointed President of the Edinburgh conference. Elder William Low, presiding over the Rutherglen branch, having emigrated to Zion; William Spears was ordained an Elder and set apart to preside over said branch and William Hunter was ordained an Elder and set apart to preside over the Paisley branch.

June 15th, President Cluff received a letter from President Richards releasing him from his labors to return home and to be in Liver-

pool to sail on the ship "Resolute" on the 24th inst. The news, thus conveyed to President Cluff, filled him with great rejoicing, now that he had been in the missionary field for upwards of three years. To fill an honorable mission was the prevailing desire of his heart, from the day he was called, to that of his release. The time was limited in which to prepare to leave for his home.

President Richards notified President Cluff that the widows which he had recommended as faithful and worthy of help, should be in Liverpool with their families prepared to sail on the "Resolute" on the 24th inst. Imagine the exceeding great joy that filled the hearts of the following named widows: Sister Annie Osborn and daughter Annie; Debora, Rebecca, George, Margaret, James, and Joseph Wright, Mrs. Ellen and Ellen Watson; Christina, Agnes, and Ellen Brown, and others.

June 20th, President Cluff bade the saints and "Bonnie Old Scotland" farewell and with some of the saints who were booked to sail on the "Resolute", jumped aboard the coast steamer "Snipe" at Glasgow and sailed down the river Clyde and arrived in Liverpool the following morning, and being Sunday he accompanied President Richards to a meeting of the saints, of the Liverpool branch, whom he addressed on the principle of obedience, followed by excellent instructions from President Richards.

June 22nd, President Richards appointed Elder Cluff President of the company of saints who were booked to sail on the 24th inst on the ship "Resolute" and upon him and his associates, returning missionaries, devolved the responsibility of arranging the emigrants in their berths.

The ship "Resolute" having failed to reach port in time to receive passengers, the "Constitution," a small craft, was substituted in its place.

The emigrants, numbering over four hundred souls, having been assigned to their respective wards or berths, which required all night of the 22nd and most of the day of the 23rd. In the evening the "Constitution" moved out from the docks into the Mersey and anchored.

June 24th the government officers and President Richards came on board to inspect the emigrants. The inspection over, President Richards called the saints together on the upper deck and gave them some general instructions and promised them a safe voyage if they were faithful. He then presented Elder Cluff as their President and asked them to manifest their willingness to sustain him as such by the uplifted right hand. The vote was unanimous. Elders C. P. Liston and J. S. Horne, returning missionaries, were sustained as counselors. Shortly after adjourning the meeting, President Richards and government officers departed. Anchor weighed and the "Constitution" headed for America.

The terrible calm which prevailed for several days left the "Constitution" to play sluggishly back and forth in the channel. At one time the ship was near the coast of Ireland, and at another time sailing along the coast of Wales. Progress toward America was very slow. During those days of calm, prayers were offered in private and publicly for the breezes to waft the ship toward the "Promised

Land." On the 27th a breeze enabled the "Constitution" to glide out into mid-ocean and then occurred a dangerous situation. The ship was caught in the center of a cyclone, which suddenly changed the tone of prayer, and petitions went up between the throes of seasickness to check the heavy gale which endangered the safety of the ship. "Ask President Cluff to pray that God will stop the storm or we shall perish," came from all parts of the ship. During the calm, the emigrants had neglected to make their trunks and other luggage fast and while the ship was plunging as though each plunge was its last, trunks, kettles, dishes, etc., were being thrown from side to side actually endangering the lives of passengers.

The "Constitution" was a "tub" of a ship which had been used for carrying lumber and was not, therefore, suited for emigrants. Especially was the cooking range deficient and not at all capacitated to accommodate five hundred people; hence it was not strange that trouble arose. There were several nationalities in the company arranged into wards and each ward had its hours for using the range, but still some unpleasantness arose.

Divine worship was held regularly on each Sunday unless perchance the roughness of the sea prevented the people gathering. The frolocksome display of shoals of the porpoise, and an occasional sight of whales, moderated the monotony of the sea voyage. One of the sailors drew a knife and threatened to stab the second mate, whereupon; Captain William Hatton gave vent to a volley of oaths, which increased in intensity as it was announced that the carpenter had thrown overboard a pig belonging to the captain. The captain was an expert in the use of profane language, but he showed marked kindness toward the emigrants.

President Cluff and the Elders, eight in number, returning home from their missions, were frequently called upon to wait upon and administer to the sick.

Being on the ocean July 24, the captain, who knew something of the Pioneers, as he had crossed the Atlantic in company with Apostle Orson Pratt on two voyages, urged that the day be celebrated. Flags and bunting were displayed all over the ship and "Old Glory" run up to the mast head. At night the ship was illuminated and a profusion of sky rockets sent up.

The responsibility of President Cluff and the returning Elders was very great during the entire voyage. Constant effort was exercised to maintain sanitary regulations. During the cyclone the leakage from the deck, when the whole was swept by the sea, and from the sides of the old tub, wet the bedding of the passengers, which, only for the strict sanitary discipline, must have resulted disastrously to the emigrants. An Elder was put in charge of each ward, whose duty it was to preserve cleanliness and disinfect regularly every few days; by this means the health of the people was kept good and only upon one occasion were the services of the ship doctor called in. This occurred shortly after the cyclone had subsided when a child passenger was quite seriously afflicted. Doctor Johnson was quite a toper and opium fiend, making it necessary for President Cluff to support him going to

and returning from the sick child. His action in presence of the mother of the child and prescriptions so completely disgusted her that she refused to dose the child, but on the contrary, requested the Elders to anoint and administer to the child. On the following day the child was apparently as well as ever. The doctor made complaint to the captain because he was not called upon to go among the people and was not provided with ale and wine. "Don't you know doctor that these emigrants are Mormons and have no use for men of your profession? As to wine and beer on board of this ship, that is for the emigrants in case of sickness and is in the hands of Mr. Cluff for distribution." During pleasant weather, by request of President Cluff, the Captain permitted the passengers to remain on deck until a late hour at night. This was done as a health project, shortening the time of confinement below and the breathing of impure air. The policy pursued respecting the observance of health rules, resulted in landing the company in New York without the death of a single passenger. Sunday evening, August 5th, 1868, the "Constitution" anchored off the "Castle Gardens" and on the following morning the passengers with their luggage was taken into the Gardens for the purpose of examination both as to themselves and their luggage. This accomplished, all was taken by a tug up the Hudson river to the railroad depot. The following is a list of the passengers in President Cluff's company: James, Mary, Thomas, James, Jr. and Mary Priscott; Elizabeth, Jane, Elizabeth, James, Agnes and Robert Shaw; Mearn Scrages; John, Elizabeth, David Ellen, Robert and John Dick; Charles Mercer; Jane Hunter; Wm. Scott; Isaac, Margaret and Mary Waddell; Mrs. Ellen and Miss Ellen Watson; Henry and Christian Chestnut; Samuel and Christian Faddies; Jane McClellan; James Jamerson; Agnes Scott; James Elliott; Alexander and Jane Wright; Alexander, Sarah, George, Sarah and Emma Frazier; Agnes and Harriett Love; Debora, Rebecca, George, Margaret, Jenny and Joseph Wright; Christian, Agnes and Ellen Brown; Mrs. Annie and Miss Annie Osborn; Mrs. Charlotte, Charlotte, Agnes, John, Mean and Ellen Robison; John Livingston; Mrs. Elizabeth, Emily and Betsey Bowers; William, Ellen, Catherine, Isabella and Mary Ellen Nichols; Cornelius and Mary Craig; Charles, Sarah, Harriett, Eliza, Andrew, Job and Oliver Miller; Richard, James, Luke, George, Mary and Henry Aram; Robert, Harriett and John Smith; Edwin Biles; Robert Briggs; Edward Barton; Richard Parkinson, John Harrison; John Halsall; Mary Wood; Mary Ward; Isaac Monn; John, Charles, Edward and Thomas Hanks; Alice and Moses Holland; Mrs. Rebecca and Eliza Langman; Margaret, James, David and Mathilda Hall; George, Eliza, Edith, Elizabeth, George Jr. and Frederick Simmons; Emma Thick; John and Jane Packet; Mary Clayfield; Marthy Ruby; Jane Alger; Edward Allen; George Paxman; Susannah, Ruth, Clara, Lenora and Samuel Orchard; Henry, Jane, John and Frederick Newman; Mary A. Brown; John Ralton; William Rollings; Richard, Prudence, Matilda, Honor, Sarah, James, Ether, and Walter Rawlings; Fredrick, Emily, Mary, Ellen, Ann, Mary and Richard Judd; Elizabeth Caffell; Thomas, Ellen, Charles and Emily Cook; Imla Collins; George, Elizabeth, Alfred,

Emma, Louisa, Frances and Mary A. Giles; Henry Plant; Sarah, Sarah A., Henry F. and Emily Plant; Thomas, Elizabeth, Grace and Anne Sterling; James, Mary, George, Edwin, John and Julia Marchbank; John Baxter; Ellen Crockett; Mary, Mary, Emma and John May; Margaret Leslie; Isabella Adamson; Catherine and Elizabeth Anderson; Francis McDonald; Harriett Baily; Catherine, James A. and Samuel Broughton; Harriett Hayes; Timothy Marriotte; Robert Greenwood; Sarah A. Francis; John Parr; William Halkins; Newman Remington; Mary Burrows; Henry Stubbs; James, Louisa and Charlott Hill; John Pickhard; Emma Cranson; William, Elizabeth, Louisa, Phillip, Isaac and Fredrick Arbon; Jane Dunn; Elizabeth Gammel; Ann Moore; James, Mary, Ann and Rosiline Welch; Mary A., Claudius and Joshua Rickham; Mark Jackson; Jane Hallowell; Mary A. Kary; Henry, James, Rachel, Mary and David Thomas; Ellen Hall; John Stevenson; George, Lorenzo and John Blackley; John, Elizabeth, May J., Edward and William Heagren; Samuel and Christina Wagnen; Joseph Reed; Susanna Samson; Elizabeth and Elizabeth Swan; Charles and Daniel Cook; Isabella White; William Oldfield; John, Maria, Robert, William, Emma, Isabella, Aaron and Frank Leak; Mary Smith; John and Walter Lazenby, James, Susanna and Ellen Allen; Thomas Bushby; Sarah Ellen Johncock; Thomas, Ellen, Eliza and Henry Webster; Thomas Blixley; Elizabeth, Annie, George, Elizabeth and Alfred O. Thomlinson; Annie Tether; Joseph, Julianna, Mary A., Joseph H., Eliza and Alice Wray; William Saunders; Richard, Ann, John, Rachel, James, William, Elizabeth, Thomas and Ellen Brimley; Hendrick Van Steeter; Mary Juddle; John G. Ekins; Maria Jensen; Christina Hannie, Lina Knight; Louisa Schroder; Magdalena Mercer, Huzentobler; Annie B. Rupps; Annie Kuhni; Arnold Giugue; Christina, Kiesel, Wilhelmina, Adam and Joseph Schutz; Elizabeth, Henry, Hans H., Elizabeth, Rudolph and Maria Boshard; Richard, Elizabeth, Johanna, Jacob, Bienzle, Annie, Rudolf and Frederick Wolfe; Catherine Martie; Maria Marbush; Annie Luffinger; Agatha Buchi; Maria Bohi; Barbara Ramy; Michael Themer; Maria Brullmann; Barbara Gossmer; Maria Casper; Elizabeth Wetteie; Eliza Kaser; Edward, Sarah, Catherine, Samuel, Martha, Rachel, John and Elizabeth Bradshaw; Henry Carrol; George, Ellen, Jessie, Ernest and Herbert Savell; Caroline Westwood; Emma and James Savill; John, Charlotte, Fredrick Harry Taylor; John Higham; Aaron Dugdale; Mary Ann, Esther and Alma Dugdale; Mary A. Allen; Elizabeth Goddard; Sarah Hatton; James, Maria, Charlotte, Caroline, Charles, Ann, Hannah, Isaac, Sarah and Charlotte Smith; William Waddle; Robert, Margaret and Hannah Howarth; Eliza Wright; Nancy Briggs; Thomas, William, Ann, George, Mary A., Ellen, James, Fanny and Joshua Wright; James, Annie, William, Eliza A. and Emeline Dunford; Eliza M., Thomas, John and Elizabeth Pike; Thomas Bynton; Mans, Hanna, Benton and Neils J. Nelson; Nancy De La Hay; Charles, Margaret, Margaret, Charles, Frances, Mary, Edward, George and Ann Hermon; Asia, Mary, Alvin, Francis and Lorenzo Waters; Polly Boot; Sarah Martin; Alice Sarah A. Jackson; Sarah Bond; Elizabeth Wilson; Nancy, Nelson, Edward and Joseph Riddle; Martha and Alice Riddle; Euphrona Smith;

Joseph, Elizabeth, Sarah J. and Joseph Hatfield; Mary Huene; William Burt; Elizabeth Alkinson; Charlotte Mills; William, Ann and Mary Crook; Thomas, and Margaret Young; Richard, Sarah, and Martha, Nephi and Edmonson Duirelon.

Returning Missionaries: H. H. Cluff, John Hoagland, Hiram T. Spencer, George M. Burrige, C. P. Liston, Nephi R. Faucett, Joseph T. Horne and Daniel Dunn.

(To be Continued.)

S. S. CLUFF.—CONTINUED.

The coming of Johnson's army to Utah, proved to be a great blessing to the people instead of an injury; I saw wagons sold by them for three dollars, and afterwards when the army was called back some of the same wagons were bought by them for from fifty to sixty dollars.

Col. Johnson was a Southerner, and when war broke out between the North and South, he joined the Southern army and was in the great battle of Shiloh. When I was on my mission, I visited the battle field and saw the very spot where he breathed his last, under a large oak tree.

The U. S. Army having dispersed we considered there would be no more cause for alarm from any source whatever, but it was about this time that I had a very narrow escape for my life with the Indians, at least I thought so at the time. I, in company with Samuel Bunnell and my younger brother Henry, was up Pole canyon after wood one day, when three Indians came upon us and demanded our food, we offered them part of it but refused to give it all to them, and they would not accept part; so they dismounted and began loading their guns. We had no guns with us, and the only weapon of defense was our ax; while they were loading their guns and talking in an angry tone to themselves, I stepped to my wagon and gathered hold of my ax, at the same time motioning for Bunnell to do the same. We then advanced to the Indians and stood ready for them; when they saw we meant fight, they put up their guns and agreed to accept part of our food, which we gave them, and they went on their way; but all day long we could hear them shooting down the canyon below us.

In the fall of 1860, I was 24 years of age, and feeling that it was about time for me to take upon myself the duties of matrimony, I began looking around for the "Apple of My Eye" which I finally found in the person of Miss Frances Worsley, but as usual there were some obstacles to overcome. The Cluff Bros. had just completed their new hall and had made arrangements to hold three grand balls in it during the holidays, so when I went around to engage Frances for the parties, I found that there had been a wolf around poisoning her mind against me, so that when I asked for her company to the parties she informed me that she was engaged. The disappointment so spurred me up that I rustled around and secured as a partner, Miss Whipple, one of Provo's belles, at that time, and when I marched into the party with her, Frances was so surprised that it set her to thinking, and that evening we patched things up so that there was no more trouble ever

after, but the flame of love kept burning brighter and brighter until on the 19th day of May, 1861, it reached its final climax, and we were united in the holy bonds of matrimony, and started upon the sea of life practically without anything; only those who have experienced it know of the struggles we had in getting a home. We were just barely getting a start when I was called to go back to the States after emigrants, and in the Spring of '63 started upon the long journey with a four ox team; there were 10 companies in all, consisting of 50 wagons in each company. We divided into trains, and it was understood that the first train back to the frontier would load first and thus get started back first. At Fort Laramie our train was the back one, and while the first train was being ferried across the river, our captain found a place that we could ford which we did and got ahead of all the trains. It was then a race from there on, but we succeeded in winning and were the first to load; some of those that were behind did not get loaded for over two weeks. We had a pleasant journey home and were gone just 4 months and 4 days.

(To be Continued.)

HYRUM CLUFF—CONTINUED.

In the spring following the arrival of the family in Provo, Hyrum had reached the age of ten years. About this time Father Cluff, with a number of his sons and son-in-law Hyrum Sweet, among the party was Hyrum, strolled around over the country east of the fort with a view of deciding upon the best place to locate a farm for himself and five oldest sons. This was only in line with the policy which had characterized his pioneering up to his gathering to the Rocky Mountains. They made their way, in order to obtain a general view of the country, desolate as it was, to the point of a plateau or bench land extending down from Rock canyon to nearly in an Eastern line from the fort. They ascended to the summit of the bench land which was about one hundred feet higher than the plain around. Afterwards this prominence was named "Grave Yard Bench" from the circumstance of it being selected as a burying place for those who died in the fort. The elevation has now a more appropriate name, "Temple Hill," which has been given to it by reason of the city reserving a block for a temple site. The remains of those buried there have been removed to the present cemetery. On this elevation, Father Cluff, with some of his sons, among the number being the youthful Hyrum and Hyrum Sweet, a son-in-law, viewed the surrounding country towards every point of the compass. The culmination of this survey was reached when Father Cluff, pointing towards where the State Insane Asylum now stands said, there is the place that attracts my attention and there we will locate our farm. Immediately west and bearing north of the Asylum building he entered two twenty acre pieces and a twenty acre piece for each of his first five sons and a twenty acre for Hyrum Sweet. The rules or sentiment of the colonists relative to taking up land precluded the possibility of younger members of the family. To begin

to reclaim this barren land, the first effort was made to conduct the waters of Provo river to the land through a canal, hence the "East Union" canal was commenced. This canal encircles the point of the "Temple Hill" on the west and on the south, thence following along the base of the mountain toward Springville, passing through the Asylum ground. In fact a part of Moses' twenty acres is now within the farm limits of that institution. The parties, as we now remember, who assisted Father Cluff, were his sons, Hyrum Sweet, Josiah W. Fleming and his son Thaddeus, William Carter, Lyman Carter and the Hoops and Redfields. The canal was located and the levelling done by Father Cluff and others. The work was accomplished by an improvised level made of a straight edged board with a pool of water in the top. The first year's experience with the new canal was very trying, as heavy breaks occurred, especially along the steep side of the bench, where the sand and gravel is so loose, the water filtering through loosens and finally breaks away and soon a deep cut is made. These breaks occurred so often that in order to save the crop, the waters of Rock canyon were conducted to the farm. After the first two or three years the canal became water tight and ever after has been perfectly safe.

Before the family moved out under the south side of "Temple Hill," incidents, worthy of mention, came under Hyrum's observation at the fort, prominent among which was the visitation of three stalwart Indian chiefs to the fort. As they approached the door of Sister Henry Young's house, evidently for the purpose of entering peaceably or otherwise, otherwise as their actions indicated, Mrs. Young, a large woman, possessed of fiery hair, occupied the whole of the door, which baffled the Indians in their attempt to enter. One of the red men stood with the butt of his gun on the ground pointing towards the woman in the door, his foot upon the hammer. As his companion stepped up to the door hoping to get Sister Young to move away from it, the foot of the Indian, with the gun, slipped down causing the gun to be discharged, the bullet of which passed through the head of his companion, killing him instantly. The two Indians immediately fled, leaving their dead companion upon the ground.

The first grist mill erected in Provo was located about one mile north of and a little east of the fort, on what is now known as the "Provo Woolen Mills" race. At the time of the incident which we allude to, Mr. Thomas Ross was the miller. The mill was of the most primitive kind; the machinery only being covered with a board and slab roof. Mr. Ross was grinding corn in the night time and while in the act of pouring corn into the hopper, crack went the report of a gun, the bullet passing under his arm and entering the hopper. Conjecturing the presence of savages and that they designed to take his life, he at once extinguished the light, turned off the water from the wheel and with caution slipped down into the tail race and waded along the same for a hundred yards and then made swift tracks for the fort. The Indians, though but few, fled thinking that Mr. Ross, with his gun, had the advantage of them and that their lives were in imminent danger and all this time Mr. Ross was speeding on his way to the

fort. The Indians in their flight shot and killed a span of fine gray horses belonging to Wm. W. Cluff. Safety from Indian depredation seemed now to be permanent and people began spreading out from the pent up fort life. The Cluff family selected for a home a spot of excellent garden land at the base of the Temple Hill and on the line of the "East Union Ditch" being a mile east of the fort. The older sons were now going out upon their own "hook." Hyrum remained at home until after he was twenty-five years of age and was one of the main farm hands. While he was still single, he was called into military service. This was on account of what is known in the history of Utah as the Black Hawk war, which broke out in 1865 by the Ute Indians going upon the war path, led by Black Hawk, a brother of the notorious chief "Walker," who died some years previously. Hyrum was a lieutenant in Alva Green's company and left home for the seat of hostilities in Sanpete and Sevier counties. The expedition against the Indians was conducted by General William B. Pace, who was already in the field, had met the enemy in battle.

(To be Continued.)

HENRY CLUFF.—CONTINUED.

Henry was called to go back to the frontiers to aid in bringing the emigrants through to Utah. Incidents and experiences in his journey to the Missouri river and return home, will make interesting paragraphs in his history. Following close on to this humanitarian or more properly philanthropical mission, the life of this young man assumes another character—that of a soldier defending settlers' homes and families from the savages.

He left Provo City on the 26th of April, 1861, in company with John R. Twelves, Benjamin Haws, Zenos Pratt, Joseph Beesley, Oscar Wilkins and William Brown of Provo and passed up through Provo Canyon into Provo Valley, thence to what is now known as Cluff's ranch where they pitched camp the second night out. Here for the first time they unyoked their wild steers. Of these wild steers Henry had two yoke. The task of yoking and hitching up the following morning took them close to the middle of the day. The chief duty of cooking fell upon Henry, but in addition to this responsibility he performed many duties of camping life such as gathering wood, rounding up cattle and standing guard nights. This and the following years were fraught with many depredations along the plains by the Sioux Indians who were now on the war path. The few ranchmen and homestead settlers along the Platte river bottoms were fleeing for their lives. These fugitives would advise this company of men who had been educated in an Indian country and who were not only acquainted with Indian warfare but were confident of the approval of the Almighty of their mission of charity to the poor and that He would, if cautious on their part, protect them, and hence without being turned from their purpose, they journeyed on unmolested by the redmen of the plains. On camping at "Ash Hollow" the teamsters began looking around through the clumps of scrubby trees and underbrush for the purpose of learning their strategical bearings, in

case of an attempt to disturb their night slumbers, by the savages. They were horrified at the terrible spectacle which met their gaze. There in all these secluded places lay the skeletons of men, women and children, who had been slain by the merciless Indians, supposed to be the victims of the "Babbit Massacre" which occurred some time previously.

Reaching the South Fork of the Platte, a prominent tributary of that river, the company were astonished to find an apparent obstruction to further progress. On the opposite side of the river were corraled hundreds of wagons of emigrants bound westward, but were fearful to undertake the crossing of the river in its swollen conditions. This company of hardy mountaineers were not to be deterred from the accomplishment of their missionary purpose, time was too precious for them to remain dormant, and await the subsidence of the waters. With tact and ingenuity such as the mountain raised Mormon boys of Utah usually exhibit, they immediately improvised a means of crossing the river. Boards were secured and placed across on the tops of the wagon beds on which all provisions and bedding were placed, the wagon bed being first lashed to the running gears, to prevent the possibility of the bed floating off. Eight to ten yoke of the most reliable cattle were attached to each wagon. Persons acquainted with the nature of the Platte river, know that the currents are constantly changing, making the bed of the river, sandy as it is, very uneven. Between the sand bars, generally slightly covered with water are deep channels, varying in distances from one bar to another. The object, therefore, in attaching eight or ten yoke of oxen to one wagon, was to span those distances. The team would be driven up stream along one of the sand bars and then slightly turned down stream and started across swimming, and by the time the wagon reached the deep water the lead yoke of oxen would be on the opposite sand bar, giving them a footing by which the whole line, including the wagon, would be kept in position. Thus the passage over the stream was effected and a lesson given gratuitously to the waiting yet fearful emigrants fearful to cross the river and fearful of an attack by the Indians.

The company reached the Missouri river in safety without having an encounter with hostile Indians. The emigrants, which this company were expected to convey to Utah, were camped at Wyoming, a station on the banks of that river. After recruiting the teams a few days the wagons were loaded with provisions, bedding and men, women and children and the homeward journey commenced. The home-bound company consisted of sixty-three wagons, with a teamster to each, four yoke of oxen to each wagon and six hundred emigrants. You may imagine the imposing appearance it made crossing the plains. Joseph S. Rawlins, of Draper, Utah, was chief captain.

Before reaching Fort Laramie the first and only camp of Indians were seen either on the journey down or return home. The Indian camp was north on the opposite side of the Platte river, and with the hope of avoiding being noticed the company traveled past after darkness set in. The Indians, however, had spied them and some of the braves visited their camp. The kindness of the people, accompanied by gifts of sugar

and coffee, two grocery articles that the Indian never fails to beg for, had such a quieting effect that the savages made no effort to disturb the emigrants, if indeed they had contemplated any depredations. Having gained the foothills of the Rocky Mountains, where less fear was felt from the redmen, the boys made frequent search for game. Henry and John R. Twelves made a tour through the hills and bagged a few sage hens which were soon prepared and in the camp kettle, cooking over a brisk fire. All preparations were made for a hearty meal when a terrific downpour set in, extinguishing every camp fire, before the people had time to gather into the wagons such things as the rain would injure. Some of the rude, crafty boys crept over to where the kettle of well cooked sage hens were and notwithstanding the rain, joined in eating up the mess, while the rain was pouring down. On arriving in Salt Lake city about the 1st of September, the emigrants were taken by their friends to homes in various parts of the state and kindly provided for.

(To be Continued.)

EDITORIAL.

We say as little editorially in the Journal as possible, for the reason that we wish to devote the pages of the Journal exclusively to historical matter. We close the history of Father and Mother Cluff with the next number of the Journal. We wish, however, to say that any member of the family who may call to mind any incident in the life of either Father or Mother Cluff which has been omitted in their history, may forward the same to the editors, and it will appear in the Journal as an incident, that can be carried to its proper place when a more perfect history of the family is compiled,

After our patient experience in collecting matter and data for Father Cluff's history, we desire to impress every descendant of that illustrious man, with the importance of keeping a daily diary; no matter how imperfect it may be. Get the date and incident and the dressing can be afterwards applied.

Let every parent of this illustrious family peruse the brilliant record of missionary service rendered by Father Cluff and his descendants as recorded in this number of the Journal and impress their children with the importance of the same. One hundred and eighty-one and a half years of their membership in the Church of Jesus Christ has been spent in the mission field. When and where in all the history of a gospel dispensation can its equal be shown? We have reorded this wonderful missionary service that their "light may shine, that those who see their good works may be led to praise the Lord" and not to gratify any egotism or self praise.

We regret the placing of Joseph's biography as following that of Henry in the 14th number, but the editors are not responsible for it. It was an unintentional mistake of the printers.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, } Editors.
BENJ. CLUFF, JR. FOSTER CLUFF. }

WM. W. CLUFF, } Executive
H. H. CLUFF, } Committee.
BENJ CLUFF, JR. }

Vol. I.

MARCH 20, 1903.

No. 16.

HISTORY OF DAVID CLUFF, SEN.

XVI.

(CONCLUSION.)

The solicitation of the editors of this Journal, for members of the Cluff family to forward incidents and data in their possession, which had not already appeared in the history of Father Cluff, has led to the necessity of adding another chapter. This, the Sixteenth chapter, will therefore be the closing of the direct history of David Cluff, Sen., and be largely devoted to a recapitulation of what has already appeared as well as embracing some important incidents, that have come to our knowledge, which were not in our possession at the time of writing so as to appear in their proper order in the Journal. We deem it necessary as also important to record these scattering items in making up the finale of the history of this remarkable man; which covers a period of eighty-seven years. Descending, too, as he did from that historical band of Pilgram Fathers makes the subject all the more important, and leaves us free, under that consideration, to record all that will eulogise, truthfully, the life and character of Patriarch David Cluff.

The Pilgram Father's endured religious persicution until the abandonment of their fatherland became necessary, and they sought a home in the "New World." As time passed on and centuries were numbered with the dead past, other religious conditions sprang into existence and persecution raged against a people who claimed a more

direct and divine line of worship, than had existed for eighteen hundred years. Father Cluff having been converted to the new religion suffered persecution as intense and despotic as that which forced the Pilgrims from their home in the "Old World." He, therefore, with his co-religionists, sought peace and quietude far away from home and friends. This exodus, therefore, from home and birthplace, into the "unknown" west, was a feat equally as great and hazardous as that which led the Pilgrims to America.

An opinion has gained some prominence in the minds of those who have made a study of events and circumstances from old family records in the east, that the progenitors of the Cluffs came over to England with "William the Conqueror." It is also significant to record that he was an officer of rank making his importance of such a nature as to be awarded a large tract of land in Yorkshire containing over 10,000 acres which has been held and transmitted from father to son. One of the two brothers from Yorkshire who came to America in the year 1635, was undoubtedly the direct progenitor of Father Cluff. The names of the two brothers were Richard and John, but we have not been able to determine accurately which one of the two, the Cluffs of Utah descended from. As to the female side of the family house, we have a somewhat pleasing romance to relate briefly, the truth of which is vouched for by a relative in the east. The story runs like this: A prominent Hamburg merchant, by deception, induced his daughter to embark on board a ship which he claimed was bound for Amsterdam, to visit relatives at that place. This scheme was designed to break up a love match between his daughter and his gardner. After being at sea long enough, as she thought to reach Amsterdam, she enquired of the captain how long it would be before they reached that port. "We are bound for America and not Amsterdam," he replied. She finally arrived in America almost heartbroken, but in course of time became acquainted with and married a man by the name of Meade. Their daughter married a Clough. Events and characteristics in the life of Father Cluff, formerly spelled Clough, suggests that some of his progenitors must have been adventurous characters. The pioneering life which he led, his love of travel and adventure was, undoubtedly, stamped upon him by an ancestry. There was another trait of character, in him which we take great pride in holding up before his decendants as a worthy example for them to follow. In the several persecutions through which he passed, for the gospel sake, he was "good to those who despitefully use you." Never in the memory or knowledge of any member of the family was he known to indulge in fault finding with neighbors, members of the Church or servants of God. But he was to all intent and purpose, strictly a Christian in that particular. He was also scrupulously honest in his dealing with mankind. Considering the limited possibilities of a scholastic education, occasioned by his pioneering life, he possessed, it may truthfully be said, a universal practical education. Cite in this connection, the fact that he was the father of thirteen children and on the move the greater part of his life,

and you can determine how much book learning could be had, even if school opportunities existed within his reach.

Notwithstanding he was almost always "on wheels" he reared his large family and not one of them ever suffered to any great extent for food or clothing, although the family passed through several famine seasons, during which the ration system was inaugurated, bringing the supply to a bare existence.

His untiring industry, incidents of an exciting character and adventures in new countries, often brought him in the society of all classes, even the savages who inhabited those new and unreclaimed districts into which his pioneering proclivities led him. Being a well-informed man, although somewhat deficient in scholastic lore, his judgment, especially in agricultural pursuits and laying out farms and constructing canals, attracted his fellows and established him as an important factor in these developments. We may also add that another very important adjunct which led up to his usefulness among men, was his strict honesty and integrity of principle to his family and with all mankind into whose society his lot was cast. The praiseworthy example of this noble character was sought to be inculcated in his children. He possessed unbounded love for the Prophet Joseph Smith, which even reached a degree of reverence. Towards the leaders of the church he always maintained due consideration, upholding them by his faith and prayers, not as a sycophant, but as a true follower of Christ.

The first City Council of Provo City under the first charter, was organized in April 1851. The following are the names of the men who composed that council: Ellis Eames, Mayor; Wm. B. Pace, Harlow Redfield, David Canfield and Samuel Clark, Aldermen; Gilbert Haws, James R. Ivie, Wm. M. Mills, Chauncy Turner, George A. Smith, Jonathan O. Duke, David Cluff, Sen., Ross R. Rogers and Thomas G. Wilson, Councilors.

This is the only secular office that Father Cluff ever held in Provo City, but from the days of Nauvoo up to June 187 , he was Senior President of the 22nd quorum of Seventies. At that time he was ordained a Patriarch at a conference held in Provo City, under the hands of President Brigham Young, which office he held up to his demise.

In offering a benediction, closing the history of Father Cluff, we only perform an act due from beneficiaries, to one who has bequeathed such inestimable blessings as have been transmitted from father to son. (This progenitor of thirteen children, all of whom possess perfect physical organizations and intellectually rank equal with the community in general, where they reside was a true Christian.)As to the devotion of his children to their religion and the missionary service which they have performed since they took the oath of allegiance in the waters of baptism, are fully set forth in the previous chapter. The gospel holds to the Patriarchal principle governing the relationship that eternally exists between father and son, which relationship is never impaired by the change from mortality to immortality. We have a patriarchal head who

has taken his place in the order of seniority, exalted in the presence of the just, in the mansions above and will rule over his posterity. But how about the sons. They have the same right to attain that power and rule over their descendants, in like manner. Said Father Cluff, "I don't want one of my sons to be lost." It is the order of the Priesthood which he held, to recover, or redeem a wayward son, though thousands of years roll away before its accomplishment. This principle is beautifully exemplified in the mission given to the Savior who said, "I thought it not robbery to be equal with Him, the Father."

Now he's gone; we'd not recall him
 From a Paradise of bliss,
 Where no evil can befall him
 To a changing world like this."

DAVID CLUFF, JR., CONTINUED FROM NO 5.

The cause of the discontinuance of David's biography has been removed and his son Phaddeus Harvey having returned home from a mission to the Northern States undertakes to furnish the data by which the biography reappears in this number of the Journal.

While David resided in Parowan he was elected an Alderman of said city for a term of two years beginning February 14th 1859, his certificate of election being signed by Governor Alfred Cummings and Secretary John Hartnett. On returning to Provo he was elected a member of the City Council in 1864-65, again in 1868-69. The City Council in 1868-69 was composed of A. O. Smoot, W. Woodruff, Joseph F. Smith, E. F. Sheets, William Miller, A. F. Macdonald, G. G. Bywater, Myron Tanner and David Cluff, Jr.

In an Ecclesiastical position he was ordained a Seventy under the hands of President Joseph Young, his certificate of ordination bearing date Salt Lake City Sept. 1857. Another certificate of a superior appearance and more perfect form was issued to him by the said Joseph Young dated July 27th 1863, which we give place to in this sketch. "This Certifies that David Cluff, Jr. has been ordained one of the Seventy Elders in the Church of Jesus Christ of Latter Day Saints, and is hereby authorized to officiate in all the duties and callings of his office. Given under our hands this Twenty-Seventh day of July 1863. Jos. Young, Sen., Prest., Robert Campbell, Clerk. David was naturally an apt mechanic not only in the manufacture of an excellent quality of furniture, but he also invented and manufactured a Spinning "wheel head" which drew a diploma in the Desert Agricultural & Manufacturing Society Fair in 1859, signed by Edward Hunter, President, as follows:

Awarded to David Cluff, Jr., of Provo, Utah County, for the best Wheel head at the Annual Exhibition in Great Salt Lake City, 1859. Awarding Oommittee: William Capner, Sure Oleson, Allmond. Edward Hunter, President, Thomas Bullock, Clerk.

David received a second term Certificate of election as a legislator from Utah County as follows:

CERTIFICATE.

UNITED STATES OF AMERICA,
Secretary's Office, Territory of Utah, }
Great Salt Lake City, }

I hereby certify that I have, in the presence of the Governor of the Territory, cast up the votes given in the several Counties of the Territory for Territorial Officers, at the General Election held on the First Monday of August. A. D., 1864, as returned to this Office by the Clerks of the various Counties; and that at said Election David Cluff, Jr., having received the highest number of votes, was duly elected a Member of the House of Representatives of the Legislative Assembly of the Territory of Utah, to represent the District composed of the County of Utah.

In witness whereof, I have hereunto set my hand and affixed the Great Seal of said Territory this Twenty-Ninth day of October A. D., 1864, and of the Independence of the United States the Eighty-Ninth.



AMOS REED,
Secretary of Utah Territory.

During the sessions of the Legislature following his election David figured very successfully in a number of bills which were passed and became laws. An act to incorporate Provo City, passed January 18, 1864, another passed January 14th in relation to building a bridge across Provo river, and the Appropriation bill passed January 22nd, 1864 were bills in which he figured conspirously in framing and engineering through the House.

In addition to the manufacture of furniture David carried on the undertaker's business. His place of business was on the corner of Second North and Second East streets, Provo City, in what was known as "Cluff's Hall". Sales rooms were established at "Lewis Hall," in which the Brigham Young Academy school had its origin, situated on Center Street, Provo City. Mr. George White became partner with David in the furniture business. May 12th, 1873, David sold out the furniture business on Center street to his partner George White, he continued manufacturing furniture until in October 1875 when he took his departure for Australia to fill a mission to which he was called at the Semi-Annual Conference held in October 1855. The following is the certificate of his appointment:

TO ALL PERSONS TO WHOM THIS LETTER SHALL COME:

This certifies that the bearer, Elder David Cluff, is in full faith and fellowship with the Church of Jesus Christ of Latter-day Saints, and by the General Authorities of said Church has been duly appointed to a Mission to Australasia to preach the Gospel, and administer in all the ordinances thereof pertaining to his office.

