"My Only Desire Is To Do Right"

Phineas Wolcott Cook and the Founding of Goshen, Utah

Janet Porter

“My Only Desire is To Do Right”

Phineas Wolcott Cook and the Settlement of Goshen, Utah

Featuring the journal of Phineas Wolcott Cook
and statements of its early settlers

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Text: Janet S. Porter

Editor: Marcia W. Marshall

Design: Yvonne S. Peterson

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Present-day Goshen Canyon. The road today follows the path of Salt Creek (Current Creek) much of the way.





Left: Site of Fort Sodom, now private property

Right: Lower Goshen site, now private property





The Goshen Dam, originally logs, brush, rocks and soil, is now concrete.
Left: Front view of dam

Right: Back view

Photographs Courtesy of Seth Porter, Dave Cook

Preface

The settlement of Goshen, Utah is a study in human responses to fear, disappointment, anxiety and poverty. Until one experiences those things he cannot predict how he would respond. This story is about how one group of people reacted to waves of emotion and conflict, and how it changed their lives and their relationships and affected their attitudes.

Having recently experienced a famine, they were determined to own their own land, even if the effort would have been much too challenging for someone at a different time and place. Because of the lack of water, settlements in Utah were limited, and the efforts of bishops to maintain those areas necessarily strict. Not everyone would be obedient to a bishop demanding he give up the land he needed to produce food for his family. Yet these people did their best to follow counsel as they continued to search for solutions.

Five times the settlement of the community was stopped for various reasons. Five times the Goshen settlers were turned back, and five times they persisted until they had the permission and the resources they needed to get back to work. After all their disappointments it was too late to build as they hoped, but they made the best of it anyway and built with what they had. The result was that they were forced to live in sub-standard dwellings, but with the goal of independence in mind, they were willing to make the sacrifice. Their determination alone set them apart as strong men and women. If they became wary of those who would stop their progress or cheat them out of their resources, perhaps we can understand.

There was a sense of independence among them. Goshen was settled eighty-one years after the Declaration of Independence had been signed and these pioneers had a sense of freedom and responsibility. When they felt they needed the church organized, they simply organized themselves and voted for a bishop. Each time a problem arose in town, they proposed, seconded, and voted by the raise of the right hand, a suitable solution. There was a common effort among them to organize themselves and govern themselves, even to the extent of petitioning for the creation of a new county so they could be fully independent. They were willing to speak up in meetings and communicate both agreement and anger. There was no hesitation to voice one's opinion or maintain one's rights.

But their independence went both ways. One month after the vote to install Phineas W. Cook as bishop, when someone was dissatisfied with the bishop's policies, he complained and proposed the bishop be voted out.

> *And as for the Bishop, it is not [my] mind that he should be where he is, for when he was chosen it was got up in a great hurry and no one had any time to think about it and there were only 5 or 6 there and the advantage was taken of us. I do not think it was a fair shake and there are a good many more felt as [I] do.*

Fortunately, after much discussion, the group voted to forgive their dissatisfied brethren.

Determined to own their own land, these settlers were willing to draw lots for their farms in the beginning of the settlement. They committed to build a dam to irrigate their crops and a bowery in which to hold their meetings, to build fences and to pay someone to herd the community cattle. Unfortunately, when they were dissatisfied with one of those projects, they felt justified in shirking their responsibility, even if they had voted for their participation. Yet again and again, they continued to propose in true parliamentary protocol, solutions to their community problems.

Usually complaints and proposals occurred in Sunday meetings. Apparently any subject was acceptable in Goshen. The very words "I motion" stated in a meeting brought everyone to attention and they invariably voted on policies from pigs to priesthood.

But there was a limit to their cooperative spirit. Several times they voted to build a school house. Dimensions were recorded, volunteers accepted, and a timetable established. But no one ever followed through. Fences were another problem. While fences were built in the beginning, as time went on there was discouragement. In the end there was resistance, and finally rejection. Perhaps it was the result of discouraging circumstances and too much moving around, but they could not seem to settle in and finish what they promised to do. One Goshen resident left the community in disgust, convinced the fence would never be finished and every cattle herd for 100 miles would be munching on their gardens and wheat fields.

An underlying current in the life of every citizen in Utah Territory in 1857 and 1858 was the approaching U.S. Army. Many of these people had endured violence at the hands of the state militia in Missouri and Illinois, and were fearful the army was coming to finish what had begun two decades earlier. As they were planning their community in 1858, the Goshen settlers braced themselves for the worst as the army marched into the territory. In addition, Native Americans, sometimes even bribed by the soldiers, were committing acts of violence against settlers. It was all unsettling, prompting reactions that may not have occurred otherwise.

It was during this time the Goshen people recognized their unique contribution in the conflict. They would stay home and grow as much wheat as possible to help the cause. Time and time again they counseled each other to be prepared for an uncertain future, to plant wheat and flax and store against a famine, and they weren't the only ones worried:

> *[As the territory militia was being organized,] Bishop went to Provo. President Snow gave him counsel to go ahead and put in all the grain we could and that if anything fresh occurred, he would send us word in time.*

The Goshen people continually shared their worries about famine with each other:

> *[I] was called to raise wheat and store it up against the famine. [I] never craved much gold but heard Brother Heber [C. Kimball] say that a barrel of flour would be worth a barrel of gold.*

Their unsettled circumstances and fear of the future also produced a response of faith. Their God had promised to protect them, and they depended on it:

> *Bishop returned from Provo and reported all [was] right. Wanted the people to feel encouraged, and to go ahead, that the day of our redemption drew nigh, that although our enemies were determined to destroy us if possible, yet if we would do right and trust in the Lord we should overcome all our enemies, and be united Kings, Priests to God and receive our everlasting exaltation in the eternal worlds.*

There was tangible faith that they could move forward and expect something good to come from all their trials;

> *So it was agreed that some lots should be laid out [and] some fruit trees might be set in case we should have the privilege of staying and building a city. All felt well.*

Brother Kingston could see good coming out of their difficulties:

> *We may be taking in a dark hour and have to walk the best way we can. Never let us find fault, but hold fast [to] the truth we have received. When I come to look around me and see so many brethren that [have] come from different portions of the earth in fulfillment of prophecies of the old prophets – it makes me rejoice [that] I came to see so many of those prophecies fulfilling.*

Unfortunately, perhaps as a result of the prolonged anxiety they were experiencing, the Goshen people became contentious and began to find fault with their Bishop. Their meetings became so heated their Bishop was concerned. Presiding Bishop Edward Hunter had counseled him not to allow anger and criticism to be a part of their meetings, and when those topics began to dominate their spiritual gatherings, Bishop Cook warned, and then suspended church meetings from late summer, 1858 to the beginning of 1859.

Church leaders were sent to Goshen to conduct meetings in January, April and September, 1859 because of the disunity. On September 26, 1859, after much contention had jolted the Goshen people, John Young came from Salt Lake City to help them solve their problems. He understood what they had been through—first a famine; then a takeover by the U.S. army; and finally soldiers bringing evil influences into their little town. Yet he also knew disciples of Christ cannot give up, whatever the opposition. They had to stay strong now more than ever before.

> *I have heard a very current report that about 40 families had signed their names to leave Goshen, Bishop Cook at the head of the pile. I realize the saints have been tried considerable this last two years. Some think that they cannot stand it but let me tell you, you have got to stand it.*

Part of their problem was that there were those profiting from the soldiers at the expense of the peace and security of the townspeople. Several times a liquor shop was set up in Goshen. The first one was bought out by the Goshen people, but before long another shop was there. Soldiers were often coming around, and a soldier was shot and killed outside town. For a time the accident was blamed on the Goshen people. Meanwhile, they were doing their best to build a new city and move out of the fort. That required considerable work in addition to tending their crops. Not only was relocation a heavy burden, but one of the citizens of Goshen began harvesting their community hay to sell to the soldiers and created so much contention in town it caused great conflict.

Having friends turn to enemies, stealing and lying about it until public opinion becomes conflicted is enough try the souls of even the most forgiving. The Goshen people had an explosion of frustration from the build-up of these situations. Many believed Bishop Cook responded inappropriately to trying circumstances. When they didn't agree with his decisions, they blamed him and wrote letters to the church leaders to complain. Some simply stirred up

strife by complaining and accusing in church meetings. Others did their best to defend him and appealed for a spirit of forgiveness.

John Murray had the solution, but few were listening:

> *As far [I can] judge we had good instruction but we're [speaking] beyond where we ought to be. [We just need to] forgive one another. We'll always be subject to these weaknesses as long as we live in this tabernacle.*

The contention led to a lack of responsibility for some of the community efforts, including fencing, building a school house, keeping their animals confined and off their neighbors' fields, and keeping the Sabbath Day holy. Much contention resulted from being reminded over and over. Some communities had overcome their problems, but Goshen was not united.

Despite their failings, the Goshen people had faith in God's power as they experienced considerable opposition. They were actually more vocal about that faith when the opposition was strongest. From April to June of 1858 when Johnston's Army was at Fort Scott, Wyoming, waiting for negotiations before marching to Utah, the Goshen people were filled with faith and hope:

Richard Johnson:

> *I have a testimony of the truth of the work that we are engaged in. The remarks Brother Dall made brought to [my] mind that we are the servants of the Eleventh Hour. We have but a short time to accomplish the work assigned to us. Be kind one to each other and do those things that will [secure] the blessing of God upon [you]. It is the privilege of the Saints in the last day to be filled with the light of truth that they may not stumble but hold fast to the rod of iron that is much too thin. I pray the blessing of God upon the people.*

William Finch:

> *The priesthood [has been] organized again upon the earth, never more to be destroyed. [We are inheritors of the] blessings conferred upon Abraham and his seed after him. If we carry the teachings of Brigham Young into effect, what a blessed people we should be. [We] have a certain work to do and agreed so to do it before we came to this planet.*

John Reynolds:

> *If we do not live up to our privileges we should go the downward road. If we would [do] as Brother Brigham tells us, everything would be well with us. [I, for one] would rather fight than run. I believe that ten men could keep back the whole army.*

Henry L. Cook:

> *When [I] hear the nations of the earth come out against this people [I] have no fear [they will] destroy us from the earth. [I am] a natural born citizen and know [we are] the best people to obey laws on the face of the earth. We would uphold the Constitution of the United States and save the Union. The Kingdom of God is set up, never more to be thrown down. The day of our deliverance is near.*

Phineas W. Cook:

[I] exhort the people to know for a surety you are the friends of God. If there are any who do not know that you are the friends of God, try to prove yourselves faithful to His servants that through them you may obtain favor in His sight.

On September 4, 1859 Isaac Webster gave advice which continues to resonate:

If we cannot comprehend the things we hear, lay them aside 'till we can, and not kick against them. No man can know the things of God except by the spirit of God.

As the town grew, so also did a feeling of discontent about their Bishop. In July of 1859 he recorded there were 65 families in Goshen. At that time they were trying to move out of the fort and onto their city lots more than a mile away, which required building new homes, fences, granaries and barns. It was almost more than they could do, even though they had been working on it all summer. The level of contention became so high and the complaints about their bishop so disagreeable, the meetings were once again discontinued, or if they were held they were not recorded. It was just easier to let people do their work and to stop trying to elevate their spirits until they were settled. Without making public accusations or blaming others for the conflict, Bishop Cook simply removed the public platform.

On Christmas Day, 1859, he again called a meeting. He announced to the group he would have four counselors, no doubt hoping to give the town a greater chance of someone in authority they agreed with. Always when pressed for a response, the people of Goshen raised the right hand to affirm Priesthood decisions. It's just that when the pressures of life discouraged them it was harder than they expected and they forgot their former acceptance. They had also sustained their bishopric in September when John Young was there, and voted to sustain them again on Christmas Day when four counselors were proposed, but that didn't mean they liked Phineas W. Cook or agreed with his advice.

Perhaps his style of leadership was not what they expected. Bishop Cook didn't have an aptitude for public relations. He presented himself exactly as he was: plain and uncomplicated, allowing the agency of others to dictate their own opinions. His sons said he taught them to work by working with them and then letting them take over. And that was his leadership style in Goshen too. It seems his quiet manner caused people to misjudge his style as weak. Brigham Young once accused him of being ineffective because he didn't have a ready plan of action for every situation, but an assertive approach wasn't Phineas W. Cook's personality.

Certainly he was less sure of himself than were those who criticized him. One could say he lacked administrative skills, but it would be no surprise to him. He knew others misjudged him and would criticize him, but he had been called by authority to preside over the Goshen branch of the church and he simply did his best to carry out his responsibility—let others think what they may. Whatever the consequence, he carried on as he thought he should. In the face of criticism and anger, he let them say what they wanted, but found his own way to prevent their angry voices from interrupting church services. He was a meek and simple man who knew his responsibility and lived by a high standard of service to God, whatever went on around him.

Despite all their failings, the Goshen people knew what was right and did their best under difficult circumstances. When they were given the opportunity to have a new Bishop, they saw that as an answer to their troubles, and somehow it was. In the end, peace prevailed and they learned to live together peacefully. It takes time to learn unity and brotherhood.

The fact that they learned it in trying times is the miracle. They discovered what every human being must understand: that lessons can be learned in trying times or tranquility, conflict or harmony, war or peace.

Goshen is a prime example.

Janet S. Porter

1
The Need For Goshen

The history of Goshen begins with settlers looking for land who were suffering the consequences of famine and deprivation a thousand miles from civilization. From studying the happenings in Goshen we learn a lot about Phineas W. Cook and those who followed his lead in creating a settlement in the valley south of Utah Lake. The documents from which this account was taken were stored in the Church History Library in Salt Lake City and made available as a courtesy to the family of Phineas Wolcott Cook because his Goshen journal was included.
A little background will be necessary to understand what these settlers were going through as they discovered and settled the area we now call Goshen.

In 1856 there was a famine in Utah, the result of adverse weather, a cricket invasion, and the influx of thousands of destitute immigrants in handcart and wagon companies. The result for everyone in Utah was a hungry year in which all shared what they had. Phineas W. Cook was among those who had been counseled not to take land because his talents were needed as a builder, but when food became scarce, those with land had to conserve what they harvested, and he often was not paid. Recognizing the need to grow their own food, the Cooks began searching to purchase a farm. However, new settlers were at a disadvantage because land along rivers and streams was already claimed, and newcomers were left without a place near a water source.

Phineas reported his renewed effort to find farmland in his journal in March 1856: "I then determined to leave the city and go out into some of the settlements where I should be likely to get food for my family and went about immediately making arrangements for that purpose."

His friend Father Isaac Morley with an associate Benjamin F. Johnson invited Phineas to come to their new settlement five miles south and west of Payson which is now called Santaquin but was then called Summit Creek. Johnson promised Phineas a job at the mill, but didn't seem to know how he would get land to farm. He walked fifty miles from Salt Lake City to Summit Creek, discovered there was no land there for him, and then walked back five miles to Payson where the bishop offered him five acres as well as a job and food. He was very hopeful, and after buying a house in Payson, Phineas walked back to Salt Lake City to get his family.

With literally nothing to eat, the family of Phineas, his three wives and six children began the journey around the Point of the Mountain into Utah Valley. It was to prove almost more than they could do, and without enough food they had to rely on the generosity of people along the way even to survive. Arriving at Payson early in July, they moved into the house and Phineas began working to provide for his family. When his hope for a farm fell through, he contracted to build a store in Payson and found a job at Spanish Fork to build a house at the Indian Farm.

His family situation became more difficult when his wife's father died in an accident on the Bear River as they migrated from Ireland to Utah Territory. Catherine's extended family moved into the small house in Payson with the Cooks, arriving October 8 and staying all winter,

as Phineas noted, "perfectly destitute of clothing and provisions." Clearly he needed his own farm, but with so many moving into the territory, there seemed little hope.

By the end of November Phineas had earned enough money to provide for his family through the winter, and he felt he could go on a trip to Southern Utah he had planned earlier in the year. The previous February he heard the federal government had granted $40,000 to the Territory to reimburse settlers who had lost property in the Indian uprising of 1852-1854. Since Phineas' brother-in-law Salmon Hall was clerk to a congressman from Michigan at Washington D.C., Phineas made out a reimbursement form for several people and submitted it by letter to Salmon. The claim was rejected because it had to be submitted on a certain form, but in the ensuing months Phineas became so absorbed in his family's troubles he didn't immediately follow through.

On November 21 Phineas went to Salt Lake City and arranged with Curtis E. Bolton, county clerk for the District Court, to have papers printed on which he could re-submit the claims for Indian depredations. Leaving for southern Utah the first of December with his wife Amanda and her father David Savage, he found many who wished to make claims for lost property. Some paid two bushels of wheat for his trouble. Having obtained as many signatures and claims as he could, he returned January 8, 1857. After making several claims in Utah Valley, Phineas left for Salt Lake City January 15. He had more blanks printed, but he used few of them as it would soon be too late to submit claims.

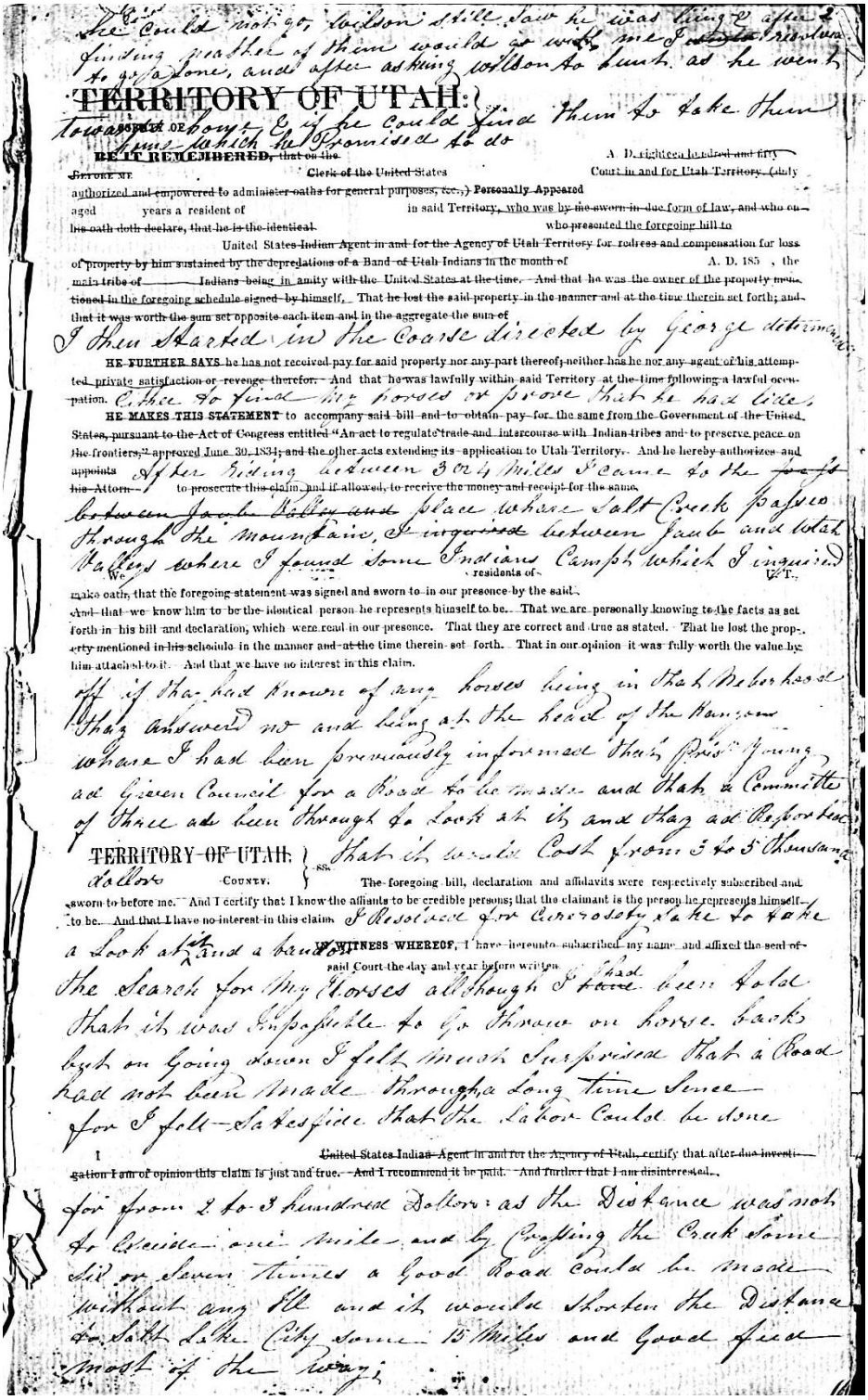
The Goshen Journal

Phineas used spare reimbursement forms to write his Goshen journal. He wrote between all the lines, filling up all the spaces, and then wrote very compactly on the back side. Apparently he had no other paper. He used the same format in his previous journal. In the first journal he usually started a new paragraph for a new date, generally written 29th, 31st, or 1st. In that same way he began his Goshen journal two weeks after filling the pages of his first journal, but this time he used the reimbursement forms for paper, and often began a new date immediately after the final word of his last entry to conserve paper.

On the following page is a copy of the existing first paragraphs of the journal of Phineas Wolcott Cook in Goshen, Utah. Page one is missing. The first surviving page begins mid-sentence in late March or early April 1857. This is a transcription. Punctuation and spelling have been standardized for easier reading. The page begins mid-sentence:

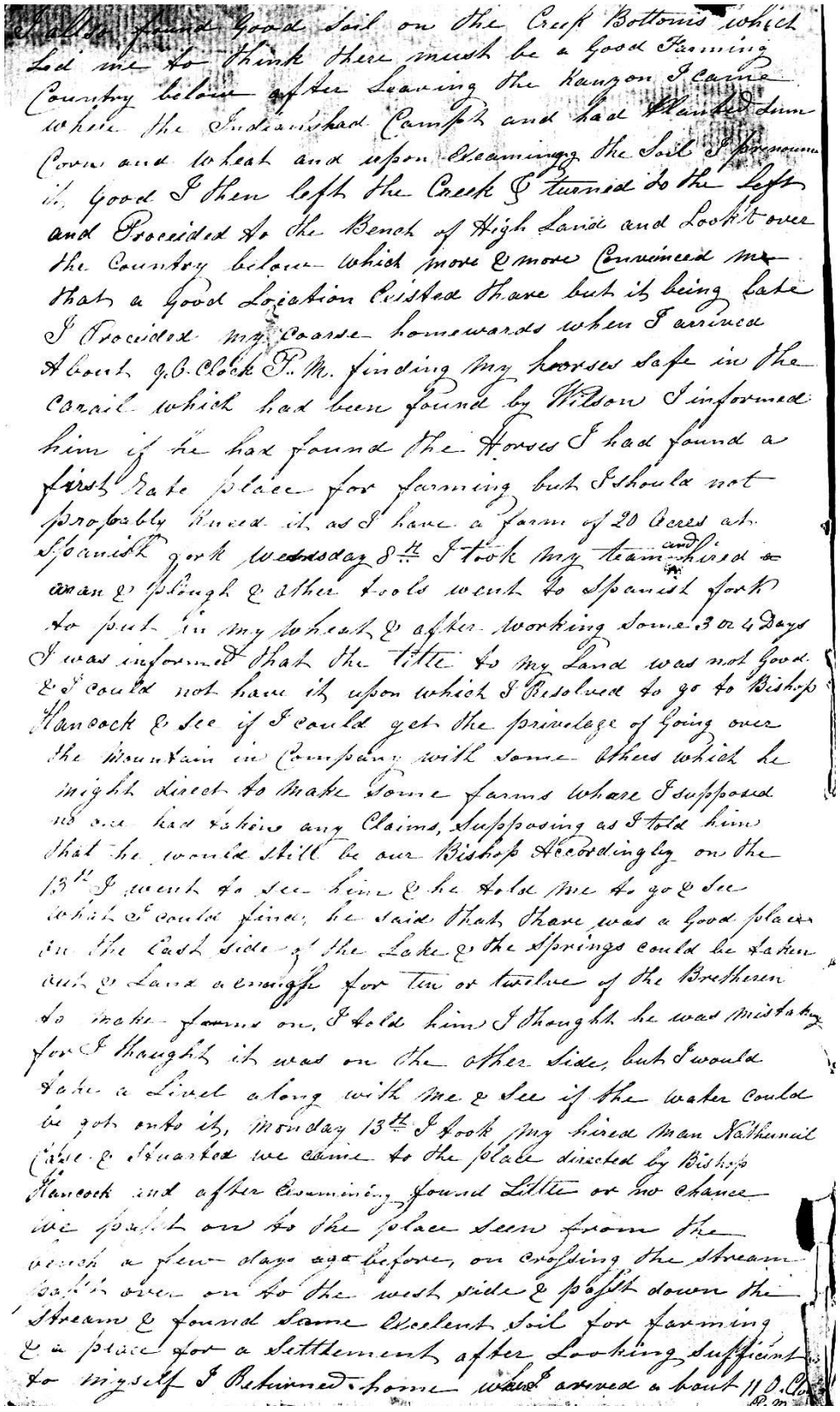
> *…he could not go. Wilson still saw he was lying. After finding neither of them would go with me I resolved to go alone and after asking Wilson to hunt as he went toward home and if he could find them to take them home, which he promised to do, I then started in the course directed by George, determined either to find my horses or prove that he had lied.*
>
> *After riding between 3 or 4 miles I came to the place where Salt Creek passes through the mountains between Juab and Utah Valleys where I found some Indians camped which I inquired of if they had known of any horses being in that neighborhood. They answered no and being at the head of the canyon where I had been previously informed that President Young had given counsel for a road to be made and they had reported that it would cost from 3 to 5 thousand dollars, I*

resolved for curiosity sake to take a look at it and abandon the search for my horses, although I had been told it was impossible to go through on horseback.



TERRITORY OF UTAH:

First page of the Goshen Journal on claim form (PWC Goshen Journal, Page 1, Side 1).



Wilson found Good Soil on the Creek Bottoms which Led me to think there must be a Good Farming Country below after Leaving the Canyon I came where the Indians had Camp'd and had Planted some Corn and Wheat and upon Examining the Soil I found it Good I then left the Creek & turned to the Left and Proceeded to the Bench of High Land and Look'd over the Country below which more & more Convinced me that a Good Location Existed there but it being late I Proceeded my Course homewards when I arrived About 9 O Clock P. M. finding my horses safe in the Corral which had been found by Wilson I informed him if he had found the Horses I had found a first Rate place for farming but I should not probably Breed it as I have a Farm of 20 Acres at Spanish fork Wednesday 8th I took my team and Yoked a wain & Plough & other Tools went to Spanish fork to put in my Wheat & after working some 3 or 4 Days I was informed that the title to my Land was not Good & I could not have it upon which I Resolved to go to Bishop Hancock & see if I could get the privilege of Going over the Mountain in Company with some others which he might direct to make some farms where I supposed no one had Yet no any Claims, Supposing as I told him that he would still be our Bishop Accordingly on the 13th I went to see him & he told me to go & see what I could find, he said that there was a Good place on the East Side of the Lake & the Springs could be taken out & Land enough for Ten or twelve of the Brethren to make farms on, I told him I thought he was mistaken for I thought it was on the other Side, but I would take a Level along with me & see if the water could be got onto it, Monday 13th I took my hired Man Nathaniel Case & Swanton we came to the place directed by Bishop Hancock and after Examining found Little or no chance we past on to the place seen from the bench a few days ago before, on crossing the Stream past over on to the west side & past down the Stream & found some Excelent Soil for farming & a place for a Settlement after Looking sufficient to myself I Returned home which I arrived about 11 O Clock P. M.

Page 2 of the Goshen Journal, back of claim form (PWC Goshen Journal, Side 2).

2

Discovery of the Goshen Valley

Phineas W. Cook couldn't afford to waste anything. The whole territory had endured a serious famine, and resources 1,000 miles from distribution centers were at a premium. Several months after the Goshen Branch of the church had been organized, he proposed a small donation from members to pay for paper on which to write minutes; but until then he had to use what he could find. He even wrote minutes on the back of his certificate signed by Jedediah M. Grant giving him the responsibility of Water Master in Salt Lake City in 1853. Using his Indian Depredation claim papers, he had them bound together with a string binding sewn through each paper, all held together in a bundle. Many pages of ward minutes are written on loose claim papers, all of which were numbered.

Phineas devised an additional way to conserve on paper. When he was taking minutes for a meeting and the paper ran out before the end of the meeting, he simply turned the paper and began writing in transverse lines over the top of the previous writing. When we first encountered these pages we couldn't read them. But in going back with a magnifying glass and great determination, we transcribed every word. There was almost nothing we missed. His handwriting was beautiful and except for a few cases was still quite readable even after 150 years. Handling those papers was an emotional experience for us, and we gained great respect for this man.

Phineas ended his first journal March 20, 1857 when the pages were filled.[1] The first existing page of his Goshen journal begins with an undated entry in late March or early April, 1857 when Phineas was looking for horses and discovered the Goshen valley through which Salt Creek[2] flowed into Utah Lake. Salt Creek emerged from Mt. Nebo southern slope into the present town of Nephi and flowed north into Utah Lake. Phineas apparently went about seven or eight miles south of Payson where the Creek passed through a ridge of hills before entering what was later called Goshen Valley. Remembering a road had been proposed through the valley, he continued walking northward along Salt Creek.

> *But on going down I felt much surprise that a road had not been made through a long time since, for I felt satisfied that the labor could be done for from 2 to 3 hundred dollars as the distance was not excessive. By crossing the creek some six*

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[1] *The Life and Times of Phineas Wolcott Cook,* Published by the Phineas W. Cook Family Organization, p. 114.

[2] "Salt Creek, as the headwaters of Currant Creek are known, rises in the Juab Valley near the eastern slope of the Mount Nebo Range. From its source it flows in a southwesterly direction and enters Juab Valley near the town of Nephi, the county seat of Juab County. From Nephi the creek takes a northerly course and at the northern end of Juab Valley passes through the Juab range of mountains into Goshen Valley, emptying into Utah Lake about 5 miles north of the town of Goshen" (Teele, Ray Palmer; Mead, Elwood, *Irrigation Investigations in Utah*, Legare Street Press, 2023, pp. 144-145).

or seven times, a good road could be made without any fill and it would shorten the distance to Salt Lake City some 15 miles and good feed most of the way.[3]



Mt. Nebo is in the distance in this photo taken at Goshen. Salt Creek flowed south around the base of the Mt. Nebo range, turned at the town of Nephi, and flowed north to Utah Lake (C.R. Savage photo, L. Tom Perry Collection, B.Y.U., L. Tom Perry Collection).

By now too curious to give it up, Phineas began analyzing the soil and water. His experience the past two years while he was unable to get land of his own prompted a critical look at this wide valley south of Utah Lake.

I also found good soil on the creek bottoms which led me to think there must be good farming country below. After leaving this canyon I came where the Indians had camped and had planted some corn and wheat and upon examining the soil I pronounced it good. I then left the creek and turned to the left and proceeded to the bench of high land and looked over the country below – which more and more convinced me that a good location existed there. But it being late I [turned] my course homewards.[4]

He wrote that he returned to his home in Payson at 9:00 p.m. to find his friend Wilson had found the horses, which were safe in the corral. "I informed him if he had found the horses I had found a first rate place for farming but I should not probably need it as I have a farm of twenty acres at Spanish Fork."

In a journal entry dated Wednesday April 8, 1857[5] Phineas reported he began working his Spanish Fork land the next day after returning home from investigating the valley along Salt Creek.

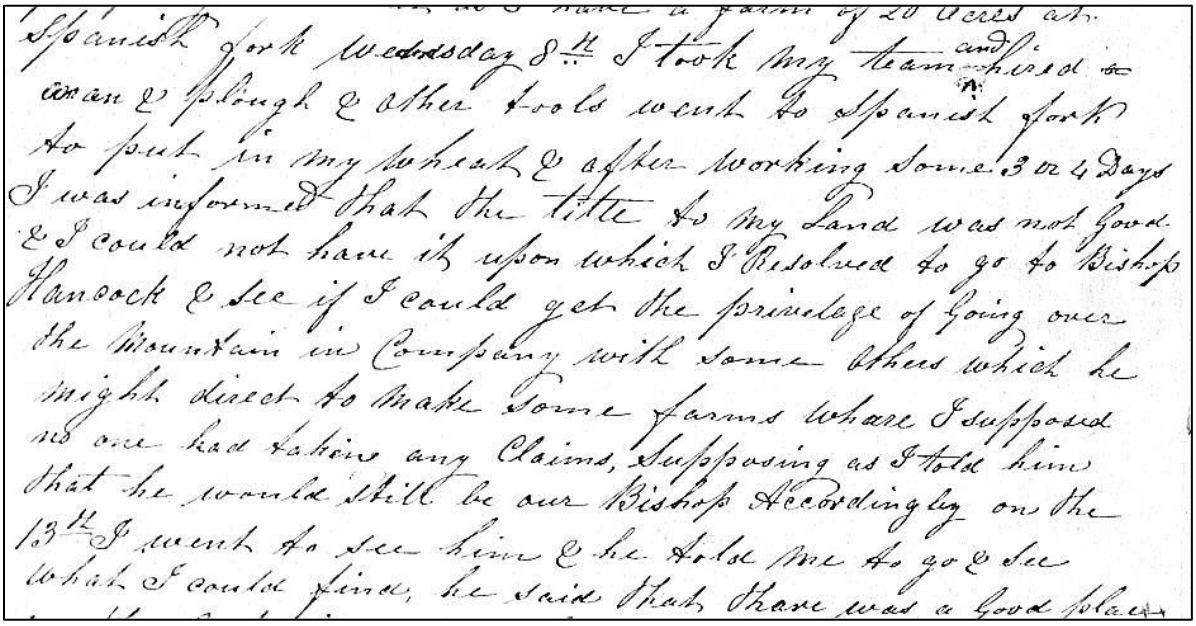
I took my team and hired me a plow and other tools. Went to Spanish Fork to put in my wheat and after working some 3 or 4 days I was informed that the title to my land was not good and I could not have it, upon which I resolved to go to Bishop Hancock and see if I could get the privilege of going over the mountain in company with some others which he might direct to make some farms where I supposed no one had taken any claims, supposing as I told him that he would still be our Bishop. Accordingly on the 13th I went to see him and he told me to go and see what I could find.

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[3]Phineas Wolcott Cook Goshen Journal, Church History Library, Hardcopy/Manuscript, LR 3259 11, Part 7, Page 1, Side 1.

[4]Phineas Wolcott Cook Goshen Journal, Page 1, Side 2.

[5]Phineas Wolcott Cook Goshen Journal, Page 1, Side 2.

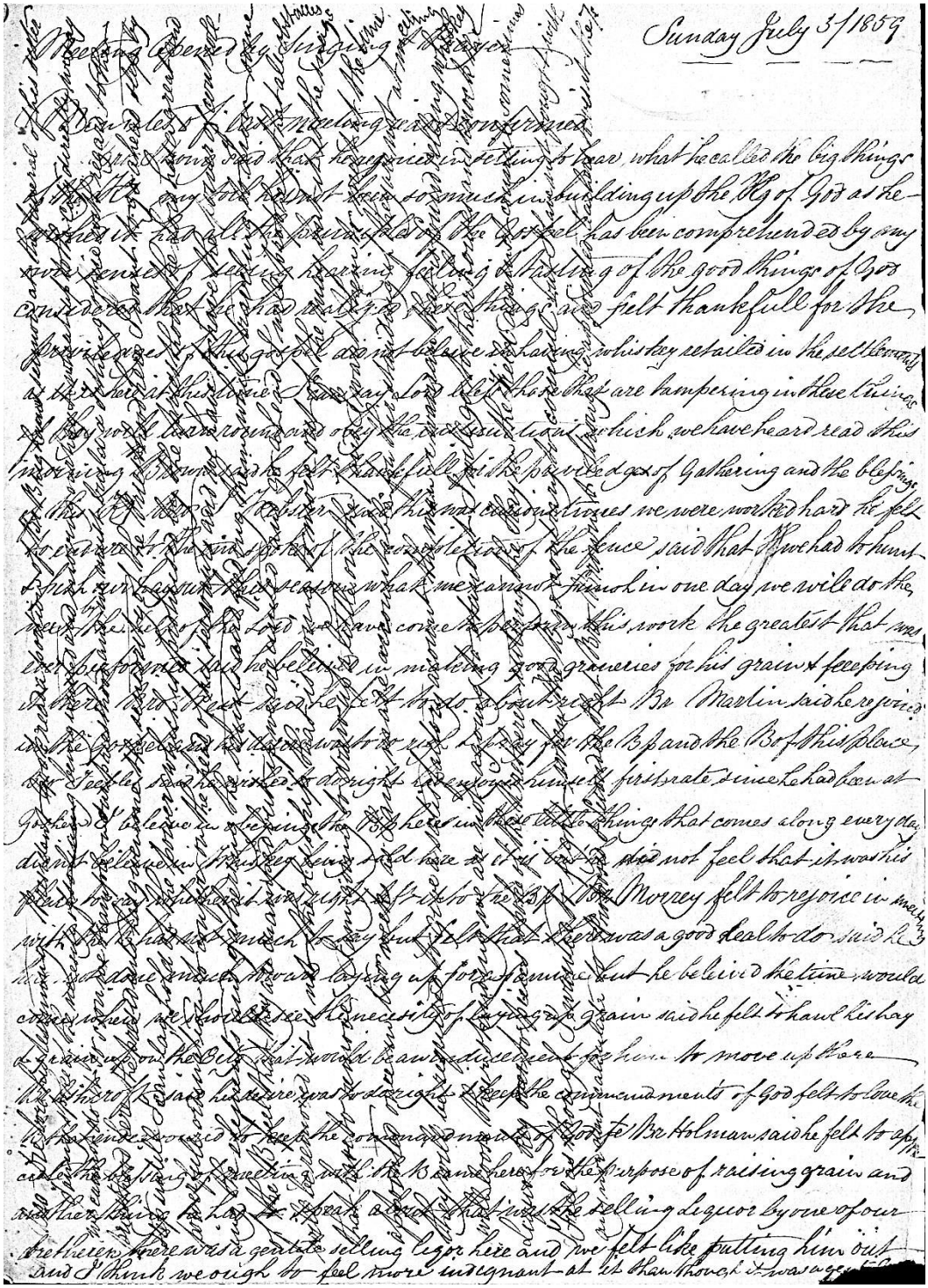


April 8, 1857, Phineas W. Cook Goshen Journal, Page 1, Side 2.

Bishop Hancock[6] knew available land was limited to the water available for irrigation, and was aware there were many who still needed a place to grow crops. He was in favor of farming the new location across the hills west of Payson, and was familiar enough with the area to suggest a place to locate a farm:

> *He said that there was a good place on the east side of the lake and the springs could be taken out and land enough for ten or twelve of the brethren to make farms on. I told him I thought he was mistaken for I thought it was on the other side but I would take a level along with me and see if the water could be got onto it.*

[6] Charles Brent Hancock was born in Ohio in 1823, and migrated with the Church after the family was converted. While Charles and two of his brothers marched with the Mormon Battalion, their father Solomon Hancock died near Council Bluffs in 1847. Soon after marrying, Charles was called to settle Payson and helped to construct the fort. Later he built a gristmill, a saw mill and even a molasses mill and tanneries. By the time Phineas W. Cook was there Charles Hancock was the bishop and masterfully managed town affairs.



Page 65, Phineas Wolcott Cook Goshen Journal, one of several pages with transverse writing to conserve paper.

3
Establishing Goshen

If Phineas W. Cook felt he was destined for hard luck, he didn't dwell on it. After losing title to his farm in Spanish Fork, he remembered the beautiful farmland he had discovered on the other side of Payson's West Mountain. Taking another man with him, he went back to the Goshen valley, investigated the location Bishop Hancock had suggested, and found little or no chance. So he retraced his steps a week earlier when he had discovered the valley.

> *We passed onto the place seen from the bench a few days before. On crossing the stream, we passed over onto the west side and down the stream and found some excellent soil for farming and a place for a settlement. After looking sufficient to myself I returned home where I arrived about 11 o'clock p.m.*

Bishop Charles B. Hancock was well aware of the process for getting land in a desert place because bishops oversaw settlement in their towns. With water a scarcity, few farms could be granted or there would not be water enough for everyone. He was curious enough about what Phineas had found to inquire early in the morning. The date written was April 14.[1]

> *The Bishop being anxious to hear the results of my mission came over early next morning to see me. I told him what I had seen but I did not feel willing to go there without the consent of President Young, and if he was willing to write a letter of recommendation I would go and take it to him and bring back answer.*

Knowing there would be others who would need land, Hancock wrote a letter dated April 14, 1857 to Brigham Young, asking for permission to open for settlement the valley Phineas had discovered.

Payson, April 14, 1857
President Young,
Sir
Bro. Cook has been out prospecting and he has found a place near the mouth of Salt Creek sufficient for a settlement as large as Payson or larger and there is a number of Brethren here that have no land. As we have as much land under cultivation as we have water to irrigate, I would be glad if a settlement could be made there if you in your wisdom think.
President Chas B. Hancock.
Brother Jack Hardy, Clerk.

Bishop Charles Hancock letter dated April 14, 1857, Goshen Journal, Page 1, Side 2.

[1]Tuesday, April 14, 1857, Phineas W. Cook Goshen Journal, Page 2, Side 1.

Phineas started at noon that same day for Salt Lake City. It took two days to walk to President Young's office.

> *I arrived the 16th. On presenting the letter President Young handed it to Daniel H. Wells who read it aloud. President Young remarked that he thought it would be very prudent providing we could get a company sufficient to make ourselves safe.*
>
> *I answered I thought I could get a hundred men if it was necessary. Brother Wells said the land there is all chartered for herd grounds. President Young replied that he knew it, but there were no charters granted to interfere with the rights of settlers.*[2]
>
> *I asked President Young if he would be so good as to answer in writing to Bishop Hancock, which he did.*

> *President's Office, G.S.L. City.*
> *April 16th 1857*
> *Bishop Hancock, Payson.*
> *I have considered that Phineas W. Cook go to the mouth of Salt Creek as stated in your letter and that he take about 25 men with him.*
> *Yours truly.*
> *Brigham Young*

Goshen Document Item 13, Booklet 1, Page 2, Side 2.