And we invite all men to give heed to his Teachings and Counsels

as a man of GOD, sent to open to them the door of Life and Salvation, and assist him in his travels, in whatsoever things he may need.

And we pray GOD, THE ETERNAL FATHER to bless Elder Cluff and all who receive him, and minister to his comfort, with the blessings of heaven and earth, for time and for all eternity, in the name of JESUS CHRIST: Amen.

Signed at Salt Lake City, Territory of Utah. 11th of October 1875, in behalf of said Church

BRIGHAM YOUNG,
DANIEL H. WELLS,
First Presidency

He arrived in San Francisco on the 2nd of November, together with eleven Elders all bound for Australia. He and Mark Croxall officiated in engaging passage for the missionary party on board the Steamer Colima, Mr. Shackford being Captain. Their passage cost \$150.00 each. Having a few days in San Francisco before the sailing of the steamer, David improved the time in visiting the sights. This was the grandest opportunity of his life. Since his arrival in Utah 1850, he had remained within the valleys, and not until his journey for his missionary field of labor, did he have any outside experience. This experience of visiting was not only gratifying but he made it instructive as well; for he was of that observing term of mind, that enabled him to treasure up such geographical and social conditions that he witnessed in his exploits in and around San Francisco. After visiting the Cliff House, Geological Gardens, City Park, Bancroft's Library, and other interesting places, he was so imbued with their attractiveness that he was well prepared to entertain his fellow passengers during the tedious sea voyage of three weeks duration.

These twelve Mormon Missionaries went aboard of the Colima on the 10th of November and soon thereafter the vessel was steaming out of the "Golden Gate."

(To be Continued.)

WILLIAM W. CLUFF—CONTINUED.

The following is taken from W. W. Cluff's private journal. [Ed.]

CALLED TO A NEW FIELD OF LABOR.

At the close of the Legislature, President Brigham Young sent for me to call at his office, when he informed me that I had been appointed to preside over the settlements in Morgan, Summit and Wasatch counties, as presiding Bishop. Two days after receiving this notice, in company with Elder A. Milton Musser, general church tithing clerk, I started out to make my first visit through the district, Bro. Musser installing me in the new office. On his recommendation I appointed Brother John Boyden, a competent book-keeper, to be tithing clerk for the district.

On a second tour Bro. Boyden and I visited every settlement in the three counties and settled tithing with the people; occupying some six weeks.

While engaged in settling with the people in Coalville, a remarkable episode occurred. We were settling with the people in the

old log school house. Brother Boyden and I were seated at a table in the center of the large room, going over the accounts of one of the brethren; several others were present awaiting their turn; the door, to give better light and ventilation, stood ajar,—readers of my biography will remember that in an early number of the "Journal" I gave an account of how a man by the name of James Lewis, a tenant of my father's farm, near Nauvoo, gave me a most inhuman flogging with a long ironwood whip stock, when a boy only thirteen years old, and that I then made a solemn oath, that if I should ever meet him, after attaining manhood, I would take my revenge upon him. As I sat at the table facing the open door, who should step up and stand in that door, but that man Lewis. Instantly I sprang to my feet and started for the fiend I had longed to meet. A momentary flash of exultation seemed to fire up my whole being and nerve my arm to meet out the revenge I had nourished for twenty years. Here I was face to face with the man, whose unmerciful blows inflicted deep wounds, that had only healed by leaving great welted scars around my entire body. When, almost within reach of him, another thought flashed through my mind; the position I was now in. Here you are engaged in the performance of a sacred duty, surrounded by a people you have just been called to preside over, ecclesiastically, to whom you are a stranger. Will not the rash act you are about to do, destroy all the esteem and good influence you are supposed to exercise with them? The conflicting emotions were great. Your enemy is in your hands; the solemn oath you made twenty years ago; the smarting wounds his inhuman hands inflicted upon your youthful body; even when exhausted, and upon your knees before him, you begged, in vain, for him to spare your life, and even while in this humble attitude, he laid, unmercifully, the heavy blows upon you; until fainting and unconscious you fell completely exhausted upon the ground. Providence seems to have plac'd him now in your power, you, who, of all others, have a right to meet out to him the punishment he so much deserves. Can I not fulfill that solemn oath and then explain to these good people the provocation I had? Surely all men would justify the act.

While these conflicting thoughts were agitating my mind, the saying of Jesus impressed itself upon me: viz: "Love your enemies, and do good to those who despitefully use you." This saying of the Savior produced such different and sudden emotions and reflections, I trembled and turned very weak. Seeing my great emotion, Brother Jacob Huffman came up, and put his arm around me saying, why, Brother Cluff what is the matter, are you sick? You are trembling and very pale! Others also came up and led me back to my chair. I said it was only a slight fainting spell, I would be all right now; so the affair passed off.

When my feelings were somewhat calmed down, and on reflecting on that remarkable saying of Jesus, I completely overcame my feelings for revenge, and there within fifteen feet of the man, who had wronged me in the most grievous and cruel manner, and whom I had not thought of for twenty years, only with a desire for revenge, but now, acting on the precept of the Savior and looking upon that very

man, as he still stood in that open door way, I fully and freely forgave him for the great injury he had done me when a boy.

He may have thought that I was one of father's sons, but may not have known that I was the one he gave that terrible flogging.

As a proof that I did wholly forgive him and allowed no lingering feelings of revenge or prejudice to exist in my heart towards him, I will say: within two months after the instance above related a neighbor of Brother Lewis preferred a charge against him, which was brought before me, as bishop, to investigate and decide upon. After a full investigation of the case, my decision was; that the charge was not sustained.

In May, 1865, I moved my family out from Provo and located in Coalville, it being centrally located in the district.

In July, 1865, I arranged with Jesse W. Fox, territorial surveyor, to survey and plat the town of Coalville. We commenced the erection of a joint school and meeting house, 65x33, to be built of rock. The building was completed, and dedicated by President Brigham Young in June, 1865, and was said, at the time, to be the best finished building of the kind in the Territory, outside of Salt Lake City.

Early in 1866 an Indian war broke out in the Territory—known as "The Black Hawk War." In this year I was appointed and commissioned Colonel of the Summit County Militia by Major-General Daniel H. Wells of the "Nauvoo Legion." The first general order issued to me was to the effect that all the settlers in the county should move in and form three settlements, one of these was Coalville; that these three towns should be well fortified with barricades, and substantial out-posts or guard houses. An efficient guard was to be kept constantly on duty, day and night. This order was strictly carried out.

It was during the most exciting time when the people of Croydon, Henneferville, Echo, Upton and Hoytsville were moving into Coalville, that our daughter, Annie May, was born, May 10th. It was during a very rainy season, and many of the people coming in had no covers on their wagons. Citizens of Coalville did all in their power to make their friends as comfortable as possible, under the circumstances.

I spent my entire time visiting through the district, requiring six weeks in making the circuit. My wife during the time was engaged in making gloves, by which she not only supported herself and children, but saved \$600.00 which she put in the Co-op. store which was organized in 1868. She continued to add to her capital stock in that institution, until finally, she owned over \$14,000.00 of the capital of \$52,000.00. To get this large amount she added the dividends to her capital.

I was elected to the Legislature for the term of 1866-7, and was re-elected to the House and Council continuously for twenty-two years, except one term, while in Denmark on a mission.

At the session of 1865-66 Coalville was granted a City Charter and I had the honor of being elected its first mayor.

When the Coalville Co-operative Mercantile Institution was incor-

porated in 1868 I was elected President, and have held the office continuously ever since.

In the summer of 1868 we were visited by vast swarms of grasshoppers, which destroyed our entire crops, leaving the fields as bare as when planted in the spring, even the grass on the hills, the leaves on the trees and every green thing, except the sagebrush, was devoured by them.

Fortunately for the people in the county, the Union Pacific R. R. company had reached this vicinity with the construction of their road, thus furnishing the people with abundance of remunerative labor, thereby enabling them to procure a good living.

A SECOND MISSION TO DENMARK.

In May, 1869, I received notice from the Presidency informing me that I was called to preside over the Scandinavian mission. I hastily arranged my business affairs, and in seven days after receiving my appointment, started on my mission, traveling in company with Elder Horace S. Eldredge, who was going to preside over the European mission. In the company were also his wife Cloa, President Joseph Young and son Seymour B. Young, and a number of other Elders going to England, Elders Peter Thomassen, P. F. Madsen and Peter Brown going with me to Scandinavia. Our journey to New York by railway, and across the Atlantic on one of the large ocean steamers, was without accident, and very pleasant and enjoyable. From Liverpool we went by way of Hull, Hamburg and Kiel to Copenhagen, arriving there about the middle of June.

President Jesse N. Smith, who was presiding, closed up his affairs in the mission, and turning the business of the office over to me; he left for home with a company of that season's emigration.

I made a tour through Norway and Sweden and the several conferences in Denmark. On this tour through the mission I had the pleasure of meeting many of the Saints and old friends I knew while on my first mission to that country.

In 1870, President H. S. Eldridge and wife, accompanied by Elder Lorin Far, made a visit to Scandinavia. While there we visited Christiania in Norway, Stockholm and Malmo in Sweden, and also several of the principal cities in Denmark; altogether we had a most enjoyable and pleasant time for about six weeks. I accompanied them on their return as far as Hamburg, where we spent two days negotiating with a Hamburg shipping company to transport our emigrants from Copenhagen to Liverpool. After the departure of my visiting friends I returned to Copenhagen.

During my presidency over the mission, in addition to the publication of the "Skandinavian Stjerne" we issued a revised addition of our hymn book in both the Danish and Swedish language. I organized Sunday schools in Copenhagen, Stockholm and Christiania.

H. H. CLUFF—CONTINUED.

Amusing incidents occurred while passing through the States, which we regard important in this biographical chapter. And then again there were incidents of such a trying character, it is best not to encumber the pages of the Journal, to perpetuate them.

It was in the afternoon of the 7th of August when the train, with its five hundred precious souls, moved out of the station on the banks of the Hudson. The scenery along the river was picturesque indeed. On reaching Albany the agent of the railroad company imbibed an idea that there were more passengers than the number of tickets held by President Cluff. This idea had not been disputed or affirmed, for the question as to the number had never been asked. It was no unusual occurrence, where trains, bearing large companies of emigrants, took on transient persons who would succeed, often times, in going west without paying for a ticket, and if there were ten or fifteen poor Mormon converts along the route, who thus sponged their way it was only because the officials were not vigilant in detecting them. Passengers who held tickets on a chartered train were willing to put up with a little inconvenience and permit their fellow religionists to sponge their way through the States because of their poverty. The agent, therefore, called President Cluff into the office and stated that he wished to count the passengers and would do so by passing through the cars when the train was ready to pull out of the station. Together the agent and Elder Cluff passed through the train starting in at the rear car. Remarkable as it may appear, the exact number was found in the cars. As the train began moving out a number of passengers, who were outside during the counting, attracted by the various sights, no doubt, now began to get aboard.

On arriving at Rochester, where they stopped several hours, President Cluff permitted the train to proceed without him. It was known that the emigrants would be counted on their passing over the line and he held all the tickets of the company. As soon, however, as the train had departed, President Cluff reported to the agent that he was left and that he held the tickets of the company, whereupon the agent telegraphed to the station at that point that the president of the company, holding the tickets, was left and to permit the emigrants to pass on. President Cluff took a freight train to the Niagara bridge, where, by arrangements of the agent at Rochester, he was transferred to an express train and overtook his company at Detroit. Fresh provisions were obtained at Detroit and as the train moved on quite a number of the emigrants were left, having been attracted by sight-seeing. They, however, were forwarded by express trains and soon overtook the company. Much unpleasantness was experienced in arranging the people so as to be satisfactory, as there were only three regular passenger cars. The rest of the train was made up of box cars. It required much effort and persuasion to induce the single men to go into the box cars and permit the aged men, women and children to occupy the best cars. To succeed in this project, President Cluff

and the Elders went into the cattle or box cars. Their example converted the young men. Sections of the track were so rough that those in the box cars were shaken until their sides would ache.

The counting process was not attempted again until the arrival of the company at Omaha.

August 13th the company arrived in Omaha, and during the greater part of the day encamped in a shady grove near the depot. Here the most amusing incident connected with the counting project occurred. In the evening when the train was made up, the agent divulged his plan of counting the emigrants. The train was drawn to within a hundred yards of where the people were located. "My plan," said the agent to President Cluff, "is to station three men half way between your people and the train, and they will count the emigrants as they advance to the cars." The word was given, "all aboard." The train was composed of passenger cars, but one car short of sufficient to seat the whole company, and as soon as the word was given, the emigrants remembering the experience of riding in box cars, rushed like a flock of sheep, stampeding and in less than two minutes the three tellers gave up the job and began swearing like pirates. "It is a very difficult thing, Mr. Agent, to get people to move slowly, after the experience of riding over a rough road in box cars for a thousand miles," said President Cluff. "Well," said the agent. "I will telegraph the agent at another station to board the train and count the passengers while the train is in motion." Arriving at the place designated the teller came on board and requested President Cluff to accompany him through the train. The climax was, to all human appearance, reached and no possible means of avoiding a straight count. After passing through about half of the cars, beginning at the rear car, the agent stopped suddenly and remarked "I suppose you know all of your people in this company and could detect any stranger that might be on the train?" "Yes," replied President Cluff. "Then we will go through the cars and if you see any one who is not a member of your company point him out to me." On the platform of one of the cars was a "tramp" and with that exception all passed muster, for the fourteen had now become bona fide members in safe standing for the company were near Benton, the terminus of the railroad.

On the 16th of August the train arrived at Benton where Captain Gillespie, of Tooele, Utah, waited with teams, the arrival of President Cluff's company of emigrants. The goods of the emigrants were delayed several days and it was on the 23rd when the ox train left Benton, homeward bound. Captain Gillespie conducted the train in as direct a course as possible to reach the old road, a new road had to be made a part of the way. The new route intersected the old road near the "Three Crossings of Sweetwater." Here a new wagon with goods in boxes was found. Information was afterwards obtained as to the history of the owners of the wagon and goods. Two men were making their way west when they were attacked at this place by Indians who killed one of them, the other succeeded in making his escape and reached South Pass. The sheriff and a small posse pursued the In-

dians and in the engagement with them the sheriff and several of his men were killed. The Mormon emigrants however passed unmolested.

The first death in President Cluff's company occurred at "Little Sandy," Sister Maria Clayfield, a widow, aged seventy, died and was buried at that place.

On arriving at "Grass Creek" near "Bear River," President Cluff left the company, and in Robert Salmon's team went on to Coalville where his brother William W. lived. Here Sister Anne Osborn, an aged lady, died and was buried September 12th.

From "Hardy's Station" in Parley's canyon, President Cluff walked to Salt Lake City in advance of the company. As soon as the company arrived and the Saints properly cared for by the Bishops or relatives, Elder Cluff whose presidency was now at an end, made his way home to Provo City where his beloved wife was patiently waiting for him. Their meeting was crowned with exceeding great joy. No one can appreciate and successfully enjoy home and family like the Elder who returns, undefiled, to his home after an absence of three or four years. Let it be said that no missionary ever returned to a truer wife than did Elder Cluff.

It was on the 17th of September that Elder Cluff arrived at his home in Provo City. President Brigham Young and party arrived in Provo on the same day and held a conference.

Sunday 20th Elder Cluff reported, in meeting, his missionary labors in the British Mission.

The "School of the Prophets" having been organized by President Young, in Provo, Elder Cluff on his arrival home was chosen a member. Principles of general interest and importance were discussed, as also theology.

The advent of the railroad into the Territory of Utah changed the partial seclusiveness of the Mormon people from the outside world which had prevailed for many years, and the gentile element which had wormed its way into the midst of the Latter-day Saints, began to act as though the times were ushering in when they would succeed in destroying the union of the Saints. As the gentiles increased in numbers, they were more outspoken and boastful as to their determination to make such inroads into the Church, by the introduction of immorality, that would eventually divide asunder the Mormon people and terminate in their overthrow.

To unite the business interests of the Latter-day Saints and thereby curtail the support which the Mormon people were giving to their enemies, the system of cooperation was adopted. The "Provo Cooperative Merchantile Institution" had been organized, by President Young and soon thereafter the Parent or Z. C. M. I. was organized with Brigham Young as its president. The idea of self support in business interests grew until every city, town and village throughout Utah had a Co-op store.

Soon after the arrival home of Elder Cluff, he again went into partnership with his brother David in the manufacture of furniture. These two brothers worked vigorously to enlarge the furniture in-

terests, but in October, 1869, being one year since Harvey's arrival home from his European mission, he was called on the 8th of that month, at a semi-annual conference, which he attended in Salt Lake City, to go on a mission to the Sandwich Islands. He was set apart in the afternoon of the same day under the hands of President Joseph F. Smith and Apostle Erastus Snow.

During the interval from the call until his departure from Provo on the 27th of November, Elder Cluff was very busy closing up business with his brother David and scheming to gather means from the furniture business and other legitimate ways to pay the expense of himself and wife to the Hawaiian Islands.

On reaching Salt Lake City, by team, after saying "good bye" to their relatives and friends in Provo, they were kindly entertained by President Smith and family. December 3rd, Sisters Margaret Ann Cluff and Mary A. King were set apart to labor in the Sandwich Islands, mission, under the hands of the Presidency.

Sunday, 5th, Elders Cluff and King addressed the Saints in the old Tabernacle in Salt Lake City, followed by President Joseph F. Smith. President Young designated the 4th of December as the day for starting. On that day they, Wm. King and wife, James Hawkins and wife, and H. H. Cluff and wife, were taken by team to Farmington, the terminus, at that time, of the Utah Central Railroad, and there jumped aboard the cars and were off for San Francisco.

At Ogden railroad tickets were purchased for San Francisco, the cost of which was \$53.00 each first class, and in the evening of the 11th the train pulled out bound for the Pacific coast.

The change of climate after passing over the Sierra Nevada mountains and descending the Western slope into Sacramento valley was delightful indeed. Fifty hours ride from Ogden brought the party safe into the great city of San Francisco. Here these missionaries and their wives spent several days sight-seeing. They had only recently left their frigid mountain home and were now in a land of fruits and flowers. The transition was truly wonderful and enjoyed to the utmost appreciation.

The party carried letters of introduction to shipping agents by which passage on the steamer Idaho was secured at 20 per cent discount from the regular rates, and on the 17th the steamer passed out of the bay, through the "Golden Gate", into the Pacific ocean, and for ten days they were "rocked in the cradle of the deep." Christmas came before reaching the volcanic Islands and so the steward and the excellent cooks on board prepared a sumptuous dinner and to remind the passengers that they were approaching the volcanoes of Hawaii, placed on the tables three active volcano cakes of huge proportions. The flames emitted from the summits of these three cone shaped cakes were very realistic and continued to burn during the entire banquet, but there was no overflow of lava.

At 5:15 o'clock p. m., Monday the 27th of December, land was first sighted, being the island Maui, but early on the following morn-

ing the steamer was along side of the island Molokai which lay to the south, but soon thereafter Oahu appeared on the right and on rounding "Diamond Head" the city of Honolulu, glistening amidst tropical trees and flowers, burst upon their view. Every passenger was on deck with expressions of admiration and delight at every changing scene. Mrs. Cluff, who had not left her state room from the time she entered at San Francisco until that day, now came forth and enjoyed the tropical sights, especially the motley crowds which greeted their vision at the wharf. Here almost every nationality has a representative. Honolulu is the capital of the Hawaiian Islands and is beautifully situated in the muzzle end of the funnel-shaped Nuau Valley and has a harbor extension of about one mile. The streets are narrow and irregular, business blocks and residences are usually constructed of lumber, dwellings are embowered in forests of ornamental trees, shrubs, flowers and ferns. The King's palace, situated on King street, is inclosed with a stone wall, palm and ornamental trees, blooming shrubbery, ferns and flowers adorn the ground.

Soon after the arrival of the party in Honolulu a native member of the church was engaged to carry the news of the landing of these missionaries to President George Nebeker, at Laie, 32 miles on the opposite side of the island. The following day he and Benjamin Cluff reached Honolulu with conveyances to take the party to the headquarters. During the stay of these missionaries in Honolulu they were hospitably entertained at the home of Brother Charles Wing, who had a native wife. Tropical fruits were eagerly dispatched by these six missionaries during their stay in Honolulu. Of the varieties which were most palatable we mention the oranges, mangoes and bananas. Food consisted chiefly of poi with some kind of meat. The meat, either fish or fowls, was very palatable to those unaccustomed to the flavor of poi, but Elder King who had on his former mission become attached to the use of poi, was now at home and dispatched it with a relish, while the others touched it very lightly.

Preparations for the overland journey to Laie was made in the following order: Elder King and Sister Hopkins, with the luggage, occupied the spring wagon. Elders Benjamin Cluff James Hawkins and H. H. Cluff and wife mounted horses and as they started the natives who had gathered around shouted, Aloha! Aloha! The ascent of the bell-shaped valley immediately began. For some distance the road was lined with fruit and ornamental trees, with here and there a residence belonging to natives or foreigners. The valley narrows as you approach the summit of the mountain. Once on the summit a grand view of the ocean north and south, with Honolulu nestling almost beneath you, is obtained. All dismount at the summit and prepare to make the descent on foot. The most difficult task was in getting the light rig down, for a pedestrian finds the descent somewhat dangerous. Locking the two hind wheels was not sufficient. The animals were unhitched and the tongue manned by Elder King, while two natives with saddle horses attached ropes to the hind part of the rig and around the pommel of the saddle, the horses holding back with all

their strength. In looking down the winding road cut in the side of precipices, you imagine you are about to plunge into an abyss below. When once at the bottom of this Pali you breathe more freely. Three miles from the Pali brings you to a sea coast village named Kaneohe. Here is a large sugar plantation owned by white men and carried on by native and Chinese laborers. The diversions along this journey consisted of the attention of the natives, pigs, dogs and fowls, rushing out as they passed through villages. Men, women and children would shout out, Aloha! and the pigs would squeal, dogs bark and cocks crow.

The party to reach Laie had, on several occasions, to travel in the sea when the tide was in, which would dash against the sides of the animals and rig. It was in the evening of the last day of 1869 when the party reached Laie, the gathering place of the Saints on the Islands.

January 1st, 1870. The newly arrived missionaries were up early and witnessed the sun rising, apparently out of the Pacific, disseminating its loveliness over the evergreen foliage on mountain and dell, producing a softness known only in the tropics. They stroll about over the plantation with admiration and delight. Just coming from the Rocky mountain winter atmosphere to the tropics made them feel disposed to throw off all outer garments, while those who had spent several years at Laie were going around with great coats on.

The number of Elders now in the mission, including the new arrivals, are George Nebeker, president, and wife, Benjamin Cluff and family, Eli Bell and family, Caleb World and family, William King and wife, H. H. Cluff and wife, James Hawkins and wife.

Laie district, situated thirty-two miles from Honolulu and on the eastern side of the island Oahu, embraces about 6,000 acres of land. It has a coast line of two and one-half miles. The greater part of the district is mountainous and quite inaccessible. The mountains abound with fruit, of which we mention oranges, lemons, banana, mango, ohia, guava, yalms and breadfruit. Fish is plentiful in the sea, which enables the natives to live with comparatively little work. The chief export products of the islands consists of sugar and rice. Kalo, from which poi is made, is a root grown in water, like the lily, and resembles the Indian wild turnip which grows in some parts of America. It furnishes the chief diet for the Hawaiian people.

Laie was purchased by George Nebeker, by direction of the church authorities, for a gathering place, that the natives who embrace the gospel might be more directly under the influence of the Elders and also be by them instructed along industrial lines. A sugar mill, though not on the most improved plan, had been erected and quite a quantity of sugar had been made and exported to San Francisco market. The crushing mill was run by mule power.

The advent of the railroad into Salt Lake City this year seemed to establish the Gentiles in their estimation, more confident of final victory over the Latter-day Saints. A bill entitled the "Cullom Bill"

was pushed through Congress for the purpose of stamping out polygamy.

President George Nebeker and family, Benjamin Cluff and family left the islands in May for their homes in Utah.

The following carefully compiled statistics of recent date is evidence of the necessity of promulgating the gospel of Christ. The destruction of human life caused by intemperance is placed as follows: 60,000 by drunkenness; 100,000 sent to prison; 20,000 children sent to the poor house; 3000 murders; 400 suicides; 200,000 orphans; \$200,000 expended annually to produce this shocking crime and misery in the United States.

Since the arrival of King, Cluff and Hawkins, an extra effort was put forth to increase the acreage in the growth of the sugar cane. A drouth, however, retarded rapid headway, but in October the rainy season usually begins, and when it did set in an immense flood followed, covering a great part of the field containing the newly planted cane, entirely destroying it.

Before the close of the year Elders Eli Bell and World, with their families, had departed for home, leaving Elders King, Cluff and Hawkins to manage the affairs of the mission.

The financial affairs of the mission were not very flattering at the close of the year, yet the missionaries of both sexes put forth their best energies to establish a solid financial basis.

We find the following verse on the front leaf of Elder Cluff's autograph album:

Now my friends when in this book you write
Just say what you think—minus spite,
Pro vicon, let the truth come out,
But in modesty, not with a shout.
For with what judgment ye judge
You shall surely be judged:

January 1st, 1891, the missionaries spent the day horse-back riding in the mountains and gulches, eating tropical fruit and inhaling the refreshing mountain zephyrs. At night all dined at the home and expense of Elder Cluff.

The mission conference held at Laie, April 6, 7 and 8th, was largely attended by the saints from other islands of the group.

Some dissatisfaction was created by President Nebeker placing a high per cent on the first cost of goods furnished to employees.

May 15th, the sugar mill was put in operation with Elder Cluff as manager.

The 4th of July was spent in Honolulu by Elder Cluff and wife as the guests of Dr. and Mrs. J. M. Whitney.

A piratical episode came to public notice in which Mr. Walter M. Gibson, the notorious apostate, whose history in the mission has been related in W. W. Cluff's biography, figured as leader. His rascality so famous in the swindle perpetrated on the natives, who were persuaded to contribute thousands of dollars to buy, jointly, the

island Lanai and then had the title to the property made in his own name, purchased a schooner for the purpose of carrying on a piratical scheme among the islands of the Pacific. Defeated in materializing the scheme, he visited Honolulu and by his unequalled ability among men in flattery, he succeeded in wiping off all imprecations.

A Methodist minister, a native and two white men were convicted for stealing cattle belonging to the Laie plantation.

At the conference of the mission held at Laie, in October, a Chinaman bore a good testimony of the power of God in healing him through the administration of native elders.

President Nebeker returned again to Utah on the "Moses Taylor" and on the return of said vessel to the Islands, it brought in a water-logged vessel found floating about five hundred miles from the Islands. The vessel had been drifting one hundred and nine days. All the passengers and crew had perished, the captain alone having survived them. About this time several vessels came into the port of Honolulu loaded with passengers from thirty-three whaling vessels that were frozen in the arctics, in number 1200.

This year, so far, has proved an eventful period and chronicles the destruction of Chicago by fire. Fire swept over six counties in the State of Illinois. In Wisconsin over 15000 men, women and children perished. Balls of fire were seen flying through the air, falling on the ground would immediately ignite and start afresh the conflagration.

January 9, 1892, President Nebeker being in Utah, Elder H. H. Cluff appeared in the district court in his behalf in the case of George Nebeker vs. Mr. Manners for stealing cattle. The evidence against Manners seemed conclusive, but the jury brought in a verdict, "not guilty."

In making preparations for beginning the season of sugar making Elders King and Cluff combined their genius together and built a vaporator 7x15 feet and 15 inches deep out of 3-16 sheet iron, saving to the plantation one hundred dollars. They did all the repairing of the machinery.

The 1st of April witnessed a large gathering of members of the church from all the islands to attend conference. Anticipating this influx to Laie a large bowery was constructed around the Kamana tree at the entrance to Crator Valley, a tree well known by all the elders who have been at Laie. The anticipations of being well sheltered from a tropical sun during divine services, were frustrated by a down pour of hail and rain. Hail as large as peas fell, a grand sight for the natives, the like of which they had never seen before. Floods of water came rushing from the mountains down every gulch which leads into this great Crator valley, completely inundating it, precluding the possibility of occupying the bowery. A bridge spanning the Laie Malo stream was carried bodily into the sea by the flood, which, when it came in contact with the surf, was demolished.

Conference meetings were held in the meeting house beginning on the afternoon of April 6th.

In July quarantine was proclaimed, which stopped travel and

traffic to and from other islands. A great many natives died of that foul disease.

In September the quarantine was lifted and traffic resumed.

The October conference convened at Laie on the 6th, the speakers being Elders Nebeker, King, Cluff and Hawkins. The native elders who had been laboring on the islands during the last six months, reported 586 baptisms and 133 children blessed.

A remarkable visit of two Mormon missionaries to the King Kamehameha Fifth by the solicitation of the governess of Hawaii:

Superstition has, perhaps, agitated and demoralized the Hawaiian people as much as any race elsewhere. A troublesome old hag of a native woman was exercising her powers in witchcraft, on the old bachelor king, and he was yielding to the idea that he was under her influence and therefore must pine away and finally die through her agency and the evil spirits that were aiding her. The governess, therefore, learning that the Mormon Elders had power to heal the sick and cast out devils, made a request that some of them be sent in unto the King. Accordingly her request was granted and Elders Napela and Kaleohana were selected to go upon that mission. Arriving at the Palace they were immediately ushered into the presence of his Majesty. He received the two Elders courteously and enquired why they had not visited him before. After the usual introductory conversation, the Elders introduced the object of their visit. "We have come, may it please your majesty, to pray for you. We have heard of your great affliction and we sincerely desire your restoration." The King at once accepted of their good offices and had the doors closed. The Elders bowed in the presence of his Majesty and Kaleohana offered up a solemn prayer, which he was capable of doing. At its close the King said "that was a fine prayer." During a very cheerful conversation which followed the King revealed to the Elders, confidentially, that "foreigners who were associated with him in government affairs, have been urging him to suppress the influence of Mormon Elders and stop their proselyting on the Islands." In continuation he said "the Constitution must be maintained in granting religious liberty in my dominion." The spell under which the King seemed bound in despondency, when the Elders entered, was lifted and the corpulent King became jocular, so much so that the Elders ventured to suggest that he should marry and raise up an heir to the throne. "Who can I marry?" said he. "The Princess of Tibittie" said Napela. At the close of seven hours conversation, the King's fishermen came to distribute fish to his household, whereupon the King said to them "don't you forget these kings," pointing to Napela and Kaleohana, a basket of fresh fish was given to each of the servants of God.

Laie plantation was virtually owned by George Nebeker, and the Elders, most efficient, were retained as laborers on the plantation and were paid \$2.00 per day of ten hours, while the other Elders were traveling in the ministry on the different islands of the group. Elder H. H. Cluff being efficient in the carpenter trade was assigned to that

part of the work until the season of grinding, when he was put in as manager of the mill and therefore chief sugar boiler. He was required to put in from twelve to fifteen hours per day, most of the time in a cloud of steam, his clothes being saturated with wet so that at night he would have to make an entire change of clothing. In settling with President Nebeker, at the end of the month, he had put in ten days overtime from what the other laborers had worked, but he was refused any compensation for the overtime.

October 13th, following the injustice toward Elder Cluff in not being granted compensation for overtime, it was decided that two Elders visit the island of Kauai, consequently Elders West and Cluff volunteered to fill that mission. These two Elders sailed from Honolulu in the latter part of October on the schooner "Hattie," landing at Nawiliwili they walked two and a half miles inland to Kiaiamao, with some difficulty, after being rocked by "Hattie" for fifteen hours. Arriving at the home of a native member of the church, the host began a slaughter of fowls and as soon as possible poi and chicken were placed before them in the cool shade of ornamental trees. Oranges fresh from the trees were served as dessert. A few days of feasting on chicken, poi and oranges recuperated these Elders, and with a native guide they set out for Koloa. The English name of our guide was "The Twilight." As they approached the summit of the mountain Twilight suddenly disappeared among the trees. Nothing doubting the party continued over the mountain and Twilight reappeared laden with fresh, delicious oranges which were dispatched with a relish.

The native town of Koloa, on the sea coast, was built on a lava flow of ancient formation; the lava rock having been gathered into piles in order to get garden spots. Meetings were held at all of the villages visited by these two missionaries who were always received hospitably.

(To be Continued.)

HYRUM CLUFF—CONTINUED.

Hyrum was in the field swinging his grain cradle when the call was made upon him to go with his platoon of Company C of the Utah militia against the Indians. He immediately dropped the cradle and in twenty-four hours was in the saddle ready to start for the seat of Indian hostilities in San Pete valley. Captain W. M. Mills of the company who succeeded H. H. Cluff in 1865 when he departed on his mission to Europe, now steps forward and agrees to furnish men of the company, who are not called into service, to finish cutting Hyrum's wheat. Hyrum's platoon of Company C, in connection with other platoons selected from other companies of the Utah County militia, joined Captain Green's command. This command left Provo City on the 8th of August and reached Salt Creek, in Juab County, the first day, a distance of forty miles, where they camped. The day following, this company of cavalry, consisting of sixty men, proceeded up Salt Creek canyon into San Pete Valley and pitched camp at Fountain Green. Here the command remained for about two months by order of General W. B. Pace. This was considered Strategic Station as it

commanded protection of the passes into Thistle Valley where the animals of the settlers were kept and the mail route through the mountains into Juab Valley below. Scouting in these directions was kept up. Every day the mail left Sanpete Valley for Nephi in Juab and from Nephi to San Pete. With these mail carriers a guard of five men were sent who, when they met as was customary, at the "Narrows" in the canyon, returned to their respective commands.

Several places in Salt Creek Canyon, where Indians had committed murders, were designated by inscriptions upon prominent rocks. One particular incident of a very horrifying character is related by Hyrum. An aged man and his wife were travelling through the canyon in a one-ox cart, when the savages came upon them killing the two and appropriating their effects to their own hellish purpose.

Our scouts, during Indian warfare, often experience thrilling incidents that sets the hair upright, trailing Indians over mountains and through canyons and dales, is not a very agreeable pursuit. On one occasion Hyrum and his ten companions were hastily drawn from their camp to defend fleeing white settlers, pursued, as they supposed, by savages. Ten or fifteen white men of the town went up Fountain Green canyon for wood and although they were armed, a phantom frightened them so badly that they left everything and jumped, each on a horse, and made for home as rapidly as possible. The soldiers seeing them fleeing towards home from the mountains, jumped on their horses, ten in number, and went forth to meet the frightened men. These wood haulers had discovered the tracks of an animal which without close examination was a horse track with an Indian on it. Terrorized by this blood curdling appearance, an alarm was given and down the canyon they sped their way. When met by the soldiers, some of them accompanied the soldiers back to their wagons, where, on close examination it was found that the track was made by a "split-hoof" animal, but adjudged to be larger than any animal of that species, known to exist in the mountains. As the soldiers reached a point where the ascent was too great for horses to climb, some men were left with the horses while the others climbed the ascent to a beautiful plateau or level summit. As they stood upon this beautiful spot admiring the grandeur of the scenery they forgot the object of their search until the report of several guns were heard, when every gun was brought to "ready." Just then an elk was seen running across the mountain side. Ten guns were discharged, four balls taking effect, and the animal was the property of the soldiers. The mystery of the first report of guns was solved. The soldiers before had fired at the elk without effect. This elk was evidently the track-maker which caused the alarm to the woodmen, as it was the largest elk ever seen in this mountain region. The soldiers and woodmen who accompanied them now returned to camp better satisfied with the elk than the scalp of an Indian.

The humane and philanthropic nature of Captain Green was the praise of his men and the settlers, the beneficiaries. Whenever any of the citizens were in trouble he was ready to help them. On one oc-

casian he and some of his men cut fifteen acres of grain and shocked it up for a man who was sick and unable to do it himself.

The company was finally removed to "Twelve Mile" creek, south of Manti, where it remained until October when it was disbanded. The Indians had gone south into winter quarters and were not likely to give the colonists any further trouble until spring. Hyrum returned to his home in Provo.

(To be Continued.)

HENRY CLUFF.—CONTINUED.