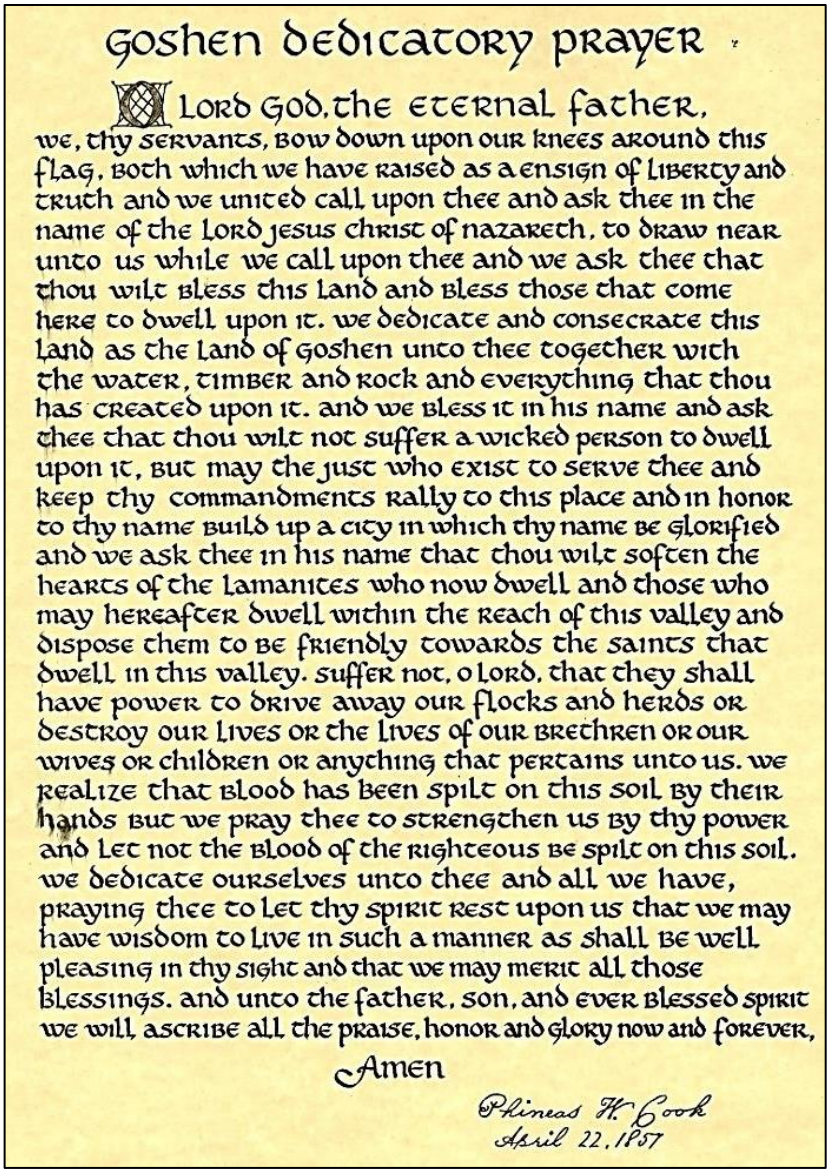


Taking that letter with him, Phineas stopped at all the towns in Utah Valley to invite others who needed land to come with him, arriving home Sunday, April 19. It was apparent as he traveled, there were other families in need of land with access to water. Despite the fact that several of the bishops forgot to make the announcement at their gatherings, considerable interest was generated for the new settlement.

Within a few days, a group of interested men had gathered at the site of the new town to dedicate the land. Phineas stated there were six or seven who knelt down in the soil and named the land they hoped would become a reality as a place to raise their crops and their families.

[2] "Brigham Young and eight other men held the land in trust for the church, which could then grant charters for settling, grazing rights, etc. Brigham told Phineas at this time there were no charters granted for grazing rights; therefore, he had the clear right to establish a town on both sides of the creek. However, there were continuous problems because ranchers had used the land and felt entitled to it" (Alan Overstreet, "The Settling of Goshen, 1857-1870," Provo, Utah, June 1979, p. 9).

Wednesday, April 22, 1857[3]
We raised the white flag, having no other, which we called a token of peace if nothing more. Brothers John Neff, Lewis, Hatch, Peligugue B. Gosley and myself raised the flag and dedicated the land to the Lord by prayer in which I was mouth for the rest.



Goshen dedicatory prayer

O Lord God, the eternal father, we, thy servants, bow down upon our knees around this flag, both which we have raised as a ensign of liberty and truth and we united call upon thee and ask thee in the name of the Lord Jesus Christ of nazareth, to draw near unto us while we call upon thee and we ask thee that thou wilt bless this land and bless those that come here to dwell upon it. we dedicate and consecrate this land as the land of Goshen unto thee together with the water, timber and rock and everything that thou has created upon it. and we bless it in his name and ask thee that thou wilt not suffer a wicked person to dwell upon it, but may the just who exist to serve thee and keep thy commandments rally to this place and in honor to thy name build up a city in which thy name be glorified and we ask thee in his name that thou wilt soften the hearts of the Lamanites who now dwell and those who may hereafter dwell within the reach of this valley and dispose them to be friendly towards the saints that dwell in this valley. suffer not, o Lord, that they shall have power to drive away our flocks and herds or destroy our lives or the lives of our brethren or our wives or children or anything that pertains unto us. we realize that blood has been spilt on this soil by their hands but we pray thee to strengthen us by thy power and let not the blood of the righteous be spilt on this soil. we dedicate ourselves unto thee and all we have, praying thee to let thy spirit rest upon us that we may have wisdom to live in such a manner as shall be well pleasing in thy sight and that we may merit all those blessings. and unto the father, son, and ever blessed spirit we will ascribe all the praise, honor and glory now and forever,

Amen

Phineas W. Cook
April 22, 1857

To this day a copy of the prayer offered by Phineas Wolcott Cook on April 22, 1857 is displayed in the foyer of the Goshen church building.

[3]Wednesday, April 22, 1857, Phineas W. Cook Goshen Journal, Page 2, Side 2; and Page 3, Side 1.

In his dedicatory prayer Phineas referred to the new town site as the land of Goshen. From the very beginning it apparently was called Goshen. We can only assume he named it both for his birthplace Goshen, Connecticut and for the land of plenty granted to the Children of Israel as they escaped the famine in their homeland. The small group of settlers stayed at the site four days.

The next day after dedicating the land Phineas W. Cook decided to do something to ensure this would be a thriving community with good roads to nearby settlements.

> *Thursday, April 23, 1857*[4]
> *I went to Salt Creek or Nephi for the purpose of obtaining aid in making a road through [present-day Goshen] canyon and also to obtain letters. I did not see the Bishop because he was absent at that time but saw the county judge. He told me it was counsel by President Young three years ago to make a road there and to build boats on Utah Lake but it had not been listened to any further than that. It was too hard a job to be undertaken. But as far as his influence would extend he felt willing to do [it], and if he was not overruled he would appropriate money to it, for he knew it would be a benefit for that county. I did not obtain any settlers as they had entered into a new project for farming on Chicken Creek about 16 or 18 miles south of Nephi.*
>
> *Friday, April 24, 1857*[5]
> *24th I returned to Goshen by the way of what was called Haywood Cutoff going west from Nephi to the mountain; thence northwesterly and northerly 'till I entered the valley on the south. I arrived at camp about sun two hours high and found an addition of two to our former number, John Hamblin and George A. Chick. The brethren from Payson had all returned to get provisions and do a little work, promising to return in a week to assist in putting in crops.*
>
> *I turned out my horses to graze in the mounds west, tying a chain to one's leg. We attended our prayers evening and morning. Brother Neff seemed somewhat disheartened at bedtime but in the morning he felt better. He had a dream and said, "Boys you need not be discouraged, for I dreamed of seeing some of the prettiest wheat I ever saw and it was raised here, bins upon bins full;" and he knew it would come to pass.*

The small group of men gained faith from each other and on Saturday night returned to their homes, intending to tell others about the venture and increase the number of settlers. Their hopes were high. That day, Phineas wrote:

> *Saturday, April 25, 1857*[6]
> *25th This morning all seemed to feel better being encouraged by the dream. Brothers Hamblin and Chick and Neff returned home to Dry Creek in Salt Lake Valley to come on the next week, promising to gather all the recruits they could. I went out to look for my horses but could not find them. Brother Case and myself hunted nearly all day but could not get any track of them. We went to camp and*

[4] April 23, 1857, Phineas W. Cook Goshen Journal, Page 3, Sides 1-2.

[5] April 24, 1857, Phineas W. Cook Goshen Journal, Page 3, Side 2.

[6] April 25, 1857, Phineas W. Cook Goshen Journal, Page 3, Side 2.

cached all our provisions and hid the clothes and started for Payson. When we arrived [I] found my feet blistered nearly all 'round.

A small group of men, anxious for a chance to work their own land, were hopeful this would be their opportunity to become independent. They planned to share their excitement at church Sunday morning, but were in for an unwanted surprise. The next morning when Phineas went to church, those who had been so excited the night before had changed their minds.

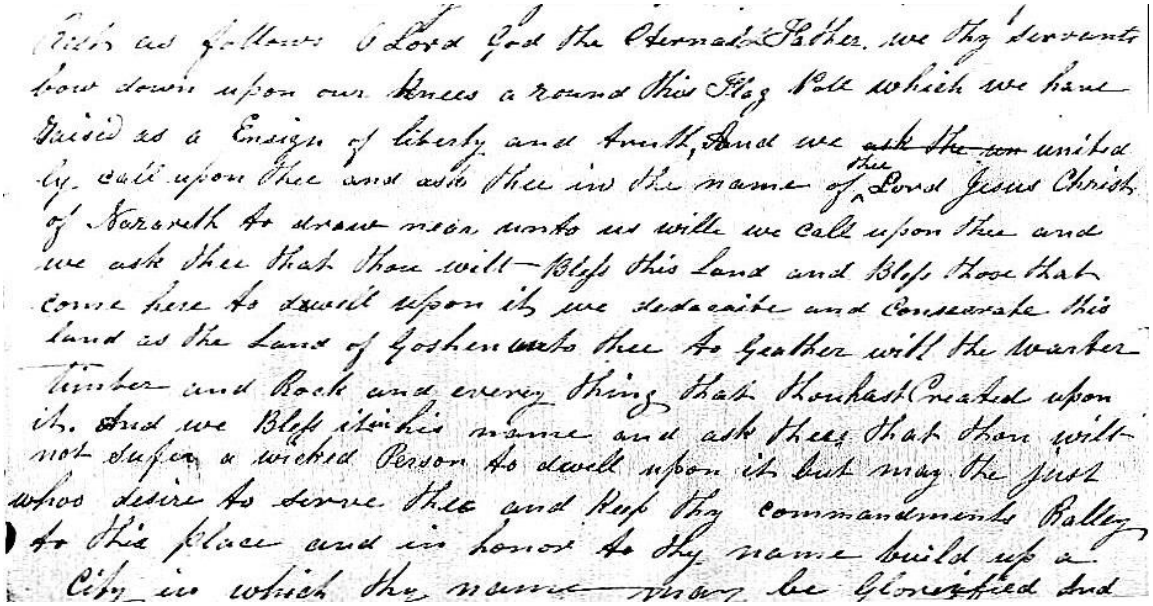
Sunday, April 26, 1857[7]
Went to meeting. I found that those who had promised me they would go to Goshen had given it up for what cause I was unable to learn. In the evening I asked the Bishop if he felt to encourage the brethren that needed land to go with me. He replied he had concluded that he needed all hands here 'till after harvest to build up this place [meaning Payson] and I want to get me a big farm there and my counsel to you is you had better put it off 'till that time and then I will go over and see that the place is started right.

I answered, "If that is your counsel of course it would seem proper for me to listen to it but how shall I do by those who are coming next week on the other side of the lake?"

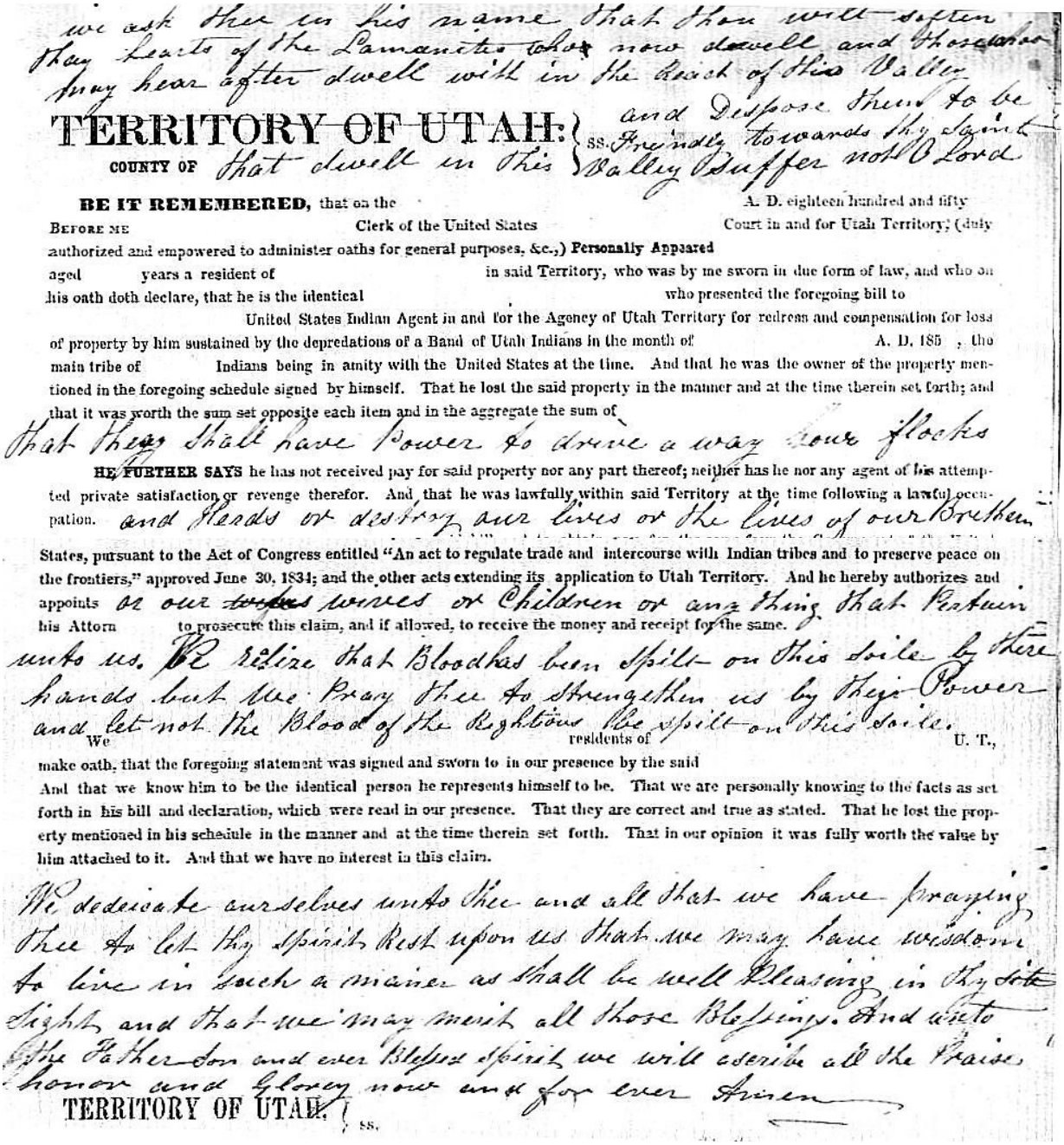
He said, "You can write to them and stick up a notice over there that the settlement is put off 'till after harvest."

Phineas had been in the Territory since September, 1848 and had spent most of those years in poverty. Always obedient, he had been counseled not to have a farm so he could help build the city, but when times were hard he had no way to feed his family. He wasn't the only one feeling desperate. Yet he knew, for better or for worse, he would follow the counsel of his bishop. The solemn dedication of Goshen seemed a distant exercise in futility.

On the following pages is the Dedicatory Prayer, written on Territory of Utah forms.


Oh Lord God the Eternal Father, we thy servants
bow down upon our knees around this Flag Pole which we have
raised as a Ensign of liberty and truth, and we ask thee unitedly
to call upon thee and ask thee in the name of the Lord Jesus Christ
of Nazareth to draw near unto us while we call upon thee and
we ask thee that thou will—Bless this Land and Bless those that
come here to dwell upon it, we dedicate and consecrate this
land as the Land of Goshen unto thee to Gather with the Worker
Timber and Rock and every thing that thou hast Created upon
it. And we Bless it in thy name and ask thee that thou will
not suffer a wicked Person to dwell upon it but may the just
who desire to serve thee and Keep thy commandments Rally
to this place and in honor to thy name build up a
City in which thy name may be Glorified and

[7]April 26, 1857, Phineas W. Cook Goshen Journal, Page 3, Side 2.



we ask thee in his name that thou wilt soften
thy hearts of the Lamanites who now dwell and those who
may hear after dwell with in the Coast of this Valley
and Dispose them to be
TERRITORY OF UTAH: } ss. Friendly towards thy Saints
COUNTY OF that dwell in this } Valley Suffer not O Lord

BE IT REMEMBERED, that on the A. D. eighteen hundred and fifty
BEFORE ME Clerk of the United States Court in and for Utah Territory, (duly
authorized and empowered to administer oaths for general purposes, &c.,) **Personally Appeared**
aged years a resident of in said Territory, who was by me sworn in due form of law, and who on
his oath doth declare, that he is the identical who presented the foregoing bill to
United States Indian Agent in and for the Agency of Utah Territory for redress and compensation for loss
of property by him sustained by the depredations of a Band of Utah Indians in the month of A. D. 185 , the
main tribe of Indians being in amity with the United States at the time. And that he was the owner of the property mentioned in the foregoing schedule signed by himself. That he lost the said property in the manner and at the time therein set forth; and that it was worth the sum set opposite each item and in the aggregate the sum of

that they shall have Power to drive away our flocks

HE FURTHER SAYS he has not received pay for said property nor any part thereof; neither has he nor any agent of his attempted private satisfaction or revenge therefor. And that he was lawfully within said Territory at the time following a lawful occupation. and Heads or destroy our lives or the lives of our Brethren

States, pursuant to the Act of Congress entitled "An act to regulate trade and intercourse with Indian tribes and to preserve peace on the frontiers," approved June 30, 1834; and the other acts extending its application to Utah Territory. And he hereby authorizes and appoints or our ~~wives~~ wives or Children or any thing that Pertain his Attorn to prosecute this claim, and if allowed, to receive the money and receipt for the same.

unto us. We Relize that Blood has been Spilt on this Soile by there
hands but we Pray thee to Strengthen us by thy Power
and let not the Blood of the Righteous be Spilt on this Soile.

We residents of U. T.,
make oath, that the foregoing statement was signed and sworn to in our presence by the said
And that we know him to be the identical person he represents himself to be. That we are personally knowing to the facts as set forth in his bill and declaration, which were read in our presence. That they are correct and true as stated. That he lost the property mentioned in his schedule in the manner and at the time therein set forth. That in our opinion it was fully worth the value by him attached to it. And that we have no interest in this claim.

We dedicate ourselves unto thee and all that we have praying
thee to let thy Spirit Rest upon us that we may have wisdom
to live in such a manner as shall be well pleasing in thy Sight
Sight and that we may merit all those Blessings. And unto
thee Father Son and ever Blessed Spirit we will ascribe all the Praise
honor and Glory now and for ever Amen

TERRITORY OF UTAH, } ss.

April 22, 1857, Phineas W. Cook, Goshen Dedicatory Prayer in his Goshen Journal, Page 2, Side 2 – Page 3, Side 1.

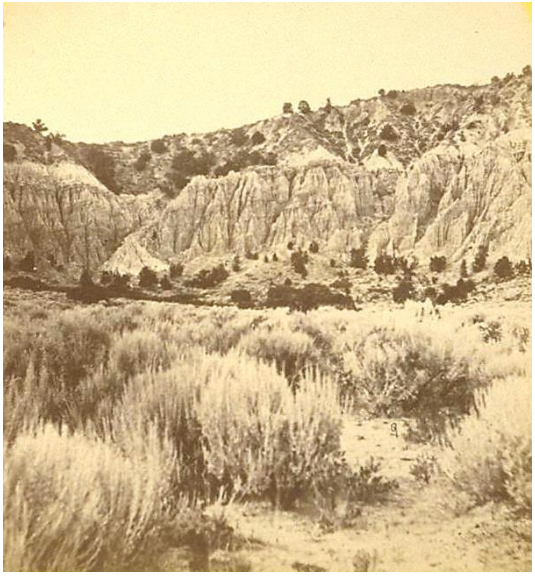
4

The Land of Goshen: Trial and Disappointment

True to his obedient nature, Phineas W. Cook chose to abide by the counsel of his bishop. However, there were others in town who questioned the decision. Was it was right to turn away the men from other settlements with families who also needed land at Salt Creek? But Phineas was determined to do as counseled.

Thinking he would return the following week to work, Phineas had left a wagon, his horses and some equipment at the Goshen site. Monday morning he had to find a way to inform the other men there would be no settlement after all, find the horses and bring everything back.

Monday, April 27, 1857[1]
I hired two horses of David Colvin agreeing to pay him one day's work for each horse. We rode to Nephi and found [my horses] in the field. We returned as far as Willow Creek in Juab Valley and stayed all night at the Head house at that place.



Cutting a road through this terrain was challenging at best. Pictured is Salt Creek, 1874, by W. Bell, UC Berkeley-Bancroft Library.

Tuesday, April 28, 1857[2]
We came to Goshen and put up a notice on the pole agreeable to the Bishop's counsel. Took the wagon and all home.

Bishops had considerable influence in those early years of settlement, and were in charge of granting land to people in their wards. It was the only way the church could manage affairs in settlements hundreds of miles apart. [3]

Despite Phineas' plea to his bishop that he had already learned he couldn't make a living on public works because he was never paid in full, the Bishop insisted he work to build up the city and promised he would pay a fair salary. Phineas found himself in exactly the same situation he had been in Salt Lake City with no firm hope he could support his large family. Once again he had the choice to be obedient or to go his own way.

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[1] Monday, April 27, 1857, Phineas W. Cook Goshen Journal, Page 3, Side 1.

[2] Tuesday, April 28, 1857, Phineas W. Cook Goshen Journal, Page 3, Side 1.

[3] Edward W. Tullidge, *The History of Salt Lake City and its Founders*, pp. 57-58.

I tried to rent some land but could not get any. Finally the Bishop said he had some land that I could have on shares. I asked him if he could get the water onto it for me and he said he could; but after I had plowed two days I found he could not do it. I then left it and went to work on the public works.

Having business at the Payson Tithing Office, he found the bishopric there, but when he informed them he planned to go to Goshen in the fall as requested by Bishop Hancock, Phineas found there was an attitude of resistance among them.

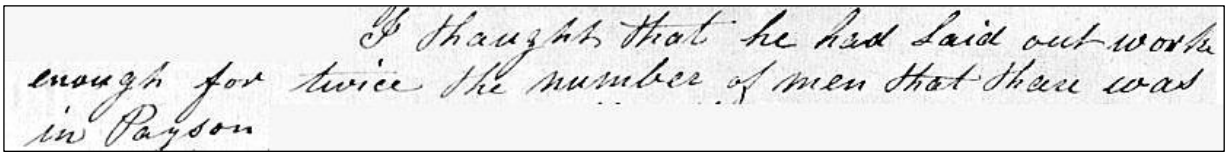
Monday, May 25, 1857[4]
I called at the tithing office to settle up. John Fairbanks and Joseph Curtis, the Bishop and first and second counselors and J. F. Hardy, the clerk, were present. I told them I wanted to get everything straightened up so that as soon as wheat was harvested I wanted to be ready to go to Goshen. Brother Hardy said, "I don't suppose you will go 'till the Bishop sends you."

I told him he had said that that was the time [I could go]. But some said that the Bishop had nothing to do with it. As for myself I did not wish to judge him, but I thought the course I had previously taken might be considered as running before I was sent, for I had invited the brethren just as it had happened without the counsel or consent of the Bishop, supposing that it was my duty.

Just at this time the Bishop came in. I asked him whether he considered himself responsible for the settlement at Goshen or whether I was.

He said, "Why I am, or at any rate I know what is wanting there. It is for all hands to take hold of the public works here 'till fall. We want to build the Council House and finish the wall around it and build a thrashing machine and go gather in our corn and potatoes and thrash our grain and bin it up in the Council House cellar and get everything safe here and then I will take a company and go over and take out the water and fence the land and then I will roll in the wheat."

I thought that he had laid out work enough for twice the number of men that there was in Payson.


I thought that he had laid out work enough for twice the number of men that there was in Payson

May 25, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2.

Although the settlement of Goshen had been postponed until after harvest, Phineas W. Cook didn't give up hope for progress. In late May, on his way to Sanpete County to buy wheat, he did what he could to inspire the building of the proposed road from Nephi to Goshen, which would then link to the existing road to Payson. Travel to Goshen at that time was through the hills and across sagebrush covered desert. The success of the new town would be greatly facilitated by leveled roads in and out of the valley.

[4]May 25, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2 and Page 5, Side 2.

Tuesday, May 26, 1857[5]
I went to San Pete to get wheat. Called at Nephi to see Bishop Bigler but he was gone. I saw one of his counselors Brother Foot. He said he thought that the Bishop would be willing to have the people turn out and make the road. It would certainly be a great deal nearer to the city. He requested me to call on my way back.

Wednesday, May 27, 1857[6]
On my return I called again and saw the Bishop but he declined doing anything on the road as it would not benefit this place [Nephi]. He said he did not know but he might help next fall or spring if there were a settlement made there. He asked me how much I thought it would cost to make it. I told him if he would send 25 men on Monday morning they would return on Saturday and the road would be completed.

He seemed to express some doubts. He thought it would cost several thousand dollars to make the road and said he would try the legislature and see if they would not help. I said if the road was needed we should make it without their aid.



Early settlers were overwhelmed by the desolate landscape in Central Utah. Now known as Goshen Canyon, much of it is still harsh landscape [Courtesy Google].

Unable to persuade anyone to build a road to Goshen, Phineas was also listening to the complaints of others who needed farms. They wanted him to go again to see President Young and find if permission to begin the settlement was still granted.

Phineas W. Cook's first impulse was total obedience to his spiritual leader, despite any hardship to himself. But he was to find that the other men who had an interest in settling at Goshen felt too impatient to wait. They needed a farm and couldn't understand why they should wait another hungry season just so Bishop Hancock could build up Payson.

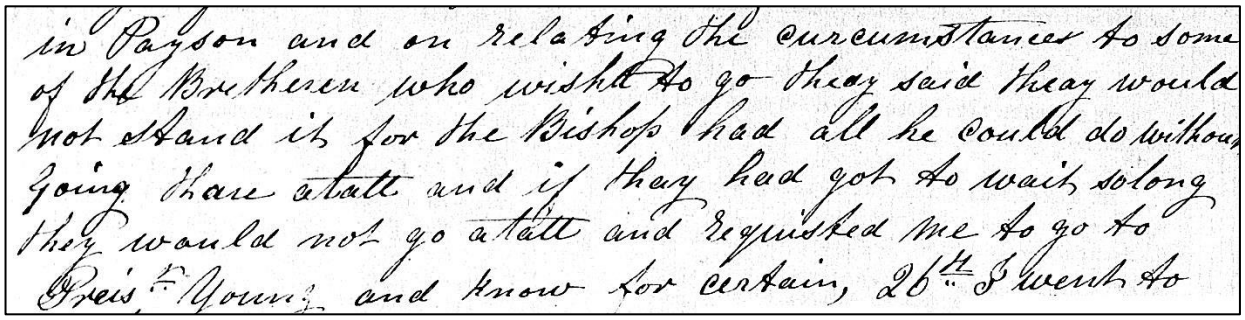
They said they would not stand it, for the Bishop had all he could do without going there at all, and if they had to wait so long they would not go at all and requested me to go to President Young and know for certain.[7]

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[5] Tuesday, May 26, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2.

[6] Wednesday, May 27, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2.

[7] May 25, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2.



in Payson and on relating the circumstances to some of the Brethren who wished to go they said they would not stand it for the Bishop had all he could do without going there at all and if they had got to wait so long they would not go at all and requested me to go to Pres. Young and know for certain, 26th I went to

May 25, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2.





Building Payson

Above Right:
Years later the Payson Tithing House on the left side of the street and the Payson Chronicle building on the right were finally completed (Courtesy Payson Chronicle).

Above Left:
The Council House in Payson was a big project which took years to finish (Courtesy Payson Historical Society).

5
Repeated Fits and Starts

Phineas Cook may have been willing to give up his plans for a farm that summer, but the other men were not. They were disappointed Bishop Hancock had suspended indefinitely the settlement of Goshen. Phineas made up his mind to go to Salt Lake City and talk to Brigham Young.

Sunday, May 31, -June 2, 1857[1]
I started for the city to see President Young by the request of many of the brethren who wish to go to Goshen. Went on horseback; arrived 2nd of June. I met him in the office and told him we had not done much at our new settlement. He asked why. I told him I had been at work on the public works at Payson by the counsel of Bishop Hancock and he considered himself responsible for the settlement. He would not allow us to go on 'till fall.

[President Young] said he thought his letter which he sent by me was sufficient but if it was not he would write another. Accordingly he ordered his clerk to write two, one for the Bishop and one for me.

President's Office *GSL City 2 June 1857*

Bishop Hancock, Payson

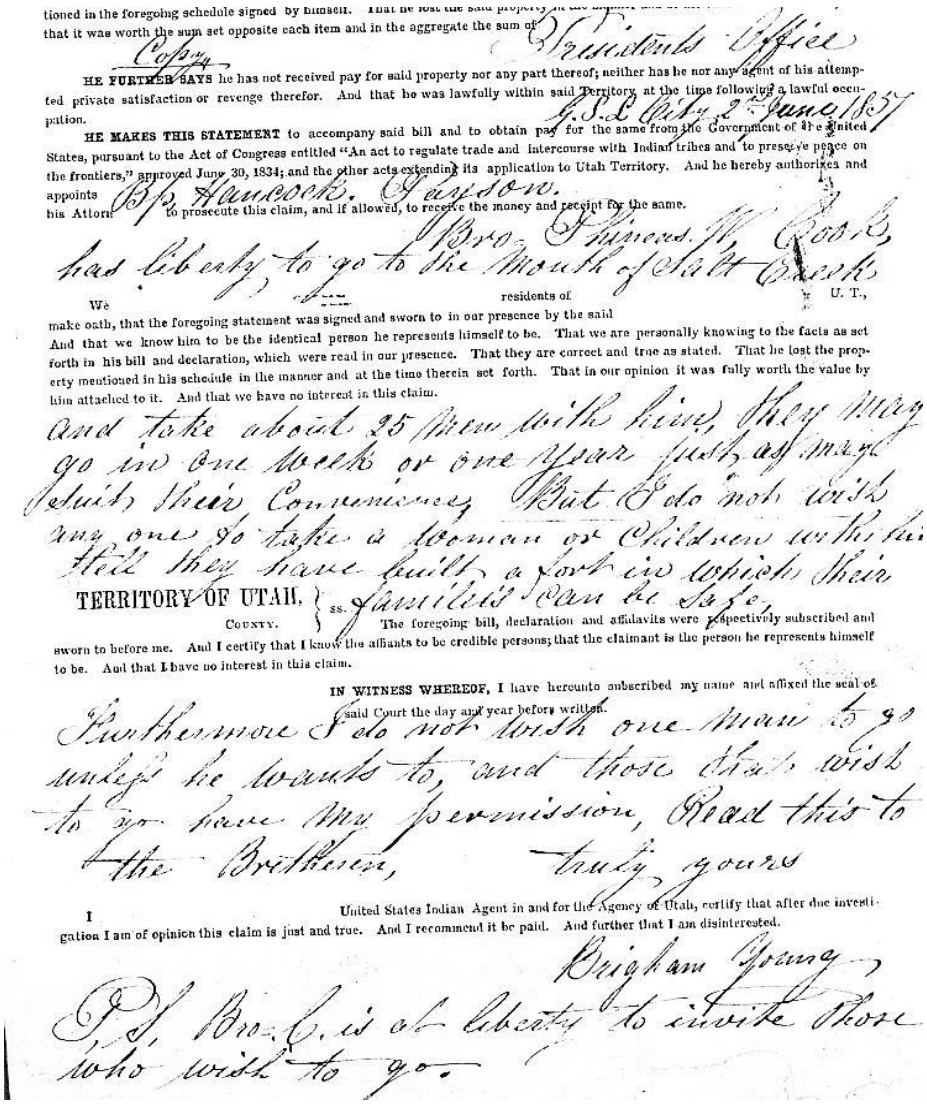
Brother Phineas W. Cook, has liberty to go to the mouth of Salt Creek and take about 25 men with him. They may go in one week or one year just as may suit their convenience. But I do not wish anyone to take a woman or children with him 'till they have built a fort in which their families can be safe. Furthermore I do not wish one man to go unless he wants to and those that wish to go have my permission. Read this to the brethren.

Truly yours, Brigham Young

P.S.

Brother C is at liberty to invite those who wish to go.

[1]Sunday, May 31, 1857, Phineas W. Cook Goshen Journal, Page 4, Side 2 and Page 5, Side 1.



tioned in the foregoing schedule signed by himself. That he lost the said property in the manner and at the time [illegible] that it was worth the sum set opposite each item and in the aggregate the sum of

Copy

President's Office

HE FURTHER SAYS he has not received pay for said property nor any part thereof; neither has he nor any agent of his attempted private satisfaction or revenge therefor. And that he was lawfully within said Territory at the time following a lawful occupation.

G.S.L. City 2d June 1857

HE MAKES THIS STATEMENT to accompany said bill and to obtain pay for the same from the Government of the United States, pursuant to the Act of Congress entitled "An act to regulate trade and intercourse with Indian tribes and to preserve peace on the frontiers," approved June 30, 1834; and the other acts extending its application to Utah Territory. And he hereby authorizes and appoints Bp. Hancock. Davison.
his Attorney to prosecute this claim, and if allowed, to receive the money and receipt for the same.

Bro. Phineas W. Cook,
has liberty to go to the Mouth of Salt Creek

We residents of U. T.,

make oath, that the foregoing statement was signed and sworn to in our presence by the said
And that we know him to be the identical person he represents himself to be. That we are personally knowing to the facts as set forth in his bill and declaration, which were read in our presence. That they are correct and true as stated. That he lost the property mentioned in his schedule in the manner and at the time therein set forth. That in our opinion it was fully worth the value by him attached to it. And that we have no interest in this claim.

and take about 25 men with him, they may go in one week or one year just as may suit their convenience. But I do not wish any one to take a woman or children with him. Here they have built a fort in which their families can be safe.

TERRITORY OF UTAH, } ss.
COUNTY. }

The foregoing bill, declaration and affidavits were respectively subscribed and sworn to before me. And I certify that I know the affiants to be credible persons; that the claimant is the person he represents himself to be. And that I have no interest in this claim.

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said Court the day and year before written.

Furthermore I do not wish one man to go unless he wants to, and those that wish to go have my permission. Read this to the Brethren,

Truly yours

I United States Indian Agent in and for the Agency of Utah, certify that after due investigation I am of opinion this claim is just and true. And I recommend it be paid. And further that I am disinterested.

Brigham Young

P.S. Bro. C. is at liberty to invite those who will to go.

Phineas copied this letter from Brigham Young into his journal, as always, scrunched between the lines on papers he had saved when the government discontinued its Indian claims. This is page 5 of his Goshen Journal.

Coming home through the settlements, Phineas asked all the bishops to make an announcement so all who needed land would know about Goshen. He noted all promised to make the announcement, but they all forgot except Bishop L.C. Harrington.

On June 3 Phineas gave Bishop Hancock his letter. By Sunday the Bishop had read it and responded with frustration. He requested his clerk to read it and said,

Sunday, June 7, 1857[2]
Here is a letter and how it came I do not know nor I do not care. I have always understood it the same as [I do] now and do not consider that [I have] anything

[2]Sunday, June 7, 1857, Phineas W. Cook Goshen Journal, Page 5, Sides 1-2.

further to do with it. Brother Cook came to me and asked my counsel and I told him that he had better put it off 'till after harvest and that is my mind now. At any rate I would not advise any of the brethren to go 'till after the 25 men are raised. It is a good place and no doubt it [will] make a good settlement and if any wish to go [I have] no objections.

After the meeting Phineas called out to the people at church. He said, "I told them that inasmuch as I had permission to invite those who wished to go, if there were any such present they may all consider themselves invited."

Two days later Phineas and two others from Payson started for Goshen on foot. Having no team or wagon, they did the best they could and were hopeful others would join them, knowing their chances for planting crops without a team and plow were not good.

Tuesday morning, June 9, 1857[3]
Tuesday 9th This morning myself, Brother Case and Daniel page[4] *started on foot. Took five loaves of bread and a grubbing hoe and axe and two shovels for Goshen expecting a number from Provo and other places to meet us there, but no one came.*

Wednesday, June 10, 1857[5]
Wednesday 10th Charles Long came on horseback to look at the country. He liked it much. We all returned home at night hoping to raise a team as we were destitute and could do little or nothing without a team.

As soon as they were back in Payson they were told a company had left Salt Lake City to go look at Goshen Valley. Phineas wrote: "I hardly knew what to do for I did not wish to go again until I could raise a team. Finally Nathaniel Case said he would go and stay there 'till I came over."

Case stayed there a week, but no one came. Meanwhile, Phineas was in Payson trying to find someone with a team who planned to come to Goshen. John Saxey had said he planned to come the following Monday with his team, but right then he was having trouble. It originated with the Perpetual Emigration Company, which had been organized in the fall of 1847. Brigham Young and the apostles pledged to every convert, no matter how poor, that help would be provided so they could join with the saints in Utah. Donations were pledged and many gave generously of time and means to help others who were in need.

In October 1851 the effort was legalized by the Utah Territorial government and renewed in 1856. In 1852 the first of the British emigrants were brought over on ships and were provided wagons and teams by citizens from Utah who met them at the Missouri River. It was an inspiring model of cooperation and effort. Thereafter, those helped by the Emigration Fund were

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[3]Tuesday, June 9, 1857, Phineas W. Cook Goshen Journal, Page 5, Side 2.

[4] Daniel Page was born in New Jersey in 1800. He married and had eleven children. When they lost their land in the panic of 1837 his wife Mary and the children moved to Pennsylvania where she found a job. Daniel went to Illinois to work, and was baptized a member of the church in 1837. His wife was converted in 1843 after they had moved again to New Jersey. They came west with the church in 1850, settling first in Santaquin and then in Payson in 1852. He later moved to Mount Pleasant and died there about 1880 (Charles N. Page, "History and Genealogy of the Page Family").

[5]Wednesday, June 10, 1857, Phineas W. Cook Goshen Journal, Page 5, Side 2.

encouraged to reimburse the same in labor or otherwise, as soon as their circumstances permitted.[6]

What this all meant to the members of the church is that everyone who was independent and making a living for their families was in a position to volunteer or be called to donate to the Emigration Fund. When Bishop Hancock knew John Saxey planned to move to Goshen, perhaps in an effort to protect the Saxeys from hardship, he tried to take John's oxen for an Emigration donation. John Saxey had already sacrificed so much he wasn't sure he would survive another donation. Phineas W. Cook described Saxey's reaction to the Bishop's request:

Thursday, June 11, 1857[7]

Brother John Saxey[8] *had promised to go with us the next Monday. Bishop Hancock came after his [John Saxey's] oxen. He said he wanted them to pay into the P.E. [Perpetual Emigration] Fund. Saxey told him he could not have them for they were all his dependence. He had taken his bed and his bed clothes to buy them and had laid ever since on straw and with little covering. [Bishop Hancock] might kill his wife and children and he would lay down his own life before he would suffer [the oxen] to go. Saxey was also counseled not to go to Goshen for he was not able to do much hard work. He told [the Bishop] he knew he was not very strong but he would do the best he could.*



Now made of concrete, the dam was originally made of logs and brush and soil (Courtesy Seth Porter and Dave Cook).

Monday June 15, 1857[9]

Saxey brought his team, and joined Phineas Cook and Brother Page as they left Payson to walk over the hills to Goshen. Phineas had already selected a place to dam Salt Creek, knowing a reliable water supply was the first consideration for the settlement. Nathaniel Case was waiting for them, having seen no one in the whole week he was watching for people to come to Goshen.

The first item on their list was constructing a dam on Salt Creek.

We went to the place where we designed to build a dam and dedicated the spot unto the Lord and went to work and agreed to stick by each other 'till it was done.

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[6] Brigham H. Roberts, *Comprehensive History of the Church*, Vol. III, pp. 407-410.

[7] Thursday, June 11, 1857, Phineas W. Cook Goshen Journal, Page 6, Side 1.

[8] John Walter Saxey was born in Portsmouth, England in 1806. He and his wife and children converted to the church and came to Utah in 1854, settling the next year at Payson. With a farm of only ten acres, he hoped for a better situation, and lived in Goshen for a time, but in 1859 grasshoppers and hard work convinced him he should take his family back to England. They were there about five years but he had difficulty finding work. They returned, settling in Kansas where his son Alfred lived, and he died in 1864 in Kansas (Unsigned family history on FamilySearch).

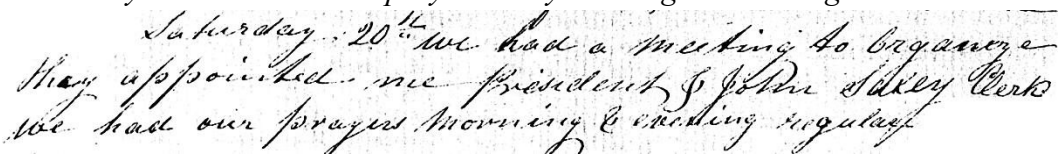
[9] Monday, June 15, 1857-Wednesday, June 18, 1857, Phineas W. Cook Goshen Journal, Page 6, Sides 1 and 2.

We first laid stringers [logs] across the creek for the water to pass under; then put on cedar brush in large quantities occasionally covering them with hay [field grass] and dirt.

The next day Nathan Lewis came from Battle Creek (Pleasant Grove)[10] with news that if he liked what he saw, he could bring 6-12 other men with him who needed land. Phineas remembered John Neff from Battle Creek had been there several weeks earlier, and asked about him. Lewis was not impressed with Neff's report, but he *was* impressed with what he saw at Goshen.

Bro. Lewis looked at the land and liked it much and returned home the next day saying he would be back soon and bring some men, and [would ask] Bishop Walker to give notice as he had promised me. Our members now began to increase and we began to be encouraged. Many came to look at the land and were generally well pleased with it until we had 35 different men to work on the dam.

Saturday June 20, 1857[11]
Saturday 20th We had a meeting to organize. They appointed me president and John Saxey clerk. We had our prayers every morning and evening.



Saturday, June 20, 1857, Phineas W. Cook Goshen Journal, Page 6, Side 2.

Aware of the pattern set before them, these Yankee colonizers organized themselves as their ancestors had done in New England 200 years earlier. Good beginnings or not, there was trouble. It came three weeks later, after the men had worked on the dam, cleared land and marked farm and pastureland and selected a location for the fort.

On Friday the little group of Goshen settlers woke to the sound of cattle nearby, hundreds of them. To their dismay William Seeley had brought his herd of three or four hundred head of cattle into the area the Goshen settlers had set off for their own pastureland. Knowing that many cattle would strip the land and make it unusable for their own purposes, they tried to negotiate with Seeley.

Friday, July 10, 1857[12]
[Our] company objected to his keeping his herd here as it would destroy the grass which we were intending to cut for hay and requested me to put a stop to it. Accordingly I went out a few rods and met him and asked him where he was going with his herd. He said he was going down onto the bottoms. I asked him what

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[10] Pleasant Grove was originally called Battle Creek because of a pre-dawn attack by the early Militia led by John Scott on Indian families camped at the river there. On March 1, 1849 the militia killed four Indians accused of horse theft. Soon afterward thirty families were called by the church to settle the area, many of whom were offended by the name Battle Creek, and the name was eventually changed to reflect more peaceful times (B.H. Roberts, *Comprehensive History of the Church* Vol. 3. p. 460).

[11] Saturday, June 20, 1857, Phineas W. Cook Goshen Journal, Page 6, Side 2.

[12] Friday, July 10, 1857, Phineas W. Cook Goshen Journal, Page 6, Side 2.

authority he had for doing so. He said he was ordered to do it by Bishop Walker [from Battle Creek].

I informed him that we had permission by President Young to occupy it and we were not willing that his herd should destroy [our] hay. He said he should do as he was told, let the consequences be what they might. He had as good a right as we had and we might help ourselves the best way we could. I then told him that if he undertook to drive his herd onto the grass land without proper authority we should drive it off and him with it.

He stopped there that night and we called a meeting to know what should be done and Brother Seeley was invited to attend. We resolved as far as our interest was concerned that Brother Seeley have the privilege of keeping his herd on the east side of the creek until we can learn from a proper source whether anyone that pleases has a right to turn their herds in upon us. I was appointed to go to the City to see what privileges we really had as settlers.

Cattle ranchers had used the valley for many years with no restrictions. No one had lived there, so they didn't need a permit. For them it was free range land, and Seeley was not easy to negotiate with.

Saturday, July 11, 1857[13]
This morning Seeley is very much exasperated and used much abusive language. He says we are no better than the damned old Missouri mobocrats and we need not send to Brigham on his account for he was going to take the herd away as soon as he could gather them up.



Now a patchwork of farms and pasture, Goshen in 1857 was an endless landscape of grass, marsh and brush. [Wiki photo]

I told him he need not be offended for we did not want to be abusing and we should not allow him to be. I started for the city in company with Elisha Wilcox of Battle Creek, leaving Nathan Lewis[14] *in charge of the hands in my absence.*

For the third time, Phineas W. Cook was on his way to Salt Lake City to obtain permission from Brigham Young to settle Goshen.

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[13] Saturday, July 11, 1857, Phineas W. Cook Goshen Journal, Page 7, Side 1.

[14] Born in Delaware in 1808, Nathan Ezekiel Lewis married and had a family before learning about the Gospel of Jesus Christ. After being baptized, he moved his wife and children to Kirtland, where all of them died except three children, which he sent to live with other families. In 1853 he came to Utah and with his second wife moved to Pleasant Grove. In 1857, presumably after he had spent time in Goshen, he was called to go to the White Mountains to investigate the possibility of having the church relocate to northern Arizona. He was gone for five months, and when he returned he was called to go to Manti. While he did spend time in Goshen, he was not a permanent settler ("Personal History of Nathan Lewis").

6
Conflict with Neighbors

As soon as Phineas started for Salt Lake City, the herdsmen, apparently predicting the outcome, abandoned the area. This time Phineas, having no horse of his own, borrowed Brother Nurdin's. It ran away from him near the Point of the Mountain, which meant after chasing the horse until sunset, he walked more than thirty miles and arrived sometime in the night.

July 12-13, 1857[1]

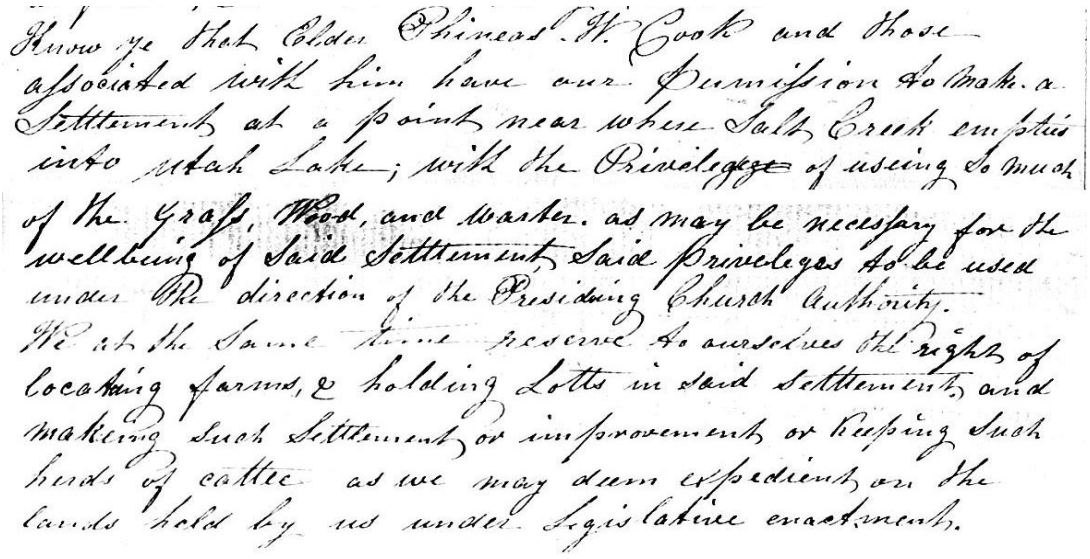
Sunday 12th John Nurdin furnished me with a horse to go on with. I got as far as Ivy Creek in Salt Lake Valley. Took the saddle off and turned in to a little field by holding onto the lariat while the horse ate some grass on the bank of the creek. About one o'clock I put the saddle on for a start and … the lariat being on the ground, he turned and kicked and run away onto the wheat… he broke the fence and went homeward full speed and left me to go on foot. By this time it was sunset. I started on and got in some time in the night.

Monday 13th I went to see President Young and told him my business. He told me to get up a writing giving us the privilege of making a settlement at Salt Creek and get Franklin D. Richards, Silas Richards, Isaac Morley, James C. Snow, Aaron Johnson, Lorenzo M. Hatch, Leonard Harrington, and B. F. Johnson to sign it, referring to the law, those being the men holding charters on both sides of the creek. Said Brother Hatch is on a mission but see the others and if any of them refuse to sign it get their objections in writing and send it to me.

President Young commissioned a letter dated July 13, 1857 to inform all people for all time that Phineas W. Cook had permission to start a settlement and anyone who disagreed would have to communicate with the church authorities. The six signers plus Brigham Young and Leonard Harrington held the land in trust for the church and had the right to assign it to whomever they wished. Phineas copied the letter into his journal.[2]

[1] July 13, 1857, Phineas W. Cook Goshen Journal, Page 7, Side 1. "Because large-scale ranching had been taking place in the valley, Phineas had a difficult time carving out his claim for enough land to begin a town, in spite of Brigham Young's permission. The ranchers, especially Brother Seeley, had been there so long they felt entitled to their claim, but Phineas knew their claim was not legal. Hence, he went to Salt Lake City for the legal paper showing he had been granted the land held in trust by the signers. Since there had been no charters recently granted for herding, Seeley knew he had to comply" [Alan Overstreet, *The Settling of Goshen*, Provo, Utah, 1979, p. 9].

[2] July 12 and 13, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 6, Sides 1-2; Page 7, Sides 1-2.



To all whom it may concern

Know ye that Elder Phineas W. Cook and those associated with him have our permission to make a settlement at a point near where Salt Creek empties into Utah Lake with a privilege of using so much of the grass, wood and water as may be necessary for the well being of said settlement. Said privileges to be used under the direction of the Presiding Church Authority.

We at the same time reserve to ourselves the right of locating farms and holding lots in said settlement and making such settlement or improvement or keeping such herds of cattle as we may deem expedient on the lands held by us under legislative enactment.

Great Salt Lake City
July 13, 1857

F. D. Richards
Isaac Morley
Silas Richards
James C. Snow
Aaron Johnson
Benj F. Johnson

July 13, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 7, Sides 1-2

The next day Phineas began the long walk back to Utah Valley, on his way stopping at the homes of all the men recommended by Brigham Young. He obtained signatures of all but Leonard Harrington who was not at home. Late in the evening he arrived at Battle Creek, or Pleasant Grove. Staying overnight at Battle Creek, he found Bishop Walker.

Wednesday, July 15, 1857[3]
Saw Bishop Walker and talked about his sending a herd over to our place. He said it had been represented to him that there was a great deal of range for cattle there, and said, "I thought there would be no harm in it. I did not intend to interfere with the rights of others and hope [you have] no feelings."

I told him I had none but it seemed as though some power was endeavoring to hinder our progress in that place. He said he wished us well and hoped we should be blessed in our enterprise and manifested a very good spirit. [I came] home in company with Brother Wilcox. Brother J. C. Snow said he would come and survey the land directly after the 24th.

Phineas left Battle Creek and walked to Goshen. The men were still there working on the dam, but were anxious to return home to complete their harvest.

Thursday, July 16, 1857[4]
They were satisfied with my proceedings at the city and went on home to come directly after the harvest. So the time was set to return the first of September to build a fort. They had stopped the water in my absence. Had a loss of about $35 or $40 by mismanagement but they had it mostly repaired. I tried to prevail on the brethren to stay a few days longer but I could not. My harvest was ripe and I could not stay to work on the dam any longer. Brother Page agreed to stay with Case and watch the motion of the water.

Ten days later Page went to Payson to find Phineas and asked for help because the dam had sprung a leak, but Phineas couldn't leave his harvest right then. They decided Page should go to Summit Creek (Santaquin) and hire two men with a wagon and team to help, promising Phineas would pay them 22½ bushels of wheat at $2 each from his harvest. They were to find as the cost of the dam mounted, the price of buying land in Goshen reflected their great effort to provide a reliable source of water.

On July 30, 1857[5], Brother Page came to Payson to report:

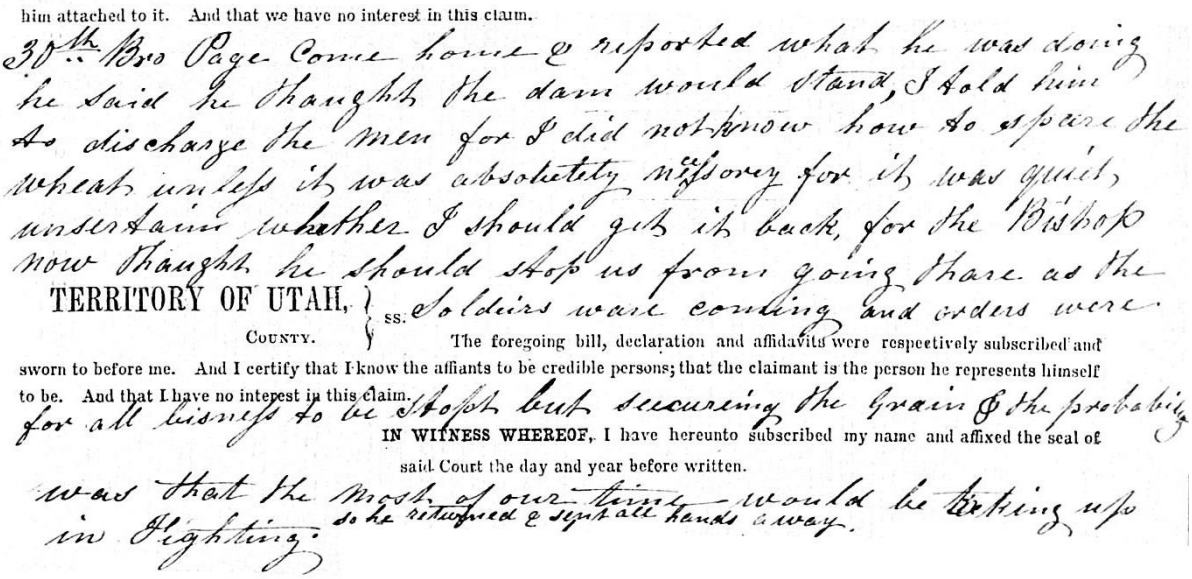
He said he thought the dam would stand. I told him to discharge the men for I did not know how to spare the wheat unless it was absolutely necessary for it was quite uncertain whether I should get it back, for the Bishop now thought he should stop us from going there as the soldiers were coming and orders were for all business to be stopped but securing the grain and the probability was that the most of our time would be taken up in fighting. He returned and sent them away.

That was Phineas W. Cook's only statement about the threat of soldiers in the territory. Six weeks earlier, on May 28, 1857 President Buchanan, in response to partisan opposition, named Albert Cumming as Territorial Governor of Utah to replace what was reported as the rebellious "Mormon" governor, Brigham Young. Fearing resistance by the settlers, he sent an army of 2,500 soldiers with the new Governor and cancelled the mail routes into Utah without informing anyone in Utah of his decision.

[3] Wednesday, July 15, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 7, Side 2.

[4] Thursday, July 16, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 7, Side 2.

[5] July 30, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 8, Side 1.


him attached to it. And that we have no interest in this claim.

30th Bro Page Come home & reported what he was doing he said he thought the dam would stand, I told him to discharge the men for I did not know how to spare the wheat unless it was absolutely necessary for it was quite uncertain whether I should get it back, for the Bishop now thought he should stop us from going there as the

TERRITORY OF UTAH, } ss. Soldiers were coming and orders were
COUNTY. } The foregoing bill, declaration and affidavits were respectively subscribed and sworn to before me. And I certify that I know the affiants to be credible persons; that the claimant is the person he represents himself to be. And that I have no interest in this claim.

for all business to be stopt but securing the Grain & the probability

IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of said Court the day and year before written.

was that the mash of our enemy would be kicking up in fighting. so he returned & sent all hands away.

July 30, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 8, side 1.

When the government action was discovered in Salt Lake City, word quickly spread that there would be a new wave of religious persecution which they thought they had left behind when they moved to the western frontier. The settlers quickly responded by preparing to protect themselves or flee the country.[6]

On August 1 Phineas W. Cook prepared to return to Goshen to help ensure the safety of the dam. He recorded he calculated what the dam had cost and brought two men from Payson, one of whom must have had a team and wagon which they used at Goshen.

> *Monday, August 3, 1857*[7]
> *Took two hands with me expecting Brother [J. C.] Snow*[8] *to survey, and found the dam had just [reached] the top. We went to the cedars and got three loads [which we] threw down below to keep the water from undermining the dam and put a load of hay on after.*
>
> *Tuesday, August 4th Took a level for the canal. One man dug a well in the bottom as the water in the creek was warm on account of standing in the dam. At noon Brother Snow came and Brother Stewart with him. I took them over the land to*

[6] Six months later, in ward minutes Phineas reported Brigham Young was planning to flee to the White Mountains in Arizona (Goshen Ward Minutes, February 18, 1858, Item 15, Side 1).

[7] Monday, August 3-Wednesday, August 5, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 8, Sides 1-2.

[8] John Chauncey Snow was born 11 January 1817 at Chesterfield, Chester, New Hampshire, the son of Gardner and Sara Hastings Snow, and a distant relative of President Lorenzo Snow and Erastus Snow. He came to Utah in 1852 and immediately went to Provo where he served as Stake President from 1853 to 1858 (Frances Snow McEwan, James Chauncey Snow). In 1860 he was re-elected surveyor of Utah County (Roxie LaPreal Clapp Monson, "Biography of James Chauncy Snow," Church Historian's Office, Film E; 535, No. 18).

look at it and came to the well in the bottom and camped. We commenced surveying at night; then went to camp and ate bean soup for supper.

Wednesday, August 5th Finished surveying one mile square into 20 acre lots and selected a site for a fort at the southeast corner. [There were] some fractions [of land] next to the creek. Then went home.

The day after all the men returned to their homes, President Snow came to Phineas and asked for his money.

Thursday, August 6, 1857[9]
Brother Snow required me to pay him for surveying before the land was dealt out. I asked him if it was not customary to wait 'till the land was dealt out. He said he had always done it but he did not intend to do it anymore. I asked him how much his bill was. He told me the law gave him $2 for [each of the] 20 acres.

Somehow Snow surveyed an area Phineas did not agree on because when they were finished and Snow insisted on being paid for his work immediately, Phineas maintained there was a mistake. Much of the surveyed land would be impossible to sell because it was situated in the marshy bottoms by the creek. Phineas had been looking over the surveyed land and realized some of it was too marshy for building houses. Money was becoming a critical issue, and he didn't know what to do. He said, "If you charge me for all of it there is one half of it that is not very good and probably will not be taken; consequently I shall have [to lose] that."

Snow had already made up his mind. He said, "Pay me the two dollars and charge four dollars for the good land and that will make you whole."

"If that is your counsel to me to do so I will do it, but will it be right? The dam has already cost 700 or 800 dollars and I am afraid the people [will] think I want to speculate out of them."

"It is right to charge enough to make yourself good?"

"Well, how can I pay you for your labor?"

"I will take wheat. [I'll] allow $1.50 per bushel delivered at Provo City."

I told him, "I have the wheat but I do not like to let it go unless there is a prospect of getting it back," [but] I agreed to it, saying, "There are men who are coming from Battle Creek and they will want their wheat here and I will get an order on the Provo Tithing Office of 40 bushels if I can." [Then] I paid him $2 at George Hancock's [store] and a plug of tobacco at 50 cents. I had previously paid him an order on tithing of $2 making $4.50.

The policy of paying for development of civic improvements from tithing originated with the need for the isolated people of Utah to manage an internal system of exchange. Under the direction of the bishop or president of a local congregation, tithing contributions were received and distributed as needed. Widows, orphans, those working on public works and those needing supplies for immigration were among the authorized entities to benefit from the obedience of church members who paid ten per cent of their increase into the Tithing House. Thus, the

[9] Thursday, August 6, 1857, Phineas W. Cook Goshen Journal, Booklet 1, Page 8, Side 2.

original investment for the dam and survey of Goshen were drawn from the tithing of local members, with an effort to repay the amount.[10]

The anxiety of Phineas about money to pay for improvements may be reflected in his letter of June 7, 1857 addressed to his brother-in-law Salmon Hall who worked in Washington D.C. as a clerk. It was Phineas' best effort to collect the money owed him by the government for Indian depredations. Unfortunately, even though the funds had been appropriated, the government paid almost none of the claims.[11]

> Payson, Utah Territory, June 7th/57
> Mr. Salmon C. Hall,
> Sir, You will please deliver my claim for loss and damages sustained in the Indian War of 1853 to the bearer amounting to one thousand five hundred and fifty-seven dollars and much oblige.
> Also one for Leonard Savage amounting to three thousand, two hundred and fifty dollars, and much oblige.
>
> Phineas W. Cook.

Phineas W. Cook letters, Goshen Documents 83, Page 1, Side 1.

On August 9, 1857 [12] Phineas wrote a letter to remind the brethren of the time appointed as being the first of September to be on hand with 6 weeks provisions at Goshen to build a fort and to stay 'till we can build a good fort ready for our families. He worked all month securing his harvest and on August 30, the day before going to Goshen to build a fort, approached President Snow for counsel, which was to raise all the grain possible and go ahead as usual.

> *Monday, August 31, 1857*[13]
> *I started to Summit Mountains*[14] *to get logs to take to Goshen for ribs for houses. Got a load ready to be on hand as soon as the company came on to build [and waited] 'till the 4th of September. Finding the company did not come I started and went down to Battle Creek and upon inquiring I learned that President John Young had been there and held a meeting about the 30th of August and he had counseled the brethren not to go to Goshen at all for this was a time of gathering instead of scattering.*[15]

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[10] Leonard Arrington, *Brigham Young, American Moses*, Vintage Books, 2012, pp. 179-180.

[11] Sue K. Park, "Insuring Conquest: U.S. Expansion and the Indian Depredation Claims System, 1796-1920," *History of the Present*, Vol. 8, no. 1, 2018, p. 57.

[12] August 9 and August 30, 1857, Phineas W. Cook Goshen Journal, Page 8, Side 2.

[13] Monday, August 31, 1857, Phineas W. Cook Goshen Journal, Page 8, Side 2; and Page 9, Side 1.

[14] Summit Mountain was the ridge of hills between Payson and Nephi about five miles east and south of Goshen. The town of Santaquin had been established there since 1851 and Benjamin F. Johnson had a mill at Santaquin.

[15] It was not until near the end of July, almost two months after the U.S. Army was sent to quell the supposed rebellion in Utah, the people of Utah even found out about the approaching army. Immediately President Young called home all missionaries and some of the saints in distant settlements, such as San Bernardino. Thus, shortly afterward, the counsel to gather instead of scatter (Carter E. Grant, *The Kingdom of God Restored*, pp. 480-485).



A ridge of hills lay between the Wasatch Mountains and Goshen. The Summit Mountains were part of that ridge.

He said it was Brigham's mind and he knew if anyone was to go and ask him he would say so. Some of the brethren told me that after preaching was over the Bishop whispered in his ear some time and they thought it was likely the Bishop asked him to say it because he knew that a number of the brethren were going and [the bishop had] sometimes manifested a feeling to stop them. Hearing that, [President John Young] arose and gave the counsel.

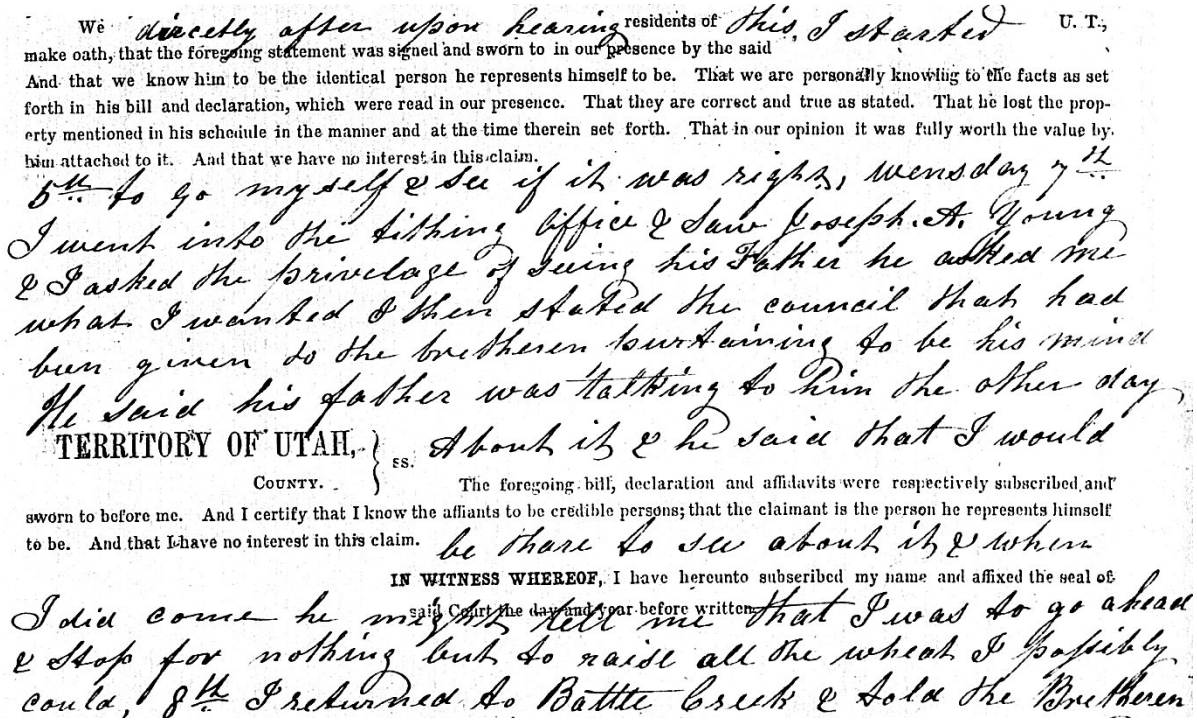
It had happened again. For the fourth time the settlement of Goshen was stalled. Phineas W. Cook must have gone home that night wondering why he had ever thought he could inspire the settlement of a town and finally have his own piece of land.

7

A Time of Gathering Instead of Scattering

Convinced all powers of heaven and earth had conspired to deprive these families of farms, the next week Phineas W. Cook returned to the city to seek out Brigham Young and ask what he should do. Upon arriving at the President's Office, Phineas asked to see President Young. Instead he was able to speak to his good friend, Brigham's son Joseph A. who seemed to know Phineas would be there asking about the meeting at Pleasant Grove.

> *Wednesday, September 7, 1857* [1]
> *Wednesday 7th I went into the tithing office and saw Joseph A. Young and I asked the privilege of seeing his father [Brigham Young]. He asked me what I wanted. I then stated the counsel that had been given to the brethren pertaining to be his mind. He said his father was talking to him the other day about it and he said I would be there to see about it and when I did come he might tell me that I was to go ahead and stop for nothing but to raise all the wheat I possibly could.*



We directly after upon hearing residents of this, I started U. T.,
make oath, that the foregoing statement was signed and sworn to in our presence by the said
And that we know him to be the identical person he represents himself to be. That we are personally knowing to the facts as set
forth in his bill and declaration, which were read in our presence. That they are correct and true as stated. That he lost the prop-
erty mentioned in his schedule in the manner and at the time therein set forth. That in our opinion it was fully worth the value by
him attached to it. And that we have no interest in this claim.
5th to go myself & see if it was right, Wensday 7th
I went into the tithing office & saw Joseph A. Young
& I asked the Privelage of seeing his Father he asked me
what I wanted & then stated the council that had
been given to the brethren pertaining to be his mind
He said his father was talking to him the other day
TERRITORY OF UTAH, } ss. About it & he said that I would
COUNTY. }
The foregoing bill, declaration and affidavits were respectively subscribed and
sworn to before me. And I certify that I know the affiants to be credible persons; that the claimant is the person he represents himself
to be. And that I have no interest in this claim. be there to see about it & when
IN WITNESS WHEREOF, I have hereunto subscribed my name and affixed the seal of
I did come he might tell me that I was to go ahead
said Court the day and year before written.
& stop for nothing but to raise all the wheat I possibly
could, 8th I returned to Battle Creek & told the Brethren

September 5, 7, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 1.

[1] Wednesday, September 7, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 1.

Once again, Phineas returned to the settlements in Utah Valley to inform the brethren of the Prophet's advice to continue with the settlement. By this time he had a committed group of settlers who soon met him at the town site to begin building the fort and their own houses. One of them was actually offered an unusually high wage if he would stay in Payson to work for the Bishop and build up that town. He considered it a bribe, which would thus deprive him of his own much-needed land. These settlers persisted in the face of what they considered unusual opposition until their settlement was established.

On September 11 he wrote a letter to Nathan Lewis at Battle Creek assuring him the settlement of Goshen would take place and cautioning him about inviting those who had not already shown interest. He was very sensitive about following counsel.

To Nathan Lewis
September 11, 1857

Bro Lewis,

Sir, it is not prudent to invite anyone to take a claim in Goshen who has not been there to labor in the first place. Let those come who wish to, of those who have done the work, and then if we lack any I can soon supply the deficiency by taking in those only who have no land and also those who labor for a living. Otherwise we shall get into trouble. Be cautious not to do it. There were 35 enrolled in the list; our counsel is 25. I shall take no more without the consent of President Young.

Tell those that come to bring their arms with them without fail and provisions enough to last them four or six weeks or a sufficient time to do their share in forting for we must close it in before we move our families.
Yours truly
P.W. Cook

September 11, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 2.

Work began in earnest. They had been cautioned not to move their families to Goshen until there was a fort to protect them, and they worked hard to finish the job. Some hauled logs from the nearby hills and others made adobes for houses. They were in a race to finish before cold weather prevented them from making adobe bricks.

Monday, September 21, 1857 [2]
Started again with two men, Brother Page and Isaac Webster. I thought Bishop Hancock did not like to have Webster go with me. Webster told me he offered him $3 per day for common labor if he would stay and work for him, but he told [the bishop] he must get some land of his own to raise his bread on.

[2] Monday, September 21, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 2.

I carried a load of house logs for Brother Webster and we made a shanty to camp in while cutting hay and making adobes. I hauled logs to build houses with.

Saturday, September 26, 1857 [3]
After making adobes and cutting hay a few days [and hearing there] was some excitement among the Indians and no one coming to our assistance we concluded to go home.

Unbelievably, there was one more complication before the settlement could continue. Mountain Meadows Massacre had taken place two weeks earlier, and the deed was blamed on Indians, no doubt sending a collective shudder down the spine of every settler and farmer. It seemed plausible enough, since the Arkansas and Missouri travelers spared no pains to destroy property and threaten and insult both white men and native Americans as they passed through Utah. It was thirteen years before it was made public there were white men involved.[4] This was not the only rumor circulated about Indian uprisings. In time it was discovered some tribes were being paid by the soldiers on their way to Utah to kill settlers and steal their cattle and horses.[5]

Bishop Hancock of Payson was the Commanding Officer for the local Militia unit. Hoping for some informed advice, Phineas sought his counsel about this new threat.

Monday, September 28, 1857
Went to see Bishop Hancock as he was the commanding officer and asked him about the times, telling him we supposed he was more familiar with the news there. We all asked him what course would be best for us to pursue. He thought we had better wait 'till after conference and be on hand for anything that might be needed. As the excitement was quite high he thought it was best to wait 'till it abated. So we took the team and came over [to Goshen], got our camp equipage and took [everything] home.

Yet they hadn't given up hope. The next day Phineas wrote a letter to Bishop Walker of Battle Creek asking him to inform the brethren if they did not come on as they promised he would make up his company of others.

But by the day after that, his plans had changed. The local militia unit was preparing to defend the territory from an attack by the U.S. Army, beginning with defense at Echo Canyon. Phineas W. Cook and the others realized when they went to General Conference they would have to go prepared to defend Echo Canyon after it was over.[6]

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[3] Saturday, September 26 and Monday, September 28, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 2.

[4] Carter E. Grant, *The Kingdom of God Restored*, p. 470.

[5] Brigham H. Roberts, *A Comprehensive History of the Church*, Vol. IV, pp. 366-367.

[6] Echo Canyon is a series of spectacular cliffs and caves along Highway I-80 between Evanston, Wyoming and the turnoff toward Coalville and Park City, Utah. Throughout the conflict with the U.S. Army militia fortifications at Echo Canyon were intended, if necessary, to keep the army from coming any further. The local brethren later found out advance horsemen had already been sent to sabotage the supply wagons, delaying the progress of the troops until they were unable to enter the valley until the following spring.

Wednesday, September 30, 1857 [7]
Today being counseled to be ready to go back on the road if required. I asked permission of William McClellan, the major, to go to conference. He said he had no objection but he [told me I] should take the tools along and be ready to go back if wanted. So I took my gun and ammunition and blanket and started, expecting to go to Echo Canyon.

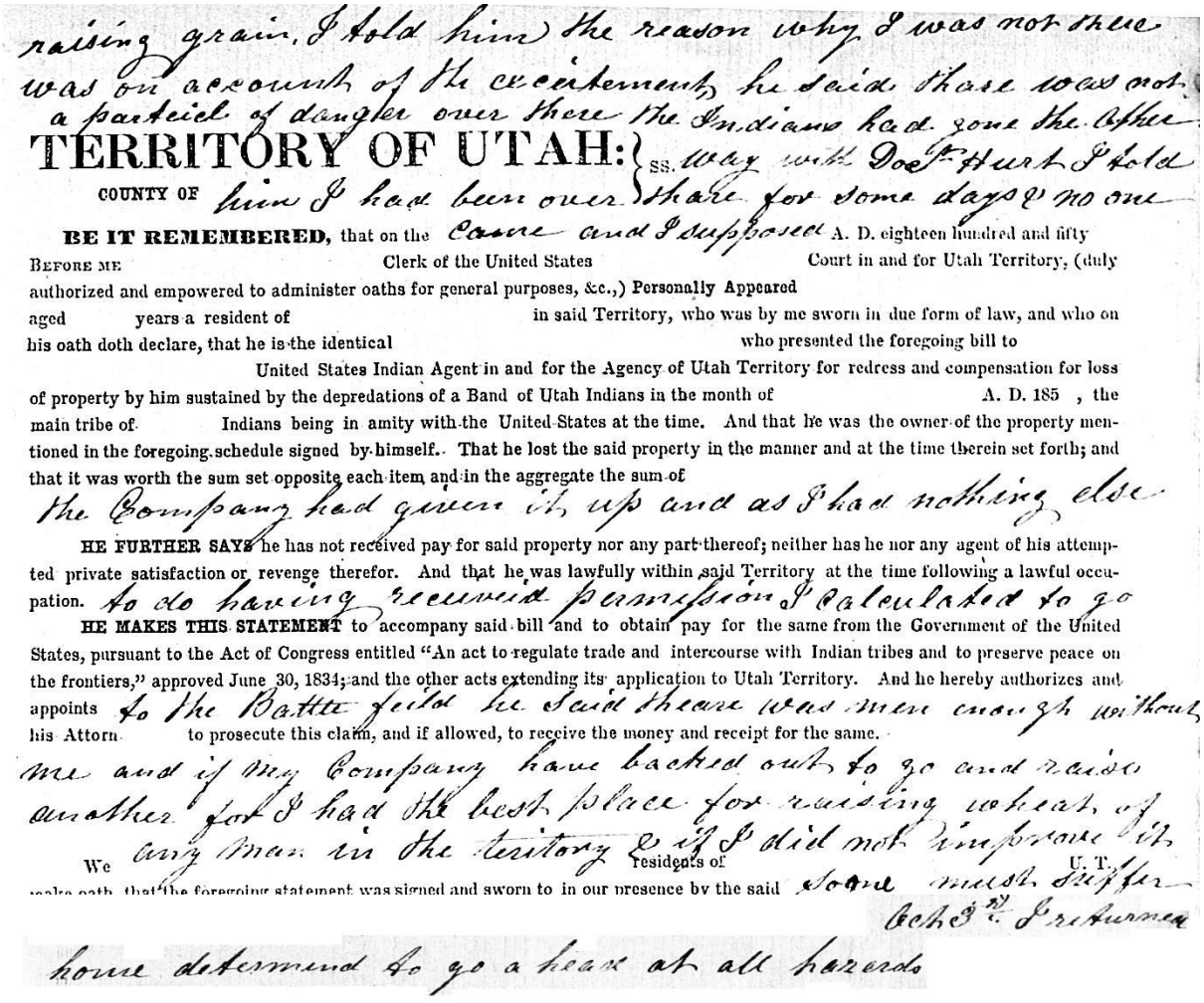
[I] called on President [James C.] Snow and he asked me where I was going. I told him I was going to the city and I expected to go to Echo Canyon if I was needed. He said he had another mission for me. I asked him what it was. He said it was to go to Goshen and go to raising grain. I told him the reason why I was not there was on account of the excitement. He said there was not a particle of danger over there. The Indians had gone the other way with Doc. Hurt [the Indian Agent].

I told him I had been over there for some days and no one came and I supposed the company had given it up; and as I had nothing else to do, having received permission, I calculated to go to the battlefield. He said there was men enough without me and if my company have backed out to go and raise another, for I had the best place for raising wheat of any man in the territory and if I did not improve it some must suffer.

Saturday, October 3, 1857
I returned home, determined to go ahead at all hazards.

For the fifth time Phineas notified those who had stood by him through the previous four alarms that the settlement was again going forward.

[7] September 30 and October 3, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 2 and Page 10, Side 1.



raising grain. I told him the reason why I was not there was on account of the excitement, he said there was not a particle of danger over there the Indians had gone the other way with Dot Hurt I told him I had been over there for some days & no one

TERRITORY OF UTAH: } ss.

COUNTY OF

BE IT REMEMBERED, that on the cause and I supposed A. D. eighteen hundred and fifty

BEFORE ME Clerk of the United States Court in and for Utah Territory, (duly authorized and empowered to administer oaths for general purposes, &c.,) **Personally Appeared**

aged years a resident of in said Territory, who was by me sworn in due form of law, and who on his oath doth declare, that he is the identical who presented the foregoing bill to United States Indian Agent in and for the Agency of Utah Territory for redress and compensation for loss of property by him sustained by the depredations of a Band of Utah Indians in the month of A. D. 185 , the main tribe of Indians being in amity with the United States at the time. And that he was the owner of the property mentioned in the foregoing schedule signed by himself. That he lost the said property in the manner and at the time therein set forth; and that it was worth the sum set opposite each item and in the aggregate the sum of

the Company had given it up and as I had nothing else

HE FURTHER SAYS he has not received pay for said property nor any part thereof; neither has he nor any agent of his attempted private satisfaction or revenge therefor. And that he was lawfully within said Territory at the time following a lawful occupation. to do having received permission I calculated to go

HE MAKES THIS STATEMENT to accompany said bill and to obtain pay for the same from the Government of the United States, pursuant to the Act of Congress entitled "An act to regulate trade and intercourse with Indian tribes and to preserve peace on the frontiers," approved June 30, 1834; and the other acts extending its application to Utah Territory. And he hereby authorizes and appoints to the Battle field he said there was men enough without his Attorn to prosecute this claim, and if allowed, to receive the money and receipt for the same.

me and if my Company have backed out to go and raise another for I had the best place for raising wheat of

We any man in the Territory & if I did not improve it residents of U. T.

make oath that the foregoing statement was signed and sworn to in our presence by the said some must suffer

Oct 3rd I returned

home determined to go a hear at all hazards

September 30 and October 3, 1857, Phineas W. Cook Goshen Journal, Page 9, Side 2 and Page 10, Side 1.

8
A Bishop for Goshen

After overcoming almost insurmountable obstacles to secure their own land and begin building a settlement, the resolute settlers returned to work on the fort at Goshen. On Wednesday, October 7 Phineas W. Cook persuaded several men to try again, brought a team for hauling logs, and they went to Goshen. They must have gone home for Sunday because on Sunday, October 11 Phineas received a letter from two of the men discouraged with waiting.

> *Sunday, October 11, 1857*[1]
> *I received a letter from John Hamblin and George Chick asking if we are going on with the settlement. They stated that they had been down there but could find no one there but a man cutting hay for Stewart.*[2] *He told them that I was not coming at all. [Hamblin] wished me to let him know the truth. I wrote that we were going ahead and for them to come on forthwith. I had left word with the man cutting hay that we should not be there 'till after conference which he had misunderstood for not at all.*

The next Tuesday they were back at the Goshen site working, but the weather had turned cold and they realized they had to alter their plans. "Finding it was too late for making adobes on account of frost," wrote Phineas, "we undertook to cut sods, which was a very good substitute until they got wet by the storms."

Having assembled their materials, the men began to complain they did not like the place surveyed for the fort. They wanted their homes close to the range land for their animals, but Phineas noted that location was on low ground, much too close to the creek.

> *Tuesday, October 13, 1857*[3]
> *Much had been said concerning the location of our fort. Most of the brethren wanted it near the bottom or hay land and after finding all or nearly all against me I gave up and told them to put it where they thought fit and I would*

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[1] Sunday, October 11, 1857, Phineas W. Cook Goshen Journal, Page 10, Side 1.

[2] Riley Stewart and his brother William had a large herd of cattle near Goshen before Brigham Young gave permission to establish a settlement there. However the Goshen settlers who owned surveyed land granted by the Territorial Governor did not consider the Stewarts' claim to be very serious, and Riley complained the settlers were encroaching on his rightful land. On February 15, 1858 Riley sent word that if the settlers at Goshen did not stop cutting timber on his land [he] should put the law in force (Phineas W. Cook Goshen Journal, Page 15, Side 1). Riley finally made peace, and continued living there until his death in Goshen in 1866.

[3] Tuesday, October 13, 1857, Phineas W. Cook Goshen Journal, Page 10, Sides 1-2. The town site would be moved three times before finding a permanent location.

submit to them. By this time several had joined us from Cedar Valley[4] and Battle Creek amounting to 12 or 15 men.

We concluded to measure off 40 rods north of the present survey on the east of the middle street. We laid out 24 lots 40 feet each. Brother Page had considerable to say against Brother Snow and his surveying. He said he would not give a damn for all the surveying in the world; it was a perfect swindling game from first to last. John Reynolds joined with him in some respects but not to the extent of his remark. I reproved them sharply and told them it was right, as we could not do anything right [unless] Brother Reynolds was satisfied. But Page kept secretly angry. We commenced cutting up our houses and dug a well and found salt water. We then concluded to move our fort to another place.

Finally the men were willing to listen to another opinion, but the many interruptions kept them from making a final decision. By the beginning of November they realized they had to find a permanent location for the fort, but the opinion of the more vocal members of the group prevailed, and the same scenario repeated itself.