As soon as Henry disposed of the emigrants and luggage brought in his wagon from the frontier, he made his way to his home in Provo and at once resumed his former occupation in the cabinet shop with his brothers, David and Harvey H. About the season for harvesting grain, he learned that his brothers, Wm. W. and Samuel S., who had leased and were farming land belonging to Mr. Breazee on the river bottoms, between Coalville and Wanship, had a large crop of grain to harvest. Henry left the shop, principally to aid the brothers and because work was somewhat slack in the shop. The wages which Henry received while employed in the harvest field was not the chief or most important remuneration that came into his hands. A young lady by the name of Kezia Elizabeth Russel, recently emigrated from Tilbury, Gloucestershire, England, was employed on the same farm as cook. Becoming acquainted with this young woman, Henry succeeded in converting her to his personal interests, a marriage contract was there and then entered into by which they resolved to abandon single blessedness and start out hand in hand on a matrimonial voyage, after a brief courtship. On November 9th, 1865, High Priest Josiah W. Flemming made them man and wife. During the winter following their matrimonial alliance, they occupied, as a residence, a room in a house belonging to his brother Moses. Work in the cabinet shop, as a journeyman was resumed. In the meantime Henry bought the northeast quarter of the same block on which the cabinet shop was located. When spring opened they had the joyful satisfaction of moving into their own house. The pleasures of married life in their new home were not of long duration, for in March of the same year, 1866, Henry was called upon to shoulder his gun and march into San Pete county, the scene of Indian hostilities. The newly founded settlements in that part of the territory were suffering by the savages driving off their cattle and killing colonists. Henry was lieutenant in company C, his brother Major Joseph Cluff being in command of the forces. On reaching the scene of hostilities in San Pete, the company, now under the command of General Wm. B. Pace, was ordered into Circle Valley, to guard as well as assist the people of that locality in moving with their goods into Fort Gunnison. During the encampment of the command at the latter place, Henry with John R. Twelves, Meadino and John Baum, were called out in the dead hours of the night to carry, with dispatch, a message from General Daniel

H. Wells to the people of Richfield in Sevier county. An immediate start was made in order to cover the greater part of the distance in the night time. On their way they passed over the "Gravelly Ford" battle ground, where the command under General Pace fought with a band of Indians a few days previously. The party, bearing the message, reached Richfield early next morning in safety. When night again set in they returned to headquarters at the fort. During the continuance of the command at this point the soldiers were preparing provisions for an extended pursuit through the mountains after the Indians who were fleeing eastward with herds of stolen cattle. When preparations were fully completed the company, detailed for this work, started under General Pace. The utmost caution was observed in passing through canyons, narrow gorges and defiles, as also in passing over mountains, in order to avoid surprises. The most vigilant guard was kept up nights. Several days of a force march revealed the fact that the raiders had succeeded in passing over Green river into the mountains and country beyond, evidently with the intention of giving up any further raiding on the settlers during that year. They had a good supply of beef cattle which they had stolen and which insured provision for them for the approaching winter and were not likely to renew their attack upon the people for several months at least. The pursuing command therefore returned to "Twelve Mile Creek", near Gunnison, in Sanpete county, where it remained until orders were given to march back to Provo where the command was disbanded. Not, however, before leaving a sufficient force to guard and protect settlers in those most exposed parts. The condition of Mrs. Cluff required Henry's presence at home and his brother Hyrum took his place with those of the command who were required to stay, and Henry assumed the duties of the farm which he and Hyrum had jointly rented.

(To be Continued.)

DEATHS.

OBITUARY.

Moses, the second son of Father and Mother Cluff, died at his residence in Pima, Arizona, , 1903, at the age of 75 years, months and days. He leaves two wives and a numerous posterity to mourn his loss. He has gone to join a numerous throng of relatives behind the veil.

Moses was born in New Hampshire, February 11, 1828. He lived with his parents, experiencing all the trials through which the family passed during their removal from place to place, because of the persecution inflicted upon the church of which they were members. On the departure of the family from Iowa for the Rocky Mountains he, with his brothers, David and Joseph, crossed the plains as teamsters for Seth M. Blair and reached Salt Lake a few days before the arrival of the family.

In 1852 he departed for Europe to fill a mission in Prussia. Before

reaching that nation, it was learned that Mormon missionaries would be excluded from preaching there and he was assigned to labor in England. He was an ardent student of the Bible, Book of Mormon and Doctrine and Covenants. His earnestness in industrial pursuits reached a species of slavery. When stricken with his last illness he was in his field working. Returning to his home he lingered only a few days. His missionary career in England was very commendable and when he reached the frontier, on his return home, he was chosen to take charge of the Church herd, consisting of five hundred head of Texan cattle. Crossing the dreary plains with so many cattle was no small task, especially in reaching the mountainous country, when blizzards from the north were frequent, the fall of snow covering the grass, making it extremely difficult for cattle to forage for feed enough to give them strength to travel. Notwithstanding the arduous task imposed upon him, he was faithful to his trust. Whatever may have been the cause of peculiar ideas touching his religious sentiments, no doubt can be expressed as to his integrity to the gospel and many improprieties will be mitigated by the faithfulness of the missionary trust given him.

Soon after his arrival home he married Miss Rebecca Langman. He afterwards married three other wives by whom he raised a large family of children. For many years, while residing in Provo, he carried the United States mail to and from Heber City; passing through the Provo canyon his life was often in danger from snow slides which came down from the high points in such quantities as to dam up the turbulent mountain stream, requiring days before the water would effect a passage through. Finding that opportunities were not sufficient in Provo to properly locate his large family of children satisfactorily as they grew up to manhood, he resolved to cast his lot in the wilds of Arizona. There he labored with all the zeal and energy possible to provide homes for his families.

We deeply sympathize with his bereaved wives and children and condole with them in their loss. The whole Cluff relatives extend their sympathy to the family.

Edith, daughter of David F. and Susa R. Clark Cluff, died December 21, 1902, Provo City.

Aaron, son of Benjamin, Jr., and Mary E. John Cluff, died November 9, 1903, Provo City.

Danson, son of Benjamin, Jr., and Mary E. John Cluff, died November 10, 1903, Provo City.

Died, in Guatemala, a daughter of George and Jane June Cluff Coombs, date not known, 1903.

BIRTHS.

Born to Frank and May Cluff Olsen a son, McK. Whipple, April 23, 1901, in Salt Lake City, Utah.

Born to George and Amelia Forsyth Cluff a daughter, August 23, 1902, at Castle Dale, Utah.

Born to John and Lillian Cluff Powlas a daughter, Marion Leonora, Sept. 11, 1902, in Coalville, Utah.

Born to David Foster and Cora Alexander Cluff a daughter, Mildred May, November 4, 1902, Provo City, Utah.

Born to Benjamin Jr., and Mary E. John Cluff a twin son, Aaron, November 9, 1902, in Provo City, Utah.

Born to Benjamin Jr., and Mary E. John Cluff a twin son, Dansen, November 9, 1902, in Provo City, Utah.

Born to Thaddius H. and Rachel Thomas Cluff a daughter, Veria Thelmas, December 30, 1902, Provo City, Utah.

Born to Harvey H. and Freda Barnum Cluff a daughter, Bernice, February 23, in Provo City, Utah.

Born to Walter and Gertrude Miller Cluff a daughter, Reva, March 18, 1903, in Provo City, Utah.

Born to William and Dora Baum Cluff a son, May 3, 1903, Pleasant View ward.

Born to Oliver and Nellie Cluff Bailey a son, Grant, April 8, 1903, Provo City, Utah.

Born to George and Ella Cluff Berdino a daughter, March 1, 1903, in Safford, Arizona.

Born to Richard and Millie Cluff Harvey a son, May 1, 1903, at Raymond, Canada.

Born to Rino and Maud Cluff Strong a daughter, SusaEva, April 22, 1903, Provo City, Utah.

Born to Benjamin and Adelo Cluff Daniels a daughter, Lizzie Levou, July 30, 1902, at Ashley.

EDITORIAL.

The editors of this journal wish to remind those of the family whose biographies are being published, that it is not very agreeable to act in the capacity of editors, when we have to delay the work waiting for copy. If we are expected to do all work, without the expectation of remuneration and pay our assessments beside, we feel that more interest should be awakened in the family and copy furnished to us, at least one month ahead of the date of publication. For the want of copy from others we have been compelled to increase the biography of H. H. Cluff. This is not desirable on our part. We wish the biography of each one to appear consistent and satisfactory to all, showing no partiality. Step into the ranks and don't lag behind.

CORRECTION. —In Father Cluff's history recorded in the last number, read four children of Samuel S. Cluff behind the veil instead of one, and two children of Henry instead of three.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF. GEO. CLUFF. }
BENJ. CLUFF, JR. THAD. H. CLUFF. } Editors.

WM. W. CLUFF. } Executive
H. H. CLUFF. } Committee
BENJ. CLUFF, JR.

Vol. I.

JUNE 20, 1903.

No. 17

HISTORY OF DAVID CLUFF, SEN.

DAVID CLUFF, JR.—CONTINUED.

The sea voyage to Australia was full of many interesting incidents, some of which were of a thrilling character, yet fraught with lessons of much value to David. Being a natural sailor, judging from the manner and regularity with which he dispatched the ship fare, for seasickness was personally unknown to him, only as witnessed by others rushing to the sides of the vessel. The nursing service which David performed to the unfortunate seasick passengers, made many glad that he was free from that trying ordeal.

On reaching the apex of the globe, so to speak—the Equator—the ship engines gave way, leaving the "Colima" to the mercy of the moving sea. Fortunately, they were on the Pacific and not the Atlantic. After drifting several days during the repairs, the ship was headed towards New Zealand and without any further serious occurrence, the ship reached the port of Auckland and after discharging some cargo and passengers, the "Colima" steamed toward Australia and landed at Sydney. Here his missionary ministry began. Surrounding cities, towns and villages were visited at intervals during two years. In addition to his missionary requirements as a traveling Elder, David found it necessary to employ his skill as a mechanic.

in order to support himself while there and for means to return home. He, therefore, labored for a Mr. Rogers as wood turner.

Receiving his release from the mission David returned to his home in Provo where he arrived May 16th, 1877, accompanied by Brothers William Chittenden and family and Thomas Mayberry and family, as emigrants to Zion.

A marginal memorandum in David's handwriting has come into the possession of the editors, and although the date of its transaction and proper place in the Journal is passed, yet it is deemed prudent to record the facts here.

May 20, 1852, the following brethren were laboring on the East Union Ditch, being personally interested in the same: David Cluff, Sen., William Carter, F. Zabriskie, John Blackburn, Harlow Redfield, J. W. Fleming, D. Cluff, Jr., Moses Cluff, Benjamin Cluff, W. W. Cluff, Joseph Cluff, H. H. Cluff, Orin Glazier, Robert T. Thomas, T. E. Fleming, Elisha Hoops, Hyrum Sweet, Joshua Sweet, Lewis Zabriskie, Father Ewans, and Harvey Ewans. These men and boys are considered pioneers in the system of irrigation in Utah and in that light we record their names here.

In the reorganization of the Utah militia in 1857, by order of the Governor, David was made adjutant of Company B of First Battalion, 10th Regiment, under Captain Silas S. Smith. Following this organization General George A. Smith, E. Dalton, Jesse N. Smith, Captain S. S. Smith and David Cluff, Jr., visited Ft. Washington and Ft. Clara on a tour of inspection.

In 1879, the family being located in Provo where David was carrying on the furniture business, his sons, Charles Henry, aged fourteen years, and Don Carlos, aged seven years, were stricken down with the diphtheria and died March 9th and 19th, respectively. This was a severe blow to the father and mother, being the first death in the family. Especially the mother was crushed in her spirits and physically prostrated, from which she never fully recovered, but on the 29th day of September, in the same year, she departed this life at the age of forty-seven years, one month and one day.

From the date of the death of his wife, David seemed to regard life as no longer important or especially desirable. It is true his second wife, Olive, was living, but congeniality was not reciprocal and in April of the following year he resolved to give up business and visit the home of his parents in Arizona, a recital of which has already appeared in this biography. Before leaving, however, David placed about \$1,000.00 in cash in the hands of his wife Olive, besides providing other means.

The biography of Sarah Ann, David's wife, will follow in this connection.

(To be Continued.)

WILLIAM W. CLUFF—CONTINUED.

The Copenhagen, Stockholm and Christiana Sunday schools were the first Sunday schools ever conducted in those countries by any church. These Sabbath schools became very popular and of

great benefit.

On the suggestion of Brother Harken Olsen, a contractor and builder in Christiania, I arranged with him to erect, in Christiania, on the installment plan, a two-story brick tenement house with a basement. The upper story was finished for a hall in which the Saints of Christiania held their meetings. This was the best finished and most commodious hall the church had in that mission. The suits of tenement rooms rented readily, and the income received was sufficient to meet the installment payments, as they fell due, so the building actually paid the cost of its erection. So far as I know, this was the first meeting house ever erected by the Latter-day Saints in Europe.

Prest. Canute Peterson, who had been sent over to succeed me in the presidency of that mission, and Elder, now Apostle, Anthon H. Lund, were present at the dedication of the building.

The saddest experience I ever had while on a mission was the news I received from my wife announcing the death of our dear son, Erastus Eli. He was a very bright and promising child.

Prest. Peterson and I made a tour of all the conferences in Denmark, Christiania and Norway, also Stockholm and Malme in Sweden.

Having arranged for the first company of this season's emigration; and having fixed up all the business, and turned the books and papers over to President Peterson, I sailed with the emigrant company, and six other returning Elders, for Liverpool, early in June. At Liverpool our company was joined by about two hundred of the English and Scottish saints. Prest. H. S. Eldredge appointed me to take charge of the company on their journey to Utah. To take charge of a company of emigrants, crossing the sea, and traveling four thousand miles in railroad cars, is a great responsibility and anxiety. We arrived in Ogden on the 22nd day of July.

I was a delegate to a constitutional convention which met during the fall of that year and was elected chaplain of that body.

In 1879 we commenced the erection of a Stake tabernacle in Coalville. The building when finally finished and dedicated by Prest. Lorenzo Snow on May 14, 1898, was pronounced to be the finest building of the kind in the State, and cost about \$53,000.00.

THIRD MISSION TO THE SANDWICH ISLANDS.

I had gone to Salt Lake City on business, and was stopping at the Valley House Cottage, it was the last day of May, about 12 o'clock at night, Prest. George Q. Cannon sent a messenger requesting me to meet him at the office without delay. He asked me if I could get ready and start to the Sandwich Islands next day, June 1st. He said President Taylor's health was failing very fast, and it was desirable that President Joseph F. Smith, then on those Islands, should come home as soon as possible and he would like me to go and accompany him home.

Leaving Ogden at 7 o'clock p. m., June 1st, I reached San Francisco three hours before the "Zealandia" would sail.

At 6 o'clock on the morning of June 10th we sailed into the harbor of Honolulu. I met President Smith at the mission House in Honolulu and delivered to him my message. It was three weeks be-

fore a returning steamer from Australia would touch at the Islands; on this we secured passage and arrived home July 22nd, a few days before the death of President John Taylor.

It is a remarkable fact that my call to go on the six foreign missions I have taken gave me a very short notice in which to prepare to leave home.

MY FOURTH MISSION TO THE SANDWICH ISLANDS.

On November 24, 1900, I received a telephone message from President Lorenzo Snow, which said: "Can you come to Salt Lake City day after tomorrow, prepared to accompany President George Q. Cannon to the Sandwich Islands next day, where he is going to attend the fiftieth anniversary of the arrival of the first Latter-day Saint Elders on those Islands, December 12, 1850? If you can we wish you to accompany him. An immediate answer is required." After only a moment's consideration, I answered back: yes, I will be there.

On Thanksgiving day we left Salt Lake City. The party was composed of President Cannon, wife and three young sons; Mrs. H. B. Clawson and son; Mrs. Cluff and myself.

We sailed from San Francisco December 3rd, on the Australian Packet Steamship "Zealandia." The weather was fine and we had a most delightful passage. We arrived in Honolulu late at night, December 10. We were met at the wharf by the reception committee, with carriages, to convey us to places prepared for our entertainment.

On the 11th a grand reception was given President Cannon. Natives from all the Islands had come to Honolulu. Seated with his family, on the portico in front of the Latter-day Saints meeting house, three or four thousand people, mostly Hawaiians, passed by and greeted the man whom they greatly loved, he being one of the first who brought the true gospel of Christ to their race and people fifty years ago. A number of white men and government officials also came to greet him. The usual greeting was by hand shaking, frequently taking his hand with both of theirs, and "aloha uni!" The most touching and pathetic scene during the reception was when ten or twelve aged men and women with tottering step and bent form approached President Cannon with great veneration, each in turn, kneeling before him, and as he extended his hand it was clasped with both of theirs, and leaning forward rested their head on his hand, too full of emotion to utter a word. These were the few remaining of the first fruits of his labors among that people fifty years ago. Following these were a score of their grandchildren, laden with flowers, fruits and beautiful wreaths, intertwined with brilliant flowers and fragrant evergreens, after presenting the fruits and bouquets the wreaths were placed, with great ceremony, on the heads and shoulders of President Cannon and family; this is an ancient custom among Hawaiians and a special mark of respect.

The jubilee exercises were held in the principal theatre, lasting

for three days. On the second day Ex-Queen Liliaokalani, with a number of her friends, was in attendance.

The great feast, in old Hawaiian style, given in the Government armory building was a grand affair; about three thousand people participated. Sam Parker and Mr. Cummings, half whites, and two of the wealthiest men on the Islands, were present.

President Cannon and I made a hearty meal on the fish and poi, which reminded us of the olden times. After spending three weeks very pleasantly among that people, we sailed for home on January 7.

The pomp and ceremony on the occasion of a separation of friends among Hawaiians is almost as great as their meeting and greetings.

On the day we were to sail over two thousand gaily dressed people assembled at the docks two hours before the time for sailing. The Government brass band of forty pieces were also present discoursing sweet strains of music to enliven the occasion. A great display of fruits and flowers of endless varieties, long strings of shell beads, wallets, etc., Leis, wreaths of yellow feathers, beautiful flowers and aromatic evergreens, varying from two to four feet in length. When President Cannon alighted from his carriage, he was quickly surrounded with many young girls, who literally covered him with those beautiful Leis from head to foot. All who were about to depart were similarly decorated. Handshaking and aloha nui had been going on for half an hour, often repeated by the same person at several different times, the band, in the meantime, playing a variety of pieces. At last the command was given, all aboard. Great commotion and bustle in that great mass, then prevailed. Scores, old and young, gathered on each side of the gangway, reaching out to shake again the hand of each passenger as they walked up to the deck and aloha nui was cried out by hundreds of voices at once. All passengers are now on board, the great mass of people gathered, like sardines in a box, along the edge of the wharf.

Why, ahead! Dong! Dong! back slowly. The ship is now heading out. "Let go the stern hawser," said the mate. Dong! dong! dong! forward, fourth speed.

Having past the outer buoy, and under full speed we glide swiftly along the coast towards "Diamond Head" with beautiful villas, cocoanut groves, and Waikiki Park in full view, then we swing around the familiar land mark of Diamond Head; passing easterly through the channel between Oahu and Molokai. The sea is perfectly calm and a clear sky. All the passengers are on deck. Having rounded Koko head we take a direct course for the entrance of San Francisco Bay.

This being my fourth homeward voyage from these beautiful Islands, the thought, naturally, arose: shall I ever visit them again?

President Cannon talked freely of his first visit fifty years ago, being then a young man, spoke of the zeal and great interest with which he labored among that people. He seemed to be full of deep

emotion and said, this, no doubt, will be my last visit to them; at least, in this life.

As night was coming on the passengers all retired to the cabin. I, alone, remained on deck, watching the receding shores and old familiar land marks, perhaps, for the last time. Many and varied were the reminiscences of my past experience and travels on those islands. Casting my eyes along the east coast of Oahu, I called to mind my first experience among those natives. How I was sent out on foot and alone, to cross over that mountain range to the native village of Kaneohe forty-six years ago. Leaving Honolulu passing easterly up the Nuannu valley. Two miles east I came to a cemetery where foreigners were interred. Curiosity led me to enter that silent city of the dead, and read the inscriptions on the head stones marking the last resting place of many an unfortunate father, husband and brother who in the pursuit of wealth, peradventure, had wandered far from loved ones at home, to find a last resting place on that far off isle, in the great Pacific Ocean.

I observed many little mounds in this mute city of the dead, which had no monument, stone or inscription, whatever, to identify the silent occupant. A son, a brother, preadventure, a lover, who little realized, when saying good-bye to home and friends, father, mother, sister or sweetheart, that the separation would be until they should meet in the resurrection.

When the mortal remains of many who slept in those unmarked and unknown graves were laid there to rest, they had no dear mother or loving sister present to smooth down their pillow or shed a silent tear. Some sympathizing stranger, however, had planted a flowering shrub near the unknown grave, which perpetually blooms and sheds its fragrant leaves on the little mound. Could the disconsolate mother or sorrowing sister only know that an unknown kind stranger had thus provided a perpetual floral decoration for the unknown grave of the son and brother in a far off land, what a consolation it would be to their aching hearts?

Peaceful be the slumbers of those, who, in these unknown graves are "resting on the hill side" overlooking the beautiful city and harbor of Honolulu.

In a meditative and somewhat sad mood, I proceeded on my lonely way, until the summit of the mountain range was reached. The ascent had been gradual, gaining in the six miles an altitude of over two thousand feet. On the east side of this summit is an almost perpendicular precipice of 800 feet, standing on the brink of this great abyss, a grand and most picturesque landscape presented itself to my admiring gaze. Looking back, down the lovely Nuannu valley, was the embowered city of Honolulu lying peacefully on the silver sheen bay dotted over with numerous sail crafts from many nations. In the suburbs of the garden tropical city could faintly be seen, many beautiful residences and lovely villas, peering through the stately royal palm and other ornamental and flowering trees

and shrubs. To the south of the city, standing out in bold relief, are the two distinct volcanoes, "Punch Bowl" and "Diamond Head" Looking easterly is the native village of Kaneohe situated on the horse shoe shaped bay of Koolau; along the coast to the north are numerous indenting bays with high, bold headlands jutting out into the sea; thus forming a very romantic and picturesque view. Looking north and south along the high range, are a succession of high capped and jagged peaks, whose steep sides are deeply furrowed by the constant heavy rains in that mountain region.

Clouds floating over and around those high, sharp peaks are broken into fragments, darting down their steep sides, roll and twist into most fantastic shapes and forms, giving to the landscape a weird and awe-inspiring scene.

From Hawaiian history I learn that right on this very spot where I now stand the great chief, warrior and king, Kamehameha, won one of his most decisive battles in his war of conquest in the subjugation of the entire group. Kapuleopuokalani, king of Oahu, taking advantage of the raising ground, in front, formed his army of 8,000 warriors in line of battle along the crest of this mountain pass, with the great precipice in the back ground, just 560 years ago, in this very month. Kamehameha then sole chief of Hawaii, landed his fleet of over three thousand canoes, just north of the Honolulu bay, and marched his army of 12,000 veteran warriors up the Nuuanu valley, where he attacked the Oahuans in a most desperate struggle. The battle was of short duration, but in that short space many a dusky brave fell. The king of Oahu, seeing his complete defeat, fled into those high rugged mountains, to the south; while the remnant of his vanquished army, rather than be taken prisoners and knowing that the more humiliating and cruel death of being offered up in sacrifice in their Heiau awaited them, in their despair and desperation, cast themselves over that fearful precipice, where their bodies were torn to pieces on the jagged lava rock in that descent of over eight hundred feet, where their bones, in great heaps, now lie mouldering, partly covered over with falling debris and creeping vines, as may still be seen.

Kapuleopuokalani lived in mountain caves for many months, but was finally hunted out by his conquerors, captured and taken to Eva and offered as a sacrifice in the Heiau, to the war god of Kamehameha.

Descending the precipice by a steep, narrow, zigzag path cut in the solid lava rock, I made my way on to the Kaneohe where I was to live with a native family while learning the language. The long, lonely days; the dismal nights; the tedious and dull study of the language; the hunger I endured while trying to accustom myself to the poi, which is the staple article of food for the Hawaiians, was almost beyond endurance.

H. H. CLUFF—CONTINUED.

Taking the upper road to Hanapepe the party suddenly halt on the edge of a precipice several hundred feet high, the valley below, or rather broad canyon, hemmed in by these immense walls of red rock, the only opening being at its entrance seaward. Down into this chasm they go, led on by Twilight, passing from one stage or terrace to another, winding back and forth until they reach the valley below. Reaching the village they are ushered into a cosy little hut, 6x7 feet in size. None of the constellations were seen which Albumazer describes as a "divine and prophetic virtue." The physical universe declares and displays the majesty and glory of its Creator and "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The "invisible thing," while in the hut without a window, were clearly seen on emerging from their small room next morning at the rising of the sun.

Waimea, the most beautiful spot on the island, has a historical significance that will never be erased from the memory of the Hawaiian people, so long as they exist. In 1778 Captain Cook first landed at Waimea and while his ship lay at anchor in the bay, the king's daughter, a beautiful maiden, was enticed on board where she was detained several days, and on emerging from the ship, so the story goes, she had the germs of that fearful disease implanted in her system which has ever since increased in the race, dooming the Hawaiian people to final extinction.

The missionaries reached the "jumping off place" where further procedure on that side of the island terminates and the party returned to Nawiliwili where they first landed preparatory to making the round of the other side of the island. On reaching a branch of the church in the Lehua Valley the Elders are provided with another guide, Miss Kiloa, or Volcano, by which name she figures in the narrative of the missionaries. Twilight had served as a faithful and very useful guide. The Elders were provided with plenty of coconuts fresh from the trees, for Twilight could climb a tree like a monkey although it should be fifty or a hundred feet high without a limb. He also was an efficient cook, when no men folks were at home, always looking out for the comfort of the Elders. The sequel will prove how faithful Valcano was in her calling.

These two ambitious missionaries on leaving the village preceded the guide and in their admiration of the beautiful workmanship of nature, diverged from the main road, and when overtaken by Volcano, they were miles away, following a trail which led them between the inland chain of mountains and a parallel range between them and the sea. As the guide approached these "Gilbert Godhead" missionaries, she shouted aloud, "Ūa pilikia olua." "What is the trouble?" ejaculated the Elders. "You are on the wrong road, you will have to pass over the mountain and reach the road that follows along by the seashore." The Elders were not grieved over this information as they were delighted with the magnificence of the scenery while gazing upon it

standing upon the summit of the mountain. They finally reached Wailua, meaning "two rivers," both of which unite into one just before discharging their waters into the sea. Faithful Volcano, in her efforts to please, immediately secured a boat and rowed up the river into the very heart of the mountain, the waters of which move sluggishly toward the sea, affording a very charming and profitable excursion, as there are many legendary points of interest as they near the terminus of boat navigation. The recording birth precipice being most interesting. Here, it is said, mothers from all over the district retired to give birth to their offspring. Every child born between "Na Pohaku Hanau" was recorded in the numerous fissures in the face of the precipice by inserting therein a small rock or pebble, until at the time of the visit of these Elders, the seams in the ledge of rock were chinked full. One very noticeable thing as the mountain gorges were reached, was the numerous flocks of poultry which had become wild since the deterioration of the people. The numerous fairy tales recited by Volcano as she pulled at the oars, were extremely interesting to the Elders, yet unimportant in this sketch. The pleasures of the day were greatly marred by the suffering endured by the loss of sleep, caused by that terrorizing little insect, which flourish on the Islands, called the flea.

On approaching Hanalei direct inland from the sea, the admiration of the party reaches a degree of enthusiasm never before witnessed by these tourists. The natural mountain, which they were approaching was grand, but the storm cloud which was being lifted from its towering summit revealed at least a hundred cascades pouring down the side of the mountain, apparently from the very summit. Mr. A. M. Ross, manager of the sugar plantation, hospitably entertained the Elders. Volcano sought native friends where she could get poi and fish.

Boats convey the cane to the mill and the sugar to the sea where it is loaded into schooners and shipped to Honolulu.

Continuing their journey to "the other side of the jumping off place," the party decided not to visit a little village which nestles up in a cove which may be reached by boat, for the reason that the sea voyage is very dangerous as outlined. The story runs thus: "Not long ago two natives undertook to tow a horse to the village by fastening its head on the stern of the boat to keep it above water, while the body would swim. On reaching the village it was found that the head was all right but the body had disappeared, the sharks had eaten it up during the trip."

King Kamehameha died and William C. Lunaliho, who claimed to be the successor, issued a proclamation for an election on January 1st, 1873, as ex-queen Emma, relic of Kamehameha Third, claimed the right to the throne.

In the closing month of the year President George Nebeker left for Utah and soon thereafter Elders King and Hawkins dissolved the united order system established by him.

January 1st, 1873, Prince William C. Lunaliho was elected king by the popular vote of the people, and on the 8th following, the legis-

lature convened in special session and proclaimed him king.

The recent census of the Islands shows 15 per cent decrease in the native population.

In the early part of the year Elder Cluff and West returned from their mission to Kanai.

In February, Elder Cluff and wife spent several very pleasant days visiting Mr. and Mrs. Judge McCulley and Mr. and Mrs. Dr. Whitney in Honolulu.

On the 9th of March a regular Island storm set in which completely inundated Crator valley and the pasture so that a boat could be rowed from the sugar mill into the valley.

As the April conference of the mission was approaching Elders Cluff and West made some new benches for the meeting house. A large number of people from all of the islands of the group met at conference on the 6th of April at which time twenty-two native Elders were called out to labor in the mission until next October.

Walter M. Gibson, otherwise known as the "Shepherd of Lanai," formerly chief president of the mission and now editor of the "Nu Hou" in Honolulu and Mr. Whitney editor of the "Hawaiian Gazette," have waged a pitch battle of personal slander against each other, the former over the relationship of Whitney to President Young, and the latter over Gibson's crookedness at Lanai while president of the mission.

The arrival of President Nebeker accompanied by Fredrick A. Mitchell, his successor and family, B. Morris Young, Richard Taylor and Mrs. Randall, on June 3rd, made quite an addition to the mission. Elder Mitchell becomes a partner with Nebeker in one-third interest, the plantation being valued at \$50,000.00. It is necessary in this connection to mention the partnership of Nebeker and Mitchell in order to make this biography complete during this and a subsequent mission of the subject of this sketch to the Hawaiian Islands.

Elder Cluff discovered that the labors required of his wife in the management of the mission house were too much for her, especially since the arrival of the new recruit of missionaries, so they moved into the house which they bought from William King.

President Nebeker and Mitchell did not see eye to eye in matters connected with their new partnership, hence several altercations arose between them. Nebeker, however, left for home, accompanied by Elder King, without having differences properly adjusted and satisfactorily understood. Mr. Waterhouse, a merchant of Honolulu, who held a mortgage on Laie plantation, gave notice of foreclosure. The matter was, however, settled on the basis that he was to be sole agent in handling the products of the plantation, accounting to Mitchell two cents per pound on sugar, the balance to apply on the liquidation of the indebtedness. To add to the gloomy situation, which was really more appalling than depicted in the foregoing account, one end of the steam boiler gave way, necessitating its removal and the putting in of a new one, which work was being done by Elder Cluff at the close of the year 1873.

Elder Richard Taylor was released to return home as the ministry among the natives was repugnant to his feelings. He sailed on the steamer Costa Rica, which was wrecked near the Golden Gate, San Francisco. All passengers were saved.

April 6th, early in the morning all the Elders, prepared with the requisite clothing, went up into the mountains and after erecting an altar of stone, proceeded to engage in prayer according to the holy order thereof. At 10 o'clock a. m. the mission conference opened, during which missionaries were called and set apart to labor on the various islands of the group for six months.

November 25, 1873, Elders Briant Stringham, Samuel Richards, Jr., Hyrum Woolley and wife and Richard G. Lambert and wife, missionaries, arrived from Salt Lake City.

Awa is a plant or vine, very similar to the grape vine, and has been for time immemorial, cultivated by the Hawaiians, the root of which contains medicinal properties and is largely charged with narcotic, acting on the system very similar to opium. When under its influence a peaceful, heavenly feeling prevades the whole being. Excessive uses of this root tell upon the system, producing a scurvy whiteness, in spots, rendering the Hawaiian's dark skin very objectionable in appearance.

The government controls the traffic, so far as possible, of the awa, obtaining a revenue therefrom of upwards of \$20,000 annually. Permission had been granted to the people gathered at Laie, by President Nebeker, to cultivate the awa in the mountains, many of whom availed themselves of that industry and had already many acres growing, when President Mitchell assumed the control of the plantation. Here in the awa traffic President Mitchell saw an opportunity, as he thought, to stop its use by members of the church, and so he placed restrictions on the natives and forbade them to gather and sell to the government agents who were buying patches of awa from the natives, making advance payments thereon. This produced a feeling of resentment by the natives and although Elder Mitchell proposed to pay a nominal sum far below the thousands of dollars which they would have received from agents, the matter reached a climax on the first day of the following year. In the councils of the missionaries touching this awa question, the prevailing sentiment expressed was that the natives should be permitted to sell the crop already matured and restrict or prohibit the further planting of it at Laie, but President Mitchell overruled that and brought the contest to an issue. He had told Elder Cluff that "when I want advice I will ask for it." This was in response to a voluntary suggestion which Elder Cluff offered. We have studied brevity as much as possible in introducing this matter which led up to conditions in the mission that must appear in this biography, not to reflect upon President Mitchell, whose interest in and devotion to the gospel was unimpeachable, but to give due credit to the Elders in the judgment which they exercised during these uprisings.

January 1st, 1874, President Mitchell made a feast to which all

the natives were invited irrespective of church membership. The feast being over the entire population of Laie were gathered at the front door of the meeting house, from which President Mitchell enunciated the law of the land, following the ancient customs of the chiefs. The awa was especially tabooed. At the close of his declamation a regular babble followed. Standing, as they did, on the brink of an extinct volcano, one would suppose that the fiery element, quiescent so long, was suddenly resuming activity. The rebellion fell crushing on President Mitchell just in the beginning of his presidency, but not until appealed to by him, did Elder Cluff offer any remedy. "What shall we do with Lua?" who appeared to lead the most noisy ones, was the petition of Mitchell to Cluff. "Order him home to his own Kuliana and to leave the land of the Konahiki" was Elder Cluff's advice. This was done with prompt decision and in a commanding voice to which Lua immediately and without any resistance, obeyed, when quiet was restored. But the end was not yet. Some of the leading native Elders combined together and solicited aid from the Saints throughout the group and were successful in raising means to buy a place called Kahana, eight miles from Laie, consisting of three thousand acres, where, in course of time quite a number of natives gathered who, with the few already living there, were organized into a branch of the church.

Barring an income from the sale of awa, and Elder Nebeker, on his arrival home, using the money derived from a shipment of sugar to Z. C. M. I. in Salt Lake, through the plantation agent, Mr. Waterhouse, he, Waterhouse refused to aid the plantation until Mr. Nebeker refunded to him \$1,500.00.

It was on January 4th, 1874, when Elder Cluff finished the mason work in setting the new steam boiler, it being the first work in that line ever before attempted by him. He was unusually well pleased when President Mitchell pronounced it a good job.

February 4th, 1874, King Wm. C. Lunalilo died, leaving David Kalakaua and Ex-Queen Emma wife of Kamehameha, Fourth, contestants for the throne. At high noon on the 12th of February of this year, the Legislature met in special session and elected David Kalakaua king. A general uprising of the populace followed which was quelled by the marines from the American and English war vessels then in the harbor.

Previous to the commencement of April conference all the Elders and their wives in the mission met and resolved to obey the law of tithing and urge the people to do the same. These Elders, previous to the opening of conference, went to a prominent point in the mountains and, surrounding an altar of stone, erected for the purpose, attended prayer, dressed in priestly apparel.

The conference which convened on April 6th was addressed by President Mitchell and Elders West, Cluff, Young, Uaua, Kaulainamoku, Kou, Kamaka and Pouonui. The Elders who recently arrived also spoke for the first time in the native language.

On the 22nd of April King Kalakaua and attendants, making a

tour around the island Oahu, visited Laie and dined at the mission house.

As anticipated and so expressed by the Elders, then in the mission, to President Mitchell, that the natives would steal the awa and thereby commit more sin than they would by using or selling it. And thus it transpired.

Elder Cluff who had charge of the sugar making was the means of saving the mill and building from destruction by fire at the risk of his life. It so happened that he remained at the mill during the noon hour, an unusual occurrence, and thereby succeeded in extinguishing the fire caused by the carelessness of the fireman at the furnace.

June 29th, 1874, Elder H. H. Cluff and wife took steamer for San Francisco, where they arrived July 8th at midnight. They put up at the "Russ House" until the 10th, when they took train for Salt Lake City, arriving at the latter place on the 12th. Failing to get the money due from the plantation Elder Cluff was compelled to borrow from Mr. Linforth of San Francisco the amount necessary to pay the passage of himself and wife to their home in Provo, which was refunded soon after their arrival home.

Previous to embarking on board the steamer at Honolulu, Elders F. A. Mitchell and Cluff visited King Kalakaua in behalf of a native Elder who was imprisoned on account of religious persecution. The king promised to obtain his release. During this interview, the visitors and king had a lengthy conversation about the principles of the gospel, in which the latter intimated that he would like to possess the Book of Mormon and other church works which were finally forwarded to him from Utah.

July 22, Elder Cluff had a lengthy interview with President Young, during which he informed the President that there was quite a sum of money due him for his services on the Laie plantation which Nebeker and Mitchell each refused to pay; each claiming that the other should pay it. Whereupon President Young chose Elder A. M. Musser and Bishop Sheets a committee to investigate the matter. The committee decided that George Nebeker pay the amount due Elder Cluff.

July 23, a council convened in the Historian's office consisting of Presidents Brigham Young and George Q. Cannon, Apostles Orson Pratt, Erastus Snow, Brigham Young, Jr. and Elders A. M. Musser, George Nebeker, John R. Young and H. H. Cluff. The object was to consider affairs in the Hawaiian mission. A letter had been received addressed to the Presidency, from a committee chosen by the disaffected natives, setting forth the action of F. A. Mitchell. After considerable deliberation it was decided to release Elder Mitchell and thereupon Elder Alma L. Smith was appointed president to succeed him, with authority to adjust the difficulty between Mitchell and the native Saints at Laie.