Wednesday, November 4, 1857[5]
Today we went to seek another location for the fort. Called on all hands to go. Brother Reynolds was not quite ready and said, 'go ahead and put it where you please and I will be suited.' Brother Page wanted it down in the bend of the creek next to the cane. I told him it was no place for it, for the water would drown us out before spring. He still persisted and finally got all hands started back with him and I stood alone while they went off some distance.

Finally the brethren, seeing I did not follow, dropped off one at a time until 2 or 3 returned and joined me. I walked up the creek a piece. The men were in a great hurry. I finally stopped and told them to dig a well and when they had all come back and I had got them engaged I went to look for a suitable place. I followed up the creek 'till I came to the northeast corner of the survey. By this time two of the brethren had joined me. I asked them how they liked this place. They said "first rate."

Then I will go and invite the brethren up, and all agreed that it should be the spot. So we laid out the fort after the former pattern four square. We now put in every man his best to get up their houses.

While many in the group continued to discuss the advantages and disadvantages of the selected site, Phineas went to work. With the building materials assembled, it didn't take long for him and several others to finish their houses. Unfortunately the fort was not completed. They justified the fact that they would be moving into their houses in an unfinished fort by reminding themselves of the many interruptions they had endured:

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[4] On the west side of Utah Lake is a ridge of mountains, beyond which is Cedar Valley about five miles in width and almost the length of Utah County. The present towns of Cedar Fort and Eagle Mountain are located on the west side and the east side of the valley, about five miles west of the lake. A little pass south at Wanlass Hill connects Cedar Valley with Goshen Valley and the southern tip of Utah Lake.

[5] Wednesday, November 4, 1857, Phineas W. Cook Goshen Journal, Page 10, Side 2 and Page 11, Side 1.

Our numbers did not increase any more for some time and it seemed as though many of them that were here would go away for they continually kept shifting and changing. One or two would leave and one or two came 'till it seemed very dark. Some 6 or 7 of us had our houses done and our families were compelled to move as our time of rent was out and the houses were wanted by the owners. Our fort was not finished and what to do was a mystery.[6]

Finally we called a council of inquiry to know what we should do and it was agreed that considering all our disappointments from different causes that we should be justified in moving our families and thought it would be the means of enticing more on sooner.

By this time Phineas had become alarmed about the cost of pioneering a new community. Realizing he had promised wheat to Snow but every family desperately needed their wheat, he wrote a letter to President J. C. Snow who had surveyed the Goshen town site. "[I told] him that the brethren were all very poor [and it was unlikely] any could pay wheat for surveying. I asked him to take an order on Bishop Hancock for $60 worth of tithing or lumber as it was due me from [the bishop]." Two weeks later he received a reply. President J. C. Snow was not happy with Goshen's preferred method of payment.

Provo City, Dec 3rd/57

Dear Sir,

Yours of the 22nd of November came to hand on the 2nd of Dec and I was a little surprised after waiting so long for an order for the wheat on the Provo Tithing Office that you should want me to take lumber yet growing in the mountains. If I wanted the lumber I would take it.

Suppose you have 25 settlers. It would only be a little over a bushel of wheat to make up 30 bushels which would answer my present wants and arrangements, which if you fail to do will cause other failures.

You will notice in numbering the blocks that I have calculated to add on other blocks on the south of the present survey. Please to write as soon as you receive this and let me know.

May God bless you and enable you to manage in wisdom.

Respectfully, your Brother in the gospel

J.C. Snow

December 3, 1857, Letter from J. C. Snow, P. W. Cook Goshen Journal, Page 11, Side 1.

[6] The phrase "what to do was a mystery" was one of the clues that this unsigned journal was written by Phineas Wolcott Cook. In his original journal he used such phrases. On p. 22 he wrote: "This was a mistory [mystery] to me and what had done it was a mistory [mystery] still greater… "His wry humor in the next sentence, calling a council of inquiry among the brethren, is another of the markers indicating that this journal was his.

By early December some of the houses were finished even though there was no fort to protect them. The men, anxious to stop paying rent, returned to their families and prepared to move anyway to their dwellings in Goshen of mud and sod, likely with wood beams for support.

Phineas W. Cook had three wives and 6 children. Ann Eliza and Amanda moved with him, but a one-room mud house with ten occupants was too much for his wife Catherine. She was with the family shortly before they left for Goshen, but moved in with her mother about the time the Cooks crowded themselves into the mud house. The old story later told in Goshen that Phineas had sold his wife Catherine to the Indians was fun to tell, but not true.[7]

The Cooks were the second family to move in. On Monday, December 7 John Rouse moved his family to Goshen and Phineas recorded: "Brother John Rouse moved his family here. [His wife is] the first woman in Goshen."

On Wednesday Phineas left Payson and was in Goshen Thursday, December 10. On the 11th John Reynolds brought his family and on Sunday, December 13 Isaac Webster's family moved to Goshen. There were now four families living there. Lafayette Noe came a week later.[8]

The night before he moved Phineas wrote to his father-in-law David Savage, giving us a definite date for his move to Goshen. Informing him of their move the next morning, Phineas reminded David of his continued interest in following through with the claims for Indian Depredations made the previous year, taking wheat as payment for their service. David and Phineas were also working together to move cattle for other people.

December 9th/57, Brother Savage,

I send your order for two claims. The rest may be called for and I shall be held responsible. I can take twenty cows as well as not. I should like to have them before they [unreadable] if convenient. I would like to get enough to pay a herd boy. John Fairbanks says he did not agree to get the five until after February. I will take good care of them.

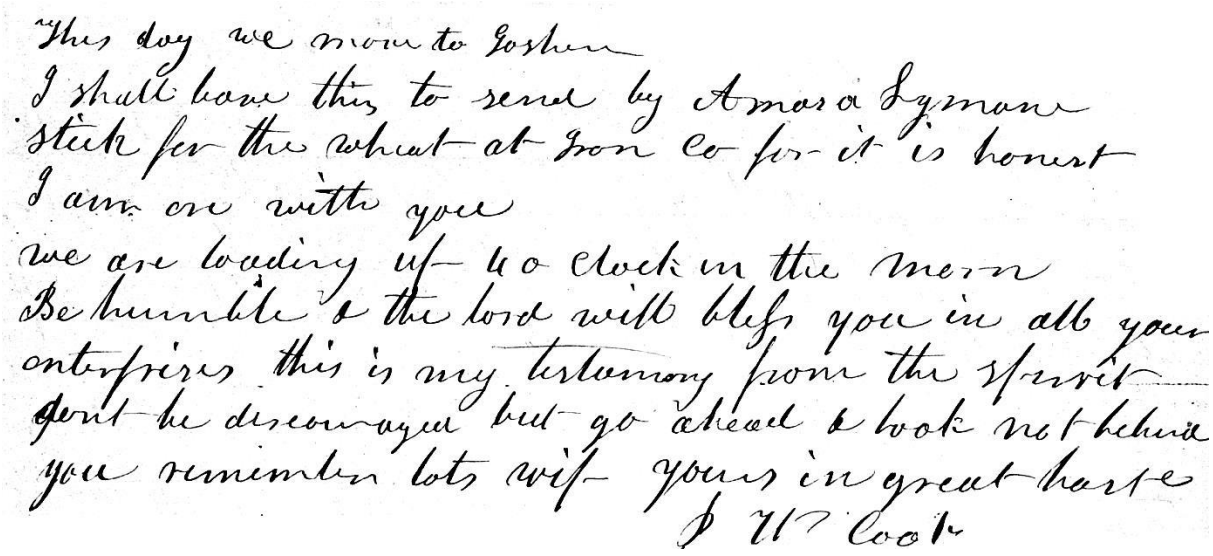
This day we move to Goshen. I shall have this to send by Amasa Lyman. Stick for the wheat at Iron County, for it is honest. I am one with you.

We are loading up—4 o'clock in the morn. Be humble and the Lord will bless you in all your enterprises. This is my testimony from the spirit. Don't be discouraged, but go ahead and look not behind you. Remember Lot's wife.

Yours in great haste, P. W. Cook

[7] A great-great granddaughter of Phineas taught school in Goshen in the 1990s and was entertained by the story that Phineas either sold his wife to the Indians or traded her for a barrel of pickles. The truth was in neither story. Catherine divorced Phineas W. Cook and lived with her mother in Payson. On November 11, 1861 she married David Dudley Russell in Payson with whom she had four children. She died in Spanish Fork in 1869.

[8] December 7-13, 1857, Phineas W. Cook Goshen Journal, Page 11, Side 2.


This day we move to Goshen
I shall have this to send by Amasa Lyman
stick for the wheat at Iron Co for it is honest
I am one with you
we are loading up 4 o clock in the morn
Be humble & the lord will bless you in all your
enterprizes this is my testimony from the spirit
dont be discouraged but go ahead & look not behind
you remember lots wife yours in great hast
P W Cook

December 9, 1857, Phineas W. Cook Letter to David L. Savage, Goshen Letters, Page 83, Side 1.

The little group of settlers felt the need to organize and were hearing rumors that the Bishop of Cedar Fort ten miles to the north was planning to be their bishop. These were independent men, fully capable of organizing themselves, which is what they did. They had discussed among themselves what they wanted and decided Phineas, as their elected President, should also be head of the Goshen Branch of the Church of Jesus Christ of Latter-day Saints. On Wednesday, December 16 Phineas approached John Reynolds to be his First Counselor. He would also call John Rouse to be the Second Counselor.

> *Wednesday, December 16, 1857*[9]
> *I told [Reynolds] that all the brethren had said I should be their president or bishop but I intended that they should put someone else in that place. But if they should call on me for that office I would do the best I could and I should call on him for one of the council and I wanted him to round up his shoulders and bear it. He [said he] would do the best he could.*

On Thursday, December 24 the brethren came together. In his humble way Phineas agreed, by their vote, to be the bishop.

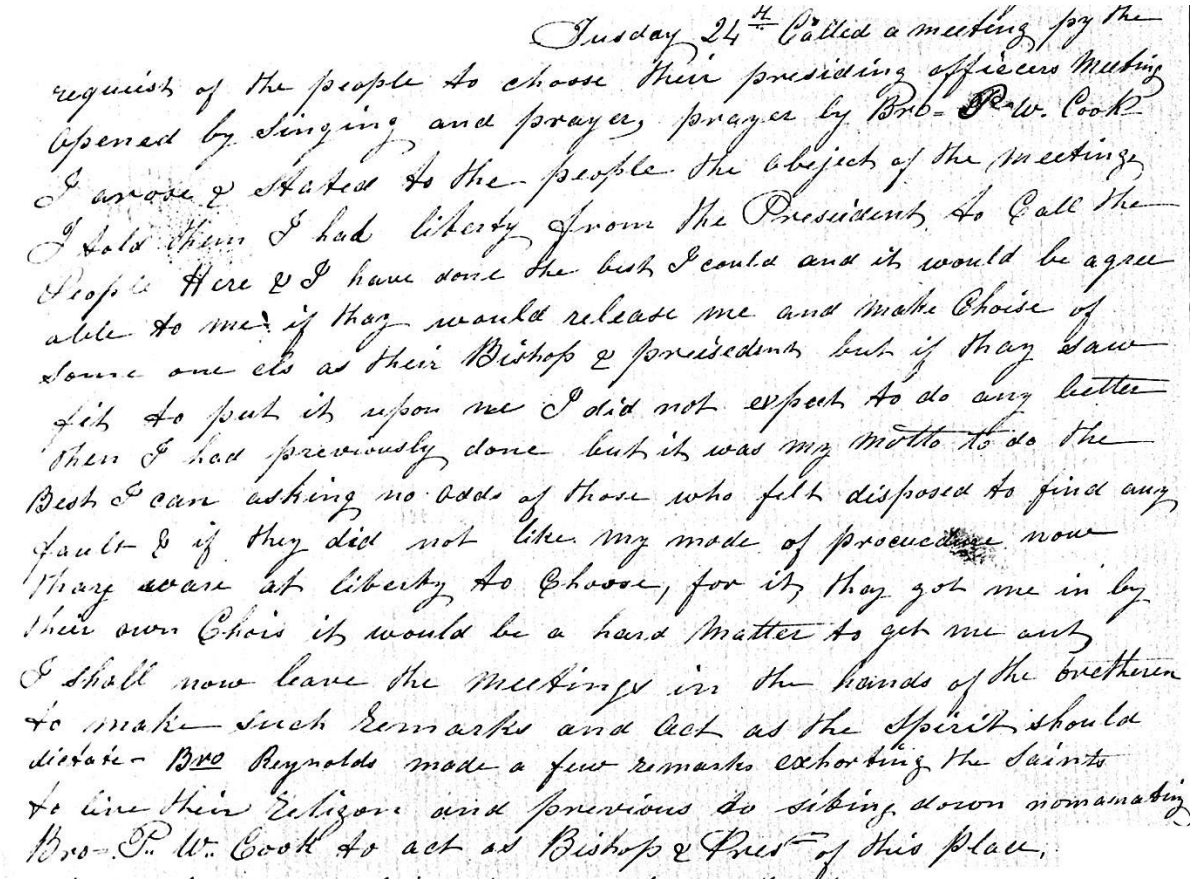
> *Thursday, December 24, 1857*[10]
> *Called a meeting by the request of the people to choose their presiding officers. I arose and stated to the people the object of the meeting. I told them I had liberty from the President [Brigham Young] to call the people here and I have done the best I could. It would be agreeable to me if they would release me and make choice of someone else as their bishop and president, but if they saw fit to put it upon me I did not expect to do any better than I had previously done. It was my*

[9] Wednesday, December 16, 1857, Phineas W. Cook Goshen Journal, Page 11, Side 2.

[10] Thursday, December 24, 1857, Phineas W. Cook Goshen Journal, Page 11, Side 2; and Page 12, Side 1.

motto to do the best I can, asking no odds of those who felt disposed to find any fault. If they did not like my mode of procedure now they were at liberty to choose, for if they got me in by their own choice it would be a hard matter to get me out. I shall now leave the meeting in the hands of the brethren to make such remarks and act as the Spirit should dictate.

Brother Reynolds made a few remarks exhorting the Saints to live their religion and previous to sitting down nominating Brother P. W. Cook to act as Bishop and President of this place.



Tuesday 24th Called a meeting by the requiest of the people to choose their presiding officers Meeting opened by Singing and prayer, prayer by Brb- P. W. Cook I arose & Stated to the people the object of the meeting I told them I had liberty from the Presidents to Call the People Here & I have done the best I could and it would be agreeable to me if they would release me and make Choise of some one else as their Bishop & presidents but if they saw fit to put it upon me I did not expect to do any better than I had previously done but it was my motto to do the Best I can asking no odds of those who felt disposed to find any fault & if they did not like my mode of procedure now they are at liberty to Choose, for if they got me in by their own Choice it would be a hard matter to get me out I shall now leave the Meetings in the hands of the brethren to make such Remarks and act as the Spirit should dictate- Bro Reynolds made a few remarks exhorting the Saints to live their Religion and previous to sitting down nomanating Bro- P. W. Cook to act as Bishop & Pres[t] of this Place.

December 24, 1857, Phineas W. Cook Goshen Journal, Page 11, Side 2.

In true Parliamentary Procedure, these men made order in the desolate valley of Salt Creek. Phineas W. Cook recorded how it happened and who was present:

There were many remarks made by the brethren and they all approved of the nomination. The question was put and carried unanimously. Brother Cook then nominated John Reynolds as First Counselor. Brother Rouse seconded the motion. Carried unanimously. Brother Cook nominated Brother John Rouse and seconded by Brother John Reynolds. Carried unanimously.

Names of the brethren present: Henry L. Cook, John Bottoms, George Galley, Samuel Galley, William T. Follet, Isaac Webster, John Reynolds, John Rouse, Matthew J. Ellis, William Quayle, Charles Cowley, Lafayette Noe, P. W. Cook.



The present site of the old Fort and original land allotments is now private property, but still shows the marks of history (Courtesy Seth Porter and Dave Cook).

Phineas W. Cook took seriously his new calling as Bishop. He had been given a vote of confidence by twelve of his fellow citizens, and called himself Bishop Cook in Ward Minutes. Two days after Christmas Phineas with his counselors divided the land surrounding Goshen into ten acre plots which would be the allotment for Goshen settlers. The next month, on January 23, the brethren drew lots for the land.

He noted Joseph Weech and his family came on January 12, 1858. By that date there were ten families and 25 brethren in Goshen.[11]

On January 10 John Rouse came from Cedar Valley (directly north of Goshen and west of Utah Lake). "He brought the law sent by Bishop Weeks to inform [us] that the surveying done by James C. Snow was not legal because he was not the [Cedar] County Surveyor." Cedar County had been recently created, and included Goshen.[12] Rouse said, "The county clerk said he would not record it." The settlers at Goshen were hardly even bothered by the news.

Friday, January 15, 1858 [13]
Held a business meeting at William Nelson's house to take into consideration the propriety of petitioning the legislature for the grant of a county. Meeting opened by Prayer by Bishop Cook. Resolved that inasmuch as we are located near the boundary line of 3 different counties and the land, grass, and timber which [are] necessary for us to make use of [are] situated in each county, to wit, Cedar, Utah, and Juab Counties, and our improvements must necessarily extend to each

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[11] January 12, 1858, Phineas W. Cook Goshen Journal, Page 12, Side 1.

[12] In 1852 Utah County was a strip running east and west and bounded on the west by Tooele County and on the east by the territorial border (occupying portions of present-day Colorado).There were several attempts to reduce its size, one of which in 1856 was to create Cedar County west of Utah Lake with Cedar Fort as its County Seat. In 1862 Cedar County was reabsorbed into Utah County (Richard Neitzel Holzapfel, *A History of Utah County*, Utah County Centennial History Series, pp. 73-74).

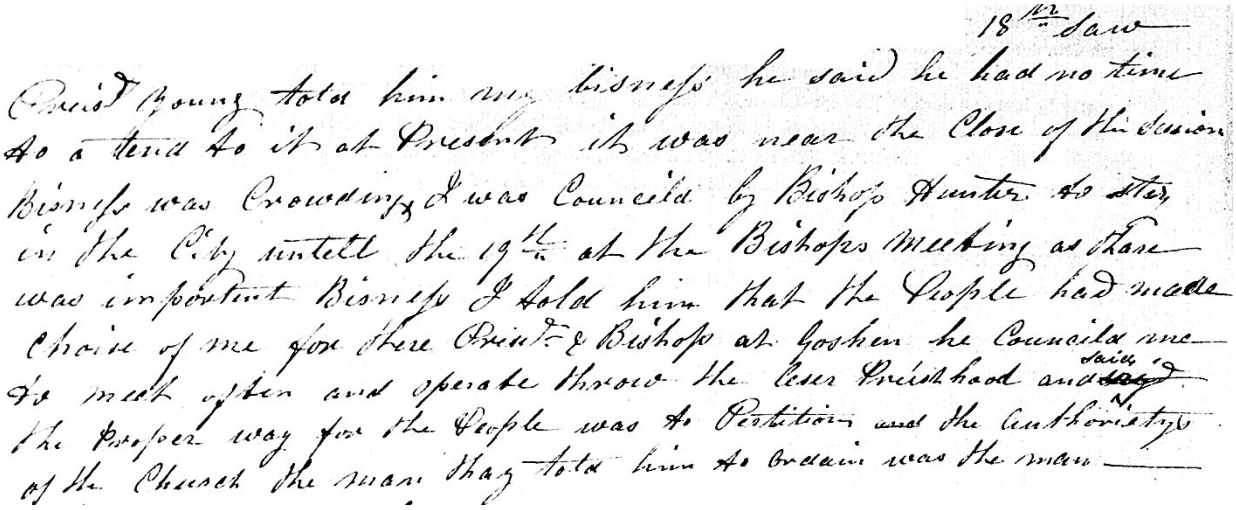
[13] Friday, January 15, 1858, Phineas W. Cook Goshen Journal, Page 12, Sides 1 and 2.

and also that we shall be under the necessity of doing county business in each county, thereby causing considerable travel and expense, it being about 28 miles from Cedar, 30 from Utah, and 20 from Juab; Resolved that this county be called Egypt County and that Brother Cook be the bearer of this petition. Number of signers, 28.

The next day, Saturday January 16, Phineas started the 50 mile walk to Salt Lake City to inform them of the decisions made by the brethren at Goshen. He informed Brigham Young there were 25 men now at Goshen. However, the idea of forming a new county didn't go well with the Salt Lake officials, and Goshen was eventually taken into Utah County.

Monday, January 18, 1858 [14]
Saw President Young. Told him my business. He said he had no time to attend to it at present. It was near the close of the [legislative] session [and] business was crowding. I was counseled by Bishop Hunter to stay in the city until the 19th at the Bishops Meeting as there was important business.

I told them that the people had made choice of me for their President and Bishop at Goshen. He counseled me to meet often and operate through the lesser Priesthood. He said the proper way for the people was to petition the authorities of the church. The man they told him to ordain was the man.



January 18, 1858, Phineas W. Cook Goshen Journal, Page 12, Side 2.

[14] Monday, January 18, 1858, Phineas W. Cook Goshen Journal, Page 12, Side 2.

9

A Price to Tame the Desert

Phineas W. Cook was in Salt Lake City for several days in January, 1858. There he saw James C. Snow, who had done the Goshen survey, and informed him of the Cedar County decision not to record the survey because Snow was surveyor only for Utah County.

Snow sat down that very day, January 19, 1858, and wrote a letter clearing the confusion by notifying all parties in all counties he had been commissioned by the State Surveyor General and therefore his surveys were legal.

G.S.L. City Jan 19, 1858

To Bishop Cook and the Saints of Goshen, Cedar County

Dear Brethren,

It seems that from [a] report which reached me, and that too from a reliable source, that there [are] some feelings brought up amongst you relative to the legality of the surveys I made last fall by the request of Bro. Cook. Now gentlemen, I do not profess to understand law as a lawyer. Still I do honestly believe that good common sense is the sure basis of all just and equitable laws as they have been intended.

I will now ask you a question: has Jesse W. Fox a right to make surveys in Cedar or anywhere else in this territory or not? If he has, then has he a right to authorize me or any one besides to make surveys in Cedar County or any other portion of this territory? Gentlemen your surveys are legal to all intents and purposes. I have the documents in my possession given me by J. W. Fox S. G. [Surveyor General] of this Territory authorizing me to make surveys in Cedar County and to take the supervision of all the surveys made in your county. I hope this will satisfy your minds so that you may rest in peace with regard to the matter and if the Hon. Judge of your county did send you the law and did say that I had humbugged you, he is most awfully mistaken. I now say go ahead and do right. May God bless and prosper you,

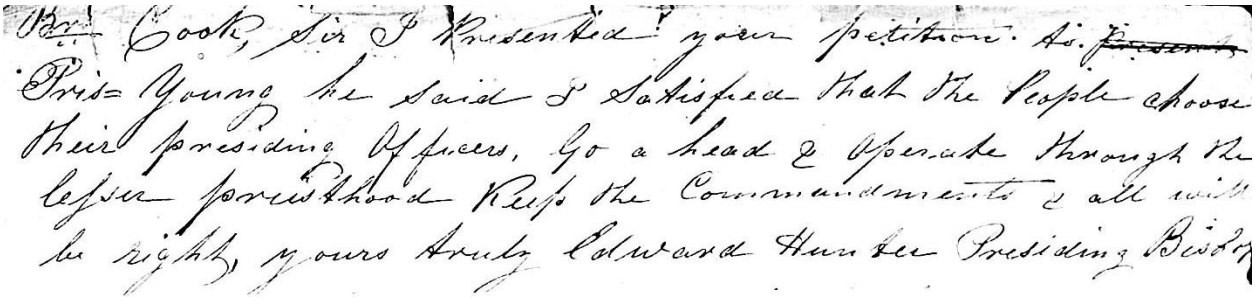
Respectfully, your brother in the gospel,

James C. Snow

Tuesday, January 19, 1858, Phineas W. Cook Goshen Journal, Page 12, Side 2.

January 19 was also the day of the Bishop's meeting at which Presiding Bishop Edward Hunter told Phineas he would inform the First Presidency of the decision of the Goshen settlers to vote for their Bishop. Because of the unusual circumstance, Bishop Hunter promised to write later when a judgment was made. Shortly thereafter, he sent a letter to Phineas confirming their decision and bringing the little Goshen Branch under the arm of the church. The undated letter is a part of this Goshen file, transcribed in Phineas W. Cook's handwriting.[1]

> Brother Cook, Sir
>
> I presented your petition to Pres. Young. He said I [am] Satisfied that the People chose their presiding Officers. Go ahead and operate through the lesser priesthood. Keep the Commandments and all will be right.
>
> Yours Truly,
>
> *Edward Hunter, Presiding Bishop.*



Undated, transcribed letter from Presiding Bishop Edward Hunter informing Phineas W. Cook he was officially Bishop (Phineas W. Cook Goshen Documents 71, Page 1).

Although President Young had no time to talk early in the week, on Wednesday he approached Phineas about the petition to create a new county. Phineas recorded the interview in his journal.

> *Wednesday, January 20, 1858*[2]
>
> *20th Saw President Young again. He asked me if I had put the people up to petition for a county or had they done it by their own accord. I answered what first led to it was the County Clerk had refused [to] record our land.*
>
> *I then told him we had 25 men as directed by him but we had room for many more as we had about 15 hundred acres of good land including both sides of the creek. He said that will sustain about 1200 souls.*
>
> *He asked if we were going to fence. I said yes but asked him if we were permitted to occupy the land on both sides of the creek. We should need to fence the east*

[1] Probably January, 1858, Phineas W. Cook Goshen Documents, Page 71, Side 1.

[2] Wednesday, January 20, 1858, Phineas W. Cook Goshen Journal, Page 13, Side 1.

side to keep Stewart's herd off. There were between 500 or 600 acres lying idle and plenty of water running down doing no one any good which came from springs at Stewart's herd house. If we could have [that water] it would help many to farm. He told me to take it and call in all we wanted to cultivate all our land.



Goshen was isolated. Pictured are the hills between Goshen and Payson (Courtesy Explore Utah Valley website).

President Young's advice was all Phineas needed to invite anyone who needed land to come to Goshen. From that moment on he felt no restriction about how many could live there. The settlement never became large, but he no longer worried about staying within a number dictated by the prophet.

Phineas W. Cook was representative of many of the settlers at Goshen. He was 37 years old, and had been in Utah almost nine years. But during those nine years he and his family had suffered much hardship and even hunger. For the first time in those nine years he now had the opportunity of securing land for his own farm, and was anxious to get on with the business of leading this group of saints while he provided for his family.

Doing his best to lead the people as they organized their town, Phineas began to take responsibility. Their meetings were held with a spirit of freedom and a compulsion to vote. It was eighty-one years after the Declaration of Independence had been signed, and these were young men who had grown up willing to take responsibility and determine their future.

Their minutes reflect that goal, which was the motivation for their appeal for a new county. It was also the motivation for a squabble about the cost of buying a farm at Goshen. These people were very poor, and they hadn't reckoned on paying for a dam or a survey. The land seemed to be there for the taking, and they couldn't understand having to pay for it.

Yet Phineas had to charge for the surveyed land and to pay those who had worked many days on the dam. In spite of his efforts to inform the settlers why he had to charge money for their land, they complained bitterly. The settlers drew lots for their new land on Saturday January 23, and immediately there was trouble. The next day Isaac Webster stood up in the Sunday meeting and accused Phineas of speculating in order to get rich. He claimed the land wasn't worth $2 per acre and did his best to rally the other men to his cause. Phineas recorded: "Webster said many insulting and abusive things calculated to stir up strife and cause confusion." Webster's words are recorded in Goshen Ward Minutes, followed by Bishop Cook's remarks:

Sunday, January 24, 1858[3]
[I] might as well speak as to think for it [is] in me and it must come out. There is too much speculation going on here and it is time that the people were looking into it. Brother Cook is charging us two dollars per acre for this land and there are about 600 acres of land in the survey. He said that the dam had cost about

[3] Sunday, January 24, 1858, Goshen Ward Minutes, Page 13, Sides 1-2.

800 dollars and you see he had made calculations to swindle this people out of about 400 dollars to start on and you see if this is the way he is going to ride us. It is high time for us to straighten him up. I for one do not believe in it and won't stand it.

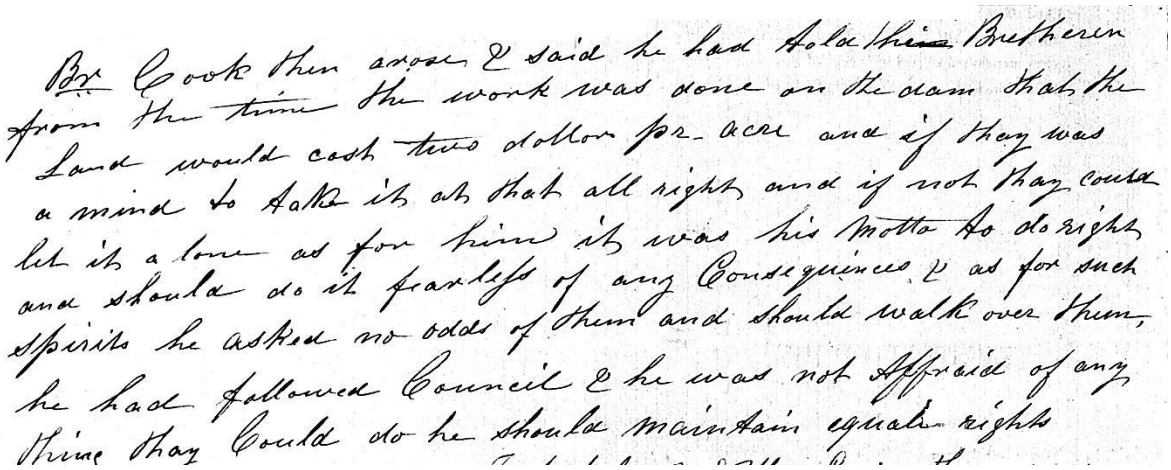
Webster's was not the only voice of opposition. After he sat down William Follett stood.

[I am] of the same mind as Brother Webster and I also do not feel like bearing it. Brother Nathan Lewis feels as [I do] and [I] know it is the mind of all the people if they dare to speak their feelings.

John Hamblin tried to be gentle, but he also thought the dam had cost far too much. He felt certain he could do it for four or five hundred dollars.

Phineas waited until they sat down. He then stood and gave permission for anyone else with complaints to voice them. "Has everyone said all [you have] to say? If not [I give] liberty for anyone to free their minds." Two of the brethren stood and expressed support for their bishop. They had been on the crew for the dam and knew it was hard work. Then the meeting became even more heated. Bishop Cook stood to defend his policy:

[I] told the brethren from the time the work was done on the dam that the land would cost $2 per acre and if they were of a mind to take it at that, all right; and if not, they could let it alone. As for [me] it [is my] motto to do right and I should do it, fearless of any consequences. As for such Spirits, [I ask] no odds of them and should walk over them. [I have] followed counsel and am not afraid of anything they could do.



Br Cook then arose & said he had told the Brethren from the time the work was done on the dam that the Land would cost two dollor pr. acre and if they was a mind to take it at that all right and if not they could let it alone as for him it was his motto to do right and should do it fearless of any Consequences & as for such Spirits he asked no odds of them and should walk over them, he had followed Council & he was not Affraid of any thing they could do he should maintain equal rights

January 24, 1858, Goshen Ward Minutes, Page 13, Side 1.

[I] should maintain equal rights at all hazards and as for Isaac Webster and Nathan Lewis, there is no land for either of them until they make up their minds to do right. [I have] been Isaac's friend and still am, but he has been for some time secretly trying to undermine [me]. [I have] been acquainted with his course but I do not owe him anything and ask him no odds.



The original dam of logs and brush came at a cost of many days' work for many men. The present dam is concrete (Courtesy Seth Porter and Dave Cook).

We get a glimpse into the motivation which brought these men to Goshen and the difficult circumstances in which they found themselves. Soon Webster, chafing already at being charged more than he had planned to pay for his land, began to remember other things bothering him, particularly the way the Bishop had been voted in.

> *[I am] as independent as Cook is, and I ask him no odds. And as for the Bishop, it is not [my] mind that he should be where he is, for when he was chosen it was got up in a great hurry and no one had any time to think about it and there were only 5 or 6 there and the advantage was taken of us. I do not think it was a fair shake and there are a good many more feel as [I] do.*

John Reynolds said if he was not wanted by the people as counsel he was willing to stand back and let someone else take it. John Rouse and Phineas Cook said the same. It was then a more generous tone took over the meeting. Brothers Henry L. Cook,[4] Johnson, Finch, and Anderson said, "If there were any [who were] dissatisfied they might petition for [the bishopric] to be removed. As for [these men], they were already satisfied."

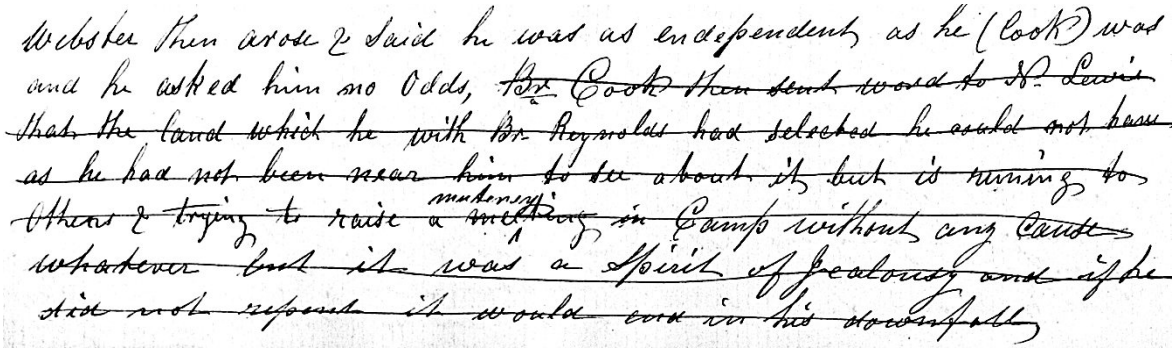
Phineas acted quickly to put out the flames of frustration manifest in church that day. He went home and wrote that the brethren who were dissatisfied would not be able to purchase land at Goshen at the present time. He wrote the following in his minutes; then crossed it all out, perhaps realizing he was not being forgiving. The following is his immediate reaction; later that evening he presented the inspired response, which follows.

> *[I] then sent word to N. Lewis that the land which he with Brother Reynolds had selected he could not have as he had not been near him to see about it but is running to others and trying to raise a mutiny in camp without any cause whatever but it was a Spirit of Jealousy; and if he did not repent it would end in his downfall.*

---

[4] Phineas and Henry L. Cook were not related. Henry Lyman Cook was from a different Cook line, a Rhode Island family originating in Essex England. The emigrant was Thomas Cooke[1], John Cooke[2], John Cooke[3], Thomas[4], Job[5], Abial[6], William[7], Henry [8]. Henry was born 8 July 1803 in Kingsbury, Washington, New York. Living near Detroit, with his first wife Nancy, he was baptized Nov. 10, 1837 and they met the saints returning from Missouri the next winter. They were in Quincy with the other members for the 1840 Census. He moved with them to Nauvoo, and was called on a mission in 1844, serving for only a few months.

Henry arrived in Salt Lake City in 1850 after his first wife had died, but is known to have been a polygamist, marrying his last wife about 1853. They lived at Cedar City; then moved to Goshen, where they had two children and were on the 1860 Census. He died in Goshen Nov. 17, 1869 and is buried in the original Goshen Cemetery.



Webster then arose & said he was as independent as he (Cook) was and he asked him no Odds, ~~Br Cook then sent word to Br Lewis that the land which he with Br Reynolds had selected he could not have as he had not been near him to see about it, but is running to Ithear & trying to raise a murmuring meeting in Camp without any cause whatever but it was a Spirit of jealousy and if he did not oppose it would come on his own head~~

January 24, 1858, Goshen Ward Minutes, Page 13, Side 2.

Phineas W. Cook was a generous leader. Having considered withdrawing the offer of land to the offending parties, as written above, he then forgave all, and even asked the others to pray for them. He counseled Brother Johnson with whom they were staying, to help rather than condemn them. No matter he had received an offensive rebuke; he held out the olive branch and brought the Spirit back into their evening candlelight meeting. As offensive as it had been, love and forgiveness won the day.

> *Evening candlelight meeting*[5] *I arose and asked the people to forgive those who had offended at the other meeting, for Satan had got his strong hold or grasp onto them and he felt to pity them and told the brethren to take the matter in hand and help them out of it and that might be the means of saving them. Brother Johnson said he felt like kicking the devil out of his house for they all put up there. I told him not to do it but to bear with them and help them out of it if possible. Had a good meeting. The Spirit was with us.*

During the week the brethren talked with each other. Those who had offended realized they were wrong and apologized. Good feelings were restored because the others chose not to take offense.

> *Thursday, January 28, 1858*[6]
> *Thursday evg 28th Met according to appointment. Meeting open by singing and prayer. Brother Webster said he was sorry for the course he had taken. He had been looking into things and found he was mistaken. He had learned that nearly or quite half of the land in the survey was not worth farming and he had insulted Brother Cook and he was sorry and wished to be forgiven.*
>
> *Brother Cook moved that he should be forgiven. Seconded by John Reynolds; carried. Also Follet and Lewis confessed their faults and were forgiven. Had a good time. The brethren had much of the spirit. Closed to meet again on Sunday next.*

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[5]Sunday, January 24, 1858, Goshen Ward Minutes, Page 14, Sides 1-2.

[6]Thursday, January 28, 1858, Goshen Ward Minutes, Page 14, Side 2.

Work began in earnest as the settlers looked toward the time when it would be warm enough to plant crops. Their Bishop urged them in both Sunday meetings to prepare so they would be ready when the time came. He wrote:

> *Sunday, January 31, 1858* [7]
> *Sunday, 31st Meeting at 11 o'clock. I counseled the Brethren to build eight privies, two at each side of the fort, and to get the timber for their corrals before the frost was out of the ground, for as soon as winter broke up it would be necessary for them to be cleaning the land and putting in wheat. We now have our number here and you have all got your land and there is much more that might be occupied. I asked if they were willing that more [settlers] should be invited in to occupy all the land, that there was water to irrigate this season. They all thought it was right.*
>
> *All felt well and the sacrament was administered the first time in Goshen.*

The next month, in February of 1858, Johnston's Army, sent the previous fall to put down the supposed rebellion in Utah, prepared to move out of their encampment at Camp Scott, two miles from Fort Bridger. It had been a difficult winter for them. The area around and including Fort Bridger at this time was owned by the Church, and was burned by forces sent by Brigham Young to slow down the army.[8] The progress of the army was delayed all winter by raiding parties from Utah which scattered their animals, and burned rangeland and rations.

By February the soldiers rallied their forces and planned to march into Utah as soon as the weather broke. The newly appointed Governor Cumming issued a second proclamation to the Territory of Utah from his Camp Scott location. His first proclamation on November 21, 1857 was to inform the people of Utah he had been appointed as their governor. In February he again informed Governor Brigham Young of his appointment as Governor of Utah Territory, expressing regret for the violence committed against United States property. Those who had perpetrated such acts would be punished as traitors. He announced such acts indicated the territory was in a state of rebellion for which ex-Governor Young was responsible.[9]

Meanwhile church members were fearful the Missouri mobs had been given permission to finish what had begun two decades earlier. The citizens of Salt Lake City were counseled to ready their homes for burning if necessary to prevent the army from taking possession. Salt Lake City families prepared for a move south to evacuate the city. Colonel Johnston and the army as well as most people in Utah Territory, were unaware negotiations with Colonel Thomas Kane began February 25 when he arrived in Salt Lake City. Then he was escorted to Fort Scott to help ease the tension there.

It was an uneasy time for everyone living in Utah Territory. While planning for spring crops, they held in the back of their minds the possibility that they would be fighting within the next few months. The squabbling brethren at Goshen listened to their Bishop and pulled together

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[7] Sunday, January 31, 1858, Goshen Ward Minutes, Page 14, Side 2; also a loose page on which some of these minutes were repeated: Page 71, Side 1.

[8] Brigham H. Roberts, *Comprehensive History of the Church*, Vol. IV, pp. 278-279.

[9] Brigham H. Roberts, *Comprehensive History of the Church*, Vol. IV, pp. 313-318.

for safety. By now there was no question they would stay where they were to weather whatever storm was coming.

Bishop Cook did his best to give counsel to help the Goshen people work together in peace. On February 4 he walked through the land survey to show each man his assigned acres and the boundaries between allotments.[10] That evening in meeting prayers were encouraged, generosity was expected, and blessings were pronounced.

> *Thursday, February 4, 1858*[11]
> *Feb 4th This has been a day which has been set apart by our leaders for a day of fasting and prayer for all the people to remember their offerings for the poor. If they are not willing to pay their offerings to me they might appoint someone else. As Bishop Hunter has said it might be given to the Lamanites if we have no poor of our own.*

The response of families which had suffered privation in the past and expected even more in the future was heartwarming. One donation was recorded: "I received 4 pounds of flour of John Hamblin as offerings."

The following Sunday, February 8,[12] John Reynolds prophesied "that we should sow and reap [abundantly] in this place."

The bishop spoke again to the people of prayer, hard work, and generosity:

> *[Do not] neglect prayer in your families and in secret that you might be blessed to raise grain for yourselves and [also for] those who might come and be in want.*
>
> *The Bishop blessed the people in the name of the Lord.*

Unfortunately, there were threats brewing much closer to Goshen than the United States Army.

[10] Thursday, February 4, 1858, Goshen Ward Minutes, Page 14, Side 2.

[11] Thursday, February 4, 1858, Goshen Documents, Item 79, Side 1 (A paper which had become detatched).

[12] Sunday, February 8, 1858, Goshen Ward Minutes, Page 14, Side 2.