Returning to Provo in President Young's private car over the

Utah Central railroad, Elder Cluff soon thereafter accompanied Presidents George A. Smith and A. O. Smoot to the fishing grounds at the mouth of Provo river. "For some months after my return from the Islands," says Elder Cluff, "I was employed as a clerk in the Provo Co-op store, but the Utah County Publishing Company having been organized soon thereafter, and having bought the "Provo Times Co." plant I was selected the manager. Owing, however, to the failure of our company to pay up according to contract, the plant went back into the hands of the former owners."

August 14th, an organization of the "United Order" was affected in Provo, when H. H. Cluff was elected a director and member of the executive committee.

Early in January, 1875, H. H. Cluff was appointed by the County Court of Utah County, Assessor and Collector for said county, and began the duties of the office immediately after giving bonds.

May 20, 1876, President Young brought George A. Smith to Provo to recuperate his health, and on the 22nd following, W. H. Dusenberry and H. H. Cluff were selected as watchers at his bedside. In the middle of the night President Smith revived, arose and sat by the warm stove and immediately entered into conversation with the two Elders saying: "You have known me for a long time, but have you ever known me to 'kick' against the authorities of the church?" The superbly grand and great Apostle of Christ, as humble as his master, continued, "I feel thankful that I never did, for there has been many who have turned away from the church through 'bucking' against the authorities." But on September 1st President George A. Smith died in Salt Lake City, to which place he had been removed from Provo.

July 31st, a Stake Conference was held in Provo, at which Presidents Young, Cannon, and Apostles Taylor, Woodruff and other church officials were present.

August 1st, immediately after the adjournment of the morning meeting Elder H. H. Cluff was ordained a bishop under the hands of President Brigham Young. Elders L. John Nuttall and George Halliday were ordained Bishops at the same time. On the following Sunday, August 8th, Bishop Cluff was formally installed bishop of the Fourth ward of Provo City with Henry C. Rogers and John E. Booth as his counselors, the former bishop, Wm. Follett, having resigned.

August 14, the renewal of covenants began by baptism, which was administered to the officers, who were willing to subscribe to the fourteen rules of the United Order and then to the lay members.

At the date of his accession to the bishopric the people of the Fourth ward were meeting in an old adobie district school house. He succeeded in commencing the erection of a ward house, and engineered the building and completion of a Relief Society house, before he was called into the Presidency of Utah Stake of Zion.

June 4th, 1877, the Utah Stake of Zion was fully organized by President Brigham Young, with Abraham O. Smoot as President and David John and H. H. Cluff as Counselors. President Young, apprised of the near approach of the end of his earthy career, set in order all the Stakes of Zion. Following up the more complete organization of Utah Stake, the presidency thereof, under the direction of Apostles John Taylor and Erastus Snow, visited all the wards of Stake and set in order the ecclesiastical quorums and helps in government.

Believing devoutly in the revelation to the Prophet Joseph Smith on celestial marriage as divine, President Cluff, possessed of a desire to obtain the highest order, privileges, blessings and keys of the Holy Priesthood, entered into the holy bonds of marriage, by virtue of the privileges granted in said revelation, by taking Emily G. Till and Sarah E. Eggertsen, who were sealed to him in the St. George Temple, July 6th, 1877, by Apostle Woodruff.

August 29, President Brigham Young died in Salt Lake City. A great leader, pioneer and colonizer has passed away to render a brilliant record before the great Judge of all.

Personally, the year 1877 was conducive of many blessings to Elder Cluff and family. In this year we record the completion of his eight room brick residence, which for the third time had been commenced, but missionary calls made upon him delayed the work. The materials which he had accumulated, were disposed of for means to take himself and wife to the mission field. When comfortably located in their new home another revelation came calling Harvey to go and preside over the Hawaiian mission.

The complications in business matters, of a public character which had been woven around Elder Cluff seemed of such magnitude as to preclude the possibility of his answering to the call. He and his family, however, set to work, determined that no business or financial interests should bar him from the call. Accordingly Elder Cluff and wife Margaret left their newly furnished residence, which they rented to Dr. W. R. Pike for \$20.00 per month, and started upon the journey for the Hawaiian Islands June 1st, 1879, accompanied by Elders Carl Anderson and wife, Henry World and wife and servant girl and James G. Knell.

This missionary party embarked on board the steamer "City of New York" at San Francisco which grounded on entering the harbor at Honolulu June 16th, but succeeded in landing the passengers on the following day. They were met at the wharf by Simpon M. Molen president of the mission and Elder Joseph H. Dean, together with quite a number of native members of the church and conducted to the headquarters for the Elders when visiting Honolulu branch. The residence and meeting house adjoining was located at the foot of Punch Bowl mountain, an extinct volcano, overlooking the city of Honolulu and harbor.

Arriving at Laie, President Cluff immediately prepared to as-

sume the duties of the mission by familiarizing himself anew with the affairs thereof spiritually and temporally.

President Molen and wife having embarked for America, an inventory taken showed the financial condition of the Laie plantation, July 1st, to be assets \$43,354.07, liabilities \$1,895.49.

July 1st, H. H. Cluff takes full charge of the Laie plantation and presidency of the Hawaiian mission.

In this same month Sister Zina D. H. Young and Miss Susa Young, wife and daughter of President Young, pay a visit to the Islands and spent a few weeks in the tropics.

In September Elder Jacob F. Gates and W. S. Woodburry being released returned home to Utah.

October 6th, the mission conference convened, when the appointment of Elders to labor in the mission was made as follows: Joseph H. Dean and Harry World, Hawaii; Wm. D. Alexander and Carl Anderson, Maui, Molokai and Lanai; Benjamin Cluff Jr., and James G. Knell, Oahu. Native Elders were sent to other Islands. Before the close of conference, which was well attended by members from other islands, a subscription committee to collect means to build a new meeting house at Laie, was appointed.

The Sunday school had an outing on New Year's day, 1880, and on the 9th the Elders and Sisters from Zion were entertained by Mrs. Cluff on President Cluff's forty-fourth birthday.

Harry World for immoral action, was released to return home.

By instructions from President John Taylor, Elder Cluff secured a government patent for Laie and forwarded it to Salt Lake City.

On February 9th of this year President Cluff introduced the "Lahaina cane" at Laie by getting two cartloads of seed from a distant plantation.

Recovering from a severe attack of fever, after an illness of two weeks, President Cluff received the following letter, which explains itself:

Kalawao, Leper Settlement,

February 1st, 1880.

Gentlemen:—Please have the kindness to inform your head man at Laie that I have received from my bishop positive prohibition to receive, as I am used to do, any of your people who in the future may visit this place.

This, my bishop's orders, pains my heart very much, but please excuse me, I am obliged to obey.

Yours very truly,

J. DAMIAN,
Chat. Priest.

This Catholic Priest during his management at the Leper Settlement on Molokai, up to the present entertained the Mormon Elders very graciously.

The smallpox broke out in Honolulu and carried off hundreds of

the natives, but by strict quarantine regulations, not a single case occurred at Laie.

By permission from President Taylor Elder Cluff leased about fifty acres of "rushland" to Chinamen at \$10 per acre annually for the first five years and \$20 per acre annually to the end of the twenty years. The lease provided that the Chinamen sink two artesian wells and get a certain flow of water through seven inch pipes, erect rice mills and dwelling houses and fence the land. It also provided heavy fines or forfeitures to the leasee on conviction for adultery with the natives. The wells were bored and a flow of water of twelve and eighteen inches respectively flowed above the pipes, the value of which could not be estimated at less than \$10,000.

President Cluff addressed a letter to the First Presidency setting forth the losses sustained in struggling on in sugar making with the old mule power and open sorgum pans. He also gave the figures on the profits which could be realized by a new mill on modern improved plans. Accompanying the statement of losses with the old mill and savings with improved machinery, was enumerated the advantage of turning the fields and range to stock raising, suggesting, however, that the latter proposition would defeat the object in gathering the saints upon that land, as but few of that people could be employed in the stock raising business, and hence they would scatter out upon other islands. Before receiving a reply to the foregoing, President A. O. Smoot of the Utah Stake of Zion and his son Reed visited the Islands and spent a few weeks at Laie. They saw what a great disadvantage the elders were laboring under in the sugar industry and were convinced that the church should erect a new sugar plant.

In course of time President John Taylor, in replying to Elder Cluff's letter, authorized him to build a new plant on the most improved plan, "provided you can borrow the money and secure the interest." That was a stunner! and fell like a hydraulic pressure upon Elder Cluff. Two serious conditions confronted the elders in the mission. A new sugar plant must be built in order to retain and give employment to the natives at the gathering place, or let the plantation revert back to a cattle range and the natives scatter off into other districts as they were before gathering up to Laie. It required resolution to venture upon the responsibility of erecting a plant at a cost of not less than twenty-five thousand dollars on borrowed capital.

Mr. Waterhouse, acting agent for the Laie Plantation, was conferred with relative to the money consideration. "You can do nothing, profitably, Mr. Cluff, without a new sugar plant. Go ahead and erect a new mill and I will back you up to the amount of \$25,000." An order for the machinery was placed with the Honolulu Iron Works, the capacity of which was to be five tons per day.

Early in 1881 the work of construction began. The old mill and buildings were removed, excavations made, and a new building erect-

ed on the old site. The steam boiler, sixteen feet long, six feet in diameter, with forty-five four inch tubes, was the first to arrive. It required seventeen yoke of oxen to move it over sandy roads and when inside of the cane fields the carts bearing it stuck fast and that number of cattle could not move it. The boiler was then thrown from the carts and rolled a distance of a mile to the mill. The rock foundations for the buildings and machinery was all done by President Cluff and Joseph H. Dean. The carpenter work was done by H. A. Wooley, Wm. D. Alexander and Sidney Coray.

On the 12th of July the whole machinery was put in motion by Sister Margaret A. Cluff, by request of the machinest from the iron works, and on the 24th of July sugar making began with the new plant. Everything worked with a charm. The expert "sugar boiler" engaged to learn Elder James Gardner at a cost of \$500 manufactured sugar at the rate of from four to six tons per acre, which with the old mill would not have yielded half that per acre. This remarkable yield of sugar inspired new financial hope in the final success of the mission. A deficiency in the water supply for the vacuum pan, necessitated the construction of a flume two miles in length in V form to convey the water from Koloa gulch to the mill, at a cost of \$1000 for the material alone.

The following letter is from the Queen:

Honolulu, H. I., May 5th, 1881

President Harvey H. Cluff,

Dear Sir:—I regret that I cannot go with some of my relatives to Laie, the place which is said to be a land of gathering there in Christ; therefore I now ask the Lord and you, His servant, to cleanse me and my King, this kingdom, also the people for whom I am now lamenting, both night and day. When I look around, my mind is mournfully heavy. Through your goodness I ask you to beseech God for my family, for the kingdom, as also for the people; for them I am pleading.

I am with love to you all,

KAPIOLANI.

The small-pox was raging in Honolulu at this time and to the Queen's petition President Cluff made the following reply:

Laie Oahu, H. I.,
May 10th, 1881.

To Her Majesty, Queen Kapiolani:—

By the grace of our Lord and Savior Jesus Christ, peace be unto you and unto your faithful subjects.

Your communication of the 5th inst was duly received from Captain Kaae. We assure your majesty that your petition and wish shall be duly considered and so far as our authority and right extend, we gladly render assistance to you and your people.

We grieve and condole with you in the affliction which has visited your peaceful dominions, carrying off many of your subjects. Our

prayers are continually raised to God for the safety of the King, now absent, the Queen and your people. We look upon the past and present history of your nation and regret its downward tendency—fading away before the civilization (?) of the world, but we learn through the revelations of God, that you in common with us, are descended from Israel through the loins of Joseph who was sold into Egypt, to whom the great promises were made. These promises are renewed unto the children of men, and for this purpose God commanded His servants to go forth and gather Israel before the great judgment day comes. Oh! that we had the voice of angels to tell you all the great and glorious promises of God and persuade your people to turn their hearts to Him and live.

God the eternal Father sent an angel from heaven, “having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people,” Rev. 14-6. This “everlasting gospel,” together with the authority to preach the same, was transmitted by an angel to Joseph Smith, a Prophet of the living God, the truth of which we testify as a humble servant of God.

The gospel and gathering dispensation is ushered in to prepare a holy people for the coming of the Lord, that they may escape the judgment decreed upon the wicked as testified of by Malaci, 4th-1. Mathews, 24-29. Mark 12-8. Revelation 6-15. In the Book of Mormon 11 Nephi 5-5, translated in your own language as follows:

“A o ka poe i manaio ole ia ia, e lukuia lakou e ka ahi, a e ka makani no, a e na olai, a e ka hookahe ana i Ke Koko; a e ke ahulau, a e ka wai, a e ike no auanei lakou o ka Haku oia ke Akua, ka Mea Hemolele o ka Iseaela ”

The promises of God are great to those who keep His commandments.

The conditions of salvation are faith, repentance, baptism, for the remission of sins—“being buried with Christ in baptism”—the laying on of the hands of those who have authority, for the reception of the Holy Ghost and a continual observance of all the laws which God has or may hereafter reveal.

Your “Hui Hoola Lahue” is still prospering at Laie.

Peace be multiplied unto you and increase your faith, is the sincere prayer of a true friend for your majesty and people.

HARVEY H. CLUFF,

President of the Hawaiian Mission.

Some time after this correspondence the Queen, temporarily residing at Waikiki, three miles out from Honolulu, sent a messenger to the mission house in Honolulu for an elder to come and baptize her. There was no elder there from Zion and the ordinance was not attended to. Soon after this the king returned from his tour around

the world. To him the Queen made known her desire to be baptized by a Mormon elder, to which he replied: "Wait awhile and I may consent to be baptized at the same time."

(To be Continued.)

HYRUM CLUFF—CONTINUED.

Hyrum remained living with his parents during the winter, after his return from a soldier's life in San Pete County. He had not, however, long to remain peacefully at home, for in the early spring of the year, 1867, the Indians renewed hostilities in the south and began depredations in San Pete county. Again Hyrum re-enlisted and volunteered his services in defense of his religious brethren of the south who were striving to build up homes and reclaim the desert waste. The aborigines could not appreciate the industry of their white friends and only saw an opportunity of helping themselves to the cattle and horses roaming on their hunting grounds. While this could not be tolerated, there existed a more grievous offense, that of killing men, women and children. But white men were not always considerate of the nature and rights of the savages. The "Black Hawk War" was incited by the injudicious acts of a resident of San Pete county insulting an Indian chief by rudely pulling him off his horse.

The company in which Hyrum enlisted reached Ft. Gunnison and was placed in Captain Pierce's company under command of General W. B. Pace. The first military move looking to the safety of the people was to gather in from outside sparsely settled districts to the larger towns, affording the people better protection and the soldiers better concentration of forces. As a better means of self protection, all male citizens were drilled in the manual of arms and taught in the art of Indian warfare, for as yet emigrants from Europe were not acquainted with the nature of the savages and their mode of warfare. Officers were scarce, but such as there were, were provided the men. Officers from General Pace's command were detailed, during their inactivity in camp at Ft. Gunnison, to go to the principal settlements in the county and take the male citizens, of proper age, through the drill. During one of their return trips, these officers were fixed upon by the Indians from an ambush and two of the four fell dead. This occurred at "Twelve Mile Creek" while their horses were drinking. The names of the killed were Major Vance and Sargeant Houtz. The two survivors made their escape and returned to Manti where a small detachment of soldiers under Major Funk hastened to Ft. Gunnison, arriving the following morning and conveyed the sad intelligence to the command stationed at that place. General Pace's command immediately marched forth and recovered the bodies of the slain and then divided into small scouting

parties. The few warriors who had done the murderous deed had fled to the fastness of the mountains beyond successful pursuit. However the scouting parties, by detour movement, reach Indian trails through the defiles and mountains so as to intercept the warriors, but several hours start enabled the Indians to reach points of safety previous to their arrival. Hyrum, with nine other comrades, took a direct route over the mountain in the dark hours of the night while the rain poured down making the climbing extremely hazardous, hazardous because of the slippery condition caused by the rain and the liability of being attacked by the renegades. This latter possibility, however, was not so much a cause of fear, as Indians are not generally on the war path at night. After guarding the trails for forty-eight hours, the scouts returned to headquarters at Ft. Gunnison. The main forces had scoured the country in a southeast direction through the "Fish Lake" country, and while not successful in finding the Indians, a satisfying opinion prevailed with the command that their appearance and vigilance had the effect of checking the red men from raiding in that section of country, as the savages while hid up in the mountain fastness from the knowledge of the white foe, nevertheless, knew the movements of the pale face below, and so it proved in this case.

During the campaign, in which Hyrum served as a volunteer, it is remarkable that he was not in any engagement with the Indians, nor surprised or attacked by them in all the hazardous scouting trips over mountain and through dell. He returned peacefully to a peaceful home in Provo and engaged in agricultural pursuits.

The Black Hawk war virtually closed toward the latter part of the year 1867, having cost the Territory about \$2,000,000.00. The crafty war chief approached Colonel Head at Uintah and sued for peace, and as a pledge of earnestness in closing the war he requested the Colonel to cut his hair off.

(To be Continued.)

HENRY CLUFF.—CONTINUED.

It was on the 18th of July, 1866, when Henry returned, which was just in the beginning of the harvest of small grain. Camp life in the mountains, inhaling the mountain breezes, invigorated him, which vitality was put to good service in the harvest field, aiding his brother Orson. Hyrum, who was in partnership with Orson, was enrolled and went forth with his platoon to fight Indians, or rather to assist the colonists against the attacks of the savages. After securing the grain for his brothers, Henry resumed his work in the cabinet shop with his brother David. The winter was thus profitably spent, but when spring came he and his brother Joseph rented a farm from the Ross

family near Heber City, in Provo Valley, containing about fifty acres. In order to begin early spring work Joseph and Henry were compelled to face a hazardous trip through Provo canyon a distance of twenty-five miles, cutting roads through snowslides. These avalanches of snow are occasioned by the warmth of the spring sun reflected on the rock, loosening the overhanging snow which accumulates on its downward course, producing such a mighty noise as to be heard many miles away. This hazardous journey was performed with extreme difficulty, but in due time they succeeded in reaching the farm where they pitched their tent so as to be near their work, and immediately commenced operations. As fast as the land was plowed and prepared for the seed, Father Cluff rendered very efficient aid to the boys by sowing the grain, being an experienced agriculturalist. From the end of planting and up to the time of irrigation there is a season of comparative cessation of farm labor, which these juvenile agriculturists appropriated in hauling wood and cedar posts to Provo where it was disposed of for goods such as were necessary for themselves and families. These trips, over a very imperfect road, were often attended with narrow escapes from death. On one of their trips, going from Provo to the farm, Sister Jane Cluff, wife of Moses, plead to accompany the boys to the Valley on a visit. Her importunities were warmly resisted by the boys, on account of the high water, which made it almost suicidal for a mother and children to attempt to go through the mountains on the running gears of a wagon. The sister persisted that she was willing to trust herself with her brothers-in-law and run all risk. A board was improvised on the bedless wagon and the venturesome woman, with her children, placed thereon, their feet dangling down as they performed a journey of twenty-five miles over a very rough road. When crossing the river near Charleston, as it is now known, this venturesome woman reflected vividly on her perilous situation, for the team was unable to resist the raging, turbulent stream made angry by an increase of water from the melting snow, and she and her children were swept from their very temporary mooring and only for the quick and active movement of Henry, would certainly have been drowned. He succeeded in getting Jane and children safely on land, while Joseph with difficulty guided his team gradually to a little island some distance below, from which they finally succeeded in reaching main land. A very funny incident overtook these boys on one of their journeys through this same canyon in the closing days of June. Mr. George Beebe, a young man of tender years and extremely cowardly in water, worse even than a woman in that particular, was permitted to ride through the canyon with the boys. Of course Joseph and Henry had become used to swimming and greatly irritated Mr. Beebe by thrilling stories of the past and what great danger there was ahead. When the fording place was reached George turned pale as death. However, on entering the stream he fancied all was safe and so expressed himself, but behold the words had only escaped his lips when the team and wagon plunged into deep water. By a miracle

the oxen became unhitched, leaving the wagon at the mercy of the current which took it rolling down stream, poor George groaning and struggling in the water. All were struggling for life. George was fortunate enough to grasp hold of the board which served to support him until Henry came to his help after he had safely carried a sack of flour to land. Joseph gave his whole attention to manipulating the wagon which was conducted to a landing and finally lifted up on land. But the "tug of war" was not over. Down the stream they saw floating a bundle which belonged to a friend in the valley above and which they could not brook the idea of losing. Henry attempted to reach it by swimming, Joseph ran along the shore as rapidly as wet clothes would permit, on reaching a point opposite the parcel he plunged in and seized it just as it was about to pass under a drift of logs. With the greatest human effort he saved himself from being drawn under this pile by the foaming current. Henry and even George succeeded just in time to save him. While wet clothes were drying the boys interested themselves in diving for the recovery of a sack of salt and a pair of boots attached to a kettle. The boots and kettle were recovered, but the salt passed in a liquid state to the lake below.

Their grain field, now in "stiff dough", gave them promise of an abundant yield when in August a rain storm set in which soon turned into snowing. Early in the morning on emerging from their tent their grain was flat on the ground, not a stalk being seen above the snow. Their hopes, which twenty-four hours before were at the highest tension, now lay drooping beneath a foot of snow. But "God moves in a mysterious way His wonders to perform." Soon the dark clouds which obscured the sun dispersed and in less time than the snow was falling it had disappeared. The rays of the sun kissed the drooping grain and lifted its head partially erect so that when it was ripe, by cutting one certain way, it was gathered without loss. Great anxiety was felt by the boys as to the yield at threshing time. Imagine their great surprise when they found that they had over seventeen hundred bushels.

During the winter and spring following Henry resumed his labors in the cabinet shop. The grain which had been housed in the valley above was disposed of in various ways, some of which was hauled to Provo for their own use. The cabinet business having revived gave Henry assurance of continued employment and he stuck to that pursuit during the summer.

(To be Continued.)

CORRECTION.

The birth place of Keziah Elizabeth Cluff, as reported in last No. of the Journal, should read at Titbury, Gloucestershire, England.

MARRIED.

William David Cluff, son of Henry and Keziah Elizabeth Cluff on the 14th day of February, 1903, to Mabel Bates, daughter of John Bates.

LOCAL.

Alfred Cluff and party, who went to Guatemala in November last, returned to their former home in Central, Arizona.

AN APPEAL TO THE CLUFFS

DEAR RELATIVES:

We the editors of the Cluff Family Journal, make an appeal to you relative to binding the first twenty numbers of the Journal, which will make about 450 pages, a book sufficiently large for convenience in handling. It will be pleasing to us if the sons of Father Cluff, whose biographies have not already appeared in the Journal, would sense the importance of having their photos and biographies in the first volume. This can be done if Alfred, Orson and Jerry will immediately furnish us with their photos and copy for the printers.

There are three numbers yet to appear, the 17th now in the press will soon be out.

All who wish to obtain bound volumes of the Journal will please report at an early day to H. H. Cluff, Provo, that we may get reduced rates for binding, proportionate to the number of books wanted. You must also forward all the numbers of the Journal you have and if any are missing we will make up the deficiency. As soon as we are advised as to the number of bound volumes wanted, we will inform you of the cost for each book.

Your co-operation in bearing the expense of printing the Journal is again earnestly solicited. This cost was apportioned among the families. Each family should see to it that its full quota is paid up.

Respectfully,

H. H. CLUFF,
BENJ. CLUFF, JR.
THAD H. CLUFF.

Provo City, Sept. 20, 1903.

Again we are forced to take up more pages for H. H. Cluff's biography than is designed for any one person in the Journal, because we could not get copy from three of the brothers. We hope each brother will be energetic in supplying copy of their biography to fill the space allotted to them.

EDITORS.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, } Editors.
HARVEY CLUFF, THAD. H. CLUFF, }

WM. W. CLUFF, } Executive
H. H. CLUFF, } Committee.
HARVEY CLUFF, }

Vol. I.

MARCH 20, 1904.

No. 18.

HISTORY OF DAVID CLUFF, SEN.

WILLIAM W. CLUFF—CONTINUED.

Experiences William passed through learning to eat poi on the Sandwich Islands, he will never forget. He was located at Kaneoheo, on the sea coast, but a few miles from the difficult pass over the mountain from Honolulu, which has already been described.

William was alone in a native house and at about ten o'clock at night a dismal wailing saluted his ears. The dismal wailing of the Hawaiian at the death bed of a friend is something very horrifying and blood-curdling. On this particular night the wailing seemed to be coming from every direction, every house was in mourning. Something extraordinary had happened. Sleep fled from William, for the

wailing continued all night, and not being able to speak any of the language he remained ignorant of the cause of such grief. Early in the morning he sought out a little boy who could talk some in English and inquired the cause of so much noise. The boy replied: "King make loa." The King is dead. King Kamehameha III died, which was the cause of the "Uwe ana" of the people. He was the second son of the great Kamehameha First. As William sat meditatively on the deck of the vessel as it plowed its way along the coast, the scenes through which he had passed, forty-six years previously, came vividly upon his mind. The silver moon shone out brightly and he gazed upon the mountain peaks back of Koolau, of eastern Oahu, where he spent the first three months of his missionary career in the Hawaiian Islands.

Passing along the north side of the Island Molokai, so near as to see the location of the leper settlement, the mind contemplated that among the thousand human beings there, afflicted with that loathsome and incurable disease, were some with whom I was once acquainted at their happy homes and who had been kind to me while journeying among them as a missionary. It is a sad thought indeed to know of their imprisonment, a life separation from home and friends. The terrible disease was introduced in the Hawaiian nation by an enlightened people. Other fatal diseases have come among the Islanders of which they had no knowledge previous to the landing of Capt. Cook. These death dealing germs which accompany the march of modern civilization among the dark races, seem effectual in deteriorating the Hawaiians. Going back to their primeval state, it transpires that the natives were healthy, robust and comparatively free from diseases that were destructive to the race, such as now diminish their numbers annually, portending the entire extinction of the Hawaiians. Shall this destruction of a once numerous race—numerous in the limited territory, in mid-ocean, which they inhabited—be laid at the door of civilized and enlightened people? Theorizing still further on these lines, human nature would revolt at inroads of destruction introduced by foreigners and cause the native to inculcate an everlasting hatred towards the white intruder. Such, however, is not the case as shown by the readiness with which the natives follow the ways of the foreigners.

Passing in view of the island of Maui, which lay to the south, William permitted his mind to revert back to many incidents that he passed through while on his first mission over thirty years previous, in company with Elder Joseph F. Smith, during their travels together on that island. Haleakala—House of the Sun—stood out like a vast mountain floating upon the mighty Pacific. The thrilling adventure in the pit of the extinct volcano and extreme difficulty of extricating himself, all passed before him. When John, the forerunner of Christ, came bounding through the wilderness of Judea, clothed in the skins of wild animals, crying repentance, he showed no greater devotion to duty than that which we now record of Elder Joseph F. Smith and the subject of this sketch, while they were traveling in the ministry

on the island of Maui, "preparing the way for the coming of the Son of Man," the very Christ whom John preceded. They were so reduced in wearing apparel, that they were compelled to alternate in wearing a single suit of clothes, in order to attend meetings on the Sabbath day. One would go and preach in the forenoon meeting with the partnership suit on, while the other remained in doors and then in the afternoon he would don the suit and go and preach his sermon. "This economic arrangement," says William, "continued for several weeks."

Passing on still further eastward the two highest peaks of the mountains of Hawaii, "Mauna Loa" and Mouna Kea," loom their mighty crests, penetrating, as it were, into the heavens, reaching far above the clouds that girth the mountain sides. The mind of our subject reverts back thirty-six years to scenes of activity displayed from Mauna Loa while he was sailing along the same latitude. At that time the whole face of the mountain looked, in the darkness of the night, like a vast river of liquid fire, as the lava moved in its downward course, fed by the activity of the volcano on the summit, which was forcing hundreds of feet into the air, immense columns of lava, making a display of fire grand and sublime beyond description. During that evening and up to eleven o'clock at night, a panorama of events and experiences of William's missionary life on those Islands, passed vividly, in quick succession, before him, so real that he seemed to be living in and passing through those years long since gone. On going to his state room, at that late hour of the night, sleep was foreign to his inclination and he lay sometime upon his couch in deep cogitation, awakened occasionally from his reverie by the dashing of waves against the vessel as she plowed through them on her way to the American coast.

The voyage to San Francisco was one of exceeding great pleasure and fully enjoyed by the passengers. The day following their arrival in San Francisco, they boarded the cars and pursued their journey to Salt Lake City, where they arrived Jan. 15th, and on the 17th following William and wife arrived at their home in Coalville, making fifty-three days to and from the Islands including their stay in that land. William emphasizes the fact that he can look back upon that brief mission as an epoch in his history surpassing all others of a public character. There is always an inward satisfaction at the close of a faithful man's public career; to feel that in all of the responsible offices imposed upon him, he labored honestly to accomplish the best results to the cause of human redemption and the promotion of the welfare of the people with whom he labored. In addition to this satisfaction William says: "It is especially gratifying to me in the assurance, that I have the esteem and good will of the people and the fellowship of the Holy Spirit during the forty-seven years of my ministry as a servant of God." The three principal fields of labor were as follows: Seven years as a missionary among the Hawaiian people, five years among the Scandinavians and thirty-seven years in

Morgan, Wasatch and Summit counties in Utah. His representative life in these districts, in temporal and spiritual affairs, stand high according to the verdict of the people.

(To be Continued.)

H. H. CLUFF—CONTINUED.

The Hawaiian Gazette, a weekly in Honolulu, published in its editorial columns a very villifying article against the leaders of the Mormon church to which President Cluff made the following reply which the editor kindly published in the following issue:

Honolulu, December 10th, 1881.

Editor Gazette:

Dear Sir:—As a subscriber to the Gazette I feel that it is my duty to reply to the editorial in your issue of the 7th inst. which is a blot upon the page of your hitherto liberal-minded paper. I think every liberal minded, impartial gentleman can see that you have made an extraordinary effort in “drawing upon the fertile imagination” to find accusations against a people who move in a higher state of morality than their traducers.

What connection can there be in the contest between you and the Chronicle of San Francisco over the planters and the people commonly called Mormons? You seem to have been cornered by the Chronicle and being unable to find any other channel for extricating yourself, you sling “your besmirched pen” against a people of whom you are evidently ignorant or else you are guilty of a very gross injustice.

I suggest, Mr. Editor, that the Gazette should, with propriety, take the same admonition it gives to the Chronicle. If it were true hearted in its crusade against wrong, the Gazette could find plenty to say against sin within its own borders, “sin which need hard words and constant and unremitting attacks” before the inside of the platter is made clean.

The character of the men to whom you apply the epithet “Cold-blooded Villians” are unimpeachable by even the editor of the Gazette. You may momentarily be successful in stirring up public opinion against a people who are industrious, frugal, moral and religious, but you cannot in your pigmean effort overthrow the cause which they have espoused, for its foundation is beyond the comprehension of those who villify them.

“Judge not, that you be not judged.”

I remain,

Most Respectfully,

H. H. CLUFF.

In September following the above correspondence, President Cluff and wife were on a visit to Honolulu. The Queen learning of their presence in the capital, sent Captain Kaee with a note requesting their presence at the Iolani Palace. On arriving at the palace in the evening, Her Majesty very gracefully informed President Cluff that

she desired him to bless her. Some time was spent in explaining the gospel and the rights of the Holy Priesthood to confer blessings, whereupon President Cluff laid his hands upon the Queen's head and blessed her according to the authority vested in him. Soon after this occurrence the Queen sent to President Cluff a check of \$100.00, a donation to the Laie new meeting house, then in course of erection.

Before the close of the year King David Kalakaua returned from his tour around the world. A grand reception was given him at Honolulu, at which the Elders and Saints of Laie participated. A conference of the Honolulu branch, was also held during the stay of the Elders and Saints there which was largely attended.

1882.—In February of this year President Cluff learned that the King and Queen desired to be present at the dedication of the corner stones of the new meeting house at Laie. Following this information a letter was addressed to their Majesties extending an invitation to them to be present at the ceremonies of dedicating the four corner stones of the meeting house, to which President Cluff received the following from the Secretary:

H. H. Cluff, President of the Church of Jesus Christ of Latter-day Saints on the Hawaiian Islands.

His Majesty accepts the invitation to be present at the dedication of the laying of the new church at Laie on the day appointed, the 6th of April next. Honolulu, March 20th, 1882.

The visit of the King, Nagasaki Envoy of Japan, government officers and a retinue of attendants, were of such importance that we give the details of the program of reception and dedicatory exercises.

At the southern boundary line of Laie, "Welcome to Laie" was painted in large letters over an archway beautifully decorated with ferns and flowers. Here his Majesty was met by twenty-five mounted young men led by Elder Benjamin Cluff, Jr., who occupied the position as an advance guard. The main gate, a half mile below the mission house, was also tastefully decorated. On the entrance side "Kalakona and Kapiolani" appeared in large letters, while on the exit side was, Farewell All" in large letters, to be read as the party departed. From this gate through green pastures to the mission house, on an elevated plateau overlooking Crater Valley, two rows of temporary set trees forty feet apart with men and women in line with the same, formed an avenue tropically picturesque. As the advance guard, King and suite passed, the citizens forming the two lines wheeled right and left and followed, making a procession half a mile long. Arriving at the gate leading to the mission house grounds, being about three hundred feet from the residence of President Cluff, the King and suite dismounted and proceeded on foot to the house between two lines of children, each supporting a stalk of sugar cane. Over the gate just entered was suspended a crown guarded by Hawaiian flags. On one side, in large letters, was "E Ola Mau Ka Moi", and on the opposite side of the arch appeared in shaded letters "Hui Hoola Lahue."

Speech of Welcome by President Cluff.

May it please your Majesty.

It affords me great pleasure to extend the hand of friendship to your Majesty and in behalf of my colleagues, citizens of your government, our people, your most faithful subjects; we tender to your Majesty and suite a most hearty welcome to our colony. As devout followers of the meek and lowly Jesus, we are not unmindful of the religious liberty that prevails in your Majesty's dominion, in consequence of which there is a steady progress and development in various branches of industry, attended with peace and general prosperity—a crowning feature of your Majesty's reign. We are anxious to contribute our humble efforts religiously, morally and philanthropically to aid in promoting peace, securing health and thus recuperating your now diminishing race. The gospel contains elements and power of regeneration to those who will live up to its precepts. To aid in this, we believe that chastity should be guarded and protected by stringent laws strictly enforced upon all classes.

It is a source of much pleasure to welcome your Majesty at Laie so soon after your return from an extended tour around the world—a monarchal tour crowned with success. Praying for a continuous friendship between your Majesty and our people and that your presence here in connection with the ceremonies of laying and dedicating the four corners of our new meeting house may be a precursor of a more binding friendship, I have the honor to be most respectfully your devoted friend.

Chanting songs and legendary tales occupied the afternoon and evening until a late hour.

April 6th, 10 o'clock a. m., 1882, President Cluff and King Kalakaua proceeded and placed in position the chief corner stone of the north-east corner, the King using the trowel, the handle of which was decorated with red, white and blue ribbons, the colors which enter into the Hawaiian and American flags. President Cluff offered the dedicatory prayer. An improvised moveable canopy was erected over the corner as a protection against the tropical sun and moved from corner to corner as the exercises proceeded. In the chief corner stone was provided a record receptacle which contained a Bible, Book of Mormon, Doctrine and Covenants, "My First Mission" by President George Q. Cannon and a brief history of the mission on the Sandwich Islands, containing the names of all the Elders who have labored on the Islands. The Seventies laid the southeast corner stone and Benjamin Cluff, Jr., offered the dedicatory prayer. The southwest corner stone was laid by the Elders and dedicated by Elder Kalcohana. The northwest corner stone laid by the lesser Priesthood and dedicated by Kalawaia. The King and suite proceeded on their journey to Honolulu highly pleased with the reception and ceremonies at Laie.

In June following Elder Edward Partridge arrived to succeed President Cluff in the mission. Previous, however, to this, two native women, sisters, urged on by male friends, started a law suit against

President Cluff to eject him from a small piece of land embraced within the area of land leased to Chinamen. The case came on for hearing while President Cluff was in Honolulu ready to sail for home in the steamer which would be due in a few days.

The circumstance which occurred, preceeding the trial, illustrating the native habit or custom of praying to death or gaining the victory over an imaginary enemy, was made so prominent in this case that it follows in historical parlance so smoothly that we allow it place.

The case was tried before Judge Allen of the District court. A mixed jury, a right of litigants, was empaneled, consisting of six natives and six white men. Witnesses were examined on both sides, the plea of the attorneys and charge of the judge given. During the two hours the jury were out President Cluff remained in a meditative mood at a table in the center of the court room. Quite a number of the native Saints, on a visit to Honolulu to bid good bye to Brother and Sister Cluff, were sitting in the hallway in front of large folding doors, which were thrown open, viewing the whole proceedings. As the jury filed into court and rendered a verdict "No cause of action," the members of the church who were anxiously waiting to hear the decision, now came forward with overwhelming joy, even to exceed the apparent love of the two complainants when they met President Cluff on the street in Honolulu but an hour before the trial came off: "Ua lanakila Ke Akua." The Lord has triumphed was enthusiastically uttered.