10
Soldiers and Indians

In spite of squabbles over land and rumors that the U.S. Government was sending an army to destroy the Church, the Goshen settlers refused to lose their faith that God was with His struggling saints. In Sunday meeting their Bishop read a discourse by Brigham Young on home manufactory, which meant growing and providing everything needed to sustain life. Their Bishop's advice would help sustain spiritual life: "Learn to live by every word which proceedeth from the mouth of the servants of God."[1]

Since land assignments had been made, the new landowners were more than anxious to make improvements. Many of them went up into the nearby hills for wood to build houses and fences. It was good finally to be able to work uninterrupted. But with an army on its way and with distant neighbors feeling threatened, interruptions were inevitable.

> *Monday, February 15, 1858*[2]
> *Feb. 15 Brother Follett brought word from President James C. Snow for us not to lay out a city 'till we have word from him to that effect. Riley Stuart sent me word that if we did not stop cutting timber on his land [he] should put the law in force.*
>
> *Thursday evening, Feb. 18 Absent to Payson at mill. Brother A. E. Bigelow brought word from Provo that President Young was preparing to move to the White Mountains. This caused some excitement and the people wished the Bishop to go to Provo to obtain counsel.*

The next Monday Phineas went to Provo to speak to the Stake President about the rumor President Young was planning to go into hiding. He came home Thursday relieved that the counsel was for families in the town of Goshen to stay where they were. It was obvious there was concern for the food supply.

> *Monday, February 22, 1858*[3]
> *Bishop went to Provo. President Snow gave him counsel to go ahead and put in all the grain we could and that if anything fresh occurred, he would send us word in time.*
>
> *27th [25th] Thursday Evening Meeting. Bishop returned from Provo and reported all [was] right. Wanted the people to feel encouraged, and to go ahead,*

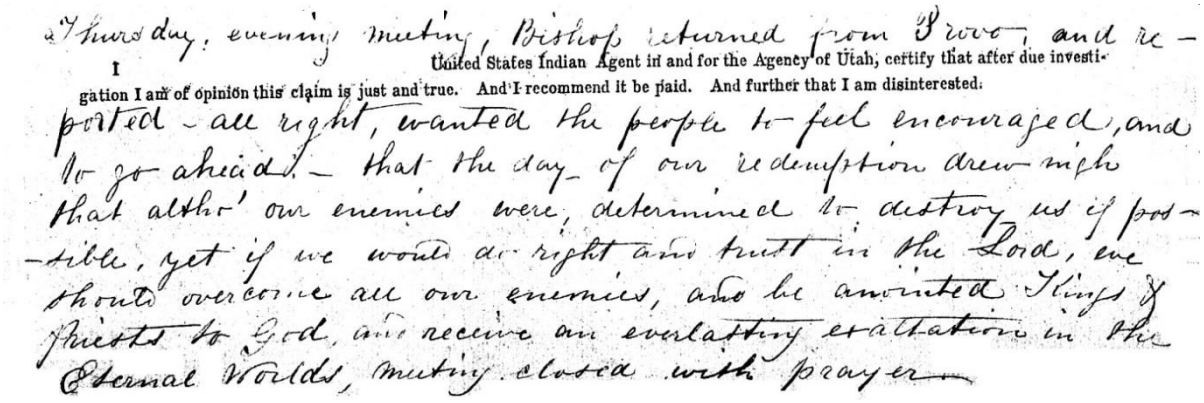
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[1]Sunday, February 14, 1858, Goshen Ward Minutes, Page 7, Side 1, a page which had become detached.

[2] February 15, 18, 1858, Goshen Ward Minutes, Page 13, Side 2. Every citizen of Utah Territory knew Johnston's Army was on its way. President Young was reportedly planning to escape to northeastern Arizona, a few miles south of Snowflake, where ponderosa pines of the White Mountains could make him hard to find. It is obvious these people believed the invasion of government troops was a serious crisis, and that only God could deliver them.

[3] February 22, 25, 1858, Goshen Ward Minutes, Page 15, Side 1.

that the day of our redemption drew nigh, that although our enemies were determined to destroy us if possible, yet if we would do right and trust in the Lord we should overcome all our enemies, and be united Kings, Priests to God and receive our everlasting exaltation in the eternal worlds.


Thursday, evening meeting, Bishop returned from Provo, and re-
I United States Indian Agent in and for the Agency of Utah, certify that after due investi-
gation I am of opinion this claim is just and true. And I recommend it be paid. And further that I am disinterested.
ported all right, wanted the people to feel encouraged, and
to go ahead. — that the day of our redemption drew nigh
that altho' our enemies were, determined to destroy us if pos-
sible, yet if we would do right and trust in the Lord, we
should overcome all our enemies, and be anointed Kings &
Priests to God, and receive an everlasting exaltation in the
Eternal Worlds, meeting closed with prayer

Thursday, February 25, 1858, Goshen Ward Minutes, Page 15, Side 1.



The site of the old fort looking west to the Tintic Mountains. Even now it is an isolated location. (Courtesy Seth Porter and Dave Cook)

From our perspective the threat of Johnston's Army was an unfortunate mistake, but to the vulnerable settlers in Utah it was terrifying. Bishop Cook's trip to Provo to obtain counsel about whether or not even to plant crops which may have to be abandoned and his statement their day of redemption was nigh because their enemies were trying to destroy them reflects the distress of these settlers at what was about to happen. They had no idea what was ahead, but were prepared for the worst.

Now with the Stake President's counsel fresh in his mind, Phineas began in earnest to set up a city in the desert, even though at present they would continue to live in the fort.

Sunday, February 28, 1858[4]
Sunday 28th All hands present. I talked about building a city on the place situated at the south west corner of the survey. I told them I had wanted the fort built there [at] the start but all being against me in it, I left it with them, at the same time telling them that if there was any fault in it they should have it. As to myself I

[4] Sunday, February 28, 1858, Goshen Ward Minutes, Page 15, Side 2.

knew it was our best way to build where we should not be likely to have to tear down and move again and thereby lose our former labor.

Brothers Reynolds and Rouse said they both opposed me in building up there but they could now see that it would be better. All agreed to build as I have dictated. So it was agreed that some lots should be laid out [and] some fruit trees might be set in case we should have the privilege of staying and building a city. All felt well.



Five miles from Utah Lake, Goshen settlers felt keenly their isolation. This view is from the southern end of Utah Lake. West Mountain rises east of the lake with the Wasatch Range in the distance (Courtesy Ken Lund).

The month of March brought good news and bad news. At the Thursday meeting on March 4 Bishop Cook urged the Goshen saints to keep their children's noses clean. The following Sunday, March 7 he reminded them to keep the Sabbath Day holy. On March 11 news reached them of an Indian uprising. The latter news seemed ominous.

Thursday, March 11, 1858[5]
Thursday evening meeting as usual. Reports reached us that the Indians had killed two of the brethren at Salmon River [Idaho] and wounded three others. Thinking it probable that the same spirit might extend here also, we unanimously resolved to build a good corral and gather all our cattle into it by the next night. [We would] hire a herdsman and have our cattle guarded from this time out.

Then they drew up a contract to hire herdsmen to guard their cattle.

Even as they prepared for an uncertain future, the ward leaders continued to organize themselves, and home visiting was introduced in Goshen.

Saturday, March 13, 1858[6]
Saturday 13th At a Meeting of the Lesser Priesthood William Finch was appointed to preside and Joel Childs to act as clerk. Received much good instruction from Bishop Cook, who said that hitherto he had borne the burden alone and now wished the Teachers to bear their share of it and watch over the spiritual interests of the people.

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[5] March 11, 1858, Goshen Ward Minutes, Page 15, Side 2. On February 25 the Bannock Indians at Limhi on the Salmon River in Idaho attacked the settlement, killing two, wounding five, and driving off 225 head of cattle. It was later found the attack was instigated by two men in the area purchasing cattle for Johnston's Army. Similar incidents in other places led the Territorial officials to recognize a new threat to their safety. (Brigham H. Roberts, *Comprehensive History of the Church*, Vol. IV, p. 365).

[6] Saturday, March 13, 1858, Goshen Ward Minutes, Page 16, Side 1.

Friday March 12, 1858

Memorandum of agreement made and entered into the 12th day of March AD 1858 between John Hamblin and Matts Powelson of the first part and the people of Goshen of the second part.

Said Hamblin and Powelson do covenant and agree to take all the cattle and be responsible to each owner for their herding. Each and every animal taken into said herd are to be received at and returned to the public corral each day in suitable season for the benefit of the feeding of the cattle and the accommodation of each party. The bulls to be free of charge. Work cattle to be half price.

If the cattle should stray from the herd or be found in mischief or not returned, or any neglect of duty occur whereby losses or damage are sustained by the owner said Hamblin and Powelson do bind themselves to be responsible for the same.

In consideration for which the people do covenant and agree to pay the sum of one and a half cents per day per head in produce at the common trade price at the time of payment and in commodities to suit each party. The time of payment to be as seen as practicable and if either party wish to pay or receive labor it may be done by verbal contract of the herdsman and the contractors.

Goshen Ward Minutes, Page 15, Side 2; and Page 16, Side 1. The contract is continued from the Booklet, Item 13, but this page had become detached.

Sunday meetings were not just for spiritual matters. It was also a time to voice one's opinion while his neighbors were together. On March 14 several expressed an interest in reducing the price previously guaranteed for herding the cattle. The bishop asked for them to speak their minds.

Sunday, March 14, 1858[7]

John Reynolds: There is some dissatisfaction about the price of herding, and if there [are] any that could do it cheaper than Brothers Hamblin and Paulsen, [they should] do it. [I am] for having it done as cheap as possible.

William Finch: [I] think one cent a day per head is enough, and [I am] willing to do it for that price.

Bishop Cook: I want men or good responsible boys to take the herd. I do not want little boys. And [I am] willing to pay my share to have my cattle taken good care of.

Richard Johnson: I think one cent is enough and [I am] willing to do it for that.

[7] Sunday, March 14, 1858, Goshen Ward Minutes, Page 16, Sides 1 and 2.

Henry Dall: I did not vote for it in the first place, for I thought it was too much, and [I am] willing to do it for one cent. And if my boy is not enough [to help with herding] I will go myself.

John Hamblin: If they can do it for one cent [I can].

All agreed to let Brother Hamblin keep the herd. The Bishop said if any had objections to make, he wished them to speak now or forever hold their peace. It was recorded, "A good spirit prevailed."

Soon after the attack at the Salmon River Phineas received a letter from Brigham Young informing the Goshen settlers of Indian unrest in Cedar, Utah and Juab Counties. As always, Phineas W. Cook transcribed the letter into his journal. Received Friday, March 19, the original letter is dated March 10, 1858, the day before the Goshen settlers heard rumors about the Indian attacks at Salmon River:

Governor's Office
Great Salt Lake City
March 10, 1858

Brother Phineas W. Cook

Some Indians have assembled in the vicinity of one frontier settlement South West and West of here and have already committed extensive depredations upon the heads of the brethren. You are not secure in your present location, either is your stock or your own lives unless you are continually on the look-out.

You will require to have with you constantly not less than twenty-five good efficient men well armed and always on hand. With this and by keeping your horses stabled and your cattle guarded night and day you may be able to keep your stock and secure yourselves. In case you have not this number of men with you, you had better move your stock away at once and remove to Summit Creek to strengthen the settlement there. In either case do not neglect the constant guarding of your stock night and day. Take no time in carrying out these instructions.

Your bro. in Christ,

Brigham Young

March 10, 1858 Letter from Brigham Young, Phineas W. Cook Goshen Journal, Page 16, Side 2, and Page 17, Side 1.

Governors Office
Great Salt Lake City
March 10th 1858

Bro Phineas W. Cook

Some Indians have assembled in the vicinity of our frontier settlements South-west and west of here, and have already committed extensive depredations upon the herds of the brethren. You are not save in your present location either in your stock or your own lives unless you are continually on the lookout. — You will require to have with you constantly not less than twenty five good efficient men well armed and always on hand. With these and by keeping your horses stabled and cattle guarded night and day you may be able to keep your stock and secure yourselves. In case you have not this number of men with you had better move your stock away at once and remove to Summit Creek to strengthen the settlement there, in either case do not neglect the constant guarding of your stock night and day. Lose no time in carrying out these instructions. Your Bro in Christ.

Brigham Young

TERRITORY OF UTAH:

COUNTY OF } ss.

BE IT REMEMBERED, that on the A. D. eighteen hundred and fifty

BEFORE ME Clerk of the United States Court in and for Utah Territory, (duly authorized and empowered to administer oaths for general purposes, &c.,) **Personally Appeared** in said Territory, who was by me sworn in due form of law, and who on his oath doth declare, that he is the identical aged years a resident of who presented the foregoing bill to United States Indian Agent in and for the Agency of Utah Territory for redress and compensation for loss of property by him sustained by the depredations of a Band of Utah Indians in the month of A. D. 185 , the main tribe of Indians being in amity with the United States at the time. And that he was the owner of the property mentioned in the foregoing schedule signed by himself. That he lost the said property in the manner and at the time therein set forth; and that it was worth the sum set opposite each item and in the aggregate the sum of

HE FURTHER SAYS he has not received pay for said property nor any part thereof; neither has he nor any agent of his attempted private satisfaction or revenge therefor. And that he was lawfully within said Territory at the time following a lawful occupation.

HE MAKES THIS STATEMENT to accompany said bill and to obtain pay for the same from the Government of the United States, pursuant to the Act of Congress entitled "An act to regulate trade and intercourse with Indian tribes and to preserve peace on the frontiers," approved June 30, 1834; and the other acts extending its application to Utah Territory. And he hereby authorizes and appoints his Attorn to prosecute this claim, and if allowed, to receive the money and receipt for the same.

We residents of U.T.,

March 10, 1858, Phineas W. Cook Goshen Journal, Pages 16, Side 2; and 17, Side 1.

At the instruction of President Young, the Bishop made a report of every gun in Goshen. For an isolated little cluster of sod huts, which gave the original settlement the name of Fort Sodom, Goshen was as well prepared as they knew how to be. Even before President Young's letter counseling the Goshen saints to guard their stock, their bishop had recommended they should organize, build a corral for their animals, and hire a herdsman.[8] Now everything was in place.

[8]March 11, 1858, Goshen Ward Minutes, Page 15, Side 2.

11
Near and Distant Neighbors

In Bishop Cook's response to Brigham Young's letter, we get a glimpse at the estimated thirty families living in Goshen's Fort Sodom in the spring of 1858.

> President Brigham Young
> Saturday, 20th March 1858.
>
> We have already built a corral, and hearing rumors of a difficulty with some Indians, we have lost no time in making preparations for defense.
>
> We thank you for your kind instructions and feel to double our diligence and improve upon them. Our report [of] arms and ammunition is that there are 20 guns, 32 men and 500 rounds of ammunition in Goshen. [We] will take measures to procure immediately what we yet lack. In the course of another week [I] think we could arm from 28 to 35 men, but if it proved necessary for us to move to Summit Creek we would do so. [We] wish President Young not to forsake us nor leave us alone for we wish to keep the commandments of God and be saved in his Kingdom.
>
> Phineas W. Cook

Saturday, March 20, 1858, Phineas W. Cook Goshen Journal, Page 17, Sides 1 and 2.

While all are not named, some of the men in Goshen were named in minutes of a meeting March 25, 1858.[1] Henry L. Cook, John Bottoms, George Gally, William T. Follet, Isaac Webster, John Reynolds, John Rouse, Matthew J. Ellis, William Quayle, Charles Cowley, Richard Johnson and Leaf Noe (probably the same as recorded elsewhere as Lafayette Noe).

It seems protecting themselves against local tribes was not the only thing immediately to worry about. Relations with their neighbors was a constant irritation. They were always on their guard to avoid conflict with herdsmen in the area and with people from the established towns from which the Goshen people had migrated. We learn of this from a meeting March 21 in which their Bishop brought up the worry about how the Goshen settlers were being treated by people from the nearby towns.

[1] Thursday, March 25, 1858, Goshen Ward Minutes, Page 84, Side 1.

Sunday, March 21, 1858[2]
Sunday 21st At meeting Bishop Cook spoke of influences existing against this place. Henry L. Cook volunteered to go and preach to the people at Summit Creek, Payson, Spanish Fork, Spring Ville and Provo. Isaac Webster was called and both were appointed to go and compare spirits and see if we could enjoy fellowship with our neighbors or not.

Report of Henry L. Cook and Isaac Webster, Missionaries

We left Goshen March 21st on a Mission to Summit Creek and arrived at Summit Creek at half past 11 o'clock. President Johnson gave us a hearty welcome and a good dinner. He immediately called the people together. We told them we were sent to compare spirits and give instructions to any who wished to come to Goshen. Brother Johnson and all the brethren expressed themselves willing to help sustain us as a settlement and defend us against any foe, as we were willing to assist them, and that we were welcome to use all the timber, grass and water we wanted. They bore testimony that the Spirit of God was with us. Wished us God's speed and blessings.

Proceeded to Payson and made our business known to Bishop Hancock. He inquired who sent us, whether President Young or Phineas Cook. We told him it was a vote of the people. He asked the nature of our mission. We told him as we did the president at Summit Creek. He said he did not think it of importance enough to call the people together and refused to do so.

He also said there was a letter in the Post Office for Brother Cook sent by express to be forwarded immediately, but when he found out the contents he did not think there was any hurry and concluded to let it lay over until a chance opportunity occurred to send it to Goshen. He said the contents were an order for us to fit out two men with four horses for the public army and we asked him if it was of importance enough for us to turn back. He said he thought it would do on our return.

He said that Brother Cook had talked about him to President Young and also to the clerk in the office, but more particularly to the clerk and had charged him with using an influence against the settling of this place. We asked him if he had not used an underhanded influence against this settlement. He said he had not. We asked him if he knew any in Payson who had no land. He said he was willing they should go to Goshen if they wished it. We asked him if he had not said we had declared our independence. He said he had not, but he had heard of it by others. We told him and so calculated to defend it in common with all Israel in regard to guarding our cattle and ourselves night and day. He said that was right and in accordance with general orders, this is the amount of conversation as near as our memory serves us.

We passed on to Spanish Fork and made our business known to Bishop Butler who gave us a hearty welcome but said we could not see the people all in one place. It would take four meetings for all the people to hear, and as there was about to be a general meeting of the Presidents and Bishops he would give notice through that channel, which he did during our absence (Goshen Ward Minutes, Page 17, Side 2).

[2]Sunday, March 21, 1858, Goshen Ward Minutes, Page 17, Side 2.

The two men left that very morning and later reported they were received at all the towns cordially, although there was a strained relationship at Payson. Their questions revealed a somewhat defensive attitude among the people of Goshen, and in the minutes they are referred to as Missionaries.

The next Sunday the Bishop revealed his fear of bloodshed:

Sunday, March 28, 1858[3]
[I feel] like going ahead in the work of God. President Young said several things at Cedar Valley about the Brethren that lived up north during hard times, how the words of the servants of God came to pass. I dare prophesy in the name of Israel's God that there will be more bloodshed than ever there has been since this [place] has been occupied by the present people or government.

Herding the community cattle came up again and again. It was vital their animals were well cared for. Brother Hamblin accepted the job during the day, but apparently the men took turns at night guarding the herd as well as the homes and the fort.

That evening another meeting was held and there was mention of a group of Danish saints who had recently moved into the settlement. Bishop Cook was worried about safety:

There [are] some that are grunting about going on guard. Those characters I do not want to go on guard, for our property is more safe out of their hands than they are in. And in fact, I do not want to have anything to do with men but [only if they] are willing to obey counsel.

John Reynolds: I arise to speak a few words about herding cattle and I move that our Bishop, Brother Cook, no more goes on guarding cattle. It is his place to guard the Saints. I make a proposition that Brother Cook go no more out a herding.

John Rouse seconded the proposition and all voted in agreement. He made a few remarks and extended an invitation to the Danish brethren who had joined them to stand up and speak. "We have interpreters," he said, "so there is an opportunity for you to speak."

Other problems arose in town. It was a close group of people, often borrowing and forgetting to return. Their bishop had advice about that as he urged greater obedience to Thursday Fast Day:

Thursday, April 1, 1858[4]
April 1st I said [I] felt a little guilty that we as a people or branch of the Church of Jesus Christ have not [done] according to the commandments of God in fasting and prayer on Fast Day which has been appointed on the first Thursday of the month.

I also wish to instill into the minds of the Saints that we have got to live our religion and if they pick up chains, tools, or anything that is not their own to give it up so as the owner may have that which belongs to him. I wish the Saints when they borrow anything to fetch it back to the owner after they have done with it.

[3] Sunday morning and evening meetings, March 28, 1858, Goshen Ward Minutes, Page 43, Sides 1-2.

[4] Thursday, April 1, 1858, Goshen Ward Minutes, Page 56, Side 1.



Looking east from Goshen Valley, fences were an important part of animal control. In 1858 they were made of small logs, sticks and poles. [Courtesy, Century 21]

There are some that have borrowed many tools of me and I have been at a loss to know where those tools have been gone. [Then when they come home] they have been broken or very much out of order. It is apt to create feelings. I encourage the Saints to live their religion so as they may be able to call down the blessings of God upon them at all times. [I am] determined to do that which is right by the help of God so we may enjoy the good spirit of God continually.

That was just the introduction to the meeting. After that business announcement, there was a prayer, followed by testimonies and blessings, one of which was for his own son David Savage Cook. We can only imagine the circumstances under which these babies were born. Their mothers moved into crowded mud houses a few short months earlier and had little privacy or convenience for the event. These were committed people. The Bishop announced:

> *We have to bless some little children this morning: David Savage Cook [blessed by] Brother Cook; Julian Reeves Hamblin [blessed by] Brother Rouse; Simeon Charles Johnson [blessed by] Brother Rouse; Sarah Ann Grover Webster [blessed by] Brother Cook; Sister Hamblin's child [blessed by] Chisel.*[5]

> *William Finch spoke: [I am] more of a thinker than a speaker but I wish to speak a little so to encourage the saints. The remarks that have been made by the brethren are good and it is for us to put them into practice. It is not the hearers of the word but the doers of it, so when the saints in olden days, days that are gone by, [and] the Saints of God come together, they bless each other and comfort each other.*

Despite worries about what was going on all around them, the Goshen people found comfort in each other and in their faith.

[5] In each case he indicated who performed the blessing. For David Savage Cook and Sarah Ann Grover Webster it was BC, likely Bishop Cook. For Julian Reeves Hamblin it was BR, probably Brother Rouse who also blessed Simeon Charles Johnson. Sister Hamblin's child was blessed by someone named Chisel.

12

Uncle Sam on one Hand and the Devil on the Other

When the progress of the U.S. Army on its way to Utah was delayed after their supply trains were burned by raiding parties from Utah, Colonel Albert Sidney Johnston postponed the entry into Salt Lake City and the army wintered at Fort Bridger and Fort Scott in Wyoming. Johnston called a grand jury at Camp Scott, the result of which was that Brigham Young and sixty of his associates were indicted for rebellion and treason, the soldiers' act of retribution for their months of suffering through the Wyoming winter.

Colonel Thomas Kane was aware of the sentiments of Colonel Johnston toward the people of Utah whom Johnston said, "had with premeditation placed themselves in rebellion against the Union and entertain the insane design of establishing a form of government thoroughly despotic and utterly repugnant to our institutions."[1] To defuse the situation, on April 12, 1858 Colonel Thomas Kane brought the newly appointed Governor Alfred Cumming to Utah where he met and was respectfully accepted by officials of the territory during extensive meetings and negotiations. A Peace Commission joined them with Johnston's promise to remain encamped during their talks. Still settlers felt threatened by the presence of U.S. soldiers waiting to enter the territory, especially because there were rumors of a second even larger army coming to join Johnston's army. In addition, threats had been made against anyone practicing polygamy by the grand jury at Camp Scott.[2]

In spite of the news from the Wyoming Army encampment, on April 4 chickens took center stage in Goshen. Bishop Cook introduced the subject on Sunday morning:

> *Sunday, April 4, 1858*[3]
> *[I will speak] upon having the chickens kept from destroying the gardens. [I am] willing to do just as the Saints are willing. [I] now give you the liberty to speak how [you] would like to have it, whether chickens will run at large or not.*

John Reynolds was against the chickens running at large. Others were of the same mind. Brother Jensen made many good remarks upon letting their chickens run at large "so there will be plenty of food for our chickens and ourselves, and thus we shall enjoy some eggs, also a chicken now and then when we feel like it." The Bishop called for a vote of the brethren concerning the chickens. They voted unanimously that the chickens should run at large.

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[1] Colonel Johnston's letters to Major Irvine McDowell, assistant adjutant general, headquarters of United States Army, dated Oct. 18 and Nov. 5, 1857, excerpts reprinted in Brigham H. Roberts, *A Comprehensive History of the Church*, Vol. IV, pp. 310-312. It is of interest to note that within three years Johnston himself would turn against the United States and join the Confederate Army.

[2] The *Atlantic Monthly* picked up on the polygamy issue and urged the army to return indictments, saying, "The law was made to punish the lawless and disobedient, and society is entitled to the salutary effects of its execution." (*Atlantic Monthly*, April, 1859, pp. 481-2). Reprinted in Brigham H. Roberts, *A Comprehensive History of the Church*, Vol. IV, pp. 357-359.

[3] Sunday, April 4, 1858, Goshen Ward Minutes, Page 10, Side 1.

The Bishop also had advice about welcoming Salt Lake people into their community:

> *I'd like to make remarks about the brethren that live up north. You know how they dealt with the brethren living south in hard times. Now the Lord is trying the Saints living south if they will act as the brethren did north, take judgments upon themselves and repay themselves and get rich from the downfall of their brethren. Now let us be careful how we get along. The Saints up north have to give up all and leave their homes and go south and find another house.*

On that spiritual note, William Finch spoke. "[I] encourage you brethren to go on and keep the Spirit of God with you. Go along with hand in hand and be kind one to another." Brother Dall was also inspired. "I feel like going ahead in the work of God. I feel better every day and feel like going ahead and not stopping. I feel like upholding the unity of this place as well as the ministry of the church."

Even with chickens underfoot, the Goshen people knew enough of what was going on that they began to talk of little else in their church meetings. On Thursday their meeting and conversation—even night dreams—were focused on the ever-present danger. William Finch[4] shared his dream:

> *Thursday, April 8, 1858*[5]
> *[I] had a dream on Saturday night. [I] dreamt that I was going to Salt Lake City to borrow some wheat. On [my] way I stopped at Cottonwood and there came a military officer from the soldiers. He fired a two-barrel gun at three men on the mountain. I had some conversation with him at Cottonwood and I left for Salt Lake City. [I] went to the Bishop's Offices to see the Clerk and told him what had passed between me and the officer. In the meantime [the soldier] came in and was very bold in his doings. [He saw] an Indian, fired at him, or tried to, but the charge fell from the pistol several times.*

In spite of their fears about the future, the Goshen settlers were improving their land allotments, and they were looking to the future. John Reynolds encouraged everyone to go ahead and do right. Daniel Cook wanted to go on in the work of God and uphold the servants of God in all their undertakings. But the bishop was worried.

> *I got a notion into my head that some of the brethren felt they did not have enough land when it was given out to them. They [should be able] to get as [much] as they want.*
>
> *John Rouse agreed. [I] am glad to hear that the Bishop gave such good instructions and gave good encouragement to us on farming plenty of land.*

The next Sunday practical matters once again crowded out their fears. At the beginning of the meeting the Bishop arose to speak:

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[4] William Finch was born three months before Phineas in the spring of 1819 in Herefordshire, England. After being baptized he came to America in 1853, moved to Pleasant Grove, and after about four years settled in Goshen, eventually buying land south of town. He and his wives and their families stayed there the rest of his life. He died in Goshen in 1895.

[5] Thursday, April 8, 1858, Goshen Ward Minutes, Page 56, Side 2.

Sunday, April 11, 1858[6]
[I] wish to speak about the herdsmen herding the cattle. There is a little that has been said about it and I wish to have all things made straight so as we may have a good feeling with us and go on rejoicing in the things of God.

William Finch said, I know that Brother [John] Hamblin herds the cattle first rate and does the best he can and gives good [service] to the people.



Looking across Goshen Valley. There was plenty of space, but the Goshen settlers had to build fences and guard their cattle (Courtesy Ken Lund).

John Hamblin spoke for himself. "[I] want someone [to help] that would do as much as my boy can do. Brother Dall's boy is so small it puts the most of the work on my boy and I feel like something [needs] to be done in this matter." That brought a response from Henry Dall:

I do not like to have feelings about those things. I consider my boy is as active as any boy in the fort. He is 15 years old and a good boy, willing to do work or do anything that is required of him.

Bishop Cook settled the argument:

If it is the mind of the people, [let] Brother Hamblin take charge of the herd and have the privilege of choosing any boy that will suit him to assist him in herding. I wish to know the minds of the Saints. I move that Brother Hamblin take charge of the herd himself.

The motion carried with John Rouse offering encouragement: "Inasmuch as Brother Hamblin feels to do right the Lord will bless him and prosper him in his undertaking." It was then proposed in true parliamentary protocol to herd the calves. "Moved and seconded that Brother Murray be captain over the boys for herding the calves."

The third Sunday in April their anxiety was again high and their meeting was long. Colonel Thomas Kane had reached Utah Territory a few days earlier with the newly appointed governor, and negotiations were taking place in Salt Lake City. Bishop Cook introduced what became a theme for the meeting:

Sunday, April 18, 1858[7]
[I] read in the paper of some of the movements of the states, how it is intended to rid this people from this place.

Practical matters were either an interruption to their fears, or a result of their worry about being self-sufficient in hard times. Whichever was the case, Bishop Cook then changed the subject:

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[6] Sunday, April 11, 1858, Goshen Ward Minutes, Page 56, Side 2.

[7] Sunday morning and afternoon meetings, April 18, 1858, Goshen Ward Minutes, Page 8, Sides 1-2.

I wish to speak about the Brethren leaving their cattle up the creek. It does destroy the grain [which] the brethren [have] labored hard to [grow]. [We should be] making our own clothing or should have to do without, and save all the wool we can. Also sow plenty of flax so we may have plenty of clothing to wear so as we may be comfortable.

John Reynolds then addressed the topic of plural marriage, one which had suddenly become a political issue when the soldiers conducted hearings at their Fort Scott encampment to punish church members practicing polygamy. He cautioned those listening to take seriously their commitment to the practice.

I am glad to be with you in speaking and freeing our minds one to each other. It has been stated about plurality, there are some that would give their daughters to the Gentiles instead of giving them to a good man. Now this, brothers and sisters, is true and many of you know it to be so. I say that there are many things that we have to pass through. There are a great many soldiers coming here and we shall be tried to the very core.

There will be many that will say, 'Thank God I have but one wife.' Now this will send them down to hell. [8] *And on the other hand [are] those that will stand firm and faithful, those [who] will not lose one hour sleep about the soldiers or anything that may happen.*

Bishop Cook then spoke:

There are some [here] who have been saying we should not have such good meetings as before but I testify we shall have good meetings and that the spirit of God will be in our midst; and that to bless us I also say to the Brethren to keep ourselves awake and our guns ready and prepared to stand in defense of ourselves our wives and children, that we may dwell secure in our Goshen home. Be on hand for anything that [you] shall be called upon to do.

In a meeting Sunday afternoon, the Bishop addressed a problem not anticipated when Goshen was first settled. Families from the northern part of Utah were beginning to move south and needed a place to grow food. Arrangements were being made, but it was an exercise in patience.

Brother Brigham is not letting those brethren farm as much as they had done individually. [He has asked] that we only deal out five acres of land to those that should come to Goshen. [I recently] visited with Uncle John Young and learned that Brother Brigham is determined not to cease until he has gathered all the people from the northern settlements into the southern settlements.

[I] am of the belief we will be going to Jackson County before we cease our exertions. [I] had a dream before [I] went to the City that the Saints were going to gather to Lehi. [Now I] exhort you to be cautious how you act and also to be

[8] Reynolds defended polygamy by condemning to Hell those not practicing it. However, official church policy did not agree with that opinion. The revelation in Doctrine and Covenants 132 received in 1843 is clear that eternal marriage, not polygamy, is required for the highest degree of the Celestial Kingdom. Brigham Young was quoted by Wilford Woodruff: "There would be men saved in the Celestial Kingdom of God with one wife with many wives and with no wife at all" (Wilford Woodruff Journal, Feb. 12, 1870).

careful and industrious. The apostates will try to poison the minds of our new governor against this people [so we must] prepare ourselves for the trial that will come upon [us]. Do away with covetousness and live [your] religion.

[I exhort you] brethren to be on hand for anything [you] shall be called upon to do. The time is not so far off as many suppose, to go to Jackson County and it is our privilege to know it as well as the authorities. The words of our prophet are coming to pass. [I have] been very desirous of living to see the day when Zion shall be redeemed.

John Rouse stood to share information about current negotiations and the status of the soldiers he had heard during his trip to Salt Lake City.

[I] heard of the soldiers offering 1,000 dollars for Lot Smith's head.[9] *[I wish] to live my religion and do anything that is required of me. The new governor and Mr. Kane came in under the salute of our brother. The governor stated that there were more men in the canyon than he had in his camp.*

John Reynolds noted the topic of their meeting was two-fold: soldiers and living our religion:

[I] exhort the brethren to live their religion and get the spirit of God to be ready for everything that should come. [I] bear testimony to what Brother Cook said. We have to work out our salvation before we can get any. [Now we will] have the privilege of either turning [ourselves] over to the soldiers or living our religion.

There is a great net [which has] been cast into the sea. [It is] gathering all kinds [which] have not yet been separated. The time is not far off when there [will] be a mighty gathering. [I] desire the privilege of living to do a work for [my] dead relations.

Henry Dall[10] was inspired by the faith of others:

There is a day coming when the Lord [will] send his angels to sift all the wicked out. [I] testify that I know the words of our leader will come to pass. I have desires to stand faithful by the help of the Almighty. We have to live by faith.

Brother Murray said he had been edified with the remarks, and related a dream. "It is our privilege to [try to] overcome all our weakness." John Rouse agreed: "I desire to stand gouging rather than gouge." He then stated they had stopped at the Lehi herd house and Bishop Cook prayed with them. The Captain [there] made some good remarks about guarding. Rouse finished the meeting: "I [urge] us to do good to each other."

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[9] The Cherokee Indians at Bear River reported on three different occasions that they had been offered $150 by the U.S. Army for every Mormon captured and $1,000 for Lot Smith.(Brigham H. Roberts, *Comprehensive History of the Church*, Vol. IV, Page 366.

[10] Henry David Dall was born in 1819 in Cambridgeshire, England and came to Utah in 1857 with his wife Rebecca Carrier. He moved first to Pleasant Grove and in the spring of 1858 moved his family to Goshen inside the fort. He died May 8, 1876 at Goshen and was buried in the old cemetery there (Rachel M. Toolson, "A History of Henry David Dall, Sr., Pioneer of 1857," https://www.familysearch.org/tree/person/memories/KWJW-7PQ).

Sunday, April 25, 1858[11]

The meeting April 25 followed the same pattern as the week before. Scattered among statements of faith and hope were practical suggestions for getting along with one's neighbors in Goshen. The Bishop called on Henry Dall to speak first. He spoke of people in the days of old showing how the people were disobedient to those that were placed over them by the God of Heaven. He urged his listeners to do what the Lord wants them to do.

Josua Meservy[12] had recently come to Goshen from Santaquin. The Bishop then called on him to speak. He felt kindly toward the people of Goshen, hoping that same spirit might continue. He had been in Echo Canyon with the Utah Militia as they waited for the U.S. Army to come through, and he spoke about his experience there.

Richard Johnson felt inspired by what had been said.

> *I have a testimony of the truth of the work that we are engaged in. The remarks Brother Dall made brought to [my] mind that we are the servants of the Eleventh Hour. We have but a short time to accomplish the work assigned to us. Be kind one to each other and do those things that will [secure] the blessing of God upon [you]. It is the privilege of the Saints in the last day to be filled with the light of truth that they may not stumble, but hold fast to the rod of Iron that is much too thin. I pray the blessing of God upon the people.*

Bishop Cook closed the meeting by saying he felt good. "If we would carry out the preaching we have had this morning I would venture to say we will reach [our] destination all safe." He then gave instructions for guarding the herd "and doing those things that will be right so as to keep good feelings with each other."

> *I want the Brethren to keep their calves herded; also the pigs. Those that go on guard both by day and night, [must] keep on guard, for if we should lose our cattle the charge will be to those that keep the watch if they are caught. [You must not] sleep in such a time as this when we have Uncle Sam on one hand and the devil on the other, so keep awake whatever you do.*

The first Sunday in May seemed to be a time of reflection. John Reynolds brought up the subject of apostates:

> *Sunday, May 2, 1858*[13]
> *There are many of the brethren and sisters going back to the world or as you may say apostatizing from the Kingdom of God. I am glad the time is come that those that delight in doing evil will be cut off and a little below their gears. And I am glad of it that the time is come when the stopper is put on those that would not*

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[11] Sunday, April 25, 1858, Goshen Ward Minutes, Page 84, Side 2.

[12] Josua (his family records it Joshua) Meservy and his family were baptized members of the church and immigrated to Utah in 1853 from their home at Jersey, Channel Islands in the English Channel. They lived in Tooele and then Santaquin, and moved to Goshen in 1858. Two years later they moved to Franklin, Idaho; then in 1864 to Fish Haven where they renewed their friendship with the Cook Family. The two families went to church in the Fish Haven Ward. Their son Joseph Robert married in 1864, Augusta Precindia Cook, daughter of Phineas Cook and his wife Ann Eliza.

[13] Sunday, May 2, 1858, Goshen Ward Minutes, Page 7, Side 2, written on the reverse side of the official agreement signed by Jedediah M. Grant in 1853 for Phineas W. Cook to be Water Master of Salt Lake City.

serve the Lord our God. Now Brethren and Sisters we must live our religion or we must go overboard and names take.

William Finch said he liked this place first rate and prayed for the people as well as the place. He spoke about the payment of the land, or paying the President for the work he did on the dam. John Rouse prayed for the spirit so we may enjoy Celestial Glory.

Phineas W. Cook concluded the meeting with a plea for doing right:

> [I] pray the blessing of Almighty God to rest upon the Saints in Goshen and all the places and that they only do right continually, and they shall be blessed.

The following Sunday the mood was still reflective and the settlers were filled with faith. However, practical advice was well mixed in with the faith.

Sunday, May 9, 1858[14]

Bishop Cook spoke of a trip to Cedar City and encouraged the saints to work the works of righteousness. He closed his remarks by saying, "I feel a desire to remain faithful."

Reminding those attending of the excitement felt by the believers, William Finch spoke of the blessings that await this people provided they remain faithful:

> *The priesthood [has been] organized again upon the earth, never more to be destroyed. [We are inheritors of the] blessings conferred upon Abraham and his seed after him. [We can] compare a woman's affections to her sucking child to the goodness of God towards us. If we carry the teachings of Brigham Young into effect, what a blessed people we should be. [We] have a certain work to do and agreed so to do it before we came to this planet. When the Savior comes [He will] divide the sheep from the goats, and I pray that the blessings of the Lord [will] attend this people.*



For all the debate, the Goshen Dam served the people well. (Courtesy Seth Porter and Dave Cook)

Henry Cook interjected something he had been worried about. There is a prejudice of the people against Goshen. Stay here until we are counseled to go someplace else. John Reynolds carried the idea even further:

> *[There will] be a time when a sifting will take place. [I] bear testimony of a lying spirit abroad amongst this people. If we do not live up to our privileges we should go the downward road. If we would [do] as Brother Brigham tells us, everything would be well with us. [I, for one,] would rather fight than run. I believe that ten men could keep back the whole army. The time will*

[14] Sunday, May 9, 1858, Goshen Ward Minutes, Page 6, Side 1 (written on the back side of legal-size gray unlined receipt paper for Indian Depredations).

come [when] the apostates would be glad to come back but they would not have the privilege of coming back.

Then, in true Goshen tradition, he turned to local affairs:

[We must] take care of our cattle and turn them over the creek when we turn them out. Brother Cook is going to return evil for evil, [but I] exhort him to return good for evil. [I] motion that we take better care of our cattle and pigs. [It was seconded and passed.]

Bishop Cook was also true to the Goshen tradition of faith and practicality:

[I] have been edified with the remarks that have been made. I spoke to Brother Hamblin to herd the cattle by the cedars the other side of the creek but he has not done it for some cause or the other. [We must] preserve the grass this side for [hay]. Also, the brethren are not taking care of the work oxen, but letting them get on the gardens and taking their cows out of the corral to milk and not putting them back. And please take care of the pigs and calves. I would like to see bars fixed up at the bridge. [I] thank the brethren for turning out and helping [me] to put [my] wheat in. Some will have to go to California to get oil, seeing we are out of it. Some of the brethren turn out their cattle at noon to bait and get on the wheat. Please quit doing this.

I feel satisfied with the brethren. Pray to the Lord to preserve His priesthood and His people. The troops have a certain work to do and will not return until they have finished it. Strive for the faith once delivered to the saints.

The meeting closed with an appeal for those planting crops and hauling food to the settlement. Their thoughts were about protecting a food supply entirely dependent on the creek, local transport, and cooperation with their neighbors.

Isaac Webster said, "[I] think it is time to get the water ditch made and the dam finished [so our crops can have water]." John Reynolds responded: "I promised the people should have rain enough 'till we could get our crops in and [I] believe yet it will be so because [I] had the spirit of the Lord on [me] at the time. Put in all the wheat [you] can."

The meeting ended with Bishop Cook advising those going to the city for wheat to go in two companies—one company would leave after the other returned. John Finch thought they should put in their crops before they went to the city at all. Then the Bishop finished the conversation by reminding the night guard to go on guard at dark and do their duty.

It seemed impossible to focus only on spiritual matters, or fret over the soldiers when there was so much to do at home in Goshen. The Goshen settlers were afraid and hopeful. They were vulnerable and guarded. They saw afar off and still watched for the chickens.

Most importantly, they knew God was the source of their hope and safety, and they lived each day with faith in the future, whatever it held.

13
Faith and Fear in Goshen

During the month of May, 1858 conversation in Goshen drifted from high anxiety, to solid faith, to practical day-to-day matters—the natural result of their fears, their commitment, hard work and poverty.