The real cause which led up to the enthusiasm was thereupon revealed to President Cluff for the first time. The two women who were the complainants, secured the services of a Kahunapule, a native priest of the ancient order of priests, who began three weeks previous to the trial, offering up as sacrifices, black pigs and black chickens. He drank freely of awa and made long prayers, and while under the influence of the intoxicant, he would divine and perform incantations and then advise the two women how to proceed, to destroy the white defendant and gain the suit. The last mysterious act which they were advised to do by the priest was to meet the Mormon President in the streets of Honolulu on the morning of the day the trial was to come off. This they did while the defendant was on his way to the court house. They were profuse in unusual marks of kindness and expressions of love and esteem and affectionately stroked him down from his shoulders while each held on to his hands, saying: "Aloha nui Ka haole Ua maikai nui Khaole, nui aloha, nui aloha." President Cluff endured this familiarity in astonishment and surprise for some time and he told them to be gone for their expressions of love was hypocrisy and falsehood. The outcome of the trial was most gratifying, as it gave strength in faith and confidence to the church members. As expressed by them, they were under the impression that President Cluff was praying silently during the two hours he sat at the table to counteract the priest's influence when he was entirely ignorant as to what the priest had been doing.

The affecting scene manifested by the people at the departure of

Brother and Sister Cluff, for their home in Utah, is described in his journal, which illustrates the character of the Hawaiian people.

"This was a memorable event in my life" says Elder Cluff. "Early in the morning the natives, members and non-members of the church, assembled at the Mission house and lingered around while the final preparation for our departure was going on. When the hand-shaking time arrived the scene became very touching indeed. Scarcely a face was to be seen, down whose cheeks the tears did not flow freely. Large stout men and women became as children. The scene was so universal and touching that I, myself, became as much affected as they were."

The sea voyage was Pacific indeed, which was very favorable to Mrs. Cluff as she was never a very good sailor.

Arriving at San Francisco a few days were spent recuperating and to give the eight natives, who accompanied the returning missionaries an opportunity of seeing the wonders of America.

On arriving at Salt Lake City, Elder Cluff, wife and the natives were welcomed by Presidents Taylor and Smith, and at Provo by Presidents Smoot and John and by numerous relatives and friends.

At a conference of Utah Stake held in a grove where the Utah Stake Tabernacle now stands, soon after Elder Cluff's arrival home, Bishop J. P. R. Johnson, James C. Snyder and H. H. Cluff were appointed a building committee for the Stake Tabernacle which was then in contemplation. H. H. Cluff superintendent of the work.

Early in the spring of 1883, the Provo Theatre Company was incorporated under the laws of Utah with a capital of \$25,000.00. This company was organized by the sanction of, and financial aid of the First Presidency. The officers were: H. H. Cluff, President, J. P. R. Johnson, Vice-President, and John C. Graham, A. O. Smoot, Samuel Liddiard, Albert Singleton and Thomas Thurman, Directors. The erection of an opera house immediately began.

Sept. 20th, 1883, Margaret Ann, wife of the subject of this sketch, died at her home in Provo City, after an illness of several weeks. Harvey records the following which we copy from his diary:

"I now come to the necessity of recording the saddest experience of my life. I have felt the pangs of hunger, thirst and cold, the separation from dear ones at home to travel in foreign lands and the death of four as lovely children as were ever tabernacled in flesh, but all of these trials did not cut so keenly as the death of my dear wife Margaret. We had lived together, as it were, from childhood to middle age, in oneness, and our hearts had beat together in love. We had traveled to the Sandwich Islands twice and spent eight years in the mission field. During our early married life we experienced hardships of poverty. Our new home in Provo was never enjoyed by us together, for just as we had succeeded in getting home and surroundings comfortable, my dear and much beloved wife was snatched from me."

Business interests of a public character, stake responsibility and dependence of his other family members upon Harvey kept him from

succumbing to the grief inflicted upon him by the death of his wife.

During the year 1883 the government of the United States instituted proceedings in the courts against Mormon polygamists under the "Edmunds Law." Judges, Marshals, Deputies and Commissioners became so imbued with a spirit of enthusiasm, that their proceedings became despotic, and many men and women went into hiding—"on the underground"—rather than be subjected to life imprisonment, unless they would abandon their wives. A few men in Provo of the most disreputable characters, whose names are unworthy to appear on the pages of history, would break into homes of polygamists, in the dark hours of night, and frighten women and children. These men were told by Harvey in a prophetic tone that "I shall yet walk the streets of Provo, which I have helped to make from a sage brush plain, in perfect liberty and peace, when you are dead and rotting in the ground." This has been fulfilled.

Early in 1885 the Provo Foundry & Machine Company was organized and H. H. Cluff became its President.

Sunday, February 22nd, the Presidency of Utah Stake reorganized the Presidency of the Relief Societies of the Stake, by calling Sisters Mary John, Emily G. Cluff and Marilla Daniels to that position. On the 28th following Stake conference convened, but none of the leading authorities were present, owing to the "raid."

"The Aboriginal Inhabitants of and Colonization of America" was the subject of a lecture delivered in the Provo meeting house, March 10th, 1885, by H. H. Cluff, to a large audience.

April conference of this year was held in Logan. Some of the general authorities were not visibly present. Twenty deputy U. S. marshals patrolled the streets of Logan during conference days.

When the courts opened in Provo and prosecutions commenced against polygamists, it was soon whispered around that the officers wanted President Cluff. He, however, remained in Provo, attending to the business matters with which he was connected, refraining, as much as possible, from appearing openly in public. When it was known that the officers were very active in trying to arrest him, he visited relatives in Logan, and on the 1st of August, 1886, he boarded the railroad cars at Ogden and went to San Francisco with two objects in view, that of evading the inquisition tribunals as long as the judges were imbued with a spirit of persecution, and mainly to visit relatives in Arizona and the graves of his parents. It was at this time that the "Grand Army of the Republic" was gathering at San Francisco. On the train in which President Cluff rode, the spirit of murder infused the excursionists against the Mormon people. In San Francisco Judge W. N. Dusenberry and wife and Pres. Cluff met and visited, together, a number of interesting points. On the 13th he took train for Bowie station, in Arizona, on the Southern Pacific, and breakfasted at Mojave desert station on the following morning and dined at Los Angeles, and at 9 o'clock p. m. the train arrived at the lowest spot in America being

262 feet below the sea level. At midnight arrived at Yuma on the Colorado river on the Arizona side.

Newspapers inform the "underground polygamists" that the courts are on the rampage" in Utah, many are already thrown into prison and families scattered in all directions. Pages of history will fill up with political and religious investigation, growing out of the Mormon question, now so prominent before the world. The pulpit and press are teaming with exciting fiction about the Mormons. It is now thirty-nine years since the gentle zephyrs first wafted through the silent mountain valleys, the happy voices of the Pioneers, kissing the tinted leaves of the evergreen foliage and echoing from crag to crag the music of a free, liberty-loving people.

When within twelve miles of Bowie the train came to a sudden stop within one hundred feet of a high grade, the track having been carried half off the grade by floods. There being no tools aboard the cars by which the track could be replaced, the conductor had to walk twelve miles to the nearest station for help. Arriving at Bowie, Mr. Cluff jumped aboard the stage coach and reached Central, on the Gila river, fifty miles from Bowie, where Moses, Joseph and Alfred reside. After visiting relatives, and the graves of Father and Mother Cluff, also ancient ruins situated on a mesa across the Gila river north. Harvey was seized with a burning fever and as soon as he was sufficiently recovered he returned to San Francisco. Washouts on the California side detained the train at Yuma two days, the heat being intense.

On September 8th he took passage on the steamer "State of California" bound for Portland in Oregon. After laying over two days in Portland, he pursued his way to Logan City in Utah, where his wives met him. During their stay in Logan they visited the temple and received their second anointings and had his son Harvey sealed to him, his son Alfred acting as proxy. After completing temple work they all returned to Provo, separating at Ogden, Harvey and Emily went by way of Coalville, while the rest of the family passed on through Salt Lake City. From Coalville Benjamin Cluff took his brother Harvey and wife to Heber City in a carriage and then Walter Cluff drove them to Provo, entering the city unobserved by the deputies who were keeping great vigilance. Business affairs were resumed and caution maintained. He served as a director of the Provo First National Bank and Manager of the Provo Lumber Manufacturing and Building Co., up to November, when he resigned that position, in consequence of being unable to open y attend to the business. During his hiding he was enabled to keep his tabernacle accounts in proper condition, being located in a room of the janitor's house, adjoining the Tabernacle, where he was subsequently arrested. At the close of the year 1886 President Cluff records expressions of gratitude to the following persons for kindnesses extended to him and his wives while in hiding: James E. Daniels and wife, John G. Jones and family, John R. Twelves and wife, J. M. Tanner and wife,

W. N. Dusenberry and wife, Nephi Packard and wife, Sister Clark, Elder Anderson and wife of Lehi, and Robert Gillispie and wife.

January 1st, 1887, President Cluff and family spent the day quietly together without molestation from deputy marshals.

A ruling of the Supreme Court of the United States in the habeas corpus case of Apostle Lorenzo Snow, wherein the segregation of cohabitation, as held by the Utah Courts to extend to any number of indictments, was overruled; acted like a bombshell and threw into great consternation all the Gentile plans to crush Mormonism. Bonfires were made all over the country, significant of rejoicing.

The building committee of the Stake Tabernacle, with President A. O. Smoot present, voted to pay the Provo Lumber & Building Co. the sum of \$1,800.00 for the three years' services of Supt. H. H. Cluff, he being in the pay of said company, and to pay the treasurer two per cent for collecting and disbursing of the fund.

On February 5th the treasurer's financial report was presented to a meeting of the Priesthood of the Stake by Treasurer Cluff, and by his request referred to an auditing committee composed of Bishop John E. Booth and John R. Twelves. Their report showed that about three hundred dollars had been paid exceeding the receipts.

An organization composed of Gentiles, Christians (?), ministers of all the denominations in Utah and apostate Mormons, styled the "Loyal League," were greatly nonpulsed over the decision of the Supreme court. The abolishment of more than one count in "cohab" cases had such a modifying effect, throughout the country, that many who had been in hiding were less inclined to evade arrest.

President Taylor, as Trustee-in-Trust transferred all tithing funds of the Stake to the Church Association of the Utah Stake, and as treasurer, H. H. Cluff visited Salt Lake City and conferred with the Bisopric concerning the opening of books. The property thus taken into the treasury of the Association, when it was passed back into the Bishops General Store House amounted to over \$25,000.00.

The First Presidency who were still in hiding decided to hold the annual conference in Provo. The Tabernacle although unfinished, was placed at their disposal. An extra effort was made by the Building Committee to put the building in readiness. Supt. Cluff, who was still in hiding, was enabled to direct affairs so that the work moved on and the building was in excellent condition when the conference convened on the 6th of April. President Cluff found it necessary to do much of his business at night and therefore he patrolled the streets of Provo while other people were asleep and soliloquized thus: Thirty-seven years have passed since my arrival in Provo, a beardless boy. The plat of ground on which is built the "Garden City," where now stands beautiful residences, surrounded with beautiful orchards, lawns and flowers, with broad streets lined on either side with ornamental trees, watered by crystal streams coursing down from mountain dells to that beautiful Utah lake. From the sage barren plateau, now so lovely, I have witnessed the erection of the

houses, laying out of the streets, planting of trees and the various other improvements. I helped to build the first school house and make adobes for the first adobe houses built in this city. I have done as much to built houses of worship and promote education as any man in this city. I have never had a difficulty or trial with a neighbor or law suit with a friend or foe, and now the "blood hounds" are after me to deprive me of freedom to serve God and keep His commandments, and enjoy home, family and the association of friends. I have never interfered with or acted ungentlemanly towards my neighbor's wife or daughter. My liberty is jeopardized because I have faithfully obeyed a command of God and taken more than one wife. The parents of the girls as well as the girls themselves, were agreeable to the union, and the young ladies were sealed to me by the highest authority on earth. If I ever performed an act with purity and honesty of purpose it was in entering into the holy celestial order of marriage. My first wife, Margaret Ann, was a noble spirited woman, and as faithful and devoted wife as ever I could wish for. She had four children, three boys and one girl, who died in their infancy, which greatly impaired the mother's health, and although she spent eight years with me on the Sandwich Islands, she was never able to recuperate her health. She willingly gave her consent for the young ladies to become my wives. I now say that I feel grateful to Almighty God in being permitted to enter into this order and I pray that bonds and imprisonment, if such ever be inflicted upon me, shall never turn me from the truth or abandon my family." Such were the cogitations inscribed upon paper as President Cluff walked the streets of Provo.

(To be Continued.)

S. S. CLUFF—CONTINUED FROM NO. 15.

On the 15th of May, 1866, Samuel was called into the military service on account of the Black Hawk troubles in Sanpete County. Furnishing two horses, he went and spent most of the summer fighting the Indians, and he is still living in hopes of some day being remunerated by the Government for the same, for he with his comrades endured many hardships. Many a night has he stood on guard when it was raining all the time, and often the only safety was to lie down on the ground and watch, in order to keep from being observed by some ambushing Indian. Well does he remember one day when the signal was given that the Indians were approaching after their horses, General Pace ordered them to fall into rank, and called to Samuel and one or two of the other boys, to strike for the horses, which they did and were successful in getting them back to camp in safety. Some of the boys were so frightened that they shook so they were unable to load their guns. The troubles were finally settled and he returned to his home in safety.

On the 19th day of June, 1876, Samuel married Annie E. Carruth,

and on the 25th day of June, 1881, he was called on a mission to the Southern States. Leaving for Salt Lake City on the 11th of July 1881, he went there and was set apart for his mission by Apostle Wilford Woodruff, and on the 12th day of the same month he started for the Southern States, over the Union Pacific railroad. He was only gone from home on his mission something like eight months, but during that time he labored in Mississippi, Alabama and Tennessee; in Mississippi he labored in the Counties of Prentiss, Tisomingo, Alcorn, Union and Lee; in Alabama he labored in Lauderdale County, and in Tennessee he labored in Harden and Wayne Counties, and he had the privilege of assisting in baptizing five persons.

Though the mission was short he had many hardships to encounter, many times he traveled all day in the rain and mud without anything to eat, and then would be compelled to sleep out in the woods in the rain with only an ear of raw corn to chew on. Such occasions reminded him of how Christ and his Apostles were compelled to do in their day, and then the Spirit of the Lord would so lighten his heart that he claims he never felt better in his life.

Samuel relates the following interesting incident of his missionary experience. He says: "Upon one occasion I remember we had an appointment at a place called Burnsville, so we traveled all day in the rain and mud and when we arrived at our destination, the person from whom we expected entertainment said he was afraid to keep us, and advised us to go and see the trustees of the school house; upon visiting them we found them very cool towards us, and they would neither entertain us over night nor allow us to preach in the school house, and going down to the school house we found the door locked and the windows nailed tight; by this time it was so dark we could scarcely see our way, but we started out to find shelter for the night and finally ran across an old corn crib with some shucks in it; bidding adieu to the outside world we took shelter under its hospitable roof; next morning I was forty-four years old, and as the gray dawn gilded the eastern horizon my companion and I crawled from our resting place and began another day's journey in the rain and mud."

After returning from his mission, Samuel labored as a home missionary for five years, and visited every settlement in Utah Stake in that capacity.

On the 8th day of August, 1888, he was arrested on the charge of unlawful cohabitation, and on the 19th day of November of the same year he was sentenced to six months in the State prison and to pay a fine of fifty dollars and costs of court.

Samuel is now the senior President of the 45th quorum of Seventy and the only one in the quorum that was in it when it was organized in May, 1858; he was then the youngest in the quorum except one.

(To be Continued.)

HENRY CLUFF.—CONTINUED.

In the spring of 1869, the cabinet business being slack, Henry took a contract of grading on the Union Pacific railroad in Echo canyon, which was being constructed across the continent from the Missouri. It took him till late in the fall to finish the half mile embraced in his contract, after which he returned to Provo and spent the winter working in the shop.

In the spring of 1870, the two brothers, Henry and Orson, rented Father Cluff's farm. Planting season over they employed their time in getting up wood from the canyons for the approaching winter. Harvesting time proved that their labors on the farm had been remunerative in the good yield of wheat, corn and potatoes, enough to supply each family for the ensuing year.

The winter of 1870 and 71, the brothers interested in farming together, now turned their attention to canal building and took a half-mile contract on the Upper East Union canal which was commenced near the mouth of Provo canyon and designed to follow along the base of the mountain south towards Springville.

A new scheme now attracted Henry from farming pursuits, and he with his brother Harum, went to the Tintic mines to assist their brother Moses, in developing the Mammoth, which he was the discoverer of. The mine became the property of Noah Armstrong, by purchase, and the brothers continued working for the new owner. The facilities for working mines in those early days were very limited, and as the foul air in the shaft, that was being sunk, proved dangerous, improvised means was made by which the foul air could escape and fresh air conducted into the mine where the miners were digging. Henry somewhat skilled in wood carpentry was called upon by Mr. Armstrong to construct a fanning machine and although he was unacquainted with that class of mechanism, yet he succeeded in making the necessary amount of air and in order to conduct it into the mine he made a pipe out of canvass to reach to the bottom of the mine.

The Mammoth mine was located several hundred feet high and in order to get the ore down to where teams could get to it, rawhides were used, being a very slow process in conveying ore and expensive as well. A better system of transportation was decided upon and Mr. Armstrong instructed Henry to build a tramway from the mine down the face of the mountain to a point where teams could load the ore. This tramway was built with 4x4 scantling grooved in the ties about four feet apart, similar to the railroads of today and was the first tramway built in Utah.

During the year Henry worked at the Mammoth, he also assisted Mr. Armstrong in making assays of ore brought by prospectors. Many propositions were made by Henry's employer as an inducement for him to remain and have his family come out and live at Tintic. Mining pursuits did not seem to be entirely congenial to Henry, so he returned to his home in Provo.

Henry immediately took a contract to put up a house for John Baum, the consideration of which was one hundred and twenty-five dollars. When the contract was finished Mr. Baum was unable to fork over the money and Henry accepted a yoke of oxen in lieu hereof.

In the spring of 1872, Orson was the only son at home, and hence Henry tendered his services in aiding on the farm until the harvest was over.

Joseph Cluff, who had managed the "Cluff Ranch" near Heber, was called to go on a mission, and Henry was selected to manage at the ranch, to which place he immediately moved this being the 9th day of November, 1872. At this time there were three children in the family. Snow fell four feet deep at the ranch during the winter of 1872-3, making it extremely difficult to attend to feeding the stock. The severity of winter in that mountainous country suggested that it was their first and last experience, but when spring came and the snow had all disappeared, the feeling of the family over the rigidity of winter and the dangerous trailing of stock to keep them from clustering together in sheltered nooks and freezing to death, had also vanished with the snow. Being two or three miles from any habitation their thoughts often reverted to the society of friends in Provo and they fully resolved to return thither, but happily the reaction set in and they concluded to try another winter.

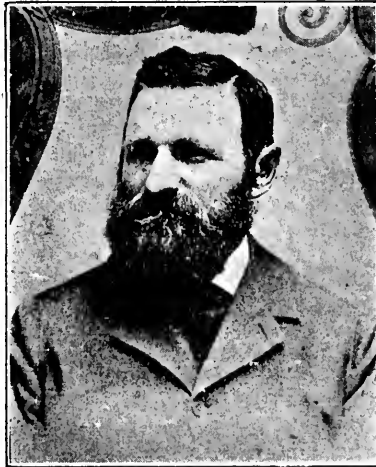
To be Continued.

BIOGRAPHY OF ALFRED A. CLUFF.

Alfred is the tenth son of David and Betsy Hall Cluff, born November 1st, 1844, in the city of Nauvoo, Illinois, United States. The year of his birth was one of the most eventful in the history of the church of which his parents were devotees. The martyrdom of the Prophet Joseph Smith and his brother Hyrum occurred but a short time previous to his birth in the same year. His parents had been residents of Nauvoo since 1840 and had built up a comfortable home, with surroundings and business interests that indicated a life residence in that magnificent city surrounding a stupendous temple, but in the short space of two years following his birth, the parents of this infant, as it were, turned their faces toward the setting sun in their flight from a merciless mob. The hardships entailed upon the exiles, men, women and children, were not fully realized by this boy, but a family of eleven children driven from a comfortable home out into a wilderness country and that too in an inclement season of the year, must have been a burden, of a very trying character, upon the parents. Incidents, which often spring up in childhood life and associations, make impressions that are remembered and carried down the stream of time to manhood days. Recruiting stations such as Pisgah and Cartersville, in Iowa, come up in the memory of Alfred. In 1850 when the family crossed the plains to Utah, Alfred was in his sixth year and passing through a wild uninhabited country, save by roving

bands of Indians who were almost always on the warpath, he was susceptible of impressions, and at his present age, now nearly sixty years, he calls to mind the feeling which arose in camp at the Black Hills when Bishop Edward Hunter was supposed to be lost. He wandered away from camp and when it was noised among the emigrants that the captain of the company was missing, and night coming on great consternation prevailed. Search for him was immediately instituted and kept up all night and during part of the following day. When finally discovered he was guarding an ox from ravenous wolves, which infested the Black Hills.

Arriving at Provo in October in the year 1850, Alfred, a few days thereafter, attained to his sixth year of age and begins to enter into the responsibilities that naturally require constant labor to procure the scanty means of duty places upon to age and ability with Alfred, whole family in new country. In effort made to against the at Alfred especially the number of father to build north gate and building of the family were lonely side of Bench' Alfred mind the time Chief Walker down the bench gade band all seemingly on the war path. Being from the house



ALFRED A. CLUFF.

when he saw the redskins approaching. The Indians however, passed on without any attempt of depredation. Here also the subject of this sketch, like some others of his brothers, had a shepherd's experience in tending "my father's flock" and at the same time acquired much information concerning the ancient peoples who inhabited the Western Continent, by reading the Look of Mormon. Some suitable branch of industry had to be required of girls and boys in the early settlement of Utah and frequent journeying in reaching this country in order to assist in the support of the family. Schooling opportunities in those days, were very limited, the winter months only were appropriated for that purpose, leaving the other months for labor.

When the deep snow of winter came on, coasting on the hill side just back of home, afforded youths an excellent source of amusement,

support, that each according to work. So it as in fact the coming into a referring to the fortify Provo City tack of Indians, mentions that rods allotted to on, was at the included the gate. While the cated on the sun "Graveyard vividly calls to when Indian came rushing with his repainted and some distance he fled with all possible haste,

when not in school. Alfred and his young brothers, with neighboring boys, put in their best efforts and never realized that they were tired until the night chores were required of them. Utah lake, which often froze ice to such thickness as to enable teams to cross with heavy loads of cedar wood posts from the west mountains, is a field of such broad expanse as to give the utmost opportunity for the artist skater. Then hundreds of both sexes, old and young, doted that beautiful lake with their presence, as they do now.

(To be Continued.)

BIOGRAPHY OF ORSON CLUFF.

Orson is the eleventh son of Father Cluff and was born in August 1817 in Pisgah, in the, then, territory of Iowa. Being a newly settled place by the exiled Latter-day Saints from Nauvoo, it may properly be termed a wilderness where he was born. In the same month in

which he was rearing of Salt was commenced. Itly abandoned ney, contem-frontier and join at Winter-quar-Bluffs, but on quito Creek, af-Cartersville, the with a few fam-who had pre-and began to,

build up a as well as Orson in his in-be i.ressed incidents that their travels Cartersville, about three cil Bluffs. We son in his youth-

Provo Fort, the family having crossed the plains to the Rocky mountains in the summer of 1850. We suppose the family reached Utah without very many incidents of the plains having been impressed upon the memory of the three-year-old boy. It is surmised, however, that, as he sat in the wagon, and saw the immense herds of buffalos pass near by, that the terrible thundering noise which they made, would never be erased from the memory.

The family joined with the colonizers, who preceded them, in completing the log fort, so arranged that all the houses faced the



ORSON CLUFF.

born, the sur-Lake City plat When the fam-Pisgah it was to, pursue the jour-plated, to the the exiled Saints ters or Council reaching Mos-terwards named family joined ilies of exiles ceeded them temporary home opening farms. fancy would not with any of the occurred during from Pisgah to which is located miles from Coun next notice Or-ful career in the

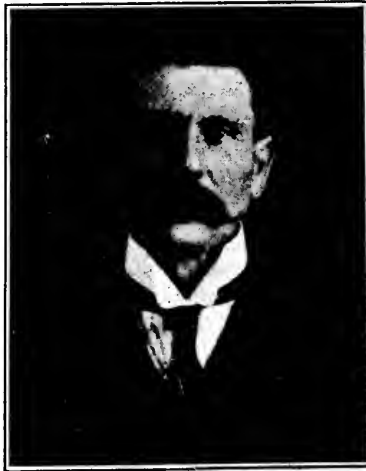
square, in the center of which a log school house was built. Here we leave Orson at youthful games with his playmates.

To be Continued.

BIOGRAPHY OF JERRY CLUFF.

Jerry, the twelfth son of Father Cluff, was born April 20, 1856, in Provo City, being the last born in the family the father naturally turned his special attention to him more than he had been able to do with the other children, presumably for the reason that from the first birth in the family, down to Orson's birth, two years was the period

intervening. Therefore, before Jerry was about ten years and consequently we have no objection to the attention to the father Cluff to mother left him with the same that she bestowed upon her other children. the twelfth son of the family as any one of the children that she gave birth to. In Jerry's youthful days there was an invasion of Utah which most destructive visited a grain as an event history it stands as memory of the sketch. It was a dark-noonday, and when they waged war upon vegetation, green and tender plants soon disappeared. Corn fields were divested of leaves and half ripened grain was shelled out upon the ground, sawed off from the stem or stalk with wonderful rapidity, by the legs of these insects.



JERRY CLUFF.

length of time, between Orson and ten years and record no objection paid by his last son. His motherly care who reared him in the family circle of the twelve days there was grasshoppers in proved to be the insect that ever passed into his the first in the subject of this phenomenal visioned the sun at

In 1865 Jerry entered into his first school days under the tuition of "Aunt Jane Gee" within the walls of a small adobe house which used to belong to Benjamin Cluff and stood in the center of the block fronting the east, between Center street and 1st North on Academy Ave., Provo City.

During the summer, he with his brothers, Samuel, Hyrum, Henry, Alfred and Orson were employed on the farm under the direction of their father. At other times when not working on the farm-

or in school, they were piling up at the home cords of wood from the canyons and mountains for the family use during the hard winters.

Some of these youngest sons of Father Cluff, Jerry being one, accompanied him to Provo Valley where new settlements were being founded and assisted him in locating a farm on Center Creek, about three miles from Heber City, and when Joseph and Henry leased the Ross farm, in the same valley, Jerry, with his father, assisted them in planting and harvesting crops. At other times he was laboring on the farm at Provo. As years multiplied upon their heads and the idea of now being full fledged agriculturists impressed itself upon these youngsters, Orson and Jerry ventured to run Father Cluff's farm on their own hook, giving a share of the product for the use of it. They were joyfully surprised at harvest time over the success of their undertaking. Following their success Hyrum and Jerry combined their talent and experience in agricultural pursuits and managed the farm with like results. Then in 1879 Samuel, Orson and Jerry united their strength on Samuel Cluff's farm one and a half miles north of Provo City. This co-operation of labor in farming proved remunerative.

When the great temple in St. George was commenced workmen were recalled, as missionaries, from all parts of Utah to help in its erection. Orson Cluff was one who had a call, but for some reason he was unable to fill the appointment, and therefore Jerry entered the list in his place. He was assigned a position at the saw mill at Mt. Trumble, where three months were spent in lumbering the rest of the six months was spent at the temple. While working at the mill they were fed on inferior food which caused eleven Provo boys to revolt, leave the work and go down to St. George where they entered complaint against their "boss." President George A. Smith after hearing the testimony of all the complainants said "Boys, are you willing to continue work and have the best fare we can afford to give you," to which they all responded in the affirmative. The "boss" was dismissed and the boys returned to work.

(To be Continued.)

BIOGRAPHY OF SARAH ANN FLEMING CLUFF.

Sarah Ann Fleming Cluff, wife of David Cluff, was born August 28th, 1832, in Harrison County, West Virginia. She was the daughter of Josiah Walcott Fleming and Nancy Bigler Fleming. The Flemings trace back to their first progenitors in America, who were contemporary with the Pilgrim Fathers, and settled in Maryland under William Penn, descendants of the family still occupy the land of their first inheritance. Descendants of the Flemings are now found in twenty-five States of the Union. Sarah Ann, therefore, is descended from a very illustrious family, many of whom have served in prominent positions in civil, national and military.

It was among the forest covered hills on the banks of the

Monongahila river, where the subject of this sketch was born. It must have been a thrilling, reverential feeling that came over Thaddeus H., when in December, 1901, he stood beneath the great "Elm Tree" of historic fame, now 28 feet and 9 inches in circumference at the trunk, under whose branches his dear mother, when a child, played. From West Va. the family sought a home in the west beyond, as they hoped, the hand of persecution, and for a time located at Kirkland in Ohio, thence to Indiana, Illinois and Missouri, keeping in touch with the main body of the church.

When the family were driven from Nauvoo in 1846, Sarah Ann was in her fourteenth year and knew that her father was forced to hurriedly dispose of his real estate for \$18.75. Kanessville, in the Territory of Iowa, was the next resting place, where a crop of grain and hay was produced. The winter of 1849 and 1850 was spent at "Winter Quarters" where the family prepared to cross the plains in the

spring of 1850. which the Flem- plains was suc- ceeded Salt fall, where their Rocky Mount- David, Moses crossed the same company Major Seth M during this long ney that David formed a friend- minated in mar- curred in Salt 21st, 1851, and er moved to Pro- der Tem ple now known on Here the Cluffs, Sweets lived. ah Ann owned a used a wagon



SARAH ANN FLEMING CLUFF.

room. Here their first child, a daughter, Mary Ann, was born, January 19th, 1852.

In 1853 Sarah Ann, accompanied her husband to Farowan, to which place he had been called to strengthen a newly formed settlement as a protection against Indian depredations. While camped at the home of her uncle, Jacob Bigler, in Nephi, Juab county, her second child, a daughter was born in a wagon where the mother was sleeping and named Sarah Ellen. This birth occurred November 14, 1853.

The company in ings crossed the cessful and Lake City in the first winter in the plains was spent and Joseph Cluff plains in the as teamsters for Blair It was and tedious jour- and Sarah Ann ship which cul- riage which oc- Lake City, March shortly thereaft- vo, locating un- Bench as it is the south side. Flemings, and David and Sar- log house and bed for a bed-

BIOGRAPHY OF REBECCA LANGMAN CLUFF.

Rebecca Langman, wife of Moses Cluff and daughter of John and Rebecca Langman, was born August 28th, 1835, in Doddington, Dumbershire, England. The financial condition of the Langman family was such that Rebecca from a very early stage of her life was required to labor to assist in the support of the family, hence her opportunities for education were extremely limited, yet possessed of such a physical and intellectual organism, that she stands the peer of many of her sex who have passed through the common grades of the school room.

At the age of sixteen she became a convert to "Mormonism" and was baptized a member of the Church of Jesus Christ of Latter-day Saints. When the subject of this sketch had arrived at about the age of twenty-one years, she met Elder Moses Cluff who was laboring as a missionary from Zion, in those parts of the British mission. The spirit of gathering the Saints of God and she sacrificed her friends and countenance her face before setting sail ever, an attachment between her and which materialized their re-meeting.

The company which she traveled Liverpool in a which required reach New York. storms which Atlantic drove many miles, the voyage. On arrival the company boarded the railroad cars transported states to the Missouri river where they were provided with "handcarts" by the church agents, with which they undertook to cross the plains a thousand miles to Utah.



REBECCA LANGMAN CLUFF.

This marvelous system of emigration was instituted by the Perpetual Emigrating Fund Company in 1856 and proved eminently successful with those companies which were started out early in the season. Captain Willis's company, in which Rebecca traveled, as well as some others, were late in leaving the Missouri river, and consequently winter storms overtook them before reaching the Rocky Mountains. Rebecca with her own stout hands pulled a handcart

ing to Zion, with inspired Rebecca sacrificed home, try and bravely Zionward. Before America, howment was formed young Moses, ized soon after in the valleys. of Saints with eled embarked at sailing vessel six weeks to The heavy prevailed on the the vessel back cause of the long riving at New pany boarded and were soon through the frontiers on the

across the plains and although there was much suffering and death among the emigrants, yet Rebecca, a robust and stout English girl, stood the exposure remarkably well—much better than those in companies which were several hundred miles back of Willis's Company which arrived in Salt Lake City in the latter part of November.

On the 25th of December, 1856, Miss Rebecca was married to Moses Cluff who arrived from his mission a short time previously, he being with the last company. The marriage took place at the residence of President Brigham Young in Salt Lake City. The President gave a supper to the missionaries who had just returned home and as Moses and Rebecca were married the same evening it was suggested by him the supper should be considered a "wedding supper."

The newly married couple resided in Provo City until 1876, when the whole family, whose numbers had greatly increased by that time, pioneered into Arizona and located at "Show Low." After years of residence at that place it was claimed as a government reserve and the family was forced to move, this time to the Gila Valley, locating at a settlement called Pima, on the Gila river, where the family still resides.

To be continued.

BIOGRAPHY OF MARY ELLEN FOSTER CLUFF.

Mary Ellen, daughter of George and Jane Foster, was born December 24th, 1837, in Cincinnati, Ohio, U. S. A. Her father owned a foundry in Cincinnati, where he met with a frightful accident which resulted in the loss of one of his eyes. Some time after the loss of his eye, the foundry was sold and a farm purchased in Ohio. On moving to the farm, Mary Ellen was in her sixth year. It was at his farm home where Mr. Foster first heard the gospel taught by the Elders of the Church of Jesus Christ of Latter-day Saints. His conversion and baptism followed soon after.

Mary Ellen calls to mind a visit she made, with her father and eldest sister, to their grandparents on their mother's side, by crossing the Ohio river into Kentucky. This was the last time she ever saw her progenitors, as the Foster family left Ohio in 1843, the mother and children went by water while the father went by team, taking horses and cattle. They settled at Bear Creek in the State of Illinois. When the family arrived at this latter place, they were financially well to do. The persecution inflicted upon the church fell also upon the Fosters, divesting them of nearly all of their goods and chattels, and when persecution became no more bearable, they fled in the dark hours of night and settled in Nauvoo, hoping to find security with the body of the Saints. But the hands of ungodly men were not satisfied with the affliction imposed on the Saints scattered through the States of Illinois and Missouri, they brought their persecution upon the Saints in Nauvoo. The martyrdom of the Prophet and his brother Hyrum soon followed. Mary Ellen calls to mind a time in Nauvoo when the Prophet stood under trees in a bowery, near the Nauvoo temple and thundered forth the gospel in plainness

and convincing arguments. The expulsion of the Saints from Nauvoo soon followed and with them the Foster family pursued their way westward and finally located temporarily at Winter Quarters, where the family joined in building houses, forming a square in the center as a stockade as protection from Indian depredations. Here much sickness prevailed with the Saints, believed to be caused from a lack of a

variety of food. The country a-

round was searched for suitable roots on which the people partially subsisted. Mary Ellen had now arrived at an age of countability and she was there-fore baptized, by immersion, in the Missouri river by Dr. Richards

In 1847 the family recrossed the Missouri river and settled about a mile from Council Bluffs where a three room log house was built which afforded ample accommodation for the family. A school was opened by the few pioneers in that locality, where Mary Ellen res-ceived her first years residence at this place en-abled the family to accumula-te sufficient means



MARY ELLEN FOSTER CLUFF.

to provide an outfit to undertake the weary and toilsome journey across the plains.

(To be Continued.)

EDITORIAL

The editors of the Cluff Family Journal are exceedingly proud of the present prospects of the consumation of the happy thought which was introduced in a meeting of the members of the family residing in Provo, that of having the biographies of the wives of the Cluff brothers appear in the first volume of the history of the family. We have seldom seen so much interest manifested in the Journal as was shown upon that occasion.

In this number of the Journal appears the beginning of the biographies of Alfred, Orson and Jerry, also Sarah Ann, Rebecca and Mary Ellen, each illustrated with a half-tone cut. In the next two numbers we expect to have the biographies of all the other wives of the brothers and their half-tone cuts, provided we can get them. We do not know the address of Orson since he left Mexico and it may be difficult to get what information we need of him in time for the next two issues.

We view this enterprise of collecting into one volume, historical

incidents and data of our family, as the grandest scheme of our lives.

The biographies of the sons and daughters of the brothers will begin with the second volume, although some of the biographies in the first volume will extend into the second.

We especially request all the wives of the Cluff brothers to place in our hands, at once, the requisite matter for their biographies, including their photos, as we wish to hasten the publication of the next two Journals, that the binding of the first volume may be soon consummated. All those who have not done so should tell us how many bound volumes they wish, as the first edition will cost less than subsequent binding. A bound volume in half leather will cost about \$1.00 and will contain about 450 pages. We hope to have a picture groupe of the Cluff brothers as a frontic piece to the First Volume.