Sunday, May 16, 1858[1]

On May 16 John Rouse spoke to the people, urging them to hold fast to what they had already received "and be just to the end of our calling so we may enjoy the blessings of Almighty God." His final remarks were a reminder of the fact that these people had recently experienced a serious famine, and reveals the privation they endured:

> *Many of us are badly clothed, but remember, brethren, we are to be tried in all things – in rags and in poverty as well as riches.*

Joshua Meservy also spoke to the group and assured his new friends of his faith that all would be well.

> *We as a church and a people, possessing the Kingdom of God on the earth,[are] witness. But the [help] of God is all sufficient to keep us and our rights secured—and all will be well with us if we trust in God.*

A newcomer Brother Reid spoke of endurance and faith. He said he was glad he had a place in the Kingdom of God and it was his desire to keep the faith and hold out to the end. John Reynolds then stood to speak. But he had something besides faith and endurance in mind. Someone's oxen were eating his hay and he couldn't even think about the Kingdom of God right now:

> *The Brethren have been talking about spiritual things and I will speak about temporal things. I should like the Brethren to go according to counsel. It is counsel to turn the work oxen over the creek and not turn them this side, for [the grass on this side] is for our hay for the winter. Now I hope you will go and do as the counsel is given.*

Bishop Cook closed the meeting. He wrote in the minutes his own final remarks: "Brother Cook was happy to hear the Brethren speak with such good feelings. He spoke upon many things beneficial to our present condition and encouraged the Saints [to] be kind one to each other so as they may always have a good spirit to be with them."

[1]Sunday, May 16, 1858, Goshen Ward Minutes, Page 7, Side 2.

Sunday, May 23, 1858[2]

William Finch spoke first. He spoke of the good feeling at Goshen and was happy to say those who come to Goshen speak well of each other. He felt good about the prospect of good crops in Goshen and felt first rate. He concluded by remembering the law of kindness and the need to separate ourselves from the world:

> *So let us be kind one to each other and then we shall go in all right, [and] be enabled to build up each other. Let us do all we can when we are at work in the fields or on the water secks or anywhere else and be kind to those that [are] at work with us so as we may go on our way rejoicing in the Gospel of Jesus Christ in these the last days.*
>
> *Some are called to different offices in the church. We should magnify our calling that we may become great in the Kingdom of God. When we come to like the world and see how they can get along, [we see] how far they are sunk deep in denigration and finally will be cut off from the face of the earth and no place to be found for them.*

Bishop Cook gave instructions to the Saints for the present welfare in time as well as Eternity. Then he proposed having a water master to manage ditches and water distribution from Salt Creek and from the dam. It was moved and seconded that Brother Johnson be the head water master.

By May 30 they couldn't help wondering about the future. The new governor had been in the territory for almost two months, and every citizen of Utah Territory was aware of negotiations taking place. An official Peace Commission was on its way to the territory. The men at Goshen expressed a firm hope for the future of the Kingdom of God on Earth.

Sunday, May 30, 1858[3]

On Sunday their meeting focused on making the best of trial and conflict, even in the dark hour. Another newcomer, Brother Kingtone [or Kingston] spoke:

> W*e [are] all fellow travelers to the Celestial Glory of our God. There [are] many things that we the Saints of God have to pass through on this planet but we have to obey counsel and we shall have to be tried in many things that we have no knowledge of. At present some of us have to go here and there but all will be well.*
>
> *However we may be taking in a dark hour and have to walk the best way we can. Never let us find fault, but hold fast [to] the truth we have received. When I come to look around me and see so many brethren that [have] come from different portions of the earth in fulfillment of prophecies of the old prophets – it makes me rejoice [that] I came to see so many of those prophecies fulfilling.*

Henry L. Cook related his conversion story and said he was willing to stand fast to the work of God "for [I am] well satisfied with the Gospel of Peace." He concluded by assuring his friends, "I have plenty of testimony to satisfy [me]."

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[2] Sunday, May 23, 1858, Goshen Ward Minutes, Page 12, Sides 1-2.

[3] Sunday, May 30, 1858, Goshen Ward Minutes, Page 12, Side 2.

Bishop Phineas W. Cook concluded the meeting. "I am glad to see such a good spirit that is at this place for it is the same spirit that we all have when we obey the Gospel of Salvation. I feel to rejoice in the things of God." He then proposed that Isaac Webster and [James] A. Gardner[4] should be water masters of their sections.



Salt Creek before entering Goshen (Google Maps).

At the time the little stream filled all their needs, and the other towns in the valley had not even considered future claims. Phineas W. Cook was ahead of his time in managing the water, having learned from his experience as Water Master of Salt Lake City. Goshen obtained the first rights on Salt Creek, later called Currant Creek, which have continued in force to the present time. By 1859 they had established a water company which to this day is known as The Goshen Canal and Irrigation Company and had made a claim for water rights years ahead of the other communities in the area. Later, when other communities upstream diverted the water for themselves, causing great conflict, Goshen continued to maintain it had a legal claim.[5]

Meetings were held in their small homes inside the fort, usually one room either carved into the hillside or constructed of beams and sod. On Tuesday, June 1[6] a town meeting was held at Brother Murray's house. The subjects discussed: Making a law for those who don't obey the law, and a committee formed for that purpose. It was moved and seconded that Brothers P.W. Cook, Nelson and Paulson were to be the committee.

Then came the real issues: "Owners of cattle, sheep, pigs and horses which do damage inside the fort pay the value for the same. The committee [is] given the responsibility to take all oxen and work them [if they are] found below the fort running at large." Milking of the herd was discussed, all by consent of the Committee.

Sunday, June 6, 1858[7]

Sunday meetings on June 6 were filled with practical matters with which the settlers were daily involved. Testimonies were shared, and practical advice given, especially directed at some who apparently were not contributing to the work. Advice for those who did not have land and

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[4] James Alexander Gardner was born December 19, 1837, in Glasgow, Scotland. His father, a stone mason, came to America after being converted to the Church, but was killed. In 1856 the rest of the family immigrated, settling first in Tooele. When the army was marching to Utah, he with a group of nine families moved south to Goshen Valley and lived in the old sod fort. James Gardner was noted as one of the first settlers in Goshen in December of 1857. He was called to live several other places, but came back to Goshen afterward and died there in 1921.

[5] *Irrigation Investigations in Utah*, p. 144-145, Google books; Water Company organized in Goshen (May 23, 1858, Goshen Ward Minutes, Page 12, Side 2).

[6] Tuesday, June 1, 1858, Goshen Ward Minutes, Goshen Document 39, Page 1, Side 2.

[7] Sunday, June 6, 1858, Goshen Ward Minutes, Goshen Document 39, Page 2, Sides 1-2.

needed others to share with them may have been given because of the many who had to flee Salt Lake City with nothing but what they could carry with them. They almost certainly were anxious to return home and resume their normal lives.

William Finch could think of nothing else but his daily work. "We are in a pretty little valley, plenty of work and water, but we have to work to get the water out so as we may get all our crops watered." He may have been annoyed at some who drifted into Goshen and were not interested in hard work. "There are many of the brethren in here [that] have no crops, but [would be happy] if we would give them a bushel of wheat a day." Finch then admitted they deserved consideration: "But I expect they would rather plow and sow on their own farms."

Expressing his exasperation with those who emphasize problems instead of the benefits of living in Goshen, Finch said,

> *[We] could spend a week of days in making the water sect to water some more land that all may raise some grain. There is someone telling the stranger that comes here that the land is full of salinity and salt, and plenty of Indians pop their head up above the greasewood, which you know is lies. Now you are aware that such tales [are] afloat. It is false, but there is plenty of salt and salinity [here].*

Richard Johnson[8] spoke about making a new ditch for water so as we may water the crops now. Urging others to continue planting crops, he said:

> *Now brethren let us go to and work and we shall raise some good crops. I have planted corn two weeks after this time and had some good corn at that, some of the finest I have raised since I have been in this country. Some have said I have plenty to eat. That is true. How have I got it? It is through hard work that I have obtained my provisions and you can go to and do the same, and I will warrantee it if you will work for it as I have done.*

The U.S. Army left Fort Bridger June 13, unwilling to wait any longer for Governor Cumming's signal to start their march. We have no record of meetings in Goshen that Sunday, June 13, but by the next Sunday, with an army seemingly at the door, the Goshen people were surprisingly focused on mundane matters. However, at the bottom of every conversation was a level of contention which may have revealed their inner turmoil.

Sunday, June 20, 1858[9]

Richard Johnson said there had been considerable grumbling about herding. Some found fault because he did not take his turn on guarding. He himself considered that he filled his office as head water master and guarded the water. He [did] all he was able to.

John Reynolds said he was surprised that any person could be so unreasonable as to call Brother Johnson to go on guard. He thought he had enough to do without. Daniel Cook[10] said some had refused to go on guard but the majority had been willing to go.

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[8] Born in Herefordshire, England in 1842, Richard Johnson Jr. came to America with members of his family in 1853 and came to Goshen when land opened for settlement. He married in 1864, and had a farm in the south part of Goshen. His first coat was purchased from one of the soldiers as they passed through the valley. His family remembered he had charge of the field fence for many years. He was buried in 1896 in the Goshen Cemetery.

[9] Sunday, June 20, 1858, Goshen Ward Minutes, Goshen Documents, Page 79, Side 2.

John Rouse stopped the discussion. "Since Brother Brigham counseled us to guard our cattle and has not yet reversed that counsel, [we should be] in favor of guarding our cattle."

Bishop Cook was worried about two very messy subjects. For the past week he was aware that a spirit of rebellion had been manifested by certain parties. He advised, "Stringent measures must be adopted, that peace and good order may be preserved." His final concern was about the filth the pigs were causing in town. "I wish all the hogs to be taken up and penned immediately."

It was then moved by John Reynolds that John Parson, Brothers Jeffs, and Mickelson be appointed a committee to divide the ground for corrals and cattle pens according to the number of cattle owned and expected amount of crop to harvest. It was voted on and carried unanimously.

With worry about the future in the back of their minds and pigs running through the fort in the front of their minds, these people made a surprising decision to build both a bowery for public worship services and a tithing corral so they could be obedient to a commandment to pay one-tenth of their increase to the church for the work of the Lord. Resolved that all hands turn out on Tuesday to haul wood for a bowery and tithing corral for hay.

On June 26 the soldiers marched through Emigration Canyon and entered Salt Lake City. They passed the deserted city, the citizens having fled south, leaving their houses to be burned if necessary. The soldiers marched through the city and camped west of the Jordan River. In a few days they reached Cedar Valley, 36 miles south and west of Salt Lake City, and made permanent camp. Having assessed the threat to national security to be minimal, they left the recently assigned federal officials in Salt Lake City to take over the government and prepared to organize a long-term camp fifteen miles north of Goshen.

As the fears of the settlers played out, the new territorial judges attempted to prosecute polygamists based on common law and old Spanish law, but failed in the attempt. Not only had laws not been enacted against the practice, but the territory had not been divided into legal districts, and they had not been officially sworn in.[11] Nevertheless, it was a wake-up call to the church members that these new federal officials would change the way things were done in the territory.

As menacing as it had been, the U.S. Army was not the greatest threat to the Goshen settlers. Beginning with the cost of land, continuing through the summer as some of them complained about how the community herd was managed and the fences built, and dragging on into the winter of 1858-59, contention in the town of Goshen began to threaten its very existence.

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[10] Daniel Dean Cook was the son of Henry Lyman Cook. Henry stayed in Goshen, but Daniel was only in Goshen for a year or two. He moved his family to Fort Bridger before 1859 and then moved to Kansas for a time. He died at Provo, Utah in 1908.

[11] Brigham H. Roberts, *A Comprehensive History of the Church*, Vol. IV, pp. 357-359. The new judges were so anxious to prosecute polygamists, they held court before it was even legal.

Monday, August 2, 1858[12]

On August 2 Bishop Cook called a meeting. The first order of business was to make a formal complaint about "the impropriety of letting huge cattle herds from Nephi and surrounding towns come in around us and take away our privileges." All in attendance agreed the bishop should make a complaint about the large herds of cattle still encroaching on their town. Henry Cook called it selling our birthright for nothing.

Even before this time the site of the fort had proved to be unfortunate because of the high water table, and many had moved out of their houses. The corral which had been built below the springs had been abandoned and needed to be sold so that all the brethren should be paid for the labor they had done. Now a new corral would have to be built and timber was being hauled for that purpose. In addition, the rule was enforced that no one could build a corral for his private benefit. The subject was to cause an argument.

Concerning the new project, James Fife had a complaint. He said, "Brother Cook called me on a mission [with my] team for 3 or 4 days and I was perfectly willing to do all [I] was called upon to do." But there were some who would have to repent of selling the timber he had hauled for the public corral. Henry Dall stood in support. He had worried that the Bishop had been bowed down with too much responsibility. He urged his neighbors to give heed to what Brother Cook tells us from time to time. "We ought to back up the Bishop in all that he says."

James Fife further suggested that we donate all that had been done towards that corral to Bishop Cook. "We do not all look at things the same way. We [should] make out a paper [and] the brethren will sign all the labor away to the Bishop that [they] have done on the corral."

The Bishop brought up a subject which suddenly engaged every listener. He turned to John Rouse, who apparently had taken it upon himself to provide for a future money-making venture. "What business did [you have] to build a corral without my consent?"

A man named Mr. Dennis had been trying to get the Goshen people to let him manage their herd, promising that he could increase their prosperity thereby. Several in town had been anxious to hire him in hopes he could make their herd as profitable as the large herds being brought into Goshen valley by other entities. Others were offended by Mr. Dennis and what seemed like his get-rich-quick scheme. John Rouse, who managed the herd, finally hired Dennis and apparently began preparing for a prosperous future.

Bishop Cook asked the listeners to remember what had been said when Dennis first made his request in the meeting held for that purpose. William Finch stood and spoke about conversations with Rouse, whom he accused of trying to break up this settlement and split it into pieces. And he knew why: "This people has got the gold fever and the herd would prove a curse to us yet." He went even further to accuse Rouse of having opinions possessed by the devil. He didn't want to have bad feelings toward Rouse and Reynolds, both of whom favored hiring Dennis, but said, "I am determined not to work for such a man as Dennis."

Isaac Webster responded. "There is a jealous spirit in this settlement! We are afraid of each other, but [I] calculate to do the best [I] can for [my] family."

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[12]Meeting Monday, August 2, 1858, Goshen Ward Minutes, Goshen Document 44, Sides 2-3.

John Rouse then defended himself. He said, "The reason why [I] hired Brother Dennis was [I] thought we ought to have more interest in taking care of the cattle than any other people."

James Fife arose and made another complaint about what he considered an offensive way to make money from our enemies. "[We are] making these soldiers a benefit to us. The brethren are running away to the soldiers with their butter and eggs. That is not Godlike."

Friday, August 13, 1858[13]

Almost two weeks passed before another meeting on August 13 was recorded. The subjects were home visiting and community concerns. Teachers going to the families spoke first. William Finch said when he went to teach or act as [home] teachers, "the first half hour was spent in bullying before we could come to act in our office as teachers. This meeting is for each one to speak his feelings and I have spoken it. Those boys use some bad language to most persons and I believe the father is as bad as the boys. That is my mind on the subject."

Richard Johnson spoke: "I went as a teacher to John Hamblin and he was teachable when I went to him. He upheld the authority. Then [I] tried to teach Brother Rouse his duty in keeping a book so as he may know each one that went on guard when it was his right turn."

That brought up a contentious subject. Several agreed that some of the boys were not attentive to their duties in herding; and [they were] very saucy to the people.

Someone brought up the newest problem in town. Chauncey Webb, a personal friend of Phineas W. Cook from Winter Quarters, had moved his herd to the springs where they could graze easily on the lush grass reserved by the Goshen townsfolk to harvest for their winter hay. They had complained when other herds grazed there, and now Brother Webb had settled his cattle down comfortably on their hayfield.

In the meeting it was moved and seconded "that Brother Webb move his situation in which he now occupies at the springs and come and dwell with this people and turn his herd with ours and let the herdsman take charge of his stock. Brother Webb [should] do his part as well as the rest of the settlers in Goshen on public buildings. If he intends to become a settler of Goshen he must move his herd from our range forthwith." Everyone agreed.

The meeting ended with several issues brought up by attendees:

1. Moved and seconded that a boy should be found who will herd the cattle from going on the wheat up the creek. Price one dollar per day.

2. Moved and seconded that all fires be put out at 10 o'clock at night or before, and [a] five dollar fine for any one carrying fire without its being securely in a vessel.

3. Moved and seconded that Brothers Anderson, Paulsen, Nicholas, S.C. Nelsen, Davis, Morgan, Joseph More and Fife act as teachers [to the families for the month].

Sunday, August 15, 1858[14]

Two days later an unusual Sunday meeting was held at Phineas W. Cook's house. He opened the meeting by saying, "Someone said we should make this a business meeting for the

[13] Friday, August 13, 1858, Goshen Ward Minutes, Page 52, Side 4.

[14] Sunday, August 15, 1858, Goshen Ward Minutes, Page 52, Side 1.

benefit of us all. It has been said that Brother Hamblin does not attend the herd as well as might have been." The Bishop might as well have opened a can of worms.

William Finch stood. "Brother Morgan should say that the herd goes and eats up his garden stuff, and it was the agreement that the herd should go down to the springs. [But] they have not been [driven] down there."

The Bishop responded: "The cattle could go and drink down in the canes."

John Hamblin stood in defense of himself. "There has not any one come to [me] with any complaints about the herd, only Brother Morgan said the cattle got on his garden and did damage. The cattle have broken out of the corral when [I] was not answerable for the herd after they have been drove in the corral. I have nothing to do with them until the next morning."

Henry L. Dall said, "[I] have seen some ten or twelve head out of the corral, not brought up at night."

Richard Johnson believed there was no excuse for cattle to be out of the corral. He said he believed there was plenty of water for the cows now. "There [have] been times gone by that there was not water but now the case is altered."

Brother Nicholas also had his complaints.

> *The head boys [were] very saucy to [me] and did not care about [my] garden. They drove some three horses along my garden. I can [remember] that at the last meeting it was agreed that the herd was to go down to the springs and they have not been [driven] down. The herd boys are very saucy to the people generally. I cannot say that the cattle have been herded well at all and I do not think anyone can say so. If there should be anyone that will say so, [it is] only those that have no cattle in the herd.*

Hamblin again defended himself. He said to Brother Nicholas, "You have not been to [me] to inform [me] of anything about the boys."

Daniel Cook asked Hamblin, "Where ought the herd boys to be?"

"The herd boys ought to be with the cattle."

"Well I have seen the boys at the swimming hole and the cattle going on the gardens."

"I saw Brother Chick's little boy was the only boy that was herding the cattle," said Lafayette Noe.[15] "I could not see any one else [but] that boy, and Chick's boy is not big enough to herd."

The next meeting recorded was September 16, with the same conflict about the community herd. It would be the last meeting held in Goshen in 1858.

The Land of Goshen was in turmoil.

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[15] Lafayette, the son of Job Noe, was born in 1830 in Ohio. He came to Utah in 1850 and was in Goshen by 1858. He didn't stay long. In 1860 he had moved to Nemaha, Nebraska. He continued moving, and by 1870 was in Doniphan, Kansas where he married in 1869 Loiza Robertson. Their children were born in Doniphan County, Kansas. He died in 1895 at Wyandotte County, Kansas.

14
A School for Goshen

Every few years, conflicts with local Native Americans turned violent. In 1858, more than a year after the Walker War had been settled, there were more troubles with the native people, primarily in Utah and Sanpete Counties. There were several incidents. Settlers Jens Jorgensen and wife, Jens Terklesen and two others were massacred by Indians in Salt Creek Canyon June 4, 1858 while traveling unarmed on their way to Sanpete Valley where they intended to settle. They had camped at Salt Creek near the head of the canyon when they were attacked by members of a native tribe. One man escaped.[1]

Chief Walker's War was winding down but the Tintic War was escalating in the valleys west and north of Goshen, and every community nearby felt threatened. Camped north of Goshen were the soldiers, and ward minutes were filled with references to problems with wandering soldiers looking for excitement. It's no wonder there was a level of frustration the settlers felt in their interactions with each other.



The Salt Creek once flowed through Salt Creek Canyon, turned at Nephi and flowed north through Goshen Canyon. Now along a paved road, it was a dense path in 1858 and virtually uninhabited [Courtesy Google Maps].

During the summer of 1858, at the height of conflict with native tribes, the Goshen people needed their wheat ground into flour. Bishop Cook knew the most efficient mill was at Manti, having built the original mill there. They wanted to send a wagon load of wheat to Manti to be ground into flour, but were afraid.

As their supply of flour began to dwindle, they had to do something. James Gardner, a single man, volunteered to go alone. He was not an experienced driver, but hoped he could quietly escape the attention of other inhabitants in the area. After James left, a week passed; then two weeks, and the Goshen people began to worry. When a traveler at Manti was attacked and killed, the Goshen people became alarmed. Then after the third week James came back to the fort. He reported he "had encountered Indians again near Santaquin, and had offered up a prayer that he might be able to get his flour to the

[1] Peter Gottredson, ed., *History of Indian Depredations in Utah*, p. 107-108.

families in the fort. When the Indians came up to him he gave them a sack of flour, pointed to the load of flour and said in Indian language, 'For Bishop Cook.' The Indians respected Bishop Cook and did not molest James."[2]

The saints at Goshen felt uneasy. Thousands of U.S. soldiers had moved a few miles north of them, and had begun coming to the little towns near their camp looking for diversion. It was to become a serious problem for the quiet people in those towns. Their fear of being dragged into conflict with the soldiers by false accusations is revealed in a letter written after a gunshot was heard just outside the fort. In the fall of 1858 Bishop Cook wrote to the Deseret News, clarifying the details of an incident which had taken place in Goshen among a group of soldiers.

Undated, but with other papers written September 1858.

Editor Deseret News
Sir

There was one of the U.S. soldiers shot here on Tuesday evening about 8 o'clock, Goshen.

On Tuesday last a couple of soldiers under the command of Major Prince camped at our settlement. There were 3 or 4 soldiers that had been drinking pretty freely, cursing and God-damning the Mormons greatly to the annoyance of the peaceable citizens. They were just behind the houses on the South end of the fort when the report of a pistol was heard and one of the soldiers fell and exclaimed he was a dead man. The balance pushed hard (and) carried him away, blaming it to some of the damn Mormons in the morning.

Bishop Cook wrote a few lines to the major soliciting an interview with him, the major, that the affair might be understood. He sent a Lieutenant to the Bishop informing him that the man had been shot accidently by one of their own party and that he died about an hour and a half after receiving the shot.

Goshen Documents Page 62: A white piece of paper, cut to about 3½ by 8 inches, no doubt written by Bishop Cook. The reverse side is dated September 16, 1858.

Soldiers were not the only worry in Goshen. Every citizen in Utah and Sanpete Counties felt threatened by the fear of sneak attacks by Native Americans. Reports were often circulated describing attacks and revenge taken on the settlers when they least expected it.

Despite outside threats, for these settlers on the edge of civilization, criticism and contention was their most pressing enemy. In a meeting on August 13, 1858,[3] Phineas W. Cook

[2] Biography of James Alexander Gardner, no author listed. The story is repeated in Raymond Duane Steele, *Goshen Valley History*.

[3] August 13, 1858, Goshen Ward Minutes, Page 52, Side 2.

cautioned the President of the lesser Priesthood "to wake up and bring those parties to their senses or he himself would be dropped." By the next month, as the brethren seemed unable to stop quarreling in their Priesthood Meetings, the Bishop simply discontinued the meetings.

The final minutes for the year were recorded on Thursday, September 16, 1858[4] when Bishop Cook held a meeting at his home. It was reported that cattle were still being allowed to graze on local wheat fields, despite all that had been said about it in previous meetings. William Dall[5] said he had driven them out, but something had to be done if they were to have any wheat to harvest for the coming winter. William was then voted to "mind the field, that we pay him one dollar per day, and that we pay him in teamwork to keep the cattle out of the field."

With all their other responsibilities Bishops were asked to help with some unusual projects. Apostle Franklin D. Richards asked a favor of Bishop Cook.[6]

G.S.L. City
Aug 9th 1858
Bro. P. W. Cook

You will please present the accompanying agreement to the parties named therein as my associates in the Grant for their signature & oblige.

Your Bro. etc.
F. D. Richards

Goshen Documents Page 50.

It was during this time the bowery was being built and if general meetings were held to the end of the year, there are no minutes for them. And there were no meetings held for the men in Goshen. After six months of silence Bishop Cook responded to the question of why the Priesthood Meetings had been discontinued. His explanation follows:

> *Why the meetings were stopped was in consequence of the disobedience of some of the people. They had not obeyed counsel. [Presiding] Bishop Hunter said we might have meeting but we must not preach anything but the first principles of the gospel. They had not done as they were told and [I am] not going to let the people*

[4] September 16, 1858, Goshen Ward Minutes, Page 61, Side 1.

[5] William was the son of Henry David Dall. At this time he would have been about 16 years old.

[6] Franklin D. Richards was sustained as an Apostle 12 February, 1849, the same day as Charles C. Rich, Lorenzo Snow and Erastus Snow. He spent many years in England as President of the British Mission and later of the European Mission. Returning home in 1856, he soon was a member of the Utah Territorial Legislature and was a regent at the University of Deseret. His many talents were used in political, educational, military, agricultural, mill building and church councils. There is no indication of the type of grant he was seeking, but could have been in any of the above fields of interest (http://www.gapages.com/richafd1.htm).

come together to accuse one another. It was the duty of the people to worship God and if they could not meet for that reason they could not meet at all.[7]

Presumably the last five months of 1858 were spent with harvest and weatherizing living quarters, which they now knew would flood in the spring. In January meetings began again to be held, and were almost certainly held in private dwellings. Since most homes were one room only, possibly only the men attended Sunday Meeting and Thursday Fast Meeting. At least they are the only ones quoted in the minutes.

After many months of silence, a Fast Meeting was called for the first Thursday in 1859. Interestingly, for the next few months Phineas W. Cook, rather than being called Bishop, was referred to in the minutes and by others as "President," which was technically more correct. Later they reverted back to calling him Bishop.

Thursday, January 6, 1859[8]

President Cook's cautious opening statements were "respecting holding meetings and being wise in all our remarks." Wisdom set the tone for the meeting.

William West[9] followed the lead and continued: "[Let us] do good to all men and be united and seek wisdom and the interest of the Kingdom of God." William Finch drove the point even harder: "[I speak] on the principles of the Kingdom of God." In the minutes it was recorded that he "spoke with power and the Spirit of God, showing the folly of allowing ourselves to be led astray, and the loss sustained by it."

Henry Dall remarked about the importance of preparing for famine; then reminded his neighbors to "do good to the brethren. Be friendly one with another." James Fife spoke "on the first principles of the gospel and doing good one towards another." Brother Mikleson continued the theme with "the necessity of unity."

President Cook, successful in his efforts to avoid contention in this first meeting of the year, "exhorted the Saints to remember their covenants."

That same evening, another meeting was called "to take into consideration the propriety of building a school house." It didn't take long before "it was proposed by William Finch, and seconded by Brother Larkin that we build one forthwith." A committee was formed to plan the new school.

Then came the disagreeable subject. The Bishop brought up "the impropriety of dealing in, and selling intoxicating drinks; impressing his entire disapprobation of such like conduct." The closing prayer followed and meeting was dismissed, but President Cook continued talking: "The Spirit of God [does] not teach fantastical notions, but things substantial and reasonable such as we get from the prophets and apostles of God."

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[7] February 21, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 4, Side 2.

[8] Thursday morning and evening meetings, January 6, 1859, Goshen Ward Minutes, Page 70, Sides 1-2.

[9] William West was from Borrowash, a village east of Derby in Derbyshire, England. He was born to a family of weavers and frame-work knitters. The family was baptized when the gospel was taught by his father's co-worker. After his father died, William and his wife immigrated to America in 1855. They lived in Pleasant Grove, and upon hearing about Goshen moved there for about two years, but were discouraged with the living conditions. They returned to Pleasant Grove where he died in 1878. (Eloise Richards Anderson, "William and Ann Cook West).

Paul Gurley continued the conversation: "[I'll make] remarks upon the principles of faith. It is the action of men that weakens [my] faith. Offences must come but 'Woe to them by whom they come.'" After more sermonizing he finished by saying , "I bear testimony of the work of God."

After that, they had another closing prayer.

Sunday, January 9, 1859[10]

The following Sunday another meeting was held. Richard Johnson preached about the First Principles of the Gospel and William Finch followed: "I am well pleased at what Brother Johnson said," he began. Then he read a revelation, given May 1831, and made some remarks.

President Cook ended the meeting. He taught "about the necessity of praying for the redemption of Zion; and exhorted to diligence."

The next day another meeting was held to discuss the building of a school at Goshen. Interesting to note, these people were living in crude mud and sod houses with log frames. But they wanted their children to have an opportunity most of the adults had been denied. It was formally "Moved and seconded that we build the school house by tax; [and] that we appoint a committee of three to superintend the building. [The committee will] assess and collect a tax sufficient to cover the expense. [The tax will] have to be paid in money, wheat or taken at the discretion of said committee." Phineas W. Cook, John Reynolds and William West were elected to the committee.

Sunday, January 16, 1859 [11]

Peace again reigned in the meetings on January 16. Some commented on the necessity of "preparing our minds to receive instruction…and do right." Others talked on the first principles of the gospel and the results of disobedience. President Cook "was pleased to see so many come to meeting. It proved the Spirit of God was at work on the minds of the people." His final remarks were on the order of the Kingdom of God, "showing the position he himself held and [expressing] his mind [about] adhering to counsel."

Building the Goshen school became the focus of their conversation that week. On Monday, January 17 they held a meeting for the purpose of planning the school project. It was decided the building would be 30x18 feet on the outside with "a good board floor" (which none of these families currently had) and glass windows, "12 lights in each window. The glass 8 inches by 10, the light placed in an upright position on the broad side of the house." It was to be built of pine logs, eight feet high with cracks between the logs "not to exceed three inches." The construction would be as follows:

> *Corners locked together in all workmanlike manner. Well chinked and daubed inside and out. One door six feet high to be made of inch lumber three feet wide. Five ribs running lengthways with strong bearer in the center. Middle rib two feet six higher than the top of the plates.*

[10] Sunday, January 9, 1859, Goshen Ward Minutes, Page 70, Side 2 and Monday, January 10, 1859, Goshen Ward Minutes, Page 75, Side 1.

[11] Sunday, January 16, 1859, Goshen Ward Minutes, Page 76, Side 1 and Monday, January 17, 1859, Goshen Ward Minutes, Page 75, Sides 1-2;. Continued on Goshen Document 82, Booklet 4, Page 2, Side 1.

The roof would be of "willows one [inch] thick up and down the roof, extending outside the logs ten inches." On top of the willows would be a layer of rushes three inches thick, another "of bane after the mud is on four inches thick." There would be two fireplaces, one at each end of the room, with chimneys two feet higher than the top of the house. They would be built of adobe. Date set for the completion of this building: March, 1859, just three months. The builder would be paid as the work progresses.

Ezekiel Holman[12] and Isaac Webster were appointed to go to the canyon to search for logs with their report to be given at Thursday meeting. Cost estimates due on Saturday Evening.

Two days later on Thursday, January 20[13] they continued their conversation about building a school. Ezekiel Holman and Isaac Webster spoke first. They had been to Payson to investigate the possibility of cutting trees from the mountain, but they "found it not practicable to do so, and concluded to get them as near home as possible. Resolved and carried that we let the building of the school house to the lowest bidder."



Payson in the distance on the left; Goshen at right. Getting logs from the distant mountains above Payson would be a long haul to Goshen (Courtesy Wikimedia).

As the meeting continued, progress on the school project came to a sudden halt. From that point on the little group of neighbors had only complaints. Henry L. Cook was from a New England family which had been through the colonial period and did not forget lessons learned. He was very sensitive about over-taxation for school or any other purpose:

> *Every Man ought to be taxed alike and that tax ought to be applied solely for that purpose and nothing else. [I move] that the means received from the letting [renting] of the big corral should be applied to the building of the school house and the rest be made up by tax. [I'm] referring to the Revolutionary War, showing that being over-taxed led to that war. President Cook has taken upon himself the privilege of letting the corral on his own head and received the rent contrary to the feelings of the people, manifesting a turbulent wicked contentious spirit.*

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[12] Ezekiel Holman, born in Genesee Co., New York in 1838, was the son of Joshua and Rebecca Holman who converted to the church and moved to Kirtland, Ohio. As the family came to Utah in 1848 Ezekiel's parents died and he thereafter lived with relatives. On September 13, 1850 Ezekiel's brother John G., with whom he was living, was called by Brigham Young to settle west of Utah Lake near Cedar Valley. Working as a freighter, Ezekiel was in contact with local tribes, and became a friend and peacemaker. A single man until 1873, he apparently spent some time in Goshen, especially as Cedar Valley settlers moved south when the soldiers came into the valley (Mrs. Artemus E. Holman, *Biography of Ezekiel Holman*).

[13] Thursday, January 20, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 1, Side 2.

Phineas Cook seemed always to be defending himself. He said he had done the best he could for the interest of this people and as for the money they might do as they pleased about that. "I [have] considered so long as the people did not want to use [the old corral, I] might as well [rent it]."

John Reynolds had also been annoyed when President Cook leased the old corral. He said "he had [invested in] a good share of the corral and Brother Cook had named it to him, [telling] him he wished him to make the best of it he could." William Finch defended the President. He considered Cook had done just right and thought it foolish to reckon chickens before they were hatched. Others agreed.

The same week the brethren held another meeting for the purpose of organizing home and family teaching in Goshen.

Wednesday January 19, 1859[14]

President Cook announced "It is (my) mind to carry things out in this Branch after the Order of Great Salt Lake City." He numbered the rows of homes one through six and assigned teachers, "telling them if they could find any young boys that held the lesser priesthood to take two or more with them and help them learn their duty."

An objection was raised by an offended member. When asked to visit the South line Number 1 with A. E. Bigalow, he refused.

> *I am not satisfied. [I] do not know why I was dropped from the presidency of the lesser priesthood. [I] believe the bishop has heard stories about me and believed them but time would tell.*

President Cook tried to explain that he felt it necessary to release him, but it wasn't personal, that his responsibility to hold meetings and keep records of those meetings dictated much of what he did:

> *[I assure you, this brother] never laid a straw in my way. [I am] satisfied he has done the best he could under the circumstances and I have no fault to find with him. [I needed to know] all things pertaining to the affairs of the ward and it was so I could keep a faithful record of all things. [I have been] afraid that [he] might be tempted to think I wished to rob him but that was not [my] intention. I wished to do it only for the benefit of the whole and I hoped no one would have any hard feelings about it.*

Complaints and criticism never seemed to end. The troubles at Goshen were coming to the ears of the Brethren at Salt Lake City, and on Saturday January 22, 1859, Apostles Ezra T. Benson and Erastus Snow showed up in Goshen.

They apparently knew about the soggy location of the Goshen Fort and had some advice to give.

They were concerned about the state road through the valley, and had advice for the Goshen people about fencing their lands to avoid incursions with travelers when the road was finished.

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[14] Wednesday, January 19, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 1, Side 1.



Erastus Snow



Ezra T. Benson

They had advice about building a city outside the fort as soon as possible.
They had advice about listening to their Branch President.
They finished off with counsel about selling liquor and paying tithing.
The Apostles knew all the problems. They had Goshen pegged.

15
Apostles, Fences and Forgiveness

On Saturday, January 22, 1859 two Apostles came to Goshen. In the event anyone living there thought Goshen was not important enough for such a visit, the Apostles immediately called a meeting of the Goshen settlers. Ezra T. Benson, born in Mendon, Massachusetts in 1811, was converted to the Church of Jesus Christ of Latter-day Saints after listening to a debate between a Dr. Nelson and Joseph Smith. He was baptized at Quincy, Illinois in 1840 and called as an Apostle in 1846.

With him was Erastus Snow, an Apostle who had a vested interest in Goshen because he owned a tract of land west of Salt Creek, bordering west and south of Utah Lake, on which he earlier had kept a herd of cattle. He was born in Caledonia County, Vermont in 1818, joined the church at age 14, and was with the early members through all their persecutions. He and Orson Pratt were the first two pioneers to enter the Salt Lake Valley in 1847. Two years later he was called as an Apostle. Both these Apostles were experienced missionaries and colonizers, and found time to be at Goshen for one day.

On this trip to Goshen, the first thing on these apostles' minds was not the location of the Goshen fort, which, for the second time, was about to flood with spring thaw. They went first to the army camp at Camp Floyd to bargain for the release of Brother Thomas Box who had been arrested and was being held in an army jail cell. The nature of the conflict was never addressed, but in a meeting with Brigham Young the next month, the problem with Thomas Box and his conflict with the army was discussed. The Journal History of the Church recorded a meeting of the Twelve held on 23 February 1859:

> *President Brigham Young came in at a quarter past one o'clock. Wilford Woodruff read the minutes. President Young said Brother Box said, "The army was wanting to get up a vigilant committee, and wanted to get my head, but they will not do it..."*

In the Goshen file is a previously unpublished letter from Erastus Snow to Thomas Box, whom he addressed as Brother Box. Since Box was converted in Texas and immigrated to Utah with a large herd of cattle, he was not exactly a low profile person. He was born in Knoxville, Tennessee in 1804, moved to Mississippi, and by 1846 the family was in Henderson, Texas. In 1857 Thomas came to Utah as a new convert, but also as an experienced cattle rancher. The herd he brought with him was large enough to be published in the Los Angeles Star newspaper,[1] and possibly had something to do with his conflict with the U.S. Army.

[1] The Los Angeles Star, Vol. VIII, Saturday, 7 Nov 1857.

Elder Snow's letter, written on February 1, 1859, was written immediately after Elders Snow and Benson preached at Goshen. It first deals with information about the negotiations of the Apostles for the release of Brother Box from the military prison at Cedar Fort before they arrived at Goshen.

G.S.L. City, February 1st 1859 copy

Brother Box, Nephi City
Dear Sir.

On the day that Elder Benson and myself left your house for Goshen we met Brother Foote and thought to have seen you, but in this were disappointed. I hope you succeeded in affecting a satisfactory settlement of your business at Camp Floyd and got your pay and are once more a free man, grateful for your escape from the fetters that were being forged for you.

If so you may find yourself in a humor to consider favorable a little matter which interests me to which I beg leave to call your attention; viz., the exclusive use of that tract of country being west of Salt Creek and bordering on Utah Lake was granted to me in the fall of 1855 by the Court of Utah County pursuant to legislative enactment for herding purposes. On the following year the Indians made inroads upon our stock, killed Mr. Lewis Hunsaker, my principle herdsman, and drove off nearly all my stock, in consequence of which we were obliged to abandon it until a settlement could be made in the neighborhood sufficient for protection of stock.

Since the formation of the settlement at Goshen my grant has been confirmed with an extension of time by the court of Cedar County within the limits of which it is now included. Arrangements were concluded in August last with Bishop Cook of .....(ripped).....establishing a herd there when he was present .....(ripped).....by military Authority of Camp Floyd that our .....(ripped).....for hay and grazing for the government stock .....(ripped) would be allowed there.

The question resolved itself into this: Have you under the auspices of the government derived benefit from cutting hay and grazing government stock as well as your own on that grant sufficient to justify and morally obligate you to contribute toward remunerating me for my losses in pioneering that region? If you after due consideration answer in the affirmative it will be left for you to do it in the way and amount which you may deem right and befitting—with this suggestion: That having recently lost by poison and sickness all my best milkers, I should esteem it an especial favor to get some more if you have them to spare.

Respectfully your Brother in the Gospel of Christ,
Erastus Snow

P.S. Any reply you have to make will be thankfully received and may be directed to me at Salt Lake City. E.S.

Erastus Snow letter to Thomas Box, Feb. 1, 1859, Goshen Document 51, Sides 1 and 2.

Saturday January 22, 1859[2]

With Thomas Box set free from the army prison, Elder Snow could address the problems in Goshen. As soon as he and Elder Benson arrived in Goshen they called a Saturday evening meeting before they had to return to Salt Lake City. He immediately announced his dissatisfaction with the muddy situation in which they were living. "We must not make up our minds to stay down in this location," he said, "for it is not a fit place for us to dwell. If Brother Brigham does not come or send somebody we must jog his memory."

That was not the only problem. The settlement of this valley was an important milestone, and others were moving into the area.

> *Before we know it, we should have a state road by here and through Salt Creek Canyon and we should make provisions for fencing our fields or we should be likely to be annoyed. Also, prepare for building a city the next year.*

There were sensitive issues too. Word apparently was making its way to the Brethren that there was conflict in Goshen. "We should be wise as serpents and harmless as doves and all pray for the Bishop but not make too free with him least he should discover your weak parts." Elder Snow then addressed the problem of soldiers coming to town and causing trouble:

> *It would be better if we trade with one [soldier], for women and liquor [are what] they are after, and if we entertain them we must take up with the results. The prophets, apostles, and Latter-day Saints have no fellowship with venders of ardent spirits.*

He concluded by asking the most sensitive question of all:

> *How many have paid the tenth dollar in gold they have made by trading with the soldiers? And if you have sold [your] tithing hay [you] should pay [tithing on] the money [you] made of it.*

Ezra T. Benson then spoke.

> *[I have] desired to visit Goshen a long time and am thankful for the opportunity. We were sent to preach the gospel and the peaceable things of the Kingdom, and I exhort the Saints to live their religion and keep their covenants.* Be diligent and sustain the bishop.

He also made some remarks on farming and home manufacture and the necessity of making our own clothes. He concluded by reinforcing Elder Snow's remarks: "If the people would not sell [the soldiers] drink, they would not have so much trouble." He then advised the Goshen people, "If [you] cannot have both school house and fence, to have the fence."

Elder Snow recommended, "both if practicable."

President Cook stood and said he was glad to see Brother Snow and Brother Benson; then made some remarks about fencing and tithing and that "no one ever got any liquor from [me]." He concluded by saying,

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[2] Saturday, January 22, 1859, Goshen Ward Minutes, Goshen Document 28, Page 2, Sides 1-2.