● ● ● ●
MARRIAGES.

On February 13th, 1903, Wm. D., son of Henry and Kezia Cluff, and Miss Mabel Bates.

On July 22, 1903, Hyrum F., son of Henry and Kezia Cluff, and Miss Maria Margaret Taylor, daughter of President Joseph E. Taylor, of Salt Lake, married in the Manti Temple.

On October 14th, 1903, Robert H. Thomas, son of Robert and Sarah E. Cluff Thomas, and Jennie D. Worsley, daughter of John and Diantha Worsley, married in the Salt Lake Temple.

● ● ● ●
BIRTHS.

Born, Eldon Reed, son of Benjamin, Jr., and Hattie Cullimore Cluff, July 22nd, 1903, at Beaver, Utah.

Born, Henry Hardman, son of George and Lillie Cluff Hardman, June 15th, 1903.

Born, Emma Lillian, daughter of John W. and Lillian Cluff Baker, December 12th, 1903, Provo Utah.

● ● ● ●
NOTES AND PERSONALS.

Elder James H. McDonald, of Heber, Wasatch County, son-in-law of Henry Cluff, returned from a two years' mission to Scotland, January 2nd, 1904.

January 7th, 1904, Benjamin Cluff, Sen., and Benjamin Cluff, Jr., his son, left Provo for Old Mexico. Benjamin Jr., late President of the B. Y. University, goes to superintend a rubber plantation in the south of Mexico belonging to Utah capitalists. Benjamin Sen. accompanies his son and will preside over the ecclesiastical interests of members of the church in that part of Mexico.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF. GEO. CLUFF. }
HARVEY CLUFF. THAD. H. CLUFF. } Editors.

WM. W. CLUFF. }
H. H. CLUFF. } Executive
HARVEY CLUFF. } Committee.

Vol. I.

JUNE 20, 1904.

No. 19.

HISTORY OF DAVID CLUFF, SEN.

H. H. CLUFF.—CONTINUED.

We take the following from a letter to H. H. Cluff from President Joseph F. Smith, dated Oahu, Sandwich Islands February 22, 1887: "It is a sad comment, indeed, upon our great and free (?) government, that instead of protecting and defending, it is converted into an engine for the oppression and persecution of many of its best and worthiest citizens. It is the boast that the government is instituted by the people and for the people, to secure to them their inalienable right, 'life, liberty and the pursuit of happiness,' and that 'it derives its just powers from the consent of the governed.' It is sad to know that these noble words, once so pregnant with happy meaning and virtue, have at length become an empty, meaningless sound, and worse, a delusion and a snare. That this once great nation is hastening on its downward course to destruction, seems too plain for denial; for it is sweeping away, not little by little, but almost by one full swoop, every foundation stone, of its permanency and safety. By and

by the crash will come, for its doom is sealed by its own hands; if it stay not its oppression and wickedness.

I wish I could see the kingdom of God progressing as rapidly upward as our government is hastening downward."

A threat was made by one of the deputy marshals that if President Cluff attempted to run when found he would shoot him down.

While in hiding President Cluff wrote an article on the "American Nation."

April 6. The general conference convened in the Utah Stake Tabernacle and adjourned on the evening of the 8th.

The following is an extract from a letter addressed to President John Taylor by President Cluff:

"During the life time of my first wife I married two young ladies at the same time; some six years afterwards my first wife died, the other two are still my wives, but according to the ruling of the courts neither would be recognized as a legal wife, and now my friends urge that I should marry one according to the laws of the land which would bar her from giving testimony against me. I have hesitated for the reason that I did not desire to exhibit a spirit of contempt for sacred ordinances, though by doing so it would result in keeping me from prison."

On April 14th President Taylor replied to the above:

Elder H. H. Cluff,

Dear Brother:—Your letter of no date describing the situation of your family has been received. It will be well for you to converse with President A. O. Smoot upon this subject. We see no objection to any of our brethren doing that which you propose to do, if by so doing they can preserve themselves from the snares of the wicked. But your case is somewhat peculiar. You state that you took your two wives at the same time. It is a question therefore whether if you do what you ask counsel about, you may not introduce dissension into your family and create a feeling that would be very unpleasant to you and to them. This question Bro. Smoot and yourself can best decide.

With kind regards,

Your Brother,

John Taylor.

To guard against such a dissension as President Taylor referred to, Elder Cluff consulted President Smoot who freely acquiesced in the propriety of the proposed marriage. To further bar the possibility of any unpleasantness arising in the mind of any person who could claim any interest in the matter, President Cluff called together the mother and oldest brother of Sarah, who now stood, since the death of his first wife, as the second living wife. In this consultation it was agreed mutually that as Emily was now, in fact, the first living wife, following seniority and marriage, that she should become the legal wife by marriage according to the laws of the land, no plural marriage being considered, in law, legal at the time. It has been deemed proper to record these facts in justice to

the subject of this sketch and the vindication of the course which President Cluff took, hoping to remain free to pursue his various vocations.

April 27th President Cluff received an invitation from President Cannon to accompany a committee selected to meet Queen Kapiolani at Ogden on the 29th. Being on the "underground" the following was addressed to the Queen:

Provo City, Utah, April 28th.

To Her Majesty Kapiolani,

Aloha nui Kana.

I regret exceedingly that my circumstances prevents me from joining my brethren to meet your Majesty and party at Ogden.

Respectfully, H. H. CLUFF.

On April 30th President H. H. Cluff was arrested at the Tabernacle, having established an office in the parsonage where he was keeping the financial accounts of the Tabernacle. Some good brother, whose name is withheld from this biography, put the U. S. marshals on the track of President Cluff. Five marshals surrounded the block and searched every nook and corner. He was taken before Commissioner Emery Hills, waved examination and gave bonds in the sum of \$1500.00. From his arrest until his final imprisonment, he traveled, visiting all the wards in the interest of the Tabernacle.

To free the people from territorial vassalage, President Taylor sanctioned the adoption of a Constitution with a polygamy clause forever prohibiting polygamy with the understanding that the President of the United States would sign a Statehood Bill.

July 23rd. Every arrangement was made to celebrate Pioneer day when the chairman of the committee, H. H. Cluff, received the following telegram:

Salt Lake City, July 23, 1887.

H. H. Cluff, chairman:

The precarious condition of President Taylor's health suggests to us that elaborate festivities and rejoicing are not what the Saints should indulge in on the approaching twenty-fourth, as they would be inappropriate under the circumstances,

GEORGE Q. CANNON,
JOSEPH F. SMITH.

Further proceedings for the celebration of the 24th were stopped. July 25th. The death of President John Taylor today was telegraphed throughout the country. The funeral took place in Salt Lake City on the 29th.

The Presidency of the Stake organized a Relief Society and Primary Association in Scofield ward and a Primary in Mill Fork branch during August.

On the 29th of August Mrs. Emily Cluff gave birth to a son named Gordon, which died at birth.

The Mormon question touching polygamy, brings out startling revelations from eminent writers who claim that polygamy in New York and other large cities far surpass that in Utah.

September 22nd Emily G. Till, plural wife of the subject of this sketch, was married to him according to the laws of the land, Bishop John E. Booth officiating. The cause which led up to this procedure has already been explained. Following the above action the witnesses in President Cluff's case were before the grand jury. Mrs. Emily G. Cluff refused to testify against her husband and was put under bonds. "Dave" Evans, assistant prosecuting attorney, although born of a polygamist wife, acted very vindictive in all "cohab" cases before the court in Provo. The packed jury, following the outlined policy of the judiciary, brought in an indictment against President Cluff for unlawful cohabitation.

March 12, 1888, the case of H. H. Cluff for unlawful cohabitation with his wives came up for hearing. Twenty witnesses were subpoenaed and when the church attorneys, who were defending the case, found that an extension of time was denied the defendant, it was deemed proper, in order to avoid the humiliation of so many witnesses, that defendant plead guilty. Besides "Redheaded" Hiles who justly merited that cognomen, and "Dave" Evans, the prosecution formed a determination to crowd the case to the bitter end and of course they had the full power of the court on their side—Judge H. P. Henderson. Sentence was deferred until the 24th, and at that date until April 14th.

The financial report of tabernacle funds was furnished by H. H. Cluff, the superintendent, and audited by John E. Booth and John R. Twelves, the auditing committee appointed for the purpose. This committee reported that the accounts were all right, the receipts and disbursements regular, and that about \$300.00 had been disbursed over the receipts, which was accounted for as profits on the sale of produce taken on subscription from the various wards. At the conclusion of the reading of the report Apostle F. M. Lyman moved that the report be accepted as entirely satisfactory and that the action of the building committee be fully sustained, wherein they had appropriated the following items: Six hundred dollars to the Provo L. M. & B. Co., extra on roof contract, and \$1,200.00 to said company for three years' services of H. H. Cluff as superintendent, he being in the pay of that company. Three hundred dollars was allowed Assistant Supt. J. P. R. Johnson, and the treasurer two per cent. for receiving and disbursing funds. When the building committee made the above appropriations it was in the presence of A. O. Smoot and was sanctioned by him. No one knew better therefore, than he did, the innocence of his counselor, for he had confided in President Smoot all his financial affairs, yea more, he had a reverence for him, such as man seldom places in man, which was wiped away like the dew before the burning sun.

April 14th President Cluff appeared before Judge H. P. Henderson for sentence when the following dialogue took place:

Judge. "What is your age?"

Pres. Cluff. "I am fifty-two years of age."

Judge. "What is the age of your youngest child?"

Pres. C. "About two years old."

Judge. "When did you marry (plural) your last wife?"

Pres. C. "In 1877."

Judge. "Did you not know it was against the laws of your country?"

Pres. C. "I knew of the law of 1862 against polygamy, but a general opinion prevailed that the law was unconstitutional and as there was a test case pending before the Supreme Court of the United States, I felt fully convinced that when a decision was reached it would declare the law unconstitutional."

Judge. "I am aware that the government is at fault for its neglect during all these years to enforce the law."

Pres. C. "Well your honor, must men suffer now because the government has been negligent?"

Judge. "No. But you are not an ordinarily intelligent man, I understand you are above the ordinary man, and some of the business men of Provo have visited me in your behalf, in consequence of your business connections. A man occupying your position ought to come up and promise to obey the law. You have given the officers much trouble and it would not be the policy of the court to extend leniency."

Pres. Cluff. "I have been away from home, it is true, on a visit to Arizona, California and Oregon. Was it expected, your honor, that I should throw myself before the officers as the Hindoo before the wheels of juggernaut? I have voluntarily placed myself within the meaning of the law, as construed by the courts."

Judge. "The Court cannot, in view of your position, grant any extenuating circumstances. You will be imprisoned in the Utah penitentiary six months and pay a fine of three hundred dollars and costs."

In those days of persecution there was a fixed policy on the part of judges, marshals, and juries to force every polygamist into prison. No extenuating circumstances were admissible.

The horrors of a penitentiary had haunted Pres. Cluff for months, but when he entered the "big gate" into the "shufold" that feeling entirely left him and he felt a serenity never anticipated.

President Cluff studied to make himself agreeable to the inmates of the prison and to the guards and the warden, Arthur Pratt. As all inmates were expected to perform certain duties when called upon. President Cluff studied to fore-know what would be expected of him and by volunteering to work, the warden reposed confidence in him to such an extent, that he was often permitted to roam over the country without a guard to accompany him. The warden permitted him to choose that part of the new prison just finished and which he had helped to paint. Elder Charles Monk and he selected the south-east corner on the upper tier, where fresh air was always admissible and a delightful view could be obtained of Salt Lake Valley, being above the outside wall. While a recipient of Uncle Sam's hospitality President Cluff occupied much of his time in the study of bookkeeping.

September 14. President Cluff emerged from confinement to the

open air in the early morning and was taken to Salt Lake city by Elder Richard G. Lambert. During the day he visited Presidents Woodruff, Cannon and Smith giving them a statement of affairs in the "Pen." A few days thereafter President Geo. Q. Cannon entered the penitentiary and occupied the place vacated by Elder Cluff.

Arriving home, his family were all there to greet him. The children assembled at the gate holding up a banner on which was printed in large letters, "Welcome Home."

Salt Lake City, U. T.,

May 16, 1889.

President H. H. Cluff, Provo.

Dear Brother: Yourself and Brothers W. W. Cluff and F. A. Mitchell have been selected a committee to take into consideration the subject of locating and arranging to secure land suitable for the colonization of the Hawaiians who have emigrated and who may emigrate to Zion. I would like you to meet with the Presidency in Salt Lake City on Wednesday, the 22nd inst. at 10 o'clock, to consult upon this matter.

With kind regards, your Brother,

W. WOODRUFF.

The committee named in President Woodruff's letter, met with the Presidency and after maturing plans they met with the Hawaiians then in Salt Lake City, who voted for Elder J. W. Kaulainamoku Kamaka Niau and Napeha to act on the committee in behalf of their people. This committee of six commenced operations on June 4th by visiting districts of land offered for sale in the counties of Tooele, Utah, Cache, Davis and Weber. Upon the committee reporting their findings to the Presidency, it was unanimously agreed that the John T. Rich ranch in Skull Valley of several hundred acres of farm land with houses and barns, including horses and cattle, be chosen as the most desirable place on which to locate the Hawaiian people. The purchase was immediately made and the Josepa Agricultural and Stock Company organized with a capital of seventy-five thousand dollars.

President Woodruff informed the committee that "it is the will of the Lord that Elder Harvey H. Cluff colonize and preside over the affairs of the Hawaiians in Skull Valley."

August 28, 1889, President Cluff led the Hawaiian Saints to their new home. The people and their effects were taken in wagons, forming quite a train which led President Cluff to designate the day as "Hawaiian Pioneer Day." A townsite was at once surveyed by F. A. Mitchell, assisted by F. M. Lyman, Jr., and some of the natives.

The first devotional service was held Sept. 1st, and on the 13th the Elders quorum, Sunday School, Relief Society, Young Men's Association and Young Ladies Association were organized.

The first Christmas of the colony in their new home was appropriately observed. A tree was provided which was literally loaded with

gifts, there being two for each and every member of the colony, old and young.

Winter now came on with unusual severity. President Cluff succeeded in housing the people in the following order: In the old building, consisting of nine rooms, were located H. H. Cluff and family, Peter Kealakaiahouua and family, David Mokulima and family, F. W. Marchant and Joseph Willis, Solomona Piipiilani and grandson, J. K. N. Mahoe and family, Keaulana and family, Kalawao and wife, Kekuku and family. At the lower place of four rooms, Chas. Naau and family, Kuli'kea and family, Mahonali and family, Napeha and family, Lima and family and Kahoopiiana and family. At the school house, Halemanu and family, Henry Halemanu and wife, James Halemanu and wife and three children, J. W. Kaulanamoku, Makaula and family and Kapukini were occupying their own houses which had been erected immediately after the arrival of the colony.

January 10th, 1890, Elders Cluff and Marchant having been in Salt Lake City on business pertaining to the colony, started early in the morning for home, the snow falling fast, which continued all day. They reached the colony just before midnight, the storm still raging which made it extremely difficult to travel. In passing up Skull Valley the team wandered several times from the undefinable road, compelling Elder Marchant, the driver, to get out and search until located. On the following morning the snow was fourteen inches deep and when the colonists arose a most startling scene confronted them. From every direction cattle were seen traveling towards the ranch, mostly those which had been sent to the range by Bishop Preston with the understanding that the Iosepa A. and S. Co. would look after them and feed such of three hundred head agreed upon with the Bishop to look after, as were not able to rustle for themselves during winter. There were, however, over seven hundred sent into the valley and within a week the Company were feeding four hundred head alfalfa hay, mostly old cows which had been turned in by tithepayers. Storms and severe cold weather caused the death of many every day. Several hundred, miles away, cattle which could not be brought in on account of the great depth of snow, perished before spring.

This was a most trying time on Elders Cluff and Marchant as the severe winter drove nearly all of the Hawaiians indoors and the more they hovered around fires with closed doors and windows, the more difficult it was to get them out to work. In fact their help dwindled down so that the three white men had the burden of outdoor work to perform, and to add to the already trying situation, nearly the whole colony were stricken down with the la grippe, including President Cluff. When William Cole, a very aged white man who came with the Hawaiians from the Island, died, there was only two native men in the colony able to make a rude coffin and bury him. The contrast between the climate of the Hawaiian Islands and that of Utah is so great that it is not surprising that the people burrowed up for the winter. A very surprising affair occurred, however, when warm weather came in the spring and the men were all put to work at \$1.00

and \$1.50 per day, they all laid off without permission and went to the springs fishing for minnows. On returning at night, each one had ten and twenty cents worth of small fry.

After supplying the people comfortable quarters, free for the winter, household furniture, bedding and clothing, as also food, with the understanding that they would labor diligently for the Iosepa company and build up a pleasant little town, when spring made it possible for them to work, quite a number run away in the night and returned to Salt Lake and finally to the Islands, leaving debts to the amount of over five hundred dollars.

August 28, President Wilford Woodruff, George Q. Cannon and Joseph F. Smith, with some of their families and other visitors from Salt Lake City and Tooele County, participated with the colonists in celebrating "Hawaiian Pioneer Day," the first held in the valley. The day will be remembered by the natives who were present, not only because of it being Pioneer day, but because on this day President Woodruff, in the presence of all the native Hawaiians and visitors assembled in a bowery by the school house, dedicated Skull Valley as a gathering place for the Saints from the Islands of the sea. It was at this time that the Presidency released President Cluff and appointed William King, who recently returned from the Sandwich Islands, to succeed him in presiding over the colony, to take place on November 1st next.

November 1st, Elder H. H. Cluff and family moved back to Provo where he resumed his labors in the Presidency of the Utah Stake of Zion.

January 12, 1831, H. H. Cluff was elected President of the Provo Theatre Co., and on the 13th President of the Enquirer Co. and director of the First National Bank.

March 3, he was appointed commissioner of the Provo L. M. and B. Co. and also of the Co-op. Mercantile Institution.

March 25, the Brigham Young Academy Board appointed H. H. Cluff superintendent of the construction of the new Academy building, the basement story of which was already up. Brick laying commenced on the 18th of May and in August, by the authority of the Board, he effected a loan of \$25,000.00 for the Academy. The work of the building was pushed under contracts as rapidly as possible.

Sept. 8, the following letter explains itself:

Provo City, Sept. 8th, 1891.

President Joseph F. Smith,

My Dear Brother:

I take this early opportunity of congratulating you on the liberty accorded you by the President of the United States. It is the most magnanimous act that has emanated from the White House for a long time and doubtless will remain on the pages of history as a laurel worthy a Republican President. No incident in the history of Utah during several years past has struck me with such pleasing effect as the announcement today of your pardon. "How will the Saints re-

joyce to tell and count their sufferings o'er." As you will be flooded with letters of congratulation I will not prolong expressions of pleasure, but hope soon to see you moving among your friends who long to hear your voice again in public.

I subscribe myself most respectfully,
Your Brother in the gospel,
H. H. CLUFF.

To which we append President Smith's reply:

Salt Lake City, U. T., Sept. 22nd, 1891.

Prest. Harvey H. Cluff,

Provo, Utah Co.

My Dear Brother Harvey:—

Your welcome favor of the 8th inst. congratulating me upon receiving the clemency of President Harrison for transgressions of the so called Edmunds Law, is duly received; and I sincerely thank you for kind remembrances and the warm feeling therein expressed.

I am happy to inform you that, through the kindness of Col. Isaac Trumbo, of Cal., Judges R. Harkness and C. S. Zane and others of this city, good Republicans, I am now in possession of a paper bearing the signature of Benj. Harrison, and the impression of the seal of the United States, giving me freedom from indictment for "unlawful cohabitation" under the Edmunds laws, to date.

I assure you I feel very grateful to President Harrison and my Republican friends for this distinguished kindness to me. And I am not unmindful of the merciful providences of God by which the asperities of public opinion have become so modified as to permit such action on the part of the powers that be. Let God be magnified, and no honor withheld from our friends, to which they may be justly entitled.

I feel to give due credit to the great Republican party for possessing the courage of its convictions. It is the party of advanced ideas, of progress, of good government, of union and of strength, and I believe that my amnesty will prove to be the precursor of a general amnesty to all polygamists, if we continue to use wisdom and patience. Cleveland might have done it and made Utah a Democratic State, but he and his party lacked the courage. While the Republican party may be rather unfortunate in some respects, in its representative head, I trust we shall see that the party itself will rise to the dignity of condoning the past, in our case as it did in the case of the conquered South, "with malice toward none and charity towards all." My paper bears date of the 10th inst. and I received it yesterday. With sincere regards to yourself and family, and with kind remembrance to Presidents A. O. Smoot and D. John and all my Utah friends.

I am your brother, etc.,

JOS. F. SMITH.

(To be Continued.)

HENRY CLUFF—CONTINUED.

The rigidity of the winter alluded to in the previous chapter, had its sunshine, at which times the boys would recuperate and sally forth, accompanied by Joseph B. Keeler, who was living with them at this time, and bag the hare and sage hens through the sage brush plains, usually returning home with great quantities of that class of game. The larger game, such as the deer, usually migrate south to spend the winter months, returning north as spring diminished the great depth of snow and vegetation commenced to spring up.

At hay harvest time in the summer of 1873, Father Cluff, with his sons, Samuel S., Hyrum and Henry were engaged in that work. The crop of hay was heavy. The fall of snow in the mountains furnishing an abundant supply of water for irrigation.

Being far away from skilled help, Henry took his wife to the Weber river, where her sister resided, to remain during her confinement. Here Evelyn, her fourth child, was born August 14, 1872, Wanship, Summit County.

The harvest season being over, the usual fall duties, preparing for winter, begins. Fuel for the winter must be secured before the depth of snow prevents canyon traffic, and cattle sheds must be put in a warm condition. In this latter work we find Orson Cluff helping his brother Henry.

In the following spring Henry made a purchase of Moses' interest in the ranch, by exchanging his property in Provo city. The discovery of mines in Park, but four miles distant from the ranch, drew residents into that hitherto mountainous and uninhabited region, so that the isolation of the ranch was broken and Henry had near neighbors.

On Joseph Cluff's return from his Eastern mission he sold his interest in the ranch to Wm. W. Cluff and Henry, who now became, with Father Cluff and Samuel, sole possessors, they having also bought the interest held by Hyrum and Orson. Thus the efforts of Father Cluff to have his sons co-operate and carry on the ranch was broken into.

In 1876 the grasshoppers came down upon the meadows of the ranch and destroyed and injured much of the hay crop, in consequence of which their cattle suffered during the following winter, a number of which perished before the range was free from snow. Hay reached the enormous price of \$60.00 per ton and was very scarce at that figure. Henry's only safety was to get his cattle into the valley below, near Provo, where the snow disappears much earlier than at the ranch, but to reach that place he had to drive his cattle by way of Salt Lake Valley, as the deep snow through Provo canyon prevented him from going that most direct route. The expense incurred in thus getting his cattle through was very large, as he was compelled to buy feed at a high price. He reached the place of destination, and placed his cattle on the foot hills near Provo, where, when spring enabled him to gather up his stock to return them to the ranch through Provo canyon, he had only three less than when he took them below.

(To be continued.)

ALFRED A. CLUFF.—CONTINUED.

While the colonists were still occupying their fort, located near the "old adobe yard," Plat A, embracing the whole of Provo City which at that time was surveyed. Notwithstanding, these early and first colonists in Utah county were liable to be menaced by the savages, from time to time, an inclination to spread out existed to such a degree that the more venturesome abandoned their close quarters in the fort and located in various directions. These heedless adventures, going in direct opposition to the advice of that wise and cautious pioneer and leader Brigham Young, we soon taught a duty and the importance of remaining in their fortified position, until their numbers should be augmented to a force sufficiently great to awe the Indians, but in this case Indian Black Hawk and Walker with their warriors came down from their fastness in the mountains and in action said you must obey counsel, and the colonists willingly obeyed.

The incoming Mormon emigration from the East, many of whom sought homes in Provo, soon increased the population. The Indians seeing this rapid increase of population became more friendly, which renewed a feeling among the colonists to scatter out and improve their farms and city lots. Residences soon dotted the city plat, where it was destined a great city would build up. The Cluffs chose city lots on the bench part being on the eastern limits of plat A. In later years it became the very center of the city, two new plats, B and C were added on the east. The colonists on emerging from the fort chose the lower part, immediately south and west of the abandoned fort.

The first act of Father Cluff after locating on his lots, was to put out an orchard from which he produced the first peaches grown in Provo. In addition to assisting on the farm Alfred took his turn herding sheep along the foothills of the Wasatch range of mountains east of the city, and like others of his brothers sought every opportunity of perusing that sacred record, the Book of Mormon.

In course of time Alfred says, "Hyrum graduated in the agricultural line, so that the farm interests and management devolved upon the younger brothers. These young bloods were not averse to perpetrating tricks upon each other; one in which the subject of this sketch was implicated, was played upon his brother Orson. The boys were irrigating grain on the farm, when Orson quietly slipped away and lay down in a dry ditch and went to sleep, leaving his other brothers to attend to the irrigation. The opportunity to play a joke upon the sleeping brother was too great for the boys to resist, so Alfred opened a dam and let a flood of water rush down the ditch in which Orson was peacefully slumbering, submerging him before he had time to awake. Alfred innocently looked on as indifferently as a statue. But ere the sun passed out of sight in the west retribution was inflicted upon him. Wading around in the water irrigating, he suddenly plunged into a deep hole being almost entirely submerged.

During Alfred's school days in Cluff's Hall, under Instructor Dusenberry, he became acquainted with Miss Jennie Foster who was, at that time, living with her sister, Mrs. Margaret Ann Cluff. What inspired admiration in Alfred toward Miss Jennie, was the fact that she possessed unequaled ability to that of her school companions, in rustic sports and physical tournaments. His admiration of Jennie grew to love and finally culminated in their marriage on the 21st of December, 1868, in the Endowment House in Salt Lake City.

(To be continued.)

BIOGRAPHY OF ANN WHIPPLE CLUFF.

Ann Whipple Cluff, wife of William W. Cluff, was born March 15, 1843, in McKean County, Pennsylvania. She is the eldest daughter of Eli and Patience Foster Whipple. When quite a young girl her parents moved to California, going by way of the Panama route. Miss



MRS. ANN WHIPPLE CLUFF.

Whipple was conveyed over the range of mountains on the back of an Indian.

The family settled near Redwood City, about thirty miles southeast of San Francisco. In early manhood Mr. Whipple carried on the lumber business in Pennsylvania and Ohio. He therefore became the pioneer in building steam saw mills and carrying on the lumber business in the redwood forests on the eastern slopes of the coast

range. Mr. Whipple amassed large sums of money in the lumber traffic, one thousand feet bringing as high as \$125.00.

Miss Whipple spent her girlhood days in lovely California where she received an education in the Santa Clara Seminary. In the early settlement of California horseback riding was the principal mode of travel and Miss Whipple became an expert equestrian, often times testing her skill by riding wild horses that had to be blindfolded until she was seated in the saddle. On coming to Utah in 1858 the family settled in Pine Valley, near St. George, and here again the father engaged in the lumber business, supplying St. George and Pioche, a mining town in Nevada, with building material. While in California, William W. Cluff met the family on his return from a mission to the Sandwich Islands, and the associations of the returning missionary, and Miss Whipple in California and traveling from thence to Utah, culminated in an attachment that remained true and faithful until William's return from a three years mission to Denmark, to which he was called soon after his arrival home from the Islands. They were married in Pine Valley at the home of the bride's parents, on the 24th of October, 1863. The newly married couple moved to Provo and within three months thereafter he was called to a second mission to the Hawaiian Islands. Mrs. Cluff now begins the exercise of an inherent financial ability that has reached unprecedented success. She saw that her support, now that her husband was called away, to be absent for years, devolved upon her. To attend the household duties alone, would not afford support, so displaying an ambition for self support, Mrs. Cluff amassed a sum of money amounting to four or five hundred dollars per annum, making gloves, a profession she acquired by previous experience. Her first child, a son, named Wm. W., was born August 31st, 1864. Soon after the return of her husband from the Islands he was called by the First Presidency to preside over the several settlements of the Saints in the Counties of Morgan, Summit and Wasatch, and in May, 1865, the family moved to Coalville. While Mr. Cluff spent most of his time in visiting the people within the three counties, Ann built up a profitable business making gloves. May 10th, 1866, the first daughter, Annie May, was born at Coalville. Annie May's birth occurred while the Black Hawk Indian war was throwing the people of the Territory into consternation as every able-bodied man was mustered into military service, and if not called into the field of battle he served as a guard of protection around the settlements, that weak and defenseless places might not be surprised, day or night, by the savages.

(To be Continued.)

BIOGRAPHY OF PHEBE ELIZABETH BUNNELL CLUFF.

Phebe E. Bunnell, wife of Joseph Cluff, is the daughter of David E. and Sallie H. Bunnell, born July 5, 1841, in Brownstown, Wayne County, Michigan, U. S. A. Her parents became converts to the new

religion which was causing a great stir throughout the eastern states, and was baptized into the Church of Jesus Christ of Latter-day Saints in 1840. The family resided temporarily at La Harp, after which they moved to Nauvoo, where her father assisted in the erection of the Nauvoo Temple, in which the parents received their endowments, after its completion. No event in the life time of even children has fastened itself so effectually upon the human mind, as the martyrdom of the Prophet Joseph and his brother Hiram Smith, has to those who knew them. And so it has been with Sister Phebe, although she was only an infant at the time that horrible tragedy occurred. A persecution fell upon the Bunnell family in Nauvoo in like manner as it had upon their co-religionists; they abandoned their home and moved to West Point in Iowa. Here the family struggled for some time to accumulate sufficient means to enable them to follow the Pioneer Saints to the Valleys of the Mountains. Father Bunnell being a house carpenter enabled him to obtain situations in that new country which was rapidly growing in population. Another move brought the family to Indian town in the same Territory. During the



PHEBE ELIZABETH BUNNELL CLUFF.

stay of the family at this latter place, the father was called upon a mission to the State of New Jersey. While the father was absent in the missionary field, Phebe was stricken down with the chills and fever and her life despaired of, when the mother, who had implicit faith in the ordinances of the gospel, sent for the Elders who anointed her with oil and administered to her and she was healed at once, to which she firmly testifies. At the age of eight years Phebe

*Genealogy
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was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Solomon Warner in 1849. Father Bunnell having returned from his mission, the family again began to make preparations to go further west, and in the spring of 1852 the toilsome journey over the plains was begun and on the 6th of October of that year the company of J. C. Snow, in which the family traveled, arrived in Salt Lake and were kindly entertained by Elder Jedediah M. Grant for a few days, when they proceeded to and located at Provo, where the family built a comfortable home and rejoiced in being so far away from their enemies, and now in the peaceful valleys where they could serve God unmolested by the wicked.

(To be continued.)

BIOGRAPHY OF MARGARET ANN FOSTER CLUFF.

Margaret Ann Foster Cluff, wife of Harvey H. Cluff and daughter of George and Jane Foster, was born in Cincinnati, Hamilton County, State of Ohio, January 23, 1840.

The Foster family moved to Nauvoo, thence to Winter Quarters



MARGARET ANN FOSTER CLUFF.

and to Council Bluffs and from there to Utah in 1852. On their arrival in the valleys of the mountains the family chose Grantsville, in Tooele County, as a desirable place in which to settle. Some years afterwards the family moved into Utah County and located in Provo City.

On the 6th day of October, 1856, Miss Foster met the young, beardless Harvey H. Cluff at the residence of Major Seth M. Blair in

Salt Lake City. Margaret was the second younger sister of Mrs. Flair and was there as a visitor. Young Harvey was there also as a visitor, by reason, it is presumed, that his brother Benjamin had recently married the second oldest Foster girl, Mary Ellen. The meeting of Harvey and Margaret was purely accidental and no indication of any attachment for each other could possibly exist at the time. An incident, however, occurred during this meeting which may be regarded in the light of a romance. Harvey had volunteered to go back on the plains and assist the emigrants who were coming with handcarts and were belated. Before leaving he had his photo taken and was showing it to the family, including Miss Foster, whereupon Margaret requested Harvey to leave his photo with her during his absence, and, on his return home it should be delivered to him. As Harvey expected to leave on the following day he readily consented and the picture was left in Margaret's keeping. For three months they neither saw each other or corresponded and when Harvey returned Miss Foster was attending school in Provo, the family having settled at that place. Soon thereafter Miss Foster graciously returned the photo. The feminine manner in which it was done, revealed the fact that a hidden love spark had developed into something more than the watch care of a picture. The hitherto hidden or dormant friendship now flashed forth from their countenances as their eyes met, that expressed more than language could tell, although not a word was uttered by either one. Not long after the above incident occurred, Harvey asked Miss Margaret to become his wife to which request she there and then consented, and on the 24th of January, 1857, they were married at the home of Father and Mother Cluff, President James C. Snow officiating. Harvey and Margaret started out upon the matrimonial journey of life with financial prospects, that might properly be termed no prospects at all, beyond the industrial habits and ability of a stout and willing young couple.

Following their marriage they lived in the home of Benjamin Cluff for a short time and then rented a small room of Father Cluff. An elder brother of Harvey required the house and this young couple had to vacate and live in a slab shanty, temporarily erected, awaiting the completion of a two room house on Harvey's lot, their only possession. Their first child, a son named Harvey Harris, was born in Salt Lake City, October 28th, 1857, while the father was out in the Echo canyon war.

(To be continued.)

BIOGRAPHY OF FRANCES A. WORSLEY CLUFF.

Sister Frances A. Worsley Cluff, first wife of Samuel S. Cluff, is the second daughter of John Worsley and Sarah Hamer Worsley. She was born in Ainsworth, Lankshire, England, on the 8th day of November, 1841. When but seven months old, she came with her parents to America, and the family settled at Nauvoo, Illinois. After re-

maining there a short time, Brother Worsley found employment as a machinest and blacksmith at St. Louis, Mo., and the family were moved to that place, where they were living at the time of the death of the Prophet Joseph Smith. Shortly after that fearful tragedy the Worsley family again moved to Nauvoo, where they resided until driven from their home by an infuriated mob. Homeless and destitute of means, the family, with many others of the Saints crossed the Mississippi river to Kiokuk and wended their weary way across the then desolate plains of Iowa, and by water to Council Bluffs, Iowa, while Father Worsley was compelled to return to St. Louis to seek employment.

Time and space forbid a detailed account of the many exciting and horrible experiences, the hardships and privations through which the family passed, and which made a lasting impression on the youthful mind of Frances. She remembers well, and has often related



FRANCES A. WORSLEY CLUFF.

the circumstance, of quails coming to their camp so thick and tame that she could catch them with her hands when they would light on the wagon tongue. They were as mana from God to his Latter-day Israel.

In July 8th. 1849, Father Worsley died at St. Louis of the cholera, leaving the family, who had gone to Council Bluffs early in the spring, in very destitute circumstances, but Mother Worsley succeeded in getting an old wagon fixed up and by yoking

an ox and a cow together rigged out a conveyance for coming to the Valleys of Utah, and in the year 1853 they made that long and weary journey across the plains. By reason of having such a poor outfit, it was impossible for the whole family to ride at a time, and Frances being 12 years old was compelled to walk most of that long journey.

They arrived in Salt Lake City in October, 1853, and in 1856 the family moved to Provo where five years later on the 19th of May, 1861, Frances was married to Samuel S. Cluff, the seventh son of David and Betsy Cluff, by whom she has become the mother of eight children, three of whom, viz., Samuel H., Sarah Jane and Betsy have passed away.

Aunt Frances, as she is called by nearly all who know her, has always been an ardent and faithful worker in the Church of Jesus Christ of Latter-day Saints. In 1868, when the Relief Society of the Fourth Ward of Provo was organized, she was chosen as a teacher, the duties of which position she well and faithfully performed until November 27th, 1884, when she was called to act as Second Counselor to the President of that Society, continuing as such until the Spring of 1891. When the Pleasant View Ward was organized she was called to act as President of the Relief Society of that ward, and was set apart as such by President A. O. Smoot on the 12th day of February, 1891, a position she has filled with much success up to the present time. By her untiring efforts and devotion to duty she has become a leader in her sphere, and has woven herself deeply into the hearts of her associates.

She has labored diligently both by precept and example to plant in the hearts of her children the principle of integrity and honesty, and inspire them with an ambition to climb in the world of fame, keeping ever in mind the necessity of a living faith in the Lord Jesus.

So sweet has been her life's work that she can indeed be termed a Mother in Israel, and it can be truthfully said of her that the world is better for her living in it. It is the hope of the Editors that she will live many years to come, enjoy the benefits of her labors and continue her usefulness.

(To be continued.)

BIOGRAPHY OF MARY E. CLUFF.

Mary Ellen Worsley Cluff, wife of Hyrum Cluff and daughter of John and Sarah Worsley, was born in St. Louis, Missouri, U. S. A., September 10, 1847. In the spring of 1849, the mother with her six children took passage on a river steamer, called the *Dacoto*, expecting to reach Council Bluffs, where a suitable outfit could be secured and the family enabled to cross the plains and join their fellow religionists in the rocky mountains beyond the power of the enemies of Mormonism to persecute. The father, John Worsley, remained in St. Louis to finish up some work, which, when completed he would join

his family at Council Bluffs, a happy expectation that was never realized, as he was seized with the cholera and died at St. Louis in July following the departure of his family. The family, consisting of six children, had their trouble in passing up the Missouri river. Before reaching Council Bluffs the Docoto sunk, and all goods of the passengers were lost except one feather bed belonging to the Worsley family, which Mother Worsley, by some unaccountable means, succeeded in saving. The passengers were all saved and in course of time reached their places of destination. The Worsley family, as contemplated when they left St. Louis, located at Council Bluffs, where



MARY ELLEN WORSLEY CLUFF.

every effort was put forth, by the family, to accomplish the great object which impelled their westward course, namely crossing the plains to Utah. The mother, after the death of her husband, married one Cornelius Brown by whom she had one child a daughter named Alvira. The husband, Mr. Brown, did not accompany the family to Zion: In 1853, without a husband, this courageous mother with seven children undertook a journey of over a thousand miles in a wagon pulled by cows, that being the best outfit obtainable. The family crossed the plains in Captain Cortley's company and arrived in Salt Lake City in September, locating in the Seventh ward, where they resided until 1856, when they moved to Provo, locating in the Third ward, but shortly afterwards moved to the Fourth ward.

(To be Continued.)

BIOGRAPHY OF KEZIA E. RUSSELL CLUFF.

Kezia E. Russell, wife of Henry Cluff, and daughter of Richard and Hannah Underhill Russell, was born January 12th, 1844, in Tetbury, Gloucestershire, England, where she was christened in the church of England, being the last one of her family, as her father became a convert to and by baptism a member of the Church of Jesus Christ of Latter-day Saints immediately after her birth. The mother of the subject of this sketch, died in England some years before the family made an effort to emigrate to Utah. After struggling for years to support a large family, the father with his five daughters and one son started for Zion in the Rocky mountains in 1864, but died on the plains when about half way between the Missouri river and Utah, at Poll Creek. The children, though among their fellow religionists, felt deeply the loss of a father in that wilderness country, infested with savages and



KEZIA E. RUSSELL CLUFF.

wild animals, but on arriving at the Weber river in Utah, they met an Uncle and Aunt residing there, with whom they lived during the winter. In the following spring Miss Kezia Russell obtained employment on a large farm owned by Henry Brazee, but at that time, rented and managed by William and Samuel Cluff. Henry who was also laboring on the same farm, and of marriageable age and consequently Miss Russell, who was also of marriageable age was wooed and won by Henry, and on the 9th of November, 1865, they were married in Provo City, Elder Josiah W. Flemming officiating, and afterwards

married or sealed together according to the rites of marriage performed in the Endowment House in Salt Lake City. There are only three living now of a family of four sons and seven daughters; namely Kezia and her sister living in Park City and one brother in England.

In the spring of 1866, Kezia was left alone while her husband enlisted as a volunteer, shouldered his musket and marched against the savages who were on the warpath in Sanpete county. This is known as the Black Hawk war. The absence of her husband, especially in such a cause, and surrounded by danger, was a great trial to Mrs. Cluff who had never been confronted with so much trouble. Her young husband, liable to fall in battle, agitated her mind night and day, which with domestic affairs, became a source of trying circumstances that were new to her. Young and inexperienced in the Western wilds of America, she naturally put her trust in Providence, which, in time returned her husband to her towards the close of July. Their home was made happy by the birth of their first child—a daughter, Ada—on the 6th day of August.

(To be continued.)

BIOGRAPHY OF HATTIE BEAN CLUFF.

Hattie Bean, wife of Orson Cluff and daughter of James A. and Harriet C. Fawsett Bean, was born in Provo City, May 30, 1855. Hattie's earliest and only scholastic education was received in Cluff's hall, Provo City, under the tuition of the Dusenberry Bros. This was the highest school of learning taught in the Territory of Utah, outside the University in Salt Lake City, and to Hattie, they were the prime days of her girlhood.

Hattie was married to Orson, the youngest son of Father and Mother Cluff, in the Endowment House, Salt Lake City, December 30, 1872. She is now the mother of eleven children, seven boys and four girls, whose names are respectively in the order of birth as follows: Orson L., Abbie Nina, Harvey Milton, William F., James A., Margaret H., George L., Hattie M., Vella, Verie, twins, and Eva Iriene. Of these death has taken the twins and Orson L.

In 1877 the church authorities made quite an effort to settle members of the Church of Jesus Christ of Latter-day Saints, in the Territory of Arizona. Some of the Cluffs were called to go, which fact led Father Cluff in that direction, accompanied by more of his sons including Orson. They first settled at Show Low, in the northern part of the uninhabited territory. As Show Low proved to be within the Indian reservation they were forced to vacate some choice farms and timber lands, they made their way to the Gila Valley. After staying in Arizona for about seven years, Orson returned with his family to Provo. Orson having taken a plural wife left in 1889, seeking a home in Old

Mexico. He finally located in Colonia Garcia, where his first wife Hattie joined him in 1890.

(To be Continued.)

The editors were unable to find a photo of Hattie in Provo or get one from Mexico where she resides, hence no cut of her appears in this issue of the Journal.

BIOGRAPHY OF JENNIE FOSTER CLUFF.

Jennie Foster, daughter of George and Mary Jane McCullough Foster, was born in Kanessville, Iowa, March 4th, 1852. The western part of Iowa, at that early day, was a wilderness, recently and temporarily settled by Mormon exiles from Illinois. These exiles bound



JANE FOSTER CLUFF.

for the Rocky Mountains, settled temporarily in various parts of Iowa, for the purpose of recruiting preparatory to a long journey across the plains. This long and tedious journey of a thousand miles was undertaken the same year in which the subject of this sketch was born. The father with his eight motherless children arrived in Salt Lake City, his faithful wife having died with cholera when about half of journey was over. Jennie was only about five months old and of course remembers nothing concerning her dear mother who dropped by the way side for the gospel's sake. The family owned a cow which

they named "Cherry," Jennie had good reason to remember that cow and every spot on her, for from her she derived support after the demise of her mother, and when old enough to walk she would accompany her father, cup in hand, to the cow at milking time and receive her portion. For years after the arrival of the family in Utah they experienced all the hardships through which the early settlers passed occasioned by Indian depredations and the visitations of crickets and grasshoppers, which produced a scarcity of provisions. Bread, at these times, was seldom included in the menu. Thistles and sago roots became the staff of life to the family, only in Jennie's case, "old Cherry" never failed to supply her cup with milk. From Tooele the family moved to Provo and located in the First ward. Jennie's first experience in the school room was in the grove, under the tuition of Lillie Cook. Afterwards she was a pupil of "Aunt Jane Gee" in a little adobe house, to reach which her brother Joseph would take her on his sled. The Foster family, wishing to get out upon a farm sold their property in the First ward of Provo and tried luck on a farm in what is now known as Lake View ward, being on the borders of Utah Lake. Indian hostilities soon routed them from there and the family purchased a lot in the Fourth ward of Provo, on which they built a house and put out fruit trees. At the back door her father planted a rose bush for her sister Margaret.

Sarah Blair, Mary Ellen and Eliza Cluff, the three eldest daughters of the Foster family, were living in Logan, Cache county, which fact led the father to pull up stakes again, in Provo, and go to Logan in 1863. Jane had now attained to her eleventh year, and when the family—the father having now a second wife—left Provo, Jane was taken by Harvey and Margaret with whom she lived until her marriage to Alfred Cluff. The separation from her father, to whom she was more than ordinarily attached, on account of the death of her mother, made it doubly trying to her. Further opportunity of education was granted to Jane while she was living with her sister; first in the Fourth ward school house under David John as teacher, and in Cluff's Hall under W. H. Dusenberry as teacher. Jane was also a great comfort to her sister Margaret in her bereavement of her four and only children.

(To be continued.)

BIOGRAPHY OF LYDIA CLUFF.

Lydia Partridge Snow Cluff, wife of Jerry Cluff and daughter of George and Eunice Billings Snow, was born December 28th, 1859, at Manti City, Sanpete County, Utah. When about five years of age Lydia accompanied her parents to Provo City. Her school days began soon after the arrival of the family in Provo and continued from that time off and on until she arrived at the age of twenty years.

About this time she became acquainted with Jerry Cluff. Congeniality seemed to draw them closer together and reciprocal attachment grew into love and love to final marriage, which event was solemnized on the 5th day of September, 1879. The ceremony was performed by Bishop Benjamin Cluff of Center Ward, in the Wasatch Stake of Zion, at a place called "Cluff's Ranch," located up near the Summit of the



LYDIA SNOW CLUFF.

Wasatch range of mountains and about ten miles from Heber City, still lower down in the mountains; afterwards they were sealed in the Endowment House, Salt Lake City. This youthful couple choose an elevated place to begin a felicitous life

(To be Continued.)

BIRTHS.

Born to the wife of Hyrum F. Cluff, son of Henry and Kezia Cluff, a daughter.



NOTES AND PERSONALS.

John Robert Cluff, son of Henry and Kezia, left Salt Lake City, June 8th, on his mission to the Eastern States, and is now in Boston.

THE CLUFF FAMILY JOURNAL.

H. H. CLUFF, GEO. CLUFF, }
HARVEY CLUFF, THAD. H. CLUFF, } Editors.

WM. W. CLUFF, }
H. H. CLUFF, } Executive
HARVEY CLUFF. } Committee.

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HISTORY OF DAVID CLUFF, SEN.

BIOGRAPHY OF W. W. CLUFF—APPENDED.

The editors append the following to the biography of William W. Cluff.

The Summit Stake of Zion was organized on the 8th of July, 1877, by Apostle John Taylor, Lorenzo Snow and F. D. Richards. It composed the whole of Summit county and the western part of Wyoming adjoining Summit county on the East side. Elder William W. Cluff was selected and set apart as President with George G. Snyder and Alma Eldredge as Counselors. Ward E. Peck succeeded Snyder, retired, in 1879.

Previous to the organization of the Stake, William had acted as Bishop's agent in the Summit, Wasatch and Morgan counties for a

number of years and up to the date of his call to preside over the Stake.

In closing our brothers biography for the present, we take a retrospective glance over the written history in the Journal and we are persuaded that he has been reserved and over modest in not furnishing eulogiums of himself, and therefore the editors believe that it is eminently proper for them to append a chapter commendatory of his career as an officer in both a civil and ecclesiastical capacity.

William served, his people, of the Summit Stake of Zion faithfully for over a quarter of a century and now that he has reached the age of over three score and ten, he must look back over the field of labor where he has operated with a degree of pride and rejoice in his honorable retirement from the press of public responsibility, with the possibility, before him, of quietude and rest the remaining years of his life, free from pecuniary want. In addition to the Stake duties William served several terms in the Legislature of Utah as a representative from Summit county. He has faithfully filled several foreign missions to which he was called by the First Presidency. His willingness to serve the Church has been such that at the "drop of the hat" he would respond to the call of the Presidency, and would have been on hand to go when and where they might choose to send him.

Why this willingness of William, it may be asked, to serve the church at the call of the Presidency? We propound this question for the consideration of his numerous relatives and friends and more especially for his own family in whose interest this chapter is appended. We hold, in answer to the question, that William's successes all through his public and private career have hinged upon that important principle—obedience. In yielding obedience he knew the stirring worth and integrity of the men who stood at the head and that with them he was engaged in the great cause of human redemption and the establishment of the kingdom of God. We sincerely desire that his children and also all of the descendants of Father Cluff, should become acquainted with the excellent work which he has performed, for we feel assured that his good deeds will shine forth and emblazen the pages of history. Posterity, we hold, should be deeply interested in the history of their progenitors. Their good deeds and nobleness of character live on from generation to generation. The leaders of the church selected a soldier whom they knew to undertake the several public tasks to which William has been called. This soldier learned his strength and ability by the trials and experiences through which he passed. You will, no doubt, meet with similar trials if you have not already, in your efforts to build on the faith of the gospel. It is not our purpose to dwell long on the trials through which William, or any other member of the family, has passed, for no doubt all have had as many trials as they could reasonably endure; but success can only be achieved by a life of unselfish devotion to the accomplishment of God's purposes. We may expect, dear relatives, to endure hot summers, fierce winters, storms, tempests

and side striking gales, as all disciples of Christ must do. William's conception of God grew by faith inculcated by his departed mother who taught him to kneel and say "Our Father, Who art in Heaven." You see him when a boy hunting his father's cows on the prairies of Illinois, kneeling in prayer to God, to direct him to where he could find the lost objects of his search. Arrising he takes a bee-line to his cows, an answer to prayer, which he relates with pride to this day. Again we see him in his father's field undergoing one of the bitterest trials of his life. An inhuman being in the form of man, scourging him, with an ironwood rod, leaving the boy lying, as dead, on the ground. William had no conception of the cause of such inhuman treatment and on recovering he swore vengeance on the man, whose name we withhold, if he ever met him after he attained to manhood. See him in his office at Coalville in his manhood days struggling against the oath he had taken, when that same man entered and stood before him. He could have crushed him as he would a reptile, but his better christian forbearance prevailed, and the man was left to go unmolested. We recall the incident of his adventure into a pit of an extinct volcano while on the Sandwich Islands; and how after repeated efforts accompanied with earnest prayer, he succeeded in extricating himself, from what seemed an inevitable doom.

Again while on the islands, going in an open boat from one island to another, in company with Apostle Lorenzo Snow and some native rowers, the boat was capsized by the heavy surf, some distance from shore. Wililam was instrumental in recovering tne body of Elder Snow and resuscitating it to life. During this trying ordeal he remembered that

"Prayer is the Soul's sincere desire
Uttered or unexpressed.

And he made the most of it during the half hour of uncertainty as to whether the Apostle would recover after his body had been raised from the depths of the sea.

Many times in the mid-t of almost crushing conditions William has seen the fulfillment of the promise couched in the following verse:

"When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us
And we know that deliverance is nigh."

When the Summit Stake of Zion was reorganized on April 21st, 1902, William was honorably released and of course placed on the retired list, so to speak, not as a defunct orsuperannuated officer, but as he who had fought the good fight. Can we doubt the truthfulness of a man, or over estimate the worth of him who never turned his back upon the authorities, or denied the Lord Jesus Christ—a man who had willingly spent the whole of his life from youth to over three score and ten, in the cause of truth, as a missionary in foreign lands for over twelve years and a presiding officer in the church of Jesus Christ of Latter-day Saints for upwards of thirty-five years.

H. H. CLUFF—CONTINUED.

January 4th, 1892. The new Academy building was turned over to the Trustees by Superintendent H. H. Cluff and on this day was dedicated by President George Q. Cannon. The dimensions of the building, quantity in kinds of material used in its construction are as follows: 117½x175 feet ground floor, containing 32 rooms, 3 spacious halls, 6 cloak rooms, 71 doors, 186 windows, 841 perch of rock, 5990 feet of cut stone, 1,646,700 brick, 330,000 feet of lumber, 120,000 lath, 12,000 yards of plaster, 19,200 feet of metallic roofing, 23,000 pounds of iron, school furniture \$7,000.00, total cost of \$85,000.00. The accomplishment of such a mammoth work under the financial depression surrounding the Trustees, were looked upon as a great achievement.

In the midst of financial depressions following a "boom" season, while President Cluff was tied up, so to speak, in Tabernacle, Academy, Theatre and Foundry management, he was called by the First President, by telegraph dispatch, on the 18th of February, 1892, to immediately take charge of the Iosepa A. & S. Co. affairs at Skull Valley, as William King had died the day before, and on the 27th went direct to the colony and began the spring work.

April 5, 1892, the cap stone of the Salt Lake Temple was laid today witnessed by H. H. Cluff.

May 1st was observed as a special Fast Day by proclamation of the First Presidency and \$1,400.00 was donated for the temple by the colony.

The usual routeen of farm work moved on smoothly during the spring and summer up to the 11th of July when John Meldrum, who was in the employ of the Iosepa Co., committed suicide while on a visit to his family in Provo.

Up to the 17th of October Elder Cluff had been presiding over the colony temporarily by special appointment, but on that date he received the following letter:

Salt Lake City, Oct. 17, 1892.

Elder Harvey H. Cluff:

Dear Brother:—You have been selected to take charge of the affairs of the settlement at Iosepa. We hereby appoint you as President of that settlement, with full authority to administer in all spiritual affairs, to hold meetings regularly for the instruction of the people and to preside in those meetings, to administer the sacrament and to attend to all the duties that may arise connected with their spiritual welfare, as a presiding elder in their midst; to call any of their number, who may bear the priesthood, to assist you as Teachers or in any other capacity, so no evils shall be permitted to grow up in their midst. You will have full authority to council and direct them, to baptize and confirm them, to bless their children, and to do all things that may be necessary to their growth and happiness. While we do not assume any jurisdiction over temporal affairs in that settlement, there being an incorporated company to whom the property belongs, still we shall be pleased at any time to counsel with you upon any

matters that may arise in which we can be of benefit to you or to the people,

We shall take great interest in your labors and shall be pleased to hear from you as to your progress from time to time. Praying the Lord to bless you and to give you every necessary qualification to enable you to discharge the duties that devolve upon you.

We remain your brethren,

WILFRORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH.

In November Emily and her children were moved to the Dell farm, five miles from the Iosepa town and Mahoe and family were placed there to look after affairs connected with the farm.

Dec. 25, President Cluff's son, Alfred P., died of diphtheria in Provo, after a few hours illness. He went to Salt Lake by team furnished by President Anderson of Grantsville, where he happened to be when word of his son's death reached him.

To illustrate how the Hawaiian people can be excited over mining prospects, we append a little incident connected with the colony and to show how good advice from the servants of God, unheeded by the people, results, generally, disastrously to the disobedient. In January, 1893, a white man who had been discharged from a sheep camp for misconduct, came to the colony and was taken in by Peter Kealakaihonua, housed and fed. President Cluff and Samuel Wolley advised his dismissal as he was regarded not fit even for natives to associate with. This fellow had succeeded in working up wild expectations in the minds of quite a number of the natives concerning excellent prospects of gold mines in the foot hills near Iosepa. Quite a number of the work hands enlisted in his cause and left the employ of the company. Notwithstanding the Elders, whose duty it was to advise and counsel the people and who became so earnest as to predict, that the fellow was deceiving them and would persuade them to incur indebtedness and then when spring came he would run off leaving them in debt, yet their persuasion was unheeded. The natives sent teams to Salt Lake and got supplies and blasting material, expecting to pay in the spring when their ore was shipped to market. Blast after blast pealed forth from the hill side in hearing of the peaceful citizens below. Spring came and five wagons loaded with rock and red dirt started for Salt Lake City in high expectation of great returns. As soon as they reached the city the white scoundrel left the natives, unceremoniously, and was never heard of afterwards. The five loads of dirt and rock were offered to buyers of ore, but the natives were advised to take it and fill up some holes in the lower part of the city and return home. Imagine how they felt and still more when the debts contracted had to be collected by threat of lawsuits.

March 3rd, 8 o'clock p. m., a ball of fire the size of a bushel basket, passed over Skull Valley from east to west and as it reached the cedar range of mountains, burst making a report like a clap of thunder.

April 6th. The Salt Lake Temple was this day dedicated at which President Cluff was present. The ceremonies were very imposing. All leading authorities in the church were present.

April 9th. The colonists who had been rebaptized were conducted to the Temple by President Cluff and S. Woolley and occupied the place allotted to them in the assembly room. These were "times of refreshing from the presence of the Lord."

May 3, 1893. Joy, son of H. H. and Emily G. Cluff was born at Iosepa Skull Valley.

In the spring of 1894 great excitement prevailed throughout the United States over the Coxe army movements to Washington, 12,000 men are now in Ogden, Utah, on their way east. These are unemployed men who expect to move Congress to enact measures looking to the welfare of this class. 100,000 will congregate at the Capital.

President Cluff addressed a letter to the First Presidency setting forth the results, financially, of the recent action of the Board in increasing the wages of the natives. The income of the farm is insufficient to justify the increase.

In 1889 President Cluff introduced carp in the springs in Skull Valley and in this year some natives killed off most of the large increase by giant powder, some of which would weigh ten pounds. There were not only bad Hawaiians in the colony that Mr. Cluff had to deal with, but some white men as well. Mr. C. D. Harding, a white man, engaged by the Board to keep the books of the company turned out to be an unprincipled man and was a detriment to the colony and the Board discharged him, whereupon he threatened to take the books of the company with him on his removal back to Salt Lake City. Manager Cluff warned him that such an act would result in his arrest in Grantsville.

June 20, 1894. The Cluffs residing in Utah held a reunion at Pleasant View ward at which time Harvey H. Cluff, Benjamin Cluff, Jr., and Thad. H. Cluff were appointed a committee to compile the history of the Cluff family.

December 18th. Manager Cluff met with a serious accident six miles north of Grantsville on his return home from Salt Lake City. The ring of the neck yoke gave way, the tongue of the light rig dropped, the horses plunged forward full speed, tongued plowed in the ground, rig upset, horses became instantly unhitched from the singletrees leaving Manager Cluff pinned to the ground and the rig on top of him. Stunned and helpless he remained in the road four hours, at which time wood haulers came along and having a saddle horse, dispatched a boy to Bro. Samuel W. Wooley's who came out with his buggy and took Manager Cluff to his home, and on the following day to the railroad at the half-way-house, from there he went to his home in Provo. No bones having been broken Mr. Cluff returned to his duties at Iosepa at the end of the month.

The Presidency in counsel with the Bishoprick and Manager Cluff, urged that, inasmuch as we are, scripturally speaking, "nursing fathers and nursing mothers to Israel," that the Bishops should see

that the colony is supported, as Bro. Cluff has an unenviable responsibility.

A letter from President Smith informed Manager Cluff of the death of A. O. Smoot.

April 11th. Josephine Cluff accompanied her uncle Harvey to the colony and kept house for him several weeks.

May 3rd. Kenneth Heber, son of H. H. and Emily G. Cluff was born in Provo.

July 17th. Manager Cluff moved his family back to the colony to be present on Pioneer day.

Aug. 28th. President Smith and quite a number of distinguished visitors participated in the festivities of this day, at the colony.

Nov 5. Voting to-day for the adoption of the constitution of the State of Utah and the first officers under said constitution resulted in Republican majority.

May 7, 1896. Manager Cluff informed J. W. Kaulainamoku, Hannah Mahoe and Bessie Petero, three lepers of the colony, that the Board of health demanded their isolation. The Deremus Springs, a mile from the town was selected by the Health Board as a suitable place for the county to build a hospital for the isolation of lepers.

June 21. Dr. Davis, S. W. Woolley and H. H. Cluff were appointed a health board for Skull Valley district in Tooele County, and at once quarantened the three lepers at their home awaiting the completion of the hospital, and on December 14, the three lepers were taken to their new home.

July 4th, 1897. Met Cousin Georgie C. Thompson, of Boston, in Salt Lake City, and on the 24th attended the Semi-Centennial and the unveiling of the statue of Brigham Young.

The colony began the first day school, in English, with Miss Annie Parkinson of Grantsville as teacher.

Two incidents, of many, may, with propriety, be mentioned, to give the reader some little idea of what a manager and president of a Hawaiian colony has to confront him from time to time.

Manager Cluff gave Hoopiaina a cultivator, a horse, and a twelve year old boy to ride the horse, for the purpose of cultivating beets. A few hours afterwards the manager returned and found that Hoopiaina had dismissed the boy and put his seven year old boy to hold the cultivator while he rode the horse.

At another time the Manager had eight men cleaning out the weeds in a ten acre piece of corn that was in roasting ears, too thick and heavy for a horse to work with a plow. Before the noon hour the manager saw smoke curling up through and above the corn; hastening out, he found all the the workmen sitting around a fire made in an opening, roasting and eating corn.

The year 1898 opened with cold weather and deep snow compelling the manager with men and teams to go out on the range with hay to trail into the ranch the poorer cattle.

Shepherds also brought into the ranch for feeding the poorer sheep of their flocks which increased the manual labors of the man-

ager as he was forced to make a hand because of the shortage of native help.

March 11. Lydia Lucretia, daughter of Manager and Emily G. Cluff, was born in Salt Lake City.

April 21st. The United States declares war against Spain and President McKinley calls for 125,000 volunteers. Admiral Geo. Dewey destroys the Spanish fleet at the Philippine Islands and they, the Islands fell into the hands of the United States. Admiral Sampson and Admiral Schley destroy the Spanish fleet off the coast of Cuba which falls a prey to our government.

Sept. 2nd. President Wilford Woodruff died in San Francisco. Funeral in Salt Lake City on the 8th.

President Cluff chose Hannah Makanoa, a young native girl to go to Washington as a delegate to the Woman's Congress in 1899.

Two hundred fruit trees were secured by Manager Cluff and Benj. Cluff Jr. from Davis County Nursery and Geneva Nursery and distributed to the colonists.

A. Dr. Lowell claiming to effectually cure lepers, was permitted to try his skill on the three lepers in the hospital at the colony. It was understood with the Presidency that he should have house, room and support while treating the natives. And if successful in effecting a permanent cure, the church would pay his way to the Sandwich Islands where he wished to go including the woman and son who was with Lowell. In July following the arrival of Dr. Lowell, J. W. Kaulaiumoku died, under his treatment, and on the 27th of the same month the girl Bessie died. When his condition was reached Manager Cluff discharged the Dr. and a few days thereafter Hannah, the only survivor in the hospital, died.

In the Spring of 1900, Manager Cluff, Naihe, and John Mukakao, commenced the erection of a meeting house in the center of the public square. Several thousand fruit trees and grape vines were put out at the Dell farm.

The Board again adjusted the wages of the natives which was unsatisfactory to them and about ten of the men left and sought employment in Salt Lake City and vicinity.

June 20th of this year Benjamin, William W., H. H., Emily G., Mary J. Cluff and Lulu Macdonald commenced temple work for Father Cluff's dead relatives.

In September 1900, Manager Cluff moved his family to Provo to give the children an opportunity of schooling and in October he himself afflicted with diabetes, had to be taken to the railroad on a spring mattress and light two horse rig, accompanied by Kahana and Miss Parkinson as far as the railroad. From here he went to Provo and after doctoring up a few days he returned to Iosepa.

Kapukini, one of the most faithful native women in the colony, died of liprecy after having been quarantened at her home some weeks previous.

At a Board meeting held in the office of the Presidency it was suggested that the Board recommend to the Presidency that in con-

sideration of Mauager Cluff's failing health, he be honorably released from further duties at the colony.

Feb. 20, 1901, the Presidency handed the following written release to Manager Cluff:

Salt Lake City, Feb. 20, 1901.

President Harvey H. Cluff, Josepa.

Dear Brother: By this you will learn that we have honorably released you with our blessing and acknowledgments, from the charge of the spiritual concerns of the Hawaiian Saints gathered at the Iosepa colony. You have labored long and faithfully in this calling and we appreciate your efforts and devotion to duty.

You will please turn over to Elder Thomas A. Waddoups, your successor, all church records, books, papers, etc., and afford him all necessary information to enable him to satisfactorily perform the duties of his calling.

And now while thus releasing you, we do so with sincere prayers for your welfare, happiness and eternal progress and with the hope that your future may be prosperous and crowned with the blessings of the Lord in all your days.

Your Brethren in the Gospel,

LORENZO SNOW,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

On the first of March Manager Cluff turned over the affairs of the colony to his successor and on the following day, the colony ecclesiastical organizations, joined and presented President Cluff with a beautiful quilt of their own make accompanied with a written testimonial of their love and esteem, one of which we copy as a sample of each.

To our beloved President, and Father Harvey H. Cluff:

Dear President and Bishop: We the presidency and members of the Relief Society of Iosepa, Skull Valley, Tooele Comnty, Utah, by our committee.

Whereas you are honorably released from this great and marvelous work of presiding and laboring in our midst as a father both in spiritual and temporal things in this colony for over eleven years and now as you are preparing to go to your home, we pray that peace, health and success may attend you. We highly appreciate you for the teachings and work for us. To show our respect and esteem toward you we present unto you our gift and prayers and love as a remembrance to you from us. We pray our Heavenly Father to bless you wherever you may be.

(Signed)

COMMITTEE.

(To be continued.)

MOSES CLUFF—CONTINUED FROM PAGE 104.



After months of repeated efforts the photograph of Moses has come into our hands and we gratefully produce a half tone cut from it, for this number of the Journal. We should have been pleased to had it appear at the beginning of his biography, and life sketch continue to a finish in the first volume, but now it will extend into volume two. In the meantime we earnestly urge members of his numerous family, to take up the labor and collect all incidents of Moses' life from the date of his removal to, or operations in Provo Valley, in farming interests and also the carrying of the U. S. mail from Provo to Heber. His winter experiences in passing through Provo Canyon, carrying the mail was fraught with hazzardous undertaking, his life being in peril and nearly sacrificed by avalanches of snow. Then again his removal to, and pioneering experiences in Arizona can be embellished with interesting incidents of pioneer life. We hope sufficient interest will actuate members of the family to cause an uplifting of the biographical sketch of their persevering and lusterous father. We can only add a consoling paragraph to his family suggested from the frequent conversations with his brother Harvey during his stay at his home in Provo, while on his visit to relatives in Utah a short time previous to his demise. Frequent reference was made to his attitude in the church

from which we elicited from him an inclination and determination to reconcile all differences and identify himself in the fellowship of the holy Priesthood. All the chief objections which he advanced against the Manifesto of President Woodruff were met and overcome by referring him to revelations in the Doctrine and Covenants, which he had failed to notice in his researches.

And now, dear relatives, as he has passed to the great beyond, leaving a numerous family, we say to you, that, whatever he failed to do in life, touching his salvation, can be reached through vicarious work by his faithful descendants.

EDITORS.

(To be continued.)

JOSEPH CLUFF—CONTINUED FROM PAGE 251.

Arriving at Toronto, with Elder George W. Jacques of Provo they together assisted Sister Thompson in locating the home of her sister, to whom the Elders were hospitably entertained. A visit through the streets of Toronto and to various places of note, such as St. Michael Cathedral and parks north of the town, convinced Joseph that Toronto was the most beautiful located city he had ever visited. Extending back from Lake Ontario a mile distant, on a gradual rising plain, gives a bird's eye view of the lake with its ships and sailing crafts and the surrounding picturesque country. A short stop at Montreal did not impress Joseph so favorably, beyond the fact of its historic importance and its location on the banks of that beautiful St. Lawrence river and the great Victoria bridge which spans it. Joseph joined both Canadians and Americans in their expressions of regret that Uncle Sam had not possessed himself of that section of country. At Richmond, province of Quebec, Joseph and Elder Jacques parted, he being his last missionary companion out of the one hundred and fifty Elders who had left Salt Lake for different parts of the United States that year. Elder Jacques' field of labor was in the State of Maine, Joseph's in Canada. In stepping from the railroad car into the darkness of the night, this young missionary, who had never been away from home before in his life, felt the most sickening lonesome feeling he ever before passed through and even indescribable, by a Cicero. He made his way across to a lone light in front of what proved to be a tavern. He entered and was soon in conversation with a gentleman from Danville who informed him that Moses Hall, Joseph's uncle, who resided there, was still alive, which information partially banished the loomsomeness previously experienced by him and caused sleep to depart from him.

On the following morning Joseph jumped aboard the cars which landed him in Danville about half past eight o'clock, his heart throbbing with emotion as he made his way to his uncle's home. Alighting from the cars he made his way to an elderly gentleman unloading wood, from whom he learned that as soon as his load was discharged, he would pass by the house of Moses and Harvey Hall on his way

home and would take him that far on the road. It only required a few minutes to unload the wood and into the "Bob slede" jumped the missionary, the driver applying the lash kept his team along side of the train as it pulled out of the station about the same time. The three miles to his uncle's house was soon made and the first relative, on his mother's side, which met him was Williard, son of Moses Hall. It will be remembered that Mother Cluff removed from Canada soon after the birth of her first child, our honored sister Lavina in 1824. From that year to the visit of Joseph, little was known of the history of either branch of the family. His sudden appearance among his relatives elicited the warmest feelings of relationship and hospitality, and where ever he went he was made very welcome. His uncle Moses, then in his 83rd year, was too feeble to leave his room, his oldest son, Williard F., was his attendant. Aunt Dolly, 78 years of age, was still able to visit with her children, Aunt Snythia at 72 was remarkable well preserved. Uncle Harvey, then 63 years of age had decided to take life easy and retiring from the finical cares thereof, had turned over all of his property to James. These four brothers and sisters of Mother Cluff were the only ones of the family of fourteen living at the time of Joseph's visit.

During the seven months while Joseph was in Canada, he was visiting the families on Mother Cluff's side and collecting names of relatives which aggregated about four hundred names. In his social visits not one of the direct decendants of the Hall family displayed any spirit of opposition to him because of his being a Mormon missionary, and in only two cases of relatives by marriage, did he find scriptural opponents to his doctrines advanced and in these the outcome proved efficacious to other members of the families, especially the wives of these opponents, who advised their husbands to more thoroughly study scripture.

January 26, Joseph, in company with his cousin William, made a journey of 25 miles to Melborn Ridge to visit the children of Aunt Dolley and Lucy where he spent two weeks very pleasantly. The snow was falling fast, but wrapped in a buffalo robe the journey was not so disagreeable to the party as at first contemplated. Joseph was treated royally during his stay and when read to return, John Phillip, a son-in-law of Aunt Dolly, arranged to carry him back, William having preceeded him home. It was in February 12th, a snow storm prevailing at the time, that Joseph and his driver started in a sleigh for the home of Moses on Nicholas river. On their way they passed the Cluff homestead, the Canadian horses dashing through the snow which was falling fast. Suddenly the team stopped, and Joseph, whose whole person had been wrapped, head and ears, in a buffalo robe, now looked out with gratification upon the old home of his grandfather and father. Surrounding the quaint old delapidated buildings was a beautiful forest, meadows, orchards, and even the well where hung the "old oken bucket." What a feeling of enthusiasm filled the mind of this young man as an incident of early life, related by his father passed before him. But a momentary glance at

the general delapidation, in the snow, then quite deep, was sufficient, and the driver told to drive on and Joseph again wrapped closely in the robes and in due time arrived at his cousin Willard's home in time to witness the marriage of his son Edmond to cousin Sarah J. McFarlan. Joseph was introduced to the guests at the marriage reception by cousin Willard as his "Mormon cousin" a term generally used to relatives when being introduced. Importance is attached to the kind reception which Joseph met with among all family relatives. Dinners were provided and neighbors invited in to see and chat with the Mormon Elder, often their minister came, which gave opportunity to this missionary to explain the gospel from a Mormon point of view. While no converts were drawn from their ranks much good was accomplished in dispelling prejudice from their minds upon many of their preconceived notions of the Mormon people, the faith which they possessed and the gospel which they taught.

(To be continued.)

SAMUEL S. CLUFF—CONTINUED.

Of all the Cluff Brothers none elicit deeper sympathy from other members of the family, than Samuel. The editors of the Journal realizing his affliction, append a chapter to his biography in closing it for the present. In doing so, we hope to couch within this chapter well merited sentiments of a eulogistic nature, that will, not only give courage, but impart to our brother a degree, at least, of consolation. All realize, no doubt, and none more keenly than Samuel himself, that, much humility accompanies every effort to converse in company or with individuals, and for this reason, he shuns company which produces moroseness and dispondency. The effects of this is felt by the family and associates more or less. The greatest patience, therefore should be exercised toward him. This deafness came upon Samuel by reason of exposure while on a mission to the Southern States. Here is a young man in the bloom of youth going forth among strangers, without purse or scrip, bearing the principles of the everlasting gospel to the people of the south, lifting up a warning voice, proclaiming that the hour of God's judgments are at hand and as he goes from door to door, hoping to meet with such friends, as will show a degree of hospitality, and give him shelter from the inclemency of the weather, also a morsel of food, he is indiscriminately driven forth, to seek shelter beneath the hedge fence or wood shed and live upon the berries by the wayside.

Looking back upon the experience through which this missionary has past and the suffering he has endured a degree of consolation should be his guiding star, for so persecuted they the prophets who were before him. Let divine influences lift him up in hope and faith, looking forward to that crown of reward which is surely laid up for him.

Samuel is the father of eight sons and four daughters, eight by

his first wife Frances Worsley and four by his second wife Ann E. Carruth, four of which are dead. Only for his present affliction, Samuel would be in prime health. Brought up in agricultural lore, by reason of farm life, pursued by the family in their various journeys from his birth place to Utah, he still follows that vocation in preference to any other, and by it he has built up a comfortable home and now views with delight his surroundings sitting under his own 'vine and fig tree.'

Samuel is, at this writing, the Senior President of the 45th quorum of Seventies and at the organization of the quorum fifty years ago he was the youngest member.

(To be Continued.)

HENRY CLUFF—CONTINUED.

During the year 1876 Henry built a large barn on the ranch 40x60 feet, assisted by his father. The carpenter work accomplished by the father and son did not consist of the barn on Cluff's ranch alone, but in Park City a mining camp high up in the mountains, they built barns and dwelling houses by contract, and also on ranches near by.

At the organization of the Elkhorn branch of the Church of Jesus Christ of Latter day Saints in the Wasatch Stake of Zion, 1878. Henry was called and set apart as the presiding elder. He served two terms as Justice of the Peace in the Elkhorn district extending from 1896 to 1899.