The counsel the brethren have given met [my] mind. I am so thankful to see Brother Snow and Brother Bensen [I will] prove it by giving them 2 bushel of wheat and if anybody else would do it I would be glad.

Following this meeting an account was kept of donations to the two Apostles.

Donations			
President Cook	2 bushel	2	
Sister Rouse	1 pound butter, 2 dozen of eggs	1	paid
Wm Finch	2 bushel wheat, 10 pound pork	2	paid in pork
Paul Hansen	2 bushel	2	paid
	1 bushel		paid
Br. Fife	2 pounds butter	2	not paid
~~John Rouse~~	~~2 bushel~~	~~2~~	~~1 bush paid~~
John Reynolds	2 bushel	2	paid
Henry D. Dall	3 bushel, piece work	3	
Thos Morgan	2 pound butter	2	paid
Mads Jenson	4 pound butter	4	paid
Christen Andrasan	2 bushel wheat	2	paid
Mads Paulsen	2 bushel	2	paid
Christian Holsen	1 bushel	2	paid
Lorensan	1 bushel	1	paid
George Chick	2 bushel	2	paid

Donations collected Saturday, January 22, 1859, Goshen Ward Minutes, Goshen Document 28, Page 1, Side 1, top half of page.

Sunday, January 23, 1859[3]

By the next morning the mood was tense. Goshen had received both counsel and correction, and everyone came to Sunday meeting with an opinion. A conflict of opinion erupted, including about the location of the fort. The handwriting for these minutes is much larger than usual, and may not be written by Phineas W. Cook. John Reynolds was first in line:

[I would like to make] some remarks on what Brothers Snow and Benson said. [I am] converted for I had been opposed against building upon the city. [My] mind had been against it all the time. What they said was right.

President Cook spoke next about his disagreement with two of the brethren.

Two men opposed [me] all the time. [I] had to carry them all the time, but I [will] not carry them any longer for one has made bullets and others had to shoot them and [that is] ruining this people. [I ask] where he is? Why he is away getting rich.

[3] Sunday, January 23, 1859, Morning meeting, Goshen Ward Minutes, Goshen Document 28, Page 1, Side 1, Bottom half of page; Side 2; Goshen Document 28, Page 3, Side 1; Sunday evening meeting, Goshen Ward Minutes, Goshen Document 76, sides 1, 3.

But as for this people, [they] know not anything [about it]. I do not want such men with [me].

The other [is] a good man but has many weaknesses. Do I want to hurt him? No, I want to save him. What [I] had done was none of their business. [I] had done the best the best [I] could.

John Reynolds responded.

[I feel] just as well now as [I] did before. What [I] had said was all true but [I] mean to support Brother Cook in all things. Brother Cook, [are you] satisfied with [my] confession, for the brethren could discern [my] spirit.

President Cook said, "not quite, for it implies [I] did not [discern]."

Henry L. Dall, always the peacemaker, tried to stop the argument:

We ought to be careful for it is [not] profitable for us to get under a false influence. Further that Brother Cook as President ought to put things right in the best way he thought fit. Further that I hate to live down here and that if [I] could shift tomorrow [I] would like to do it.

Brother T. Murray admitted he had been opposed to the Bishop but he had changed his mind.

William West tried to elevate the direction of the conversation:

[I] would have been glad if more of the people could have been here for [I feel] like talking. It is a failing we have to err. The lower a city is plowed, the lower the people will be. But take them to a beautiful place [and] their vision and intelligence [will grow]. Depend upon it, if we are Saints we must get [to] the place that will make us rise. Some remarks that was made the other night brought out some remarks from our President. We must have a desire to organize a body worthy [to succeed].

President Cook has been sent here to build up this place and he has come here with his ideas. He must try [those ideas]. And if there is [someone] in the way he cannot carry them out. But if everyone will trust in the Lord they will all go right. Union is strength and knowledge is power and with union we can carry anything out.

We are the sons of God and ought to be the most comfortable and we ought to make our President the most comfortable. If we had taken the counsel of President Young we might now have been independent.

William Finch said he rejoiced at the spirit present and knew what was said by Brother West is true. He "made many remarks suitable for comforting the Saints and upon the Order of the Kingdom of God. Further that he did not agree with the way Brother Reynolds treated President Cook and said it was not [anyone's] place to dictate Brother Cook."

John Reynolds had good reason to be offended, but he said, "[I] thought we should not carry out the plan for fencing the field, but [I said] it ignorantly. Thank you, Brother Finch, for putting [me] right."

President Cook responded, "[I] like Brother Reynolds as a man." Then giving the men a chance to laugh, he changed the subject, and it was seconded by Brother Reynolds. "James Gardner's men [will] build the ice house. Brother Paul Gurley and Brother Lorenzo Kurr's men should bring one load of wood to the Bishop's for meetings" [which were held in his house].

A meeting was held Sunday evening to continue the conversation. Isaac Webster spoke on the First Principles of the Gospel. "How is it," he asked, "that we do not enjoy the blessings of the gospel here as in England?" Then he answered his own question: "Because we do not live for it here as there."

Henry Dall said, "[I do] not want to see the gift of healing made manifest here as in the Old Country because [I do] not want to see so many sick." He then provided his explanation of why church members were urged to preach only the First Principles of the Gospel.

> *The reason the first Principles of the Gospel [are] preached is because the brethren made so many foolish remarks and brought on so much persecution and did harm instead of good. And [I] acknowledge the hand of the Lord in the army coming up here, for many will become acquainted with the gospel and embrace it and [I] believe a more effectual door is being opened for the preaching of the gospel. [My] mind is right respecting the work of the last days for [I] know the work will roll on in spite of all the opposition."*

Changing the subject, Dall cautioned his Goshen brethren:

> *[I have] said that tale bearing and tale hearing were wrong and keep this people at variance. All things did not appear to [me] to be right, for the noble-minded men seemed to be bowed down and would not show their talent.*

President Cook read a letter printed in the New York Tribune. He agreed with what Brothers Webster and Dall had said. He told a conversation between himself and a man cut off from the Church whom he exhorted to come back unto the Church and felt to bless him. Then he brought up a subject seldom discussed in a church setting, but which revealed a fearful undercurrent among people of the time:

> *[I] counsel the Saints to fast and pray but not at any particular time, or make any covenants [about when to fast], for the Devil will take advantage.*

Brother Paul Gourley spoke up. "Some man had received a revelation but he believed it was from the devil." President Cook continued:

> *[I] had a tussle to get to know whether [I] was teaching the Saints right, but now am perfectly satisfied [I am] right, through the testimony [I] have received. [If we are] not united we might pray as long as we like but will not obtain anything. Go on in the work of righteousness for the Lord God has placed his priesthood upon the earth which shall never be taken away but the time is come that the wicked will be sifted out, amen.*

John Murray went even further: "As far [I can] judge we had good instruction but we're [speaking] beyond where we ought to be. [We just need to] forgive one another. We'll always be subject to these weaknesses as long as we live in this tabernacle."

It was forgiveness that sent everyone home smiling in Goshen that evening in January.

16
Home Visiting

After their Sunday of forgiving, President Cook called meetings for Monday and Thursday.[1]

The intent for the Monday meeting was to take reports on the teaching the previous week as each of the Priesthood holders carried out an assignment to check on one or more of the families in the fort. The reports were varied. Some of the teachers reported small conflicts among the families. Others found all well. Richard Johnson complained to his teacher, "Someone borrowed [my] saw and broke the handle but [I do] not know who it was." One brother said he had feelings against the bishop, but was willing to talk to him privately and work it out. New assignments were made.

President Phineas W. Cook then arose to give counsel, which ended the meeting on a spiritual note:

> *I will instruct you in your duty. Exhort the people to [conduct] themselves for the faith once delivered to the saints—which if they [will] do they [will] be prepared for anything that might come.*

On Thursday a school meeting was called. Once again, President Cook urged those attending to take seriously the building of a schoolhouse.

> *[Can we] build a school house so that a school could be started, for our children are growing up in ignorance? We are responsible for them and [I] for one must see to it. I know it is necessary to have a fence, but [I] think we might have both if we were united.*

It was voted on, and everyone agreed to build a schoolhouse and to let it out by the job to the lowest bidder next Sunday night. President Cook was pleased, and gave some advice:

> *[I want] the people to fast and pray that they might have the heavens opened to them. The only reason why [the heavens have not opened] is [our] own fault and if [we do] not [pray] to the Lord our enemies [will] speak in our ears louder than thunder and closer by.*

No Sunday meeting was recorded that week, but on Monday, January 31[2] a meeting to discuss home visits was called. Various reports were made. One reported all was well. One couldn't get his companion to go visiting. Brother A. Bigalow said he had [trouble] at his house. The cattle were destroying his hay and he had to take care of it, a problem which began to

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[1]Monday, January 24, 1859, Goshen Ward Minutes, Document 28, Booklet 4, Page 4, Sides 1-2;
Thursday evening, January 27, 1859, Goshen Ward Minutes, Goshen Document 28, Page 2, Side 1.

[2]Monday, January 31, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 2, Sides 1-2.

occur more and more often. One reported "These people broke the Sabbath and many things were wrong."

One brother was still chaffing because he had been released from his calling and couldn't understand why. And furthermore, he didn't agree with the companion to whom he was assigned as a [home] teacher. One final complaint was made by William West, who had enough of allowing teaching in his home.

> *[I] don't feel like running such teaching as has been sent to me. [I] have whipped them all out and if such teachers are ever sent to [me again], I do did not feel like [being] there [when they come].*

Nevertheless, new assignments were made for the next week.

Thursday Fast Meeting was held that week on February 3.[3] After singing and prayer William Davis spoke about obedience. "If we must have a heaven," he said, "we must make it by our own fire. I desire to do right."

President Cook remembered a question asked almost two weeks earlier. He had been studying out an answer to that question and read a Lecture on Faith from the Book of Covenants. He said, "It is necessary that we should understand the principle of faith." He read another Section to the group and commented:

> *The reason we do not enjoy the gifts of the gospel here as in England is because the faith is gone. It is necessary that we understand the principle of faith and have it in our possession in order to obtain salvation.*

William Finch responded:

> *[I am] well pleased with the remarks made by President Cook, the open and frank manner that he expressed himself. The reason my faith is so weak is because [I] never heard the principle taught from [the time I left] England until I heard Brother Brigham in Salt Lake City.*

Sunday, February 6, 1859 [4]

Sunday meeting began with a continuation of the idea that church members had not the faith of early saints. William West spoke on the First Principles of the Gospel, "showing the analogy between former-day Saints and latter-day Saints." John Murray also spoke on the necessity of living our religion.

The theme of unity finished out the meeting. James Fife brought up the necessity of being united, which may have reminded William Finch about his feelings on speaking against one's neighbor. "[I speak about] tale bearing, showing the evil effects produced by it and how much better it would be to leave it off."

Daniel Dall expanded the idea to "tale bearing and tale hearing." Matthew Ellis agreed. "If we are not united we are none of Christ's." Brother Reynolds concluded the discussion: "Tale

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[3] Thursday, February 3, 1859, Goshen Ward Minutes, Goshen Documents, Page 70, Side 2, Bottom half of page.

[4] Sunday, February 6, 1859, Goshen Ward Minutes, Goshen Documents, Page 76, Side 3; Sunday evening, February 6, 1859, Goshen Ward Minutes, Goshen Documents, Page 76, Side 4.

bearing is of the devil and if we do not quit it we will go to hell. [I] would not have anybody at my house that would tell tales."

There are no minutes for the meeting that Sunday evening except to note the meeting was held "by candlelight," giving us a feeling for their simple setting in a one-room house with a thatched roof. However, there was a meeting recorded the next day, Monday, February 14,[5] at which the men were invited to talk about their feelings concerning home visiting.

Brother Mickelsen was frustrated because his companion could never make time for teaching. When he visited the Christianson family alone "it was a hard one." He stated, "I want a man to go with me that will do his duty." Other reports were more positive. One family was having trouble and promised to call the teachers if they needed help.

Brother Hansen asked the priesthood leaders not to shift the teachers about, but assignments were made again, and everyone was changed. Then the meeting changed from reports and assignments to testimonies.

John Reynolds led out in a discussion:

> *I know that we live in a day when the devil is trying to do his best to destroy the saints. He will make any man forget to come to meeting, He is doing his best any way he can. [I hope] the brethren [will] do their duty. [As for myself, I] should not keep any secrets any more. Brother Cook is our leader. With the help of the Lord, [I] will sustain him, [even] if someone [else] forsakes him.*

John Rouse bore testimony to Brother Reynolds' statement:

> *I pray I might never feel too big to act as a teacher. [I accepted the calling of teacher] and knew it was an honorable calling. I am determined to do my best with the help of God. I encourage the brethren to do right, and [am] determined to sustain [my] file leader.*

James Fife said he was pleased to see all the brethren acting together.

> *It seems [we are united.] This is the first time since [I have] been in this place. [I am] glad to be engaged in the work of God, and [I am] determined to do the best [I can] and keep the commandments of God.*

Henry Dall Senior finished the meeting with his testimony:

> *[I am] thankful to live in a day that the Lord had spoken about from the heavens. It [is] my desire to do right. [I know] that Brigham is the mouthpiece of God and intend to uphold those he places over me wherever my lot is cast—and not to uphold wickedness in any form. I intend to be a ruler in my house and do right as near as I can.*

[5]Monday, February 14, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 2, Side 2 and Page 3, Side 1.

Monday, February 21, 1859[6]

If James Fife's statement the previous week was correct that it was the first time they were all united, it was also the last time. There are no minutes for Sunday, but the meeting Monday, February 21 was the exact opposite of the week before. There was contention and criticism and anger through the whole meeting.

Right away it was reported by the teacher that "one sister said she thought things did not go as they ought to. She thought the bishop was out of the way." They admitted, "We could not teach her anything so we left her."

Doctor Matthew J. Ellis spoke. "[I] thought there was something wrong. At last [I] found it was with the bishop." He was counseled to go to the bishop and make it right, and he said he would.

It was reported that the Murray family had hard feelings toward Brother West. They were also told to discuss it with the Bishop, but Sister Murray said she could not go; she was sick and had no shoes. Their daughter did not want to go until her mother went. When the teacher went to Brother West he said he [would have] no feelings if they would keep out of his family. He did not want to go to see them. It would soon be warmer and they could come and see him if they wished.

There was trouble with the Davis family. They reported "Sister Davis says she cannot pray. She is in a curious form." They talked to the oldest Murray son. "He said he was willing to submit to the law and try to reform."

Contributing to the negative atmosphere, the offended brother again brought up his frustration at being released from a church calling "without any cause or provocation whatever." He thought the Bishop may have heard stories about him and dropped him without warning. Several others made comments which offended him, and he left the meeting.

It was at this point President Cook made his statement about discontinuing meetings in the late summer of the previous year. Apparently on February 21 he felt the same contention creeping into their meetings:

> *In answer to Isaac Webster's question, why the meetings were stopped. [It] was in consequence of the disobedience of some of the people. They had not obeyed counsel. Bishop Hunter said we might have meeting but we must not preach anything but the first principles of the gospel and they had not done as they were told. [I am] not going to let the people come together to accuse one another. It is the duty of the people to worship God and if they cannot meet for that reason, they could not meet at all.*

Then he made the mistake of asking the brethren to speak their minds.

Henry David Dall, Junior was nineteen years old at this time. He was old enough to recognize the mistakes of others, but young enough to condemn them for it. "[I am] willing to

[6]Monday, February 21, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 3, Side 2; Page 4, Side 2 and Page 5, Sides 1-2.

sustain any and all of the authorities, as far as [I can] see them do right, but no farther. Neither should [I] do it." The record states "he made many insulting remarks."

His father, Henry David Dall Senior was the Goshen peacemaker, but he was also the father of Henry David Junior. He stood to support his son:

> *[I am] glad to see [my] son take such a bold stance against iniquity. [I] glory in his spirit and would stand by him to the last. His remark proceeded from an honest heart.*

John Reynolds reacted immediately, accusing Henry Dall and his son of being in darkness. He told of a dream he had which he believed was teaching him to watch himself and recognize his sins, which he recommended for everyone.

> *I will tell a dream I had here a few nights ago. I saw a lot of us going up a hill or mountain to pick some fruit and as we were going along I heard three hounds barking, running up around the mountain. And when we came to the top of the mountain we came to a fine building. We all went in and [were] walking through. It appeared to be an ancient seat of curious art, and going out the back side we found a beautiful spring of which we all drank.*
>
> *[Then] looking to the east, under the root of a large tree those three hounds seemed to have something under it and were barking at it. At once they started south as fast as they could run and chased [along] a beautiful clear stream of water. They came to another mountain which seemed nearly perpendicular—and they took up this mountain seeming to be in pursuit of something, but I could not see anything but them.*
>
> *They seemed to be about two thirds of the way to the top [when] one of [them] lost his balance. His hold shifted and he came down head foremost, smashing him all to pieces. Then another in the same way, and the third immediately after; and all were killed. I felt bad in my heart to see those beautiful dogs destroyed. Their color was that of leopards.*
>
> *Now brethren these dogs are not dogs but they are men and it stands every man in bond to look about himself and repent of all his sins, for if we do not do it, we shall surely fall.*

It was all too much for Richard Johnson. He stood and left the meeting, "manifesting a spirit of contempt at the remarks made." Reynolds continued, "exhorting the people to faithfulness and told them "the day [is] at hand when the Lord [will] cleanse Zion." He bore a faithful testimony to the truth of the gospel and the divine mission of Joseph Smith. In spite of the departure of Brother Johnson, many agreed with Reynolds' remarks by bearing testimony.

After all that, new assignments were made for home teaching.

Monday, February 28, 1859[7]

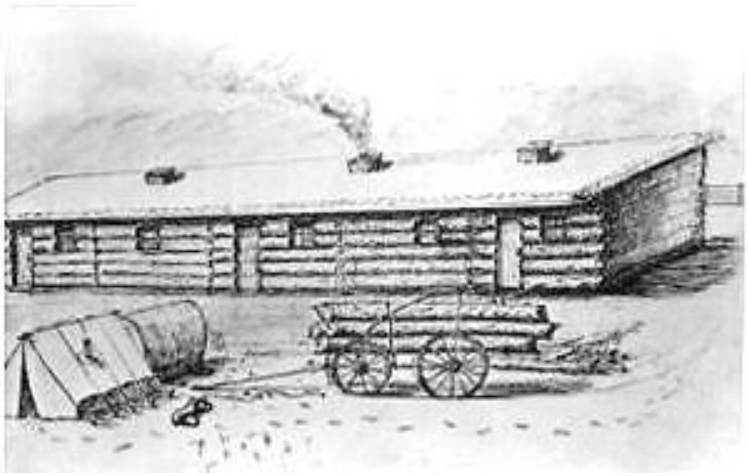
In the final meeting that month home visiting was discussed, new assignments were made, and President Cook gave counsel:

[7]Monday, February 28, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 6, Side 1.

I wish to talk to the brethren. [I] feel well [about our meeting] and thank the Lord that we have a chance to work out [our] salvation. The mission [I am] on is a responsible one and I feel to do the best [I] can. I work to get the spirit of Jesus Christ who, when he was reviled, reviled not again. It teaches men that it is better to suffer wrong than to do wrong.

Brother Gourley said he had had a desire to serve God a long time. "[I] found that in going around to the people, [they] generally wanted to do right."

Forgiveness was still the antidote. It had been a long winter, made even longer by families coming in and out, the result of the Army coming to Utah Territory. All that tension and close proximity of dwellings in the fort made for short tempers and hurt feelings. Spring thaw this year would be a relief because they would not feel trapped in the fort.



A sketch of the dwellings in the old Salt Lake City fort with the back side against the fort wall, completed December 1847. Phineas W. Cook had lived in the Salt Lake fort and likely patterned the Goshen fort from that experience. [Levi Edgar Young, Nicholas G. Morgan, donor, digital image 2008, Utah State Historical Society]



Fort, Great Salt Lake City, 1848.

Dwellings in the Salt Lake Fort were log cabins. The Goshen fort was smaller. Many houses were made of sod but eventually were replaced with log houses. [Digital image 2008, Utah State Historical Society]

17
Living Right and Planting Wheat

Contention had been on President Cook's mind, and by the first of March he had a message. Obviously he had been thinking about the turbulent meeting the previous week, and he did not waste words on Sunday, March 6.[1]

> *Brethren, there is something wrong in this place and some of the brethren would do right if they would retrace their steps and repent and do right so as they may be forgiven, for there is nothing done but what can be righted. [I] encourage the brethren to live their religion.*

A second man was angry about the release from his calling. Offended, he had contacted the stake president. "I shall wait until the[appeal] comes from Brother Snow," he said. With that conflicted beginning to the meeting, John Reynolds did his best to smooth things over:

> *[I say] keep the commandments of God and all will be right. I know that there are many about to [move] away from this place but that does not make the work of God untrue by [any] means. Whatever [is happening], the work is true and I know it. I pray that God may bless us all.*

Brother Johnson agreed: "[I feel] like going ahead in the work in which we are engaged, for it is the work of God."

James Fife spoke some time in exhorting the brethren to faithfulness "and to do that which is right and then we shall go ahead in the Kingdom of God." President Cook may have been reminded of something bothering him, and changed the subject:

> *I should like to see the Sabbath kept better than what they are at present. The boys are playing in all directions, and some of the brethren do things on Sundays that they can do on other days. It will be well for us to rest on the Sabbath if we do not have any meetings. I pray that God may bless you all with his spirit so as darkness may have no power over us.*

Dissatisfaction again surfaced as soon as the home visiting meeting began on Monday evening.[2] Many comments were made about irritations. One man said he had "many things against the Bishop," and was counseled to discuss his complaints in person. Brother Gourley said "We are willing to sustain the Bishop in righteousness." Another man complained he had tried to visit the Dalls, but after three tries he gave up because they were never home.

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[1] Sunday, March 6, 1859, Goshen Ward Minutes, Goshen Document 66, Sides 1-2. (Phineas wrote one set of minutes, then turned the paper upside-down and backward and began the next set. These minutes were undated but came before March 13, which was tightly crowded into the last remaining page.)

[2] Monday, March 7, 1859, Goshen Ward Minutes, Goshen Document 47, Side 1.

Sunday, March 13, 1859[3]

A Meeting for the Seventies was held in the house of President Cook on Sunday. A clerk was called and documents from the Seventies in Great Salt Lake City were requested. President Cook then addressed the need for supplies for meetings "and blanks for their genealogies." Previously he had used his own limited resources, but finally asked for donations for books and supplies. "If the brethren would donate means to buy [the supplies] I would be thankful, but if you cannot, [I] will try to raise the means another way." He hadn't forgotten the conflict in previous meetings:

> *As there are schisms in this place, it is my advice to those that have done wrong: retrace [your] steps and make [your] wrongs right. Repent of all [your] sins and get the spirit of the Lord and then [you will] see. My advice has been all the time to the people to keep their covenants, and seek diligently for the spirit of God that they might know the things which are to come.*
>
> *I have often told you that everything would be shaken that can be shaken, to which Brother Snow bore testimony when he was here. You acknowledged to him by the show of the right hand that what he said was true. The Brethren must not give away to the powers of darkness or Satan will have you into a bad scrape. He never stops to help you out but leaves you to get out the best way you can. I would like to hear the brethren speak their feelings, but do not want contentions.*

The Bishop may have pleaded for peace, but dissatisfaction was immediately expressed with the way the Bishop had handled a release. It was claimed "I was not informed what it was for." After an appeal to President Snow in Provo, he was told something he apparently did not want to hear: "The same power that put him there could remove him and no other."

Even though the Bishop had asked for no contentions, there was more to come. Henry Ashcroft couldn't help voicing dissatisfaction with Henry Cook.

> *[I] was not satisfied with the way Brother Henry L. Cook treated Brother Webster, for he had abused him without a cause. He called him a liar, [but I] knew he was not a liar. [Henry] had accused him falsely [but] he never said what he had accused him for.*

The Bishop stood. "My chastisements have been rejected. [I did] not want any contention. If [you are] willing to abide [my] decision [you] might talk. Otherwise, I will not have it." But those attending the meeting could not stop. One man said, "Then [we will] wait 'till some of the authorities came here," indicating that there had been continuing communication with the church leaders in Salt Lake City to come solve the problems in Goshen which the people themselves could not solve.

There was another heated exchange with Henry L. Cook and William Finch, both of whom were angry with the Bishop, who then changed the subject by asking all who thought they

[3]Sunday, March 13, 1859, Goshen Ward Minutes, Goshen Document 66, Sides 1-4. (This set is the beginning of a two-page set of minutes which followed the previous set of minutes, but was written upside down beginning on the back side of the folded set).

could make donations for books and paper to come record their donations. The following document was created:

Collection in meeting Sunday, March 13, 1859

	For Seventies Hall	For books
Br Finch paid	1.00	25 cents
Br Kemmish	1.00	25 cents
Br Rouse	.50	50 cents
Br Reynolds	.50	50 cents
Br Murrey	.50	50 cents
Br Andersen		50 cents
Br John Gardner		50 cents
Br James Gardner		50 cents
Br Richard Johnson		2.00
Br. James Fife		50 cents
Br Henry Doll		25 cents
Totals	$3.50	$6.25

March 13, 1859 collection, Goshen Document 66, Side 1 (bottom half).

Several in the group changed the tone of the meeting. John Rouse said,

> *We need the Spirit of the Lord that we might always have it with us to teach us things to come and to comfort us in every time. Let us do good to each other and let us get the spirit of God so that when we come to meeting we may have it with [us].*

John Reynolds followed Rouse by saying, "[I] feel to back up my Bishop under all circumstances. Keep your covenants."

Isaac Webster also supported his Bishop.

> *[I] feel like sustaining [my] file leader at all events. [I] know there is no other way to get salvation and I for myself calculate to do it by the help of God. When you are told not to bring up old things, why don't you let them alone?*

Brother Mickelson said,

> *It is for us to do as we are told and keep the commandments of God. [I] do not think it was right for anybody to carry tales under any circumstances. I despise such a man that would do it.*

Richard Johnson spoke with some hesitation. He admitted he was not sure what had happened to him at Goshen.

I believe I once had the spirit. [I] think I should take the words of Jesus for my guide. I had the Spirit and did not wish to take any particular person for my guide but intended to take a straight-forward course as I always had done.

The Bishop said, "I think that under some circumstances men [are] justified in telling things which they hear; [but] if men tell me things that they ought not to [I will] tell them better." Then for a moment he changed the subject before returning to the contention theme;

I want the people to observe the Sabbath Day, to keep it holy. Cease your labors on the Sabbath Day, only to prepare your food with singleness of heart. Rest and read good books such as the Book of Mormon, Doctrine and Covenants or the Bible. Here are the boys playing at ball and have been at it nearly all day and I wish that parents would watch over their boys and not let them make a holiday of the Sabbath.

There is a swing up over on the other side of the fort which is contrary to my feelings and counsels. Suppose some of your sons or daughters should get their legs or arms broke. You would no doubt say you should be glad if such things were done away and it is the duty of every man to use his influence against all such things and do the best they can to preserve the peace and good order.

Concerning those who have been offensive to me, it is my advice for them to stop telling things and holding private meetings, for if you get together you will be apt to speak; and if you speak you will be apt to say something; and from the abundance of the heart the mouth speaketh; and it is a saying that [words] carry tales. The more you talk the worse you will feel and the more you will have to repent of. But spend the time in prayer and humble yourselves and get the spirit of God. Then when you come to a trial you will be better prepared to see [it].

The Bishop concluded by urging the people "to pray for the salvation of Israel and the redemption of Zion and for power over our enemy. Tell Satan you have no time to spend with him but you are now going to build up the kingdom of God." Henry Cook and Henry Dall couldn't resist denying the Bishop's charge of holding secret meetings before the closing prayer by Luther Reed.

The Bishop called for another meeting on March 22.[4] The meeting was intended to be a report of home visiting, but once again became a platform for complaints about each other. Two people were reported to have stolen something from the neighbors. Brother Morgan and Matthew J. Ellis reported complaints against the Bishop. One family "have a company of gentiles playing cards" at their house and couldn't be taught. Brother Timmons said he believes the Bishop is a good man but "thinks he is too merciful and that the people are generally down on the Bishop."

Sunday, March 27, 1859[5]

The month of March had been a platform for venting emotions. Even the weather was stormy the morning of the last Sunday that month, as noted in the minutes. However their meeting was subdued. Brother Graves spoke first about being unified:

[4] Tuesday, March 22, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 6, Side 2; Page 7, Side 2.

[5]Sunday, March 27, 1859, Goshen Ward Minutes, Goshen Document 72, Sides 1-2.

We have the necessity of keeping the Spirit that we may be united and make our own heaven. Otherwise we will not enjoy one. [There is also] the necessity of covering up one another's faults rather than blazing them abroad.



Goshen was far from other towns so the settlers felt isolated. It is still a farming community. This view is across the valley toward Tintic Mountains (Courtesy Ken Lund).

A recent move-in, Brother M^{c}Bride provided a basket full of advice. He spoke of teaching one's household the gospel, paying tithing and proving the Lord by saying prayers. He spoke of famine and planting wheat to "have oil in our lamps." He advised people not to be stubborn but unified. "Learn to become one and so [build] yourselves before you can do it for others." Brother Little showed the importance of living one's religion and receiving revelation but not to try to guide the church by oneself. He also spoke of unity and not "to be led by every spirit that is abroad."

Bishop Cook counseled them to obey the church leaders, but reminded them that there was a lot of fencing to do, especially as they moved out onto their city lots.

No minutes exist for the next two weeks, but on April 17 General Conference was discussed. Obviously Phineas W. Cook had been in Salt Lake City at the conference. He liberally mixed religion and fences:

Sunday, April 17, 1859[6]
I will tell you something I heard at the conference. George A Smith spoke first. Advised all men to fence up their religion or in other words their fields, that they might not cause their neighbors to sin. Brother Heber [C. Kimball] prophesied that we should stop in these Valleys 'till we went back to Jackson County. I counsel the saints to fence; take care of what [you] have. Set out fruit trees.

Brother Brigham spoke to the people—advised them to live their religion and be prepared to receive the Savior when he comes. My advice to the people here is to fence up, take care of your cattle, don't annoy your neighbor. Put your fence up according to pattern. Put the pickets about 6 inches apart. I am told that some are putting up their pickets so that a man can pass between. This is not according to pattern and will not be likely to be received by the committee.

[6] Sunday, April 17, 1859, Goshen Ward Minutes, Goshen Document 46, Sides 3-4.

John Reynolds followed:

> *[I] believe that faith will be found on the earth when the Savior comes, [even] if only a few see the necessity of following the counsel of those placed in authority. There are many spirits gone abroad in the earth. They are seeking tabernacles to get into that they may bring trouble upon the people. This is their business. I pray that you and I may be enabled to overcome.*

Brother Mickelson spoke on unity and obedience:

> *The righteous have no fear. They feel under all circumstances all is right. Pray to the Lord to bless his servants with wisdom. My desire is to keep the knowledge I have got and not to go off to the right or the left. The enemies of truth have tried their best to overthrow it but they cannot do it. Do right and God will bless you. Live so as be ready to meet God or man at any time. This is the way we ought to feel all the time [and it] will bring a man into the Celestial Kingdom.*

James Fife bore witness of the necessity of living our religion, which means we must work with ourselves and learn how to be unified. "I can live my religion here as well as any other place" but must keep the spirit. He continued:

> *The world is 6,000 years old and all the devils are working against the spirits of this dispensation. We have to get rid of our traditions and follies. We must know and understand ourselves and ask the Lord to bless the land, the seed, the cattle and all that we have to do with, and the Lord will give you the increase. Be humble and lowly in heart. Strive to do right and the Lord will bless us.*

Bishop Cook admitted he had set the time for things to come to a focus, but it had been a little too soon. "Do not calculate to apostatize for all that. Brother Brigham said 'The times and seasons were not revealed to any man but they are set.'" He then dismissed the meeting.

At Priesthood Meeting that day, April 17, John Reynolds spoke of "living hour by hour our religion in this seemingly dark hour." He recounted times the saints were surrounded by their enemies and were delivered. He also advised to "fence our fields and raise grain for there is a famine not far in the future." His greatest fear was not enduring to the end.

Isaac Webster cautioned the saints "to live so as to know for ourselves that we have the spirit and then keep it. We should live the religion of Christ day by day." Brother Fredrickson followed by saying he has moved from Payson because he could not get land there and felt thankful he had come here. Brother Ashcroft was also new to Goshen. Brother Murray desired "to take a steady course because when we are destitute we are more humble."

The last Sunday in April[7] reflected the focus of a farming community at planting time. The evening meeting was entirely about bringing the water from the dam to the gardens and wheat fields. The only question was which channels or sects would be used to carry water from the dam to the fields. Brother Dall questioned whether there would even be enough water in the dam to satisfy all their needs. With so many living in the fort now, they would need more water

[7] Sunday, April 24, 1859, Goshen Ward Minutes, Goshen Document 46, Sides 5-6.

and the dam would have to be raised. Bishop Cook summed it all up when he said, "I believe in raising the dam so as to keep all the water back we can and dry up these bottoms so that we [can] move out in the city lots."

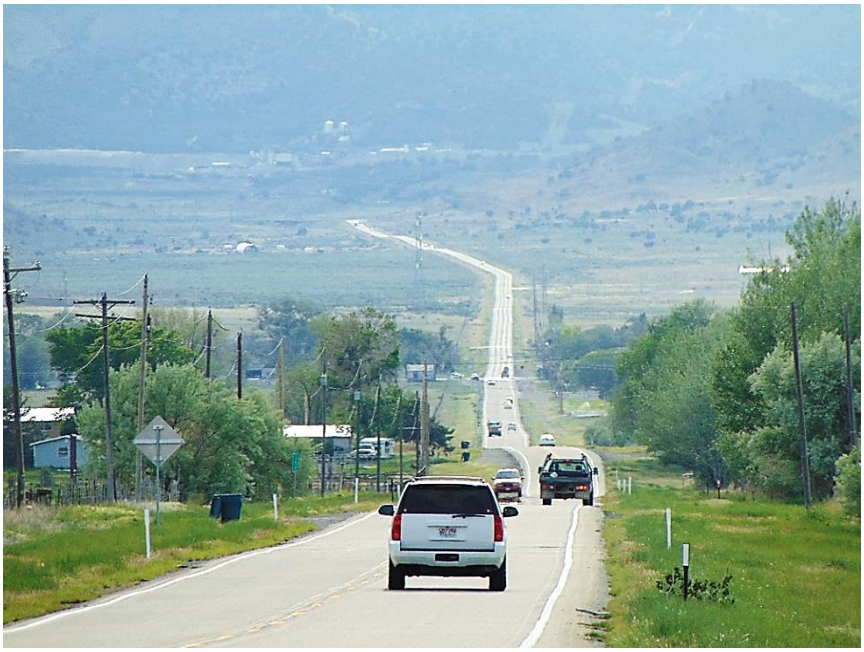
Their hope was to move out of the fort as soon as possible, and some no doubt had already moved out as spring thaw flooded their dwellings in the fort. Fortunately their fields and cattle would remain at the same location, wherever they built their town, so they would not have to plant again.

Richard Johnson was voted in as Water Master and a committee formed for the project to raise the level of water in the dam. Then the conversation turned to fences. The wheat field should be fenced and a road made through the canyon for hauling timber. Paying for work on the dam was the next subject. "Moved and Seconded that every man be taxed to pay his portion of the dam according to the amount of land." Then a large ditch will be dug to get water to the wheat field. Suggestions were made for throwing a bank to keep the water on the field and making lumber gates in the ditches. The cattle should be herded up the other side of the creek from this time on.

Bishop Cook had some final comments about little annoying problems in Goshen:

> *Take care of your horses and cattle. Carry your axes and spades into the house of a night as there are some men who calculate to get their living by stealing. I have received counsel from Brother Brigham to let all difficulties sleep so you need not come to me with your difficulties. I wish the brethren would bring my tools back they had borrowed and to bring all found property to my house so people may [know] where to find them.*

Goshen was a mixture of religion and fences, the eternal and sublime with daily chores and spring flooding.



Currently Highway 6 runs through the valley, showing the descent into the lowland where Goshen was located. The valley floor was at the level of Utah Lake five miles away, and resulted in periodic flooding (Courtesy Ken Lund).

18
Authorities and Accusations

Settlers in Goshen admitted to writing letters to the church authorities informing them of their discontent with the way Bishop Cook handled local problems. In April of 1859 Brigham Young decided to do something about it. John Young, Patriarch of the Church of Jesus Christ of Latter-day Saints and friend to the Cooks, was sent to Goshen. He brought with him Brothers Thurber and Colton.



John Young, brother of Brigham Young

John M. Young, the son of John and Nabby (Howe) Young was born at Hopkinton, Middlesex, Massachusetts May 22, 1791, the oldest of their six sons, one of whom was the Prophet Brigham Young. Converted and baptized into the Church of Jesus Christ of Latter-day Saints by his brothers in 1833, John came to Utah in 1847 and in 1853 was ordained as the President of the High Priesthood of the Church, an office which has since been discontinued. He also served as counselor in the Salt Lake City Stake Presidency and later as Church Patriarch. He was referred to widely as President John Young or Uncle John Young. Both terms were used in the Goshen ward minutes.

John married Sarah McCleve two months before Phineas married her sister Catherine, and thus was Phineas W. Cook's brother-in-law until Catherine left the marriage. Over the years, John Young's relationship with the Cooks was a great comfort and support to Phineas, and it is possible he came to Goshen to ease some of the contention arising with almost everything Phineas tried to do among the people there. John and his family continued to live in Salt Lake City and he died there in 1870.[1]

Tuesday, April 26, 1859 [2]

Bishop Cook announced he had called the meeting because President John Young "has been sent here to set all things right by President Brigham Young." With President Young were local churchmen Brothers Colton[3] and Thurber,[4] neither of whose given names were recorded.

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[1] Ray A. Peterson, "John M. Young."

[2] Tuesday, April 26, 1859, Meeting with John Young, Goshen Ward Minutes, Morning meeting: Goshen Document 58 Sides 2-4; Tuesday afternoon meeting: Goshen Document 31, Sides 1-4; Tuesday Evening meeting: Goshen Document 41, Sides 1-3.

[3] Philander Colton is most likely the Brother Colton at this meeting. He lived in Provo at the time John Young came to Goshen. Brother Young apparently brought local Utah Valley saints he knew to the meeting. Brother Colton had been born in New York in 1811 and stated he was a convert by April 6, 1830 when the church was organized. Within a few years he had married and was baptized. They joined with the Saints at Nauvoo and he later volunteered when the Mormon Battalion was organized in 1846. After arriving in Utah, they moved to the new settlement of

John Young spoke:

> *I want to hear from the brethren to know what is the matter. Some are not satisfied with the authorities of this place. I am willing to sit down and hear from the brethren. I want to know what is [wrong]. I want the brethren that have been grieved to speak their grievances and let us see if we cannot set all difficulties right and ascertain where the fault is. I have heard that some are dissatisfied with the Bishop and his counselors and that they are divided. I want to know if the folks in Goshen are willing to support the First Presidency of the Church viz. Brigham [Young], Heber [C. Kimball] and Daniel [H. Wells]. Are you willing to uphold the Twelve and all the constituted authorities? They will take us to a place, if we follow up, where Satan and wicked spirits can have no power. We are ready to hear your grievances.*

William Finch had grievances. He had been here at the first meeting in Goshen, but felt confusion lately because the Bishop is harsh. He had written down what bothered him and wanted the church leaders to read it. Bishop Cook agreed that everything should be told. "I am not afraid to have my conduct scanned."

Henry Dall's comments alert us to the fact that a letter was sent to Brigham Young signed by several Goshen residents, letting the prophet know their Bishop "talked of cutting everybody off that did not do just exactly right. People have been suspended from this Church through his children lying." Dall wanted to be in Goshen so he could "raise grain for a famine," but people are dissatisfied about the cost of the dam. Some people are laughing and making fun of the Bishop's claim that we are going back to Jackson County.

Bishop Cook explained once again why the dam cost $800 to build and why he had to add $2 to the cost of each acre to pay for it. Six hundred acres have been assigned to Goshen people, but about one-third has not been paid for. He asked permission of Brigham Young to move out of the fort onto the city lots. "Brigham said, 'yes, build out there in a fort and I will give you a wagonload of peach trees.' I shall not go up there without [building] a fort unless Brother Brigham says so."

Henry Dall wasn't finished with his complaints. He added things up and couldn't make sense of it. Besides, he was offended because the Bishop had taken stray oxen home, which Dall did not agree with. Another complaint came from Brother West who was mad at the Bishop for telling West's daughter he would marry her to a man West did not like. William Finch added

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Provo where the Coltons lived until 1887, after which they moved to Vernal. Both he and his wife died there in 1891 (R. S. Collett, Deseret News, "Death Of Philander And Polly M. Colton").

[4] Brother Thurber who attended the meeting with John Young may have been Albert King Thurber of Spanish Fork. His early experience with religion was with the Prophet Miller who predicted the end of the world. Albert Thurber later admitted when he heard of the prophecy that the Savior would come soon, "seven days was altogether too short for me to make a reasonable atonement if I was as bad a sinner as they represented, and if such things were to transpire, which I did not believe would, that either the Lord or the devil would have to take me as I was."

His practical philosophy led him to abandon a group of 44 men from Massachusetts who were on their way to the gold fields in California in 1849, and stay in Utah to be baptized a member of the Church of Jesus Christ of Latter-day Saints. He married and moved to Spanish Fork where he lived when John Young organized this meeting. He died in 1888 at Ephraim, strong in his testimony (Life History of Albert King Thurber, including quotes from his personal journal, FamilySearch.org).

comments: "We were all in the dark and [the Bishop said he] would cut me off, which I did not consider right without his telling me and showing when I was in fault."

Bishop Cook was sorry West was angry. "[I had] it in mind that Brother West was agreeable to that man having his daughter. I did not say that I would marry them independent of her father." About Finch's complaint, "I felt myself obliged to speak my feelings. There were things said there that would cut them all off the Seventies Quorum if they had been dealt with as I have seen others."