In 1899 the Elkhorn branch was promoted to a ward and Henry was also promoted and was ordained a Bishop under the hands of Apostle Francis M. Lyman and Abraham Hatch, President of the Wasatch Stake of Zion at the time.

In 1900 Henry was elected County Commissioner on the Democratic ticket. For seventeen years Henry gave his time gratuitously as school trustee, and served as musical director from the organization of the branch to the present time.

He was also superintendent of the Sunday School of his ward from 1872 up to and including 1878.

(To be continued.)

ORSON CLUFF—CONTINUED FROM PAGE 331.

The most acute and early recollections of Orson date to the time when the family resided on the south side of Graveyard bench, which is now known as temple hill, Provo City. Reference has already been made in some of the biographies, to incidents which occurred along this bench. Facing the south, as it does, receiving the warmth of the sun, the winters' fall of snow disappears earlier in Spring than

elsewhere, affording a healthful play ground for boys and early spring lambs. The construction of a canal known as the "East Union" canal was under way at the time of the incident we refer to. The course of this canal wound around the sides of the bench, passing just back of the houses occupied by the Cluffs, Sweets and Flemings. Alfred and Orson frequented the banks of this canal for the purpose of making dugout to houses in the sand. For some reason, unexplained, Alfred, so the story goes, jumped upon and demolished Orson's structure and then rushed for the house with the young builder in hot pursuit, just before he reached a place of safety, as he supposed, he fell sprawling on the ground. Orson took advantage of his brother and jumped upon his back and sunk his teeth in his flesh, causing screams from pain to peal forth, which brought the father forth from his shop near by. The biting culprit was called into the shop to give an account of himself. "Alfred spoiled my house and I bit him" boldly answered Orson, believing that by putting on a bold front he would be most successful in defending his case. When father brought forth his hammer, so well known by all the boys as the one which he used in the ship yards down East, and told Orson he was going to knock his teeth out, it then became his turn for crying which was freely indulged in. The threat, we may say, was never executed but retribution was inflicted upon this young biter in another way. It so happened that the family had a turkey called "Daub Eye" for what reason it was dubbed by that name we are not advised. However Orson's bold conceit was extracted by "daub eye" chasing him into the house. Reaching the house and falling in the doorway the turkey pounced upon him, as he had done upon his fallen brother a short time before, and with his heavy wings flopping, he was landed in the middle of the floor. Orson screaming at the top of his voice, and only for mother, broom in hand, who vanquished "daub eye" Orson would have been considerably injured.

Orson felt a little boyish antipathy and spite against Alfred because, as he alleges, he would plan to get him to bed first and have it warm. Alfred, in having that object in view, was averse to going to bed alone in the dark, so it was like diamond cut diamond, and to get even with him Orson retired one night and got in a corner of the trundle-bed which was partly under his mother's bed, and as Alfred entered in the dark, expecting the bed was nice and warm, Orson mewed like a cat which put his older brother to flight, who ran terrorized to his mother. His mother, entering the room found the little culprit properly ensconced in bed, apparently sound asleep. Mother's call "Orson, Orson" failed to wake him.

Character illustrations of youth often give a forecast of the man or woman through life.

Samuel also seemed to have come under the bane of this comic boy. He had watched over his baby brother Orson, who now charges that when mother gave him a piece of pie or cake and returned to her work at the loom, Samuel would appropriate a part, if not all, to himself, and he reasons from those acts, that it made Samuel the taller of

the two, having grown upon the food that Orson should have eaten. This is one of Orson's cute claims, which he asserts was the foundation of his frequent escapes from punishment that his parents ought to have inflicted upon him in youth.

These reminiscences of boyhood days may appear to some, especially outside of the family, of no great importance, still they cling to the memory and are called up at times with a degree of interest, for it is not always that which occurs in mature years that makes the most interesting reading of one's career in life.

(To be Continued.)

JERRY CLUFF - CONTINUED.

Returning home from working on the St. George temple, Jerry resumed his usual labors on the farm, and hauling the winters' supply of wood from the mountains. His father approached him one day explaining that as Alfred and Orson were now in Arizona he, himself thought strongly of going and joining them, and that he would like Jerry to accompany him. His idea, as explained to Jerry, was to sell out his possessions in Provo and move to and join the boys at Show Low. Jerry was to proceed his father to Arizona and prepare a house for his reception on his arrival. Accordingly he started in company with Martin W. Mills, June 15, 1876 and on arriving at St. George they learned that a party contemplated leaving there for Arizona in two weeks, so they remained in order to have company during the rest of the journey. About the tenth of July they pushed out from St. George toward Stone's Ferry where they expected to cross the Colorado river, but on arriving within twenty miles of the crossing Indians informed them that the river had swollen so high it would be impassable. They concluded to camp and engaged a trusty Indian to ride to the river and report its exact condition. On the following morning at sunrise the Indian returned and reported the waters of the river eleven feet higher than he had ever seen it. As there was no water in that vicinity it was resolved to go, in a backward course out of the hot dry sandy plains where they were, to where there was feed and water and there remain until the river had subsided sufficient to enable them to cross. They were very disappointed in not finding water nearby. All day long, weary and thirsty, they persevered until midnight when they came to pools of stagnated water, found in the holes of rocks which they called pockets. These pockets had been filled by rain months previously. One of these pockets was ten feet deep. On nearing this water the animals became restless, as their sense of smell had been so acute as to detect water in the neighborhood, having been without water many hours. When unhitched one of Jerry's horses plunged into the deepest pocket and was entirely submerged, requiring an effort on the part of the boys to haul him out. The reader must form his or her own conclusions as to the thirst quenching qualities of the water in these pockets after

standing months, when Jerry explains that when he laid down and drank of it, the smell turned him sick and he heaved up all he had drank the first and second time. From this deathlike locality the boys pulled out and made the way to "Pockem Pocket" springs where they stayed and recruited up their teams and recuperated themselves for two weeks.

To be continued in Vol. 2.

SARAH ANN CLUFF—CONTINUED.

On the morning following the birth of her second daughter, Mrs. Cluff continued the journey South with her husband and the company of colonists. This departure, upon a long journey, so soon after confinement was compulsory on account of protection from Indian depredations, it being unsafe to travel alone. Arriving at Parowan, Iron county, where a few colonists had already settled, the family secured a home and were residents there for six years. Here David Fleming, their first son was born October 29, 1855. Josiah Wm. was also born in Parowan Sept. 10, 1857. Before leaving Provo David built a home where the Provo Commercial & Saving Bank now stands. This half of the block facing the block south where the Provo meeting house now stands, was finally sold for a cow and \$18 00, to enable the family to fill the mission to which they had been assigned.

While still residing in Provo a little frontier's experience was inflicted upon Sarah Ann, which is of historical interest, and may be recorded as a morsal for posterity to reflect upon. Living in the two room adobe house upon the corner aluded too, which was covered with slabs made fast to the ridge pole by wood pins instead of nails, being a pioneer home in that part at the time, which made the incident doubly important. Mrs. Cluff was alone, with one child, her husband having gone for a load of wood near Slate canyon. Up came eight young warriors of the Ute tribe, one of whom dismounted and came to the door just as Sarah Ann took from the bake oven a pan of white loaf of bread, a great luxury in those days, and placed in on the table by the side of other loaves, just as the Indian entered. The painted savage gruffley demanded in broken English, bread. Ugh! heap bread, heap biscuit. You give me some. Realizing that she was alone, and consist of the fact that he had seen the bread, she gave him an extra large loaf, but Indian like he demanded more. Reasonstrating with him and the earnest pleading of a mother for her own children, flour, infact other provisions being very scarce, had no effect upon him. Persisting in his averitious desire for the bread, he saw that force and fear would have to be resorted too, so he deliberately went out and got his bow and arrows and adjusted the same on his way back to the house. Sarah Ann, who was enured to fronteers life and knew so newhat of Indian tactics, as well as being an expert in the use of firearms, quickly snatched the old Kentucky rifle from its mooring over the door, and as the young buck returned he found himself facing the muzzle of a gun in the hands of a des-

perate, yet calm resolute mother. When the Indian properly considered the situation he gave his usual grunt Ugh! while his fellow warriors gave expression in loud laughter and in broken English muttered "heap white squaw" win squaw." Injin coward, injin squaw etc" and all rode away leaving Mrs. Cluff master of the situation.

On returning to Provo, while living at what is now known as 295 N. Academy Ave. their third son Thaddeus Harvey was born Jan. 23rd 1860. Later in the year 1860 David built a home on the north west corner of 2nd East and 3rd North streets being on the same block where the "Cluff Hall" was erected.

When Cluff Hall was finished Sarah Ann became a member of the Provo Dramatic company which was organized April 27th 1861, as follows: Wm. Miller, president; David Cluff, jr., secretary; H. H. Cluff, treasurer; stage manager, Benj. Cluff; assistant stage manager, N. T. Moore; teacher and critic, H. E. Hudson; prompter, Peter M. Wentz; door keeper, Wm. Rilley, and as members Mose Cluff, Joseph Cluff; Edwin Peck, Mrs. E. A. Holden, Sarah Ann Cluff, Electa Bullock, Francis Worsley. The first plays presented were "Still Waters Run Deep" and "Lend Me Ten Shillings." Sarah Ann personated Mrs. Mildmay in the former play. Amusement were usually carried on in the winter season when but little outside work could be attended too. Sarah Ann was an active worker in charities and served as a councilor to Sister Holden in the Relief Society of the Fourth ward from its organization until her death. Her sympathy for the sick and afflicted often brought her services in requisition in the ward. At her home no more devoted wife and mother could be found. She was the life and light and joy of the family. Her children could realize the healing touch of her hand and loving voice accompanied by faith in prayer. Her children regarded her as the medium through whom the favor of the Lord was secured and faith inculcated, from which a hope may be expressed, that none of them will ever doubt.

July 6, 1862, her son Oscar Lyon was born.

November 23, 1864 Charles Henry was born.

Jan. 26, 1857 her son Geo. Albert was born.

Jan. 26, 1872, Don Carlos was born.

During the year 1876-7 the burden and care of the family devolved upon her while her husband was absent upon a mission to Australia. This family responsibility impaired her health, which was intensified in 1879, when that dreaded disease, the dipthera made inroads into her family and carried two off of her darling boys, Charles Henry and Don Carlos, into the great beyond. Sarah Ann's physical strength gave way under the heavy trials through which she had for years, been called to endure and on the 29th of September she yielded to her masters call and joined her dear ones behind the veil. Driven in her girlhood days from home because of religious belief, out of the society of civilization whose boast of freedom and liberty was echoed all over the world, this devoted follower of the Lowley

Jesus, pioneered all the remaining years of her life. The pioneering life and hardship incident thereto, in the wild west, cannot be imprinted to forceably upon the generation following, to whom, the benefits of their labor, are now enjoyed. Listen and devoutly consider the last testimony of this Christian woman and mother. Realizing the near approach of her earthly career: She testified to her children "that this indeed is the true church of Christ and that Joseph Smith was a true prophet of God and closed by exhorting them to be true to their inheritance transmitted to them through the gospel, that they might be saved in the Kingdom of God.



ANNIS HULDA CLUFF.

Annis Hulda Elmer Cluff daughter of Elijah and Elmer was born October 31, 1838, in Clay county, Missouri, where her parents had gathered and settled with other members of the Church of Jesus Christ of Latter-day Saints. Here they resided until they were forced by mob violence to flee into other parts and intine reached Utah the headquarters of the Mormon people. Just what year the Elmer family arrived in Utah is not known to the editors. We find the family residing in Parowan in the Southern part of the Territory of Utah where they become acquainted with David Cluff, Jr. Mr. Elmer who preceded Mr. Cluff in settling in Parowan had already established a small wheelright and cabinet manufacturing business. David became an equal partner with Mr. Elmer and during his partnership the acquaintance of Miss Elmer was formed which finally culminated in marriage to which the Elmer family and Davids wife were

reconciled and agreeable. President George A. Smith performed the sealing ceremony, on the 27th of May 1855 at Parowan. From this marriage there were born to them four children, two sons and two daughters as follows. Francis Elmer born May 16th 1856, in Parowan; Annis Hulda, born July 11, 1858, in Parowan; Mary Elizabeth born in Provo City, Feb. 23, 1861; Elijah John, born in Provo City, Nov. 16, 1864. Of these children two died young viz: Francis r , May 5th 1862 and Elijah J. June 27th 1867.

To be continued in Vol 2.



BIOGRAPHY OF OLIVE HILL CLUFF.

Olive, daughter of _____ and wife of David Cluff Jr., was born in _____ County, Virginia, U. S. A.

As she arrived at womanhood her parents left Virginia and went over into South Carolina; living there during the civil war, the Southern States waring against the Northern States. Soon after this eventful war closed, Mormon Elders came into that section of country preaching the gospel as revealed to the Prophet Joseph Smith, to which she became a convert and was soon thereafter baptized into the Church of Jesus Christ of Latter-day Saints, Elder _____ officiating. Following this conversion Olive was impressed to gather with the Saints in Zion, and although she has passed through many trials, a desire to return to her birth place has never entered her mind.

The fruits of her matrimony with David culminated in the birth

of a son, named Robert, who was born March 12, 1872, in Provo City and is now the father of four children. Olive's present home is in Center ward near Heber city, in the vicinity where her son also resides.



BIOGRAPHY OF ANN BOND CLUFF.

Ann Bond, daughter of William and Mary Ann Bond, born July 24, 1842, in Manchester, England. With her parents Ann came to America, while she was yet young and settled in Massachusetts, where the family resided until in 1856, when they crossed the plains to Utah in Captain Jessie Havens company. The lateness of the season in starting from the frontier brought this company of ox teams in contact with the late hand cart companies at Devils Gate where the severity of winter held them in camp for many days. The "Church herd" of cattle, in charge of Moses Cluff, was being driven along with this company. Ann, with other girls of like age, took delight in assisting Moses with his cattle. While undergoing complications of trials, incident to immigrants crossing the plains, and especially during the severity of the winter, the younger class and the more aged would have to ride in their wagons. Moses who was forced to brave the storms, would ride along side of the wagons and utter a few words of comfort to the despairing souls and return to his herd.

On arriving in Utah the Bond family were persuaded to locate in Provo, where a home was purchased. Ann having been unfortunate in getting her feet frozen while crossing the plains, it was some time after the arrival in Provo before Ann was able to get around. When,

however, she was recovered sufficiently she lived with Mother Cluff and assisted in general house work.

Not long after Moses married Rebecca Langman, whom he had espoused before his return, he took unto himself Miss Ann Bond, which second marriage occurred February 14, 1859, solemnized by President B. Young at his home in Salt Lake City.

Moses having completed a new home, moved his family in, and towards winter he went forth as a soldier to meet "Johnson's Army," returning towards the close of December, 1857.

During the great move south President Young, who had established headquarters at Provo, called on Moses and expressed a wish to purchase his home at the north-west corner of Academy Ave. and 1st N. Street, where the Post Office now stands.

At this date Ann is the mother of six children by Moses, one girl and five boys whose names are as follows: David William, Moroni Alma, Heber M, Charles Henry, Mary Jane and Orson Washington.

To be continued in Vol. 2.



BIOGRAPHY OF ELIZA ARNETTE CLUFF.

The subject of this sketch is the fourth daughter of George and Jane Foster, born in Hamilton county in the State of Ohio, United States of America, October, 1842

When she was but 4 years old, the family, who had become identified with the Church of Jesus Christ of Latter-day Saints as mem

bers, left Ohio and made their way into the State of Illinois and settled at Bear Creek. Pecunniarily the Foster family were well to do, as compared with the general condition of the Saints at that early day. It will be remembered in church history that an intense hatred which reached a condition of persecution, was infused into the citizens of Missouri and Illinois in those days, by the ministers of various christian sects, from among whom Mormon converts were being gathered. This spirit of persecution reached the Mormon settlers at Bear Creek and became so bloodthirsty that the lives of peaceful citizens were threatened. The Foster family came under the bane of these self-righteous christians (?) from whom they endured, in feelings and in the loss of property, which intensified until the family were obliged to abandon their home in the dark hours of the night. They finally reached the city of Nauvoo where they located with the body of the church. The industry, frugullity, temperance, and the peacefulness of the Mormon people, was not enough to insure against the mobocratic spirit. It increased and finally culminated in the martyrdom of the Prophet and Patriarch Joseph and Hyrum Smith. Not satisfied with the shedding of innocent blood, the Saints were forced from their city into a wilderness country among savages. Among the exiles were found the Foster family, who endured untold suffering while journeying through the wilds of the Territory of Iowa with a very imperfect outfit and short rations. Winter Quarters was finally reached, where the advanced pioneers had established a frontier post where preparations for the long and toilsome journey across the plains was made. Recrossing the Missouri river, the family located at Council Bluffs and from that post began the journey across the plains in the spring of 1852. After months of suffering, traveling over sandy, dry, dusty plains, following the pioneer trail, the family reached Salt Lake City. Here in the top of the mountains the family hoped to secure a permanent home no more to pass through the scenes of persecution and suffering and death. A most severe and great trial was inflicted on the father and children when about half way to Utah, in the death of Sister Foster by that dread disease cholera, leaving an infant girl but four months old. Here Eliza proved herself, as a small girl, to possess what she afterwards developed to be—motherly. Endowed with a gentle, loving, patient and conscientious disposition, she did much towards the care of her baby sister, Jane. On arriving in Utah, 1852, the family locate at Grautsville, in Tooele county, where Eliza attained to womanhood. About this time the family moved to Provo where she was sealed to Benjamin Cluff, February, 1856, by whom she bore eight children whose names are as follows: Eliza Ann, Josephine, Margaret Ann, Joseph L, William K., Betsey, Lucy and Karl V.

This affectionate and motherly woman and devoted wife, proved, during the six years absence of her husband as a missionary on the Sandwich Islands, what such qualifications are worth. The family at this time were residing in Logan City, Cache County, Utah. Benjamin's first family had joined him in the Pacific Island mission and Eliza although left in the possession of a farm and team had to

rustle more or less for her and children's support, like almost all missionaries wives at that early day in Utah. In this trying experience, she proved faithful to her trust and devoted to her religious convictions. Many trials beset her, the most severe of which was in the loss of her darling boy Joseph L. By her devotion and constant prayer, she derived comfort and consolation. Not only that, spiritual life and hope which wears off much in human experience, that would otherwise have a crushing effect upon one's life, but material aid, at times, from an unknown source, came to her. An incident in her life experience, we record, which establishes the efficacy of prayer through which medium humanity can reach within the veil and elicit the favor of heaven. Clothing was not as easily obtained in those days as at present. Eliza could not appeal to the absent father for the comforts such as her young family were greatly in need of; so this devout mother makes a plea to the giver of all good in these impressive words: "Merciful Father and God, cast Thine eyes down upon this young family of children whose father is now in Thy service in a foreign land promulgating the gospel to a dark and benighted race. I cannot call upon him for our needs, but Thou, O Lord, are able to give unto us that help, that we so much desire to provide these dependant children against cold and exposure in an inclement season of the year, and Thy name shall be glorified." Imagine the gratitude of this humble petitioner on arising the following morning to find on her door step the clothing she had asked for, done up in a parcel. Although Eliza lived among many friends who would willingly have rendered assistance had they known her wants, wants which her womanly delicacy kept from the ears of her neighbors. It is only proper and just to mention in this connection the names of some of her neighbors who upon various occasions rendered material aid: W. H. Sherman, Joseph Hyde, Fred Herst and Alfred Cluff. Eliza died in Center Ward, Provo Valley, September 5th, 1880, leaving six children, who survive her as follows: Eliza Ann who married Alma Hobson, by whom she had seven children; Josephine married William Jones, by whom she had two children. This marriage, however, did not prove reciprocal, and Josephine started out in the world upon "her own merits," a life which she found to be more agreeable than that which she had been living, although she by her own skill and ability had to provide and educate her two children. Josephine is now a missionary laboring in St. Louis, Mo., her home being in Thatcher, Arizona. Margaret Ann married Samuel Hobson, by whom she has five children, and now lives in Ogden, Utah; William K. lives in Thatcher, Arizona; Betsy married Hyrum W. Merrill, son of Apostle M. W. Merrill, and now resides in Cache County, Utah; Karl V. lives in Pima, Arizona; Lucy died young.

It is understood by the editors that the children of this christian mother and faithful member of the Church of Jesus Christ of Latter-day Saints, who survived her, are all honorable citizens where they live and devoted to the gospel which their mother inculcated in their heart.

MRS. W. W. CLUFF—CONTINUED.

These Indian disturbances lasted for two years, Almost every week during the summer word would come in of an Indian rade on the cattle heards and the wounding of some of the hearers, thus a continual excitement, fear and dread was kept up among the women and children, as their husbands and fathers were absent, in pursuit of the depredating Indians. Bread stuff and other articles of food became very scarce and infact, almost impossible to obtain. My husband, who was colonel of the Regiment was necessarily absent from home, while I w s left with the care of our two small helpless children and the support of the family. My glove making would have been a great aid to me now, but I didn't have the means to buy the raw material, besides the people did not have the means to purchase the gloves, therefore, with the strictest economy; often on half rations of a coarse diet we eaked out a most undesirable and miserable existence for two long and never to be forgotten years. May it never fall to the lot of pioneers and settlers on our public dominion, to endure and suffer the hardships, suffering hunger, fear and anguish the people in the Weber valley endured during those two years of 1866 and 1867. I shall never forget a trying scene that occured one day right in front of my house, the men with one or two exceptions, were all away, ten or fifteen warriors in their war pint and acutements rode rite up to the gate and called for my husband to come out. I went to the door and asked what they wanted, one who spoke some English said we wanted the big captain to come out. Mr. Cluff, against my earnest protest went out, they surrounded him several drew their bows with arrows, pointing on him! he talked to them in the Ute language, reminding them that the white settlers on the Weber had fed the Indians and been their friends when they came to visit them in a friendly spirit. One of the braves took Mr. Cluffs hat off his head and holding it up on his bow they all danced around him singing a war song. Finally seeing he did not manifest any outward fear they wanted to know what he proposed to give them. There was a beef ox in the corral, that had been brought in to kill for his hungry people and a few potatoes, which was all the provisions in the house if they would go away peacefully he would give them these. Finally on being assured that we had neither flour or sugar, they accepted of the articles offered and went away greatly to my relief.

After peace was restored with Black Hawk's band the people again engaged in their agricultural persuits and the work of construction on the Un on Pacific railroad. In 1868 the people in Summit county began rapi ly to recover from the devastating effects of the two years of Indian war.

To be continued in Vol. 2.



EMILY G. CLUFF.

Emily Greening Till wife of H. H. Cluff and daughter of Robert and Mary A. Greening Till was born in Provo City, Utah, February 26, 1858. Her parents while she was quite young moved to Goshen in the Southern part of Utah county bordering on the South end of beautiful Utah lake. Schooling opportunities in this newly settled valley, was of the commonist kind, but her parents who had been educated in England made up the deficiency by their educating their children so that when a school was established in reach of the home of the family, Emily was advanced to the second reader. In penmanship she had made rapid progress under the tuition of her father who was the best penman in Goshen valley. In the early days of Utah schools were established and maintained by the Latter-day Saints in each ward or settlement. In early girlhood Emily was a delicate child but as she reached an age which enabled her to assist in dairy work and ride a horse to and from the pasture for cows, which together with duties that usuly devolved upon the oldest daughter in a family of six, she developed into a robust and healthy young woman. So that when she entered the ward school she was competent, physically to enter upon her studies which she persued with such energy as to get first prize offered by her teacher. Emily made such rapid progress while in Goshen and afterwards in Provo that in 1870, when the Timpanogas University was established in Provo, she entered that place of learning under the instructors W. N. and W. H. Dusenberry, brothers. During her residence in Provo, her home was with her Uncle Albert Jones. When not in school she was clerk in the

tithing office under the chief clerk, her uncle, where about three months of the year was spent making up scheduals and copying. At other seasons when more advance in years after emerging from the University, she was employed in the Co-op Tailor shop under the management of Albert Singleton. Her wages derived from this employment was not only sufficient to meet her individual wants, but it enabled her to aid her parents and pay tithes and offerings. On the 6th of July 1877, she entered into the holy order of marriage and became the wife of Harvey H. Cluff being sealed to him in the St. George temple by Apostal Wilford Woodruff.

At the organization of the Young Ladies' Mutual Improvement association, Emily was elected secretary. Her devotion to religious and also secular duties was marked by all her associates. In the same year of her marriage, Sister Eliza R. Snow organized a Primary association in the Fourth ward of Provo, where she resided and selected Emily as one of its Presidents.

In 1879 Harvey and Margaret were called on a second mission to the Sandwiche Islands this time to preside over the mission, which left Emily alone until in the following August when she became a mother in the birth of a daughter named Birda Jean. Birda was over three years of age before her father returned from the Islands and during those years, alone with her babe, she labored diligently to maintain herself and child by taking in sewing. After acting as president of the Fourth ward mutual for years, she was promoted to the presidency over the Y. L. M. I. A. of the stake.

Sister Margaret health was so poorly, after her return from the Islands, that Emily resigned her position in the stake Y.L.M.I.A. to devote her time to the care of the household duties and wait upon Sister Margaret during her last illness of about six weeks. Her oldest sister, Sarah Foster Blair, was also present, who with Emily were watchers and rendered every assistance possible, in connection with Harvey whose devotion to his first wife, brought admiration from Emily and others who had great love and respect of Margaret. Mrs. Cluff recognized in Emily an aptitude, an inherent inclination in caring for the sick, and she often spoke to and urged her to take a nursing course which she subsequently did. After the death of Mrs. Cluff, Emily not only took up the study of nursing, but obstetrics also, and graduated with high honors before the State Medical Examining board, receiving 92 per cent of efficiency. As obstetrician Emily was a great benefit to the Hawaiians during the twelve years of the missionary service of Harvey and family in that colony in Skull valley.

Previous to the removal of the family to the colony, Emily had served as a first counselor to the Stake president over all the Relief Societies in Utah county. Her son Harold, who was only three months old when she took him to the colony died there, his body was finally removed to the cemetery in Provo. Four children were born to the family during their residence among the Hawaiians. Emily served as president of the Relief Society of the colony and was of great service to her Hawaiian sisters. At this date Emily is the mother of nine children, two of whom are dead.

At the division of Provo City into six bishop wards and the organization of the Relief Society of the Fifth ward Emily was chosen first counselor in the presidency of said society. Her practice as obstetrician far exceeds her anticipation when she first commenced operations in her profession. Her success has been remarkable, taking all the time she is physically able to devote to in that direction.

To be continued in Vol. 2.



HATTIE WIFE OF ORSON CLUFF.

The editors having recently come in possession of an old photo of Hattie for the first time, we have decided to insert it in this number of the Journal although we cannot go on with her biographical sketch for want of space. Her biography will therefore be continued in volume two.

EDITORS.

AN ADDRESS TO THE CLUFF FAMILY REUNION, BY W. W. CLUFF.

Dear relatives and friends:--

This is the one hundred and ninth anniversary of the birth of our father David Cluff, Sr., whose memory we have met here to commemorate, honor and review.

UPB

Our honored ancestor was the oldest son of William and Susannah Runnels Cluff, and was born June 20th, 1795, in the town of Nottingham, State of New Hampshire. He was of that sterling New England stock of the Pilgrim Fathers; inheriting many of their sturdy virtues and noble characteristics, but nothing of that fanaticism which characterized so many of that people in those early days. His religion was a sincere faith in the Divine Mission of Christ, whose principals and teachings he endeavored to carry out in his daily life. Honesty, truth, virtue, and a love for his fellow men, he considered were some of the elements of true religion, and sought to shape his life accordingly.

At the age of nine years his parents moved to Canada, where he worked on his fathers farm until in his 19th year. When war broke out between England and the United States he returned to New Hampshire, and enlisted in the army where he served two years in the defense of his country. At the close of the war he was mustered out with honors, and returned to his parents in Canada, where he made the acquaintance of Elizabeth or Betsy Hall whom he soon after married. She became the mother of eleven sons and one daughter, all of whom, except, the two oldest sons, still live, the youngest being now 58 years old.

In 1852 Father married a second wife, Miss Hannah Chapman, by whom he had one son, Jerry. From these twelve sons and one daughter, Father Cluff's posterity, including sons-in-law and daughters-in-law, now number over eight hundred. This numerous and somewhat remarkable family are scattered from Mexico in the South to Canada in the North; a fine example for President Roosevelt to sight in favor of his doctrine against race suicide.

Our progenitors as we have good reason to believe, came from Saxony to England with William the Conqueror, in the eleventh century. In the distribution of the conquered lands among his officers, a large estate fell to one "Clough" in Yorkshire, this estate has been transmitted from father to son until the present time and is known as the Esquire Clough Estate," and is situated about 26 miles from the old city of York from which the Pilgrim Fathers sailed in 1620, for the new world. In 1635 members of this Clough Family came over from England and settled in the New England Colonies, where they became very numerous, especially in Massachusetts, Rhode Island and New Hampshire. We have definitely traced our geneology back four or five generations, and somewhat indefinitely to the Clough Brothers who came to America in 1635 as before mentioned.

Our father inherited to a large degree, the pioneering spirit and love of adventure of his ancestors, who as we have reason to believe were among the first colonies from Saxony to England, and from England to the New World about six hundred years later. Following up their love of adventure in pioneering and developing new countries, he went with his parents into the virgin forests of Canada, and as Empire wends its way westward. Father Cluff was an early set-

tlar in Ohio when that part of the country was but known as the great West, and later on he was among the early settlers of Illinois, Iowa, Utah and Arizona, where he died in his 88th year. In all those States and Territories to which he was a pioneer, he built himself comfortable homes, opened up good farms and planted out orchards and vineyards. In Arizona where he moved in his 84th year, he took up lands and fenced and improved two farms. In all his pioneering experience he seemed to possess one remarkable characteristic amounting almost to a prophetic sight; for upon entering a new country, the site which he would select as a home has, in years after, invariably proved to be the most valuable property in the community, and has become the center of settlement and improvement. As an example of this far seeing sagacity in selecting locations for homes, I refer you to his settling in Provo; while many families preceeded him to this place, giving them the first choice of farm lands and building lots in the town plat, which they located down near the present railroad bridges; father went out into what then seemed to be a dry bench country, and located his farm lands in what is known as the East Field, the value of which is known to all. His City lots were selected in what seemed to be a most undesirable location, but which has since come to be the very center of Provo, and are now the chief business blocks in the City.

While Father was a natural pioneer, and took pride in the development of a new country, it must not be inferred that he was unstable because of his frequent moovings. Persecutions on account of his religious belief had much to do with several of his moovings, until he reached Utah.

Before closing this address I must briefly refer to the Cluff Family Journal which has been published in pamphlet form for six years; with this 20th number. will close the first volume, and that is to be bound in a book; this first volume will contain all of fathers and mothers biography and that of their children. With the first number of the 2nd volume will commence the biography of grand-children in the order of their parents, then will follow the great-grand-children, and so continue the work. It is very much desired that every one of the grandchildren will furnish the necessary data in good time and as complete as possible to avoid delay. You may not realize the importance of doing this now, but you will see the time when such a family journal will be worth more than its weight in gold. A little pains taken now, and a few dollars contributed by each will give us a family history that will be invaluable to our posterity in all time to come.

Let me impress the importance of this matter upon each of fathers grand-children, and later on the great-grand-children. I feel impressed to say that if we continue these biographical sketches, some one in the family in the near future will take these Journals and compile one of the most complete family histories ever written. You should all keep a journal, noting every important event in your lives.

At a great expense we have procured the names of many kindred of father's ancestors, but we are unable to connect them chrono-

logically. With our present system there will be no difficulty in placing every member of the family in their proper relationship, much of which you see will depend upon your efforts. Some of fathers sons even, have not taken the interest they should either in furnishing the editors with data, or funds to meet the expense of printing; we hope this will not be the case hereafter. In conclusion I will say to father's numerous family, you will make no mistake, if in your lives you seek to emulate the many good characteristics and noble deeds of your ancestor Father David Cluff.

A CIRCULAR LETTER.

By The Editors.

In concluding the first volume with this number of the Cluff Family Journal, we have occasion to congratulate the decedents of our worthy parents, for the wonderful success which has crowned our laudable enterprise in composing the history of the Cluff family—a family which has grown, numerically, to wonderful proportions in this western country. Although unable, as yet, to connect the chain of decent from Father Cluff back to the Cloughs who were identified with the Plymouth Colony, we still have hope of living to accomplish that important chronological record.

Cousin Eva Bunker of Durham, N. H. has already aided us in furnishing a long list of our progenitors. With a little ready means placed in her hands she could visit different towns and search records. Let the importance of this work sink deep into our hearts and work up a liberality that will replenish the treasury and thus enable us to complete the chain of decent. What greater family cause can we be engaged in? A knowledge of our progenitors will place within our power the accomplishment a gospel vicarious work for them. We beseech of you to give material aid in forwarding this especial object. We call, with emphasis, your attention to the numerical standing of the decendants of Father and Mother Cluff, in hopes it will open the eyes of all concerned and be an inspiration to renewed efforts upon the part of every member the great family.

When the family arrived in Utah it consisted of Father and Mother Cluff eleven sons and one daughter, in all fourteen.

In 1892 when the family held a reunion at Pleasant View ward the best figuring then made of the increase from 1850 to that year was 586, giving an increase of fourteen per annum. At the same ratio for the twelve years from 1892 to the close of 1904 the increase would be one hundred and sixty-eight. But that is not a fair estimate. The increase would far exceed the average rate made in the forty-two years intervening between 1850 and 1892. We feel safe in adding thirty-two to the one hundred and six-eight making the grand total 800 soul up to the present. This includes son-in-laws and daughter-in-laws. The Cluff families residing in Utah, so far as it was possible for them, gathered at the Provo lake resort June 24th 1904, to celebrate the 109th birthday of Farther David Cluff. The program arranged

by the committee was as follows: Early in the morning carriages and buggies were flying to and from the resort carrying members of the family and invited guests. Fishing, boating and juvenile sports and visiting were carried on until one o'clock p.m. when each family present with their invited guests sat down to a sumptuous dinner and feasted to their full capacity.

H. H. Cluff master of ceremonies during dinner hour presented the following toasts: (1) Father Cluff responded to by Foster Cluff. (2) Mother Cluff, responded to by Emily G. Cluff. (3) The Original Thirteen responded to by Harvey Cluff. (4) Our Mother, responded by Thad. H. Cluff.

THREE O'CLOCK P. M.

All assembled in the pavillion when Father Cluffs favorite hymn, Come Let Us Anew, was sung by the assembly.

- (2) Prayer by chaplin, Elder Cha. W. Thomas.
- (3) Piano solo by Miss Aline Cluff.
- (4) Presidents Wm. M. Cluffs address, read by Harvey Cluff.
- (5) Song by Henry Cluff and family.
- (6) Instrumental music by Miss Pearl Jones.
- (7) Singing the assembly. Benediction by the chaplin.

Boating, fishing, visiting of families and juvenile races and other sport were indulged in until night when all retired to their homes. They day being quite cold for the season, interfered somewhat in the full enjoyment and carrying out of the program.

With all the efforts on the editors to make, complete, the first volume of the journal, we find ourselves humiliated by what we think an unjustifiable neglect on the part of some members of the family. We can't think for a moment that their tardness is caused by an over press of personal business, for we do our individual work and compell ourselves to find time to devote to the writing of biographies and all the business affairs of the Journal, *beside we pay all our assesment for he same.*

Chronological Chain Complete.

Just before going to press the last pages of the closing number of the first volume of the history of David Cluff, (Cousin Eva E. Bunker of Durham N. H., mailed to H. H. Cluff, (with whom she has been in correspondence on Journal matters during its progress,) a complete chain of descent from John Clough who came to America from London, England, in the ship Elizabeth 1635. He was born in 1613 and was therefore twenty-two years of age when he came to this country. John married a woman named Jane _____ by whom he had four children Elizabeth, Mary Sarah and John.

By his second wife he had three children: Thomas; Martha and Samuel. John (2) was born March 1648-9. He married, Mercy Page Nov. 13, 1674, by whom he had the following children: Benomy, Mary, John, Joseph, Jonethan, Moses, Corneilus, Caleb, Sarah, Martha, Aaron and Tobitha.

Benomey believed to be Benjamin born May 23, 1675. Died, Feb. 22, 1757. He married Hannah _____ by whom he had nine children, Benjamin, Ecabod, Nathan, Ezekiel, Lydia Kamial, Joseph, Jacob and Judith.

Ecabod born June 29, 1697. Died Dec 18, 1745. He married Rebecca Clough, daughter of Thomas son of the second wife of John (1) by whom he had the following children: Elijah, Zachens, Jonethan and Martha.

Zachens born 1725, and died 1810. He married Love Meader in 1760, by whom he had four children, Nathan, William, Susanna and Abigail. Zachens was Second Lieutenant in Captain Archelus Woodman's company in Major General Sullivan division of Durham.

William born 1768. Died Dec. 31, 1853. He married Susanna Runnels 1792. She died Nov. 25, 1865 aged 93 years. They had Salley, David, Benjamin; Jerry, Susanna, William, Betsey William (2) and Lucinda.

The editors take great pleasure in giving the above information to the Cluff family before closing the pages of the first volume. We also extend our thanks to Cousin Eva and congratulations to the family for this information.