John Young summarized what he had just heard, including several accusations, claims of being disfellowshipped, one brother who went to the army camp drunk and denied being a "Mormon." Young said, "This is a pretty good branch of folks and Brother Cook is not such a bad man, but had his peculiar notions and is too hasty in cutting folks off."

That same afternoon John Young called another meeting at Goshen. He began speaking, hoping in his gentle way to reduce tensions.

> *We are fallible beings and are liable to err in judgment. It is because our judgments are not perfect that we go wrong. Many times I cannot measure you by my measure, nor you me in yours. [That is why] we must have charity and pure love. God is Love. He that dwelleth in love dwelleth in God. We have to have the principles of the gospel grounded and rooted in us. If there is a man or woman here that have always done right let them land on their feet. I should like to look at them.*

After bearing witness of Joseph Smith he said,

> *My advice is to keep the testimony of Jesus and mind your own business. I know that many take responsibility upon themselves which they had no business with. You must either rise in intelligence or go backward. We must be for the Kingdom of God or of the devil. Can a man go so far ahead in this thing that it would be impossible to be severed from the principles of Truth? The Apostle Paul said that some that lived in his day had come to that stage of perfection. I want you to play on the old fiddle again but remember and have charity, for without it we are as sounding brass.*

Bishop Cook tried to continue the conciliatory theme, admitting he had considered President Young his enemy until "I saw my fault, went to Brother Brigham to confess my faults and made all right." Unfortunately the tone of love and repentance was short lived. Six men and two women stood in turn to accuse the Bishop of treating others badly, saying he tried to prove Brigham Young a liar and telling the congregation if they didn't repent they would all go to hell. Someone accused him of saying he didn't believe something, but telling others he did believe it. The Bishop's wife was accused of killing someone else's chicken. Another accused him of stealing cattle and said, "Brother Cook is weak and not able to rule a people."

The Bishop stood to defend himself, citing incidents in which he acted to protect people but which was perceived as something else. In one case he had defended a man and his family against some soldiers and "did not want to speak in public anything respecting his wife." He explained his effort to buy cattle, but because someone had stolen and traded them for sick cattle, he was left with sick animals which he couldn't get home, that he hadn't stolen anything. He had

been accused of taking money for himself when he rented out the old corral. He received about $70, but is willing to pay others for their work. "Do not consider I have done much wrong."

John Young had brought Brother Colton with him, who now stood to speak.

> *I have heard many remarks this day against Bishop Cook and others. The grand question now is what they want done. It is evident that those things which do exist cannot exist for you to enjoy the spirit of [the gospel]. As it is, you cannot be prospered—neither temporally nor spiritually—because you are not united. If we love not our brethren how can we love God in our present condition?*
>
> *You cannot call down the blessings of heaven. Where have been the principles of truth developed this day? Are there as many righteous as there were in the days of [old]? I expect they would be hard to find. The difficulty is that I am as straight as a candle and someone else has got on one side and I want to write him up. I would meet the Bishop half way and if I were the Bishop I would meet the people halfway and shake hands.*

The Goshen saints did not shake hands. Bishop Cook said, "The Lord put me here and I know it. He led me here to this place. But if the people do not want [me] as Bishop and I can get out of it honorably I would be glad this night, for it is a great burden on a man." But he was quickly followed by an accusation that the Bishop had offered all the tithing wheat to someone if he would be on the Bishop's side in the argument. Another man accused the Bishop of lying about the cost of the dam.

John Young interrupted the critics with a masterful sermon on each person's responsibility to maintain order in the Kingdom of God.

> *What is it that designates the priesthood? Joseph Smith understood the system of government by which people can be governed and held together. It is order, my brethren. They knew no more about the principle of unity than your animals. As bad as you have been making yourselves appear, you are the best men on the earth outside this Kingdom. I want you to wake up and realize you are a chosen people. [You have] been gathered up here from all nations. We enjoy privileges above those who lived in the day of darkness.*
>
> *Before I heard this gospel, I used to wish I had the privilege of hearing the apostles and prophets of old. It was necessary that they have unity. I will tell you of my dream. I dreamt that Squire Wells and [I] were at a place where the saints were divided. We had two meetings in opposition. We went into the first meeting where they had a good spirit. We went to the next and they were working with their arms like lightening. Have I seen anything here today that puts me in mind of my dream?*
>
> *The most of the people here want to do right because they see someone else do wrong and [they want to] get out of the way. [Then] they go and get off the track the other side. I am going to tell you to keep yourself in mind, and not look for others getting off.*
>
> *The hardest task a man has to do is to govern himself. If you are in a situation that you cannot be governed you have got to get up out of this place. You cannot go it in this way. I want you to make it up in your minds how you are to be*

governed. Have you a man that will do any better than Bishop Cook? Bring him up and let us make a Bishop of him. If Brother Cook has got money over and above that [which] will pay for the town, all right. Let it go to build up Zion. The Bishops hold the most responsible office next to the First Presidency. The Bishop has to have the spirit of a shepherd and not of a drover.

Remember that Brother Cook has not been Bishop long. He has to learn a good many things. It is a serious thing to cut a man off root and branch. I don't like to hear of it. Perhaps Bishop Cook has been too hasty in some things. You are in a snap and I want you to get out of it. I [hope] all that want salvation will come here tonight. You are all blessed and I feel to bless you in the name of the Lord, Amen.

The same day, on Tuesday evening April 26, John Young called a third meeting. He couldn't leave Goshen without helping the bickering neighbors forgive each other and become unified. His words show the destructive consequence of contention and anger.

I have in my mind respecting the things of the Kingdom, and while we are under these embarrassments we cannot enjoy ourselves much. We have the necessity of reconciliation if [you have] sinned against Brother Cook. You have to get forgiveness from him. It ought to be the case that every man and woman should have the privilege of bearing their testimonies. We read in the old script of those who were ever learning but never came to a knowledge of the truth. It was because they had not the love of it.

Well now, if the brethren and sisters felt as they did when they first embraced the gospel they would find it difficult to keep their seats in the testimony meetings. I believe there are those here tonight that the Spirit of God has been whispering to them the course they should take. Last Sunday [I was in a place] where the influence of the Spirit rested down upon the people and upon me. Where there are all kinds of iniquity among the saints the way is hedged up. The apostle said that there are many spirits gone abroad in the earth. I will say that a good many have come here to Goshen.

Now Brethren what are you going to do? If you want a new Bishop have a new one. If you want Brother Cook for Bishop let us know. I love to confess when I find myself in a fault, and that has been many a time. There are a great many things I should like to say to you. The gospel is too simple for the inhabitants of the earth. Feel thankful for the instructions we have received. If I have injured Brother Cook I ask his forgiveness and want to build up little Goshen and make it what it ought to be.

After the sermon, the critics arose one by one to apologize, and the Bishop proposed they should be forgiven. Bishop Cook said, "[I am] thankful that things came out as they did and want you to go ahead and choose your Bishop." John Young replied:

When did Bishop Cook tell you to do a wrong thing? As long as he was sustained by the first presidency of the church, all hands ought to sustain him. You have done right in writing down to the City. It has been thrown out today that Bishop Cook has taken advantage by getting money off the corral and dams. I don't

Amount for peach trees		
R. Gourley		00.75
David		.50
Johnson & Gourley		1.00
Morgan	paid	.50
H. L. Cook		.50
Thos Prosc		.75
I Webster		.25
W. G. Larkin		.50
Nelsen	paid	.50
Jeffs	paid	.50
Mikklesen		.50
N. C. Nelson		.25
Fredrickson		.25
T. Sorrensen		.25
W. West		.75
G. Moore		.75
Nels Nelsen	paid	:25
Mads Paulsen	paid	:50
Lar Nelsen		:25
Johnson	paid	.50
Webb		.50
Weech		.50
Murray	paid	.25
William & brother		1.00
Ellis		.50
Rouse		1.00
Dalls & Son		2.00
Powe Nelson Thos M		.25
J Reed		.50
W. Finch		1.00
Gardner	paid	1.00
Timmons		.50
Till		1.00
J Martin		.50
W Stewart	paid	.50
Hansen		.50
Ashcroft		1.00
Allen		.90
Edwards		.60
P. W. Cook	paid	1.00
Jas Fife	paid	.25

Orders for peach trees, Goshen Ward Minutes, Goshen Document 41, Side 3.

believe that Bishop Cook has done everything right. He has cut several off the Church. He has also cut someone tonight. All that are in favor of sustaining Brother Cook for Bishop raise the right hand. The vote was unanimous and I feel that you are about as good set of fellows as have I met in Goshen.

Anyhow go ahead. I know that the Lord will bless this land in Goshen. I believe the people in this settlement will raise more wheat than any other settlement. According to the number of men you will have as big tales to tell [as anyone else]. Saints are to shun the very appearance of evil. Brigham, Joseph and Moses said that he would to God that all men were prophets. Bishop Cook is a visionary man. I have heard him talk for hours on his opinion on different revelation. [I have] gained light by talking with Brother Cook."

President John Young sat down and Brother Colton spoke.

[I have] felt gratified with the union which seems to exist this evening. I am not deceived in my expectations. I believed when we started for this place that all would be made right before we left you. We are destined if faithful to become mighty men in these last days no matter what people think of us. It is for us to keep the Spirit of God. You can look forward for [the next] few years to bring you great blessings if faithful. You are placed here with beautiful land and have the privilege of raising plenty of grain, vegetables, etc.

I was at the first organization of the Church of the Kingdom of God on earth in these latter days. I have never seen a brighter day than at this present period. Take the advice of our Honorable Patriarch tonight. Let us

stick close to our file leader. When I started in this meeting I calculated to run against a good many snags. Whomsoever we sin against, to them we must make restitution and no one else. For that is the Kingdom. Our prayer to God is that you may prosper in your flocks and herds.

Brother Thurber was in agreement.

[I] feel satisfied with the turn that things have taken. I think that the people here have taken a wise course in choosing Brother Cook for Bishop. May you go ahead is my prayer.

Bishop Cook ended the meeting.

Uncle John has said that [I am] snappish and sharp, but I have tried to overcome. Uncle John has been instrumental in bringing about a restitution, and I feel that we should turn around and bless him. I want all that feel like bringing anything in they can to bring it tomorrow morning. I calculate to take 20 bushels of wheat if I have to take it out of my own bin. Brother Bott said he would let Brother John Young have a cow and calf.

I am going to fetch a load of fruit trees. The Law of the Territory is that they cannot take the water away from you. The same with the grass.

Donation March 1859 to 70s for books

Name	For 70s Hall	Books
~~J Rouse~~	50 cts	50 cts
J. Reynolds	50 cts	50 cts
J. Murray	50 cts	50 cts
	1.50	
J. Gardner		50 cts
James Gardner		50 cts
Richard Johnson		2.00
Henry Dall		.25 cts
		4.75

Donations to John Young

John Rouse	1 Bushel; 1 Bale
Wm Finch	2 Bushel
J. Reynolds	1 Bushel
H. Dall Sen.	1 Bushel
W. West	1 Bushel
R. Johnson	2 Bushel 1 butter
Tho. Morgan	1 butter

Goshen Ward Minutes, Goshen Document 34, Side 1.

By the beginning of May it had been almost a week since Church Patriarch John Young had spoken to the Goshen people. Meetings were held Monday and Thursday[5] that week to make plans for raising the level of water in the Goshen Dam. Minutes for a meeting on Monday, May 2 show everything was back to normal. Cattle, wheat and the dam took all their energy. A second meeting on Thursday finalized their plans.

[5] Goshen Ward Minutes, Monday, May 2, 1859, Goshen Document 60, side 1; Thursday, May 5, 1859, Goshen Document 60, Side 2.

Monday morning John Rouse said the people had been called together to speak their minds respecting guarding. All agreed they needed a guard for their cattle. It was proposed and seconded that Father Henry L. Cook be appointed as Captain of the Guard, to which he agreed. It was agreed that men when on guard would not leave their post until the other guard comes. The public corral would have to be repaired so it will keep the stock in.

Proposed and seconded that the calves and cattle be turned over the creek and kept off the wheat and gardens. Brother Brown accepted the job to fix the public corral and he will be paid for it out of the rent. The Bishop would have the balance.

The second item of business was the need to expand the dam. They were specific about what had to be done.

1. The dam is to be 50 yards in length, more or less as to the width of the bank.
2. The width to be 20 feet at the bottom and 18 on the top.
3. The water is to be raised 5 feet from its present [depth].
4. The dam to be made from 18 inches to 2 feet above high water mark.
5. The logs that are laid in the water are to be 25 in number and 12 feet long.
6. The grate to be built of cedar logs not less than 10 inches through at the butt and to be fitted in good and tight, washed and chinked well on the south side. Also 18 sticks of Cottonwood timber, 13 Feet long, not less than 8 inches through at the small end.
7. To make a waterway for the water, the waste way to be 10 feet wide, 2 feet deep, clear across the dam and a bridge across the waste way of 2 [feet?].
8. Bishop Cook will fit in the floors with assistance.
9. We want the water stopped so as to get the water out as soon as we can.
10. Brother Bott thought it would be necessary to mention the kind of pay that the brethren [would receive].

Richard Johnson proposed the plan be adopted. It would be paid for on the following terms: half the pay to be forthcoming when the work is finished; the other half paid after harvest in wheat at 2 dollars per bushel or cash if preferred.

Donations, May 5, 1859

Bro Bott	$5
Bro Johnson	$5
Dall	$5
BP Cook	$3
Morgans	$3
Andreason	$2
Davis	$2
	$25

The Thursday meeting was a follow-up to the previous meeting for work on the dam. Estimates were taken for the project.

"Moved & Seconded that the dam be finished by the 15th of June. Carried unanimously." Richard Johnson proposed to make the dam for 400 dollars. John Murray proposed to do it for $350; Thomas Morgan for $340; Henry Ashcroft for $330. John Rouse said he could finish the dam for $320. "It was knocked down to Brother Rouse."

For the present, Goshen had survived its challenge to unity.

19
Goshen Nuisances

As the summer of 1859 approached, the Goshen settlers became focused on making their new settlement and their farms successful. Meanwhile, they still lived in the fort and were very close neighbors.

Their Sunday Evening Meeting May 15[1] did not deal with high religious subjects. Bishop Cook spoke first, informing those present the dam had washed out their irrigation ditch. The overseer Richard Johnson wanted a committee to decide whether to dig a new ditch (or sect). Conversation leaned toward making a new sect until another subject was brought up: fences. Building fences seemed to be a nemesis to Goshen. For some reason they either couldn't finish the job or the fence broke down. Brother Morgan stopped the whole ditch conversation:

> *I'm not willing to work on the sect unless the fence is built. [I want] to know if the fence will be fixed.*

Bishop Cook responded:

> *There is a [fence] committee appointed and I do not consider [I am] responsible. It is laid on the shoulders of the committee. And [I do] not know that [I have] to see to getting the lumber for the flood gate at the dam [either]. Some have said that they did not intend to put up their fence until the Bishop had his fence up. [I do] not thank them for that.*

Monday, May 23, 1859[2]

A whole week had passed and there was no progress on the ditch. The break in the dam which washed out their channel was their only interest at this Monday meeting. Brother Bott felt a new contract should be negotiated. Those who had taken the previous contract should be released and a new plan made. Bishop Cook had an immediate plan for solving the problem. The original committee would be released and all would work together—starting tomorrow. He said,

> *[I] believe it would be the best plan to lay brush up to keep the waves from washing the dirt away and fill up between the dam and the brush with solid earth. I want the brethren to say what they are prepared to go at in the morning. Some need to fetch logs, others to chop and haul dirt. I want them to be divided for advantage.*
>
> *If [you have been working] on the dam, it will be applied on your sect work. [We should] call a meeting after the hurry of the present to regulate the amount of labor and those that work over their time to be paid 2 dollars per day.*

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[1] Sunday, May 15, 1859, Goshen Ward Minutes, Goshen Document 46, Side 8.

[2] Monday, May 23, 1859, Goshen Ward Minutes, Goshen Document 46, Sides 1, 8.

The dam was not the only issue. During the week there was also a conflict with the army.

23 May 1859
Colonel Crossman
Sir,

Your [letter] of the 23^{d} of May as stated by you is not according to my understanding, but to the contrary. I had 2 loads of timber put onto the fence at $4:50 per load. I told Mr. Brackenridge the first time he put his mules into it that if any damage was done he must make it good, to which he agreed. When Mr. Larkins came to me he said he was authorized to do so by Capt. Tumby and it would be an accommodation to you to get the use of the corral at one dollar per day, but you could not offer it to him at $5.00 per day as had been the case. I accordingly complied. Nothing was said about keeping it in repair, but I supposed it was still an extension for the same [agreement].

The two loads of timber was taken off and burned at different times by trains camping there but those that did it I cannot identify. As for the owners taking out their panels or poles, [it] is not the case for I have paid each man or owner his portion of rent & all are satisfied. The corral is not church property. If it had been there would not have been any fence owners.

The first of March I informed Mr. Larkins the time of rent had expired, to which he said he must have it longer. He accordingly used it 'till the middle [of the month], [for] which he would have [owed] me $45.00, saying nothing of the 2 loads which were taken from the fence.

No mules got out of the corral 'till after the 1st of March and that was caused no doubt by the soldiers taking away the timber as in the preceding statement, as I saw what I supposed to be this timber on their fires. The only animals that ever got out of the corral were in the care of Mr. [left blank]. The breach was made no doubt as above stated but was temporarily stopped by poles belonging to someone else. The animals broke through them because they were but slender. The corral was used by us for mules more after the 1st of March to the middle and was more benefit to the army than at any preceding time of the same period.

I have made the above statement supposing you to be unacquainted with all the circumstances and I hope that you may be satisfied and pay over the amount, for I ask for nothing but what is right, as testimony of which I send the following certificate.

Very respectfully,
Yours Phineas W. Cook

Goshen Document 64, Sides 1 and 2.

We certify that the timber spoken of in the forgoing statement was taken from the corral & burned as stated for we saw it with our own eyes from time to time. [Signed] Edward Morgan [his mark, an X], Thomas Miller Jeffs and Niels Nielson.

Bishop Cook had rented the corral to the U.S. Army for their mules. The agreement was that the Army would repair the fence if it broke, and Bishop Cook made sure they had two wagon loads of cut wood to make repairs. But when the wood was used as firewood and the Army mules strayed, upper level complaints had been heard, prompting the letter to Colonel Crossman.

Saturday May 28, 1859 [3]

With the dam in crisis and the U.S. Army unhappy about the agreement to rent the old Goshen corral, an unusual Saturday Meeting was called. Adding to the tension in the fort, there were soldiers camping near Goshen. Wherever there were soldiers, an unsavory element followed closely. The quiet folks inside the fort realized liquor was being sold, and a grog shop was suddenly operating outside town.

A petition was written to send to the governor in hopes he could help them. We get a glimpse of the seriousness of their intent when we find letters and the petition were read "that we might have our privileges and rights as other American Citizens."

Some of the men felt the dam was also in a critical situation. The men had been working on it all week, and the water was rising. Richard Johnson thought their work should continue on the Sabbath Day. "All hands and teams [should] haul dirt as we could work to better advantage than if left 'till Monday." He wanted them to clean out the sect so water could get into it, but did not consider the dam would break if left until Monday, "but it would take longer to fix." Bishop Cook had feelings about Sunday work:

> *The brethren have worked first rate all week and I consider the dam will not take any hurt until Monday. I had wanted to get all the dirt hauled onto the west side of the dam where it is the weakest so that there will be no need of working of the Sabbath. [I] do not feel like going [tomorrow]. [My] counsel would be, and it is the word of the Lord, to keep the Sabbath, but the brethren can do as they please."*

They signed the petition to the governor, and a vote was taken about working on Sunday. Some were for and some against Sabbath work. In the end they decided not to work on Sunday. The bishop once again cautioned them "to use influence with their boys to keep them from playing ball on Sundays in the fort. It is not right." Then he reminded those present "to quit working on the Sabbath. Rest yourselves and read good books."

Timber for Dam

T (or L) Holman – 2 yoke & W
Murray – 1 yoke
L. Strong – 1 yoke & Wagon
H. L. Cook – 2 yoke & Wag
Hansen – 2 yoke & Wag
Andrason – 1 yoke
Webb – 2 yoke & Wag
Poulson – 1 yoke
Johnson – 2 yoke
Mickleson – 2 yoke

Soil for Dam

Bp Cook – 1 team
Bott - --
Fife - --
Dall – 2 teams
Morgan – 1 team
Fot (or Fet) – 1 team

(Goshen Document 69, Side 1)

On Monday evening[4] after a whole day of hauling soil to repair the dam, one would expect a meeting to address issues with clearing ditches and hauling dirt and logs. But this was a meeting to put out fires. The bishop spoke:

[3] Saturday, May 28, 1859, Goshen Ward Minutes, Goshen Document 46, Side 1.

[4] Monday, May 30, 1859, Goshen Ward Minutes, Goshen Document 46, Side 2.

There have been a great many bitter complaints made to me respecting cattle, hogs, and calves running on people's gardens and eating their potatoes [and garden vegetables]. The law is that [letting hogs loose] is condemned. It should be a law that all pigs running at large be shot as the law directs—two days after this date.

Several others spoke about "keeping our hogs from destroying [our neighbors'] crops." As it was moved and seconded to make such a law, there was a cry of fire. The men all ran out of the meeting to get water and help extinguish it. Someone noted that "It was at Brother Bott's house. One of his little girls had accidentally set fire to some cotton batting that was hung up on the roof. The fire was extinguished without much damage being done."

Another nuisance resulted in a meeting the first day of June.[5] A petition was circulated.

(Undated, but probably June 1859 because the other side is dated July 5, 1859)

To Bishop P. W. Cook Esq.

Whereas certain persons who have no visible means of support have lodged within the limits of our settlement, viz. a Mr. Ward and Benjamin Johnson and Thos –nd are setting an unhallowed example before our citizens by taking the name of God in vain and unlawfully vending spirituous liquors to soldiers and others, thereby endangering not only the peace and good order of our neighborhood but the lives of the peaceable citizens…

And they have been heard also to threaten to not only shoot [us], but [also] to stir up the soldiers to come upon us if any one dared to molest them either by land or otherwise.

They are also thoroughly suspected of being engaged in stealing oxen and horses or mules by which the people are more or less blamed.

Also there are other vices such as playing cards and we have no doubt gambling and perhaps whoredom…

For these things and for the peace of our community, we earnestly petition you as a civil officer acting under the authority of the law to cause these men to be bound over to keep the peace or cease their riotous habits or cause them to be removed from our midst.

We solemnly protest against them and pronounce them idle vagrants and as such we wish them dealt by, and we your petitioners hold ourselves... (bottom line cut off but obviously written by offended citizens of Goshen.)

(Goshen Document 65, Side 1).

[5] Wednesday, June 1, 1859, Goshen Ward Minutes, Goshen Document 46, Side 2; Page 69, Side 2.

With everyone in agreement, the Bishop was firm:

> *[Are we] going to allow a nuisance like the Grog Shop occupied by Ward and Johnson to remain here? It is endangering the lives of passers-by as well as citizens. One man has lost his life in consequence of men [buying] liquor at that place. I consider it a nuisance and would motion that a committee of six be appointed to inquire of J. S. Ward if they have a license. [The place should be] inspected and [the owners informed] we consider them a nuisance and calculate to remove them as such.*

A committee of Brothers West, Bott, Holman, Dall, Rouse and Teeples was appointed and they left immediately. Everyone waited until they returned to the meeting with their report. "The brethren returned and reported that they had talked with Johnson and Ward. They would leave if they could get the pay for their house and corral. They wanted 30 dollars and would send their liquor away in an hour."

Right on the spot the money was raised to buy out Ward and Johnson's business

Brother Bott	10 dollars
Emelius Hansen	5 dollars
P.W. Cook	5 dollars
R. Gourlay	5 dollars
Brother Larkins	1 dollar
John Rouse	1 dollar
P.C. Nielson	3 dollars

Sale of Johnson & Ward's property
June 1st 1859

This is to certify that we forfeit our title and all right of claim to our house, land, corral, and all other improvements.

Signed Ben Johnson, R.W. Ward

$25.00
Witnesses
R. Till
Thomas Bot (or Box)
William Teeples
John Rouse
William West
Henry D. Dall

(Goshen Deeds, Goshen Document 29, Side 1)

The Goshen people proved they knew how to solve problems immediately. Unfortunately, all Goshen's problems were not solved that easily. There was one last problem the summer of 1859 which baffled every single citizen of the town. It was to go on for months, creating so much contention in the settlement there was no peace for the rest of the year. And the problem was caused by a close friend of Bishop Phineas W. Cook: Chauncey Webb.

The first item of business at Sunday meeting the next week in June[6] was the subject of the community hay in the bottoms. A great deal had been said in the past about keeping cattle herds off that grassland so it could be harvested for winter feed. One of the men suggested he would "not calculate to trample on the rights [of others by cutting their hay]."

[6] A Sunday in June, 1859, Goshen Ward Minutes, Goshen Document 69, Side 1. No day of the month was written.

It was a subject about which John Murray was experiencing anxiety.

I bear testimony of the things these brethren have spoken. I have been all over the hay land, but there is very little hay. There are cattle treading it down all the time. If the cattle are kept off we may get some hay but [it's too early] and it is folly to cut hay yet.

James Fife had anxiety too. He recognized the benefits of their location in producing wheat and hay in abundance, but instead predicted hunger because their hay land was being robbed by one of their own brethren.

I have never seen a people or settlement so blessed as at this settlement in all my travelings with the saints. Another thing I look at: The Lord has blessed us with hay [and] wheat in abundance. Has not it been so this spring that our cattle have been poor and not able to stand on their legs? Yet I believe there will be people in this settlement who will want for bread before harvest. I intend speaking free. I know I am in the midst of my brethren and sisters.

There is one of our beloved Brothers goes and takes contract for 100 ton of hay and then lets it out to other brethren [for profit]. I like to see Uncle Sam treated well because I am one of his boys. [But] I don't believe in my brethren contracting for hay and robbing my cattle. Neither do I believe any other settlement will allow it. I don't believe that any of the money that Uncle Sam brings here will do any man any good unless he gets it honestly. Honesty is the best policy."

The Bishop admitted he was unaware of the extent to which some of the brethren were coming in and cutting their hay to sell to the soldiers. He said,

I intend to exert my influence so to reserve our hay. [They should] prepare to move out of this place. I still hope to have the privilege of building on our city lots. I intend going to see Brigham and tell him our numbers. If you want the privilege of building on our city lots, pray for that blessing.

[I think] we all understand what this army is [here] for. They are here for the purification of the saints. The [man] that robs his brother of his water will go down and be cursed. As regards cutting hay, I believe the man that will go and cut hay against counsel for Uncle Sam will be cursed.

Brother Brown said he would never cut hay belonging to this settlement.

I say that all the hay and everything in this valley belongs to this settlement. Where Brother [Chauncey] Webb[7] is [cutting hay] belongs to this settlement and

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[7] A member of the Church of Jesus Christ of Latter-day Saints since 1834, Chauncey Griswold Webb and his parents came to Kirtland where he married and plied his trade as wheelwright, later moving to Far West, Missouri. In Nauvoo he built a house near Brigham Young with whom he established a close relationship. It may have been that early friendship which prompted Brigham to ask for Chauncey's daughter Ann Eliza for a plural wife many years later. While the Webb family was in Nauvoo, Chauncey's brother Edward went on a mission to Michigan, and was the missionary who baptized Phineas W. Cook and his wife.

Chauncey had proved himself a faithful and loyal church member. In 1851 he served a mission in the Sandwich Islands; then in England for four years from 1852-1856, after which he returned to the United States and spent the next six months supervising the building of handcarts for his beloved British Saints to cross the plains. As he

he has no business there, and never had. Brother Fife said he would tell his opinion of this place called Goshen. It is going to be famed for butter, wheat, etc. and Goshen will be a first rate place. Although some say I never was in such a mean place as Goshen, hold on. There are some of as good people as ever I lived with."

Notice is hereby given that all persons interested in the Goshen Survey of Farm Land are requested to put up their fence by the 9th day of June or a portion of their crop will be sold to defray the expenses of putting of it up. By order of the Fence Committee.

June, 1859, Goshen Ward Minutes, Goshen Document 69, Side 1.

Another Sunday morning in June[8] William West spoke of his belief there is a purpose for the hardships being experienced in Goshen:

[I hold] the truths of the Gospel of the Son of God dearer than anything else. We are here buffeted and degraded for a wise purpose: that we may learn wisdom. We wonder at so many going away [and leaving the Church]. Do not think we had ability to judge correctly concerning them and they think they are not used well. Others go away because they do not find things as they expected."

Brother West was also worried about something else: the cattle and those who want to get rich cutting hay to sell.

We have the necessity of keeping our cattle herded to keep them off our [neighbor's] grain. [My] counsel would be not to hurt your [neighbor's] feelings by letting the cattle go on their grain. Go ahead and get your fence up and be united in heart, mind and strength. Also in watering, do not take one another's water. I would [as soon] have a brother take grain out of my bin as to take my water. Look at the thing and ask yourselves how you would like others to take our water?

My advice would be to cut all the hay you can for yourself. [We know] the hay will fetch more next winter than now, so if I was to take a contract for hay and go and cut it right close by I could consider that every

Those present at a mass meeting of Seventies held at Goshen
Sunday, June 5, 1859

PW Cook Bishop
Francis M Cyrell
William West
Daniel Brown (or Kno—n)
Frederick W Knowles
William Teeples
William White
William Finch
Henry C Reed
John Murray

(Goshen Document 54, Side 1)

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traveled to Utah with Elder Franklin Richards and other elders, they discovered the plight of the Martin and Willie Handcart Companies. The missionaries pressed on to Salt Lake City and Chauncey returned with the rescue companies to bring the handcart companies in. A Deseret News article of December 5, 1856 stated he "had manifested his faith by his works."

Soon afterward he moved to Goshen, harvesting hay to sell to the Army which had come into the territory. During the time he spent cutting hay and living in the Goshen Ward, part of his family lived in Cottonwood, several miles south and east of Salt Lake City. Eventually he returned to them and continued living there.

[8] A Sunday in June, 1859, Goshen Ward Minutes, Goshen Document 46, Side 7. No day was written.

brother I met would have hard feelings against me.

I have no objection to the brethren cutting hay [to sell] if they go far enough away, and I expect the Bishop [feels the same way]. I pray that we may strive to do right and consider one another's interest.

When one man contributed his complaint about being dropped from the presidency of the Quorum, Bishop Cook changed the subject.

[I] do not want any man or woman to make beer and sell to the soldiers to make them drunk. [I] have seen soldiers reeling drunk upon beer and heard them curse and swear, whereas they would not do it if they had not got the beer.

William Finch disagreed, finding fault with the way Ward and Johnson had been run out of town.

[I have] lived as near Ward and Johnson as any man and they had not done me any harm. I have never heard Ward make use of any indecent word. If I never had a worse spirit than that, I would not fear.

The Bishop and William West both reminded him that Ward had seduced women and they didn't want that in their community.

There never seemed to be an end to the nuisances in Goshen. Stray cattle, greedy wandering pigs, broken dam, grog shop, drunken soldiers, a brother stealing hay from the whole community, and dissatisfied church members challenging their Bishop.

Goshen may have been a land of plenty—but apparently that included plenty of trouble.



Soldiers moved about throughout the area and often were in Goshen (Courtesy stateparks.utah.gov).

20

Famine, Fences, and Faith

On Wednesday, June 8[1] James Fife and Brother White were sent to visit with Brother Chauncey Webb who had settled himself on the Goshen hay land and was hiring others to help him harvest the hay to sell to the soldiers. They reported at a meeting that evening that Brother Webb would uphold the authorities of the church, but not the authorities in Goshen. He claimed he had permission to settle there, and then received a letter asking him to leave. He said "he felt he had as much right to live there as any one of the Twelve or any other man and that he did not intend [leaving]…The authorities of this place had treated him disrespectfully." The bishop had referred him to Brother Richards (Probably Apostle Franklin D. Richards), but when he spoke with him Webb claimed he would only obey if there were a court decision ordering him off the land.

Sunday, June 12, 1859[2]

Two meetings are recorded on June 12. At a Priesthood Meeting new members "Bro White, Miriam Ewell, Brother Strong, John Martin, Fred W. Knowles and Brother Lindquist [were] received into this quorum." Several of them spoke briefly. Comments were filled with faith and hope.

Brother Lindquist spoke about unity and upholding the authorities of the settlement.

> *There is the necessity of unity in our families, of bringing our children up aright. [I] feel that the time will come that we should have to go and perform a greater mission than ever has been performed. [I] never felt so well as when I was out proclaiming the principles of this kingdom. I believe there are many of Israel in my native land.*

Brother Martin said it was his determination not to go back but to go ahead and to uphold the Bishop and the authorities of this kingdom. Miriam Ewell said he had felt edified by the remarks of the brethren and knew this was the work of God. "We enjoy many privileges and have the necessity of getting wisdom and knowledge that we may magnify our callings." Brother Knowles had obviously heard rumors of bad feelings. "[I] have nothing against the Bishop, but intended to sustain him and live his religion."

Brother Strong was willing to sacrifice for the Kingdom of God:

> *I sometimes thought [I] might be being used as a scaffolding pole to help bear up the building of the Kingdom of God. There are many good scaffolding poles that*

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[1] Wednesday, June 8, 1859, Goshen Ward Minutes, Goshen Document 54, Side 1.

[2] Sunday, June 12, 1859, Goshen Ward Minutes, Priesthood Meeting, Goshen Document 54, Sides 2-3; Sunday afternoon, Goshen Document 48, Sides 1-2.

are afterwards taken and put into the building. I wish to be a savior as well as to be saved, to heal up the broken hearted.

Brother White was the last of the newcomers in Goshen to speak:

I rejoice at the spirit that has been manifest here today. We should get united and the Lord will bless us and increase our water and bless our crops. [I want] to renew [my] determination to do right. [It is] natural for [me] to grumble but I intend to overcome. It is the privilege of every man to have the right of the Spirit within us that we may know right from wrong. The time is near when the power of God will be made manifest. Some will be tried with riches, some with poverty; but I desire to be found faithful with the rest of my brethren here.

John Gardner said, "We must hold onto our faith. Some testify of the truth of this work and in two or three years they do not know anything about it. It is because they lose the spirit of God." James Gardner also felt to do all the good he could.

Brother Andrasen said he has had feelings against the Bishop, but "if we have misunderstandings with our brethren to go to them and make it right. I sustain the authorities of this Kingdom." Brother Murray agreed: "It is my desire to magnify [my] calling and let [my] light shine that those seeing [my] good works may do the same. We are in a school and I desire to overcome and to uphold and sustain one another."

William Finch was the final volunteer.

[I] always considered that Goshen was a good place and always felt to help build it up. I have it in my mind yet and believe that the way the Bishop proposed laying off the city was by the revelations of the Spirit. Never thought of leaving. I feel anxious to build up the city and it's my desire to see Bishop Cook preside over us and build a wall around our capitol city and do it in a systematical form…My desires are good toward all men especially towards the household of faith.

To conclude the meeting, Bishop Cook asked the other men to pray for his wife who had an infection. He then said:

[I] believe we shall become united. Be passive as the clay in the hands of the potter. If a man should counsel us to kill our neighbor or commit adultery we know that is not right. Do not let Satan bring up things that have been forgiven to seduce your mind away from your brethren. He will tell you what the Bishop has done, how mean he has acted and so on. If you were in the presence of departed spirits they would not accuse you. It is the devil that accuses and not the Lord and his servants. I feel thankful that I have been placed in the position I have this winter. The hand of the Lord is in it.

The Lord is over us for good. I had a flood of revelation for about two hours and I haven't told anyone all that I have in my mind respecting this settlement. Let us hide one another's faults; not blaze them to the four winds. There is a certain channel whereby men are called to responsible offices. Let us be faithful and uphold the priesthood is my prayer.

At the afternoon meeting Bishop Cook read the proclamation from James Buchanan,[3] President of the United States, which reminded the group of the troubles they had experienced, that "the United States was seeking to destroy this people without cause."

Response was immediate. Brother Hart spoke first:

> *The proclamation was false. It was got up by men as mean as the devil and of the ignorance of James Buchanan concerning us, as the nation sought to destroy this people. [I think] the time is coming for the Power of God to be made manifest amongst this people. We will have to pass through trials in order to perfect the Saints. The Lord gave such men as James Buchanan for the devil to work on. [At least] General Houston gave a favorable account of this people. [Meanwhile, we have to suffer through] the United States sending such mean men as they have sent here as territorial officers who believe false testimony concerning this people.*

John Pierson:

> *Ungodly men hold the government in the nations of the earth. When [I] first heard this Gospel preached [I found out] about the opposition the Saints have to meet when they get baptized. But there are sins that have been committed in Zion too. Our enemies within [are] worse than our enemies without. We don't reverence our Bishops as we ought and those in authority over us. [There will be a time] when the young men brought up in these mountains will go and thrash the nations of the earth.*

Henry Cook:

> *When [I] hear the nations of the earth come out against this people [I] have no fear [they will] destroy us from the earth. [I am] a natural born citizen and know [we are] the best people to obey laws on the face of the earth. We would uphold the Constitution of the United States and save the Union. The Kingdom of God is set up, never more to be thrown down. The day of our deliverance is near.*

Bishop Cook concluded the meeting with his usual practical advice, combined with the current rumor that the soldiers and local Native Americans were uniting to overcome the settlers.

> *We should be more strict in guarding our cattle. The Indians are hostile and are going to fetch in the soldiers to fight the Mormons.*
>
> *I also do not want folks to bathe in the water [upstream from] that which will be used in the fort [for culinary water]. [I hope] the brethren do right. If any of you are found taking water that does not belong to [you] the committees appointed [will assess] damages for [stealing water] and bathing in the stream. [Also don't] drive over ditches [which] lets water run away to waste.*

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[3] This most likely refers to the proclamation issued by President James Buchanan April 6, 1858 in which he stated "The administration required of the people in order to the granting of a free pardon—recognition of, and submission to, the national authority; admission of the army into the territory without resistance; and a pledge of obedience to the laws and Constitution for the future" (Brigham H. Roberts, *History of the Church,* Vol. IV, p.425).

Henry Dall was called to act as Water Master for the sect leading to the gardens. The Bishop asked the brethren to build some bridges as soon as possible over the Water sects. Such work would defray the expenses of their land. His last statement was to remind the captain to see that their men had guns and ammunition ready at all times.

Two meetings were held on Sunday, June 19.[4] Sunday Morning was the usual combination of spiritual and temporal advice. James Fife addressed the congregation to remind them the United States Army was sent here for the benefit of the Saints. He wasn't afraid to die because he would be "learning to live to all eternity." Brother Lindquist felt thankful to be gathered in the mountains. "When we come here and are free from our enemies and have the privilege of praying on our land, in the canyon and our house we have to be filled with light. It seems to be a hard country but it is a place where our enemies will not have power over us as amongst the gentiles."

John Rouse had practical advice

> *I went up the line of fence yesterday and would advise that you go ahead and do your portion. It won't take long if we are united and go ahead. It won't be more than ¼ of a rod to the acre. My prayer will be and is now that we may soon get on our city lots so that we may have more room and get more of the spirit of God. The prayer of saints availeth much. [The] army came here to use us up, but all things are turned for the benefit of the saints.*

Brother Brown admitted "Things have appeared dark but when I have called on the Lord things have appeared all right. It is rather hard in the valleys of the mountains." He wouldn't be surprised if we must "go through the fire and water."

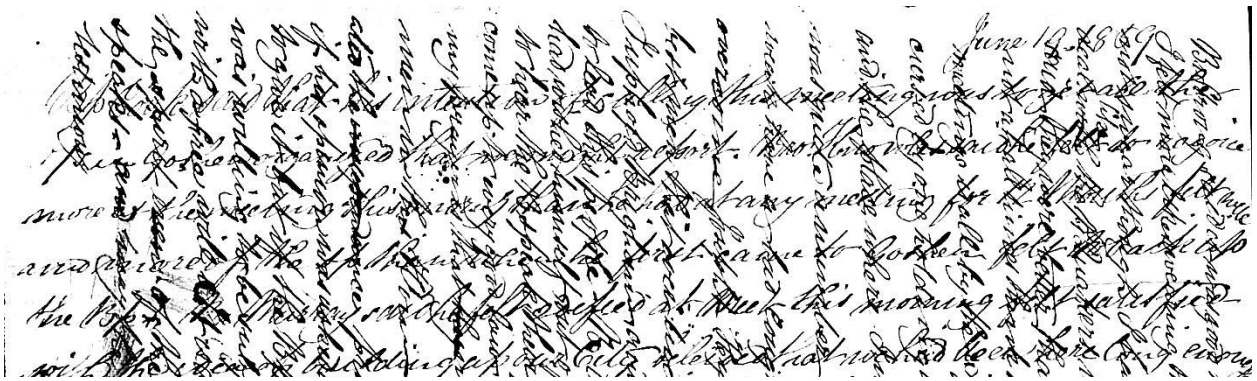
Bishop Cook reminded those present to give heed to the servants of God. He then said what was really causing his anxiety: the fence for their cattle should be built before moving out of the fort, and concern caused by the defiant attitude of the Webbs.

> *It is the mind of the Priesthood to build that fence. There are 630 rods from the corner of the fence to the creek. The fence will be taxed according to the quality of the land. Our corrals and fences could be made in two months. We can [each] make our house if we don't intend to put up a good house.*
>
> *The Webbs say they calculate to cut hay both sides of the creek and when we sent a teacher there, [Chauncey told] them [he would] do as he [pleased].*

In a meeting Sunday afternoon on June 19 Bishop Cook said his intention in calling this meeting was to get all the offices in Goshen organized "that we might report." Brother Knowles said he felt to rejoice more at the meeting this morning than he had at any meeting for 12 months. He felt well and more of the spirit than when he first came to Goshen. Felt to back up the Bishop. Brother Murray was also satisfied at meeting this morning and with the work of building up our city. "[I] believe we have been here long enough and I shall be fully repaid for my labor in moving out and improving."

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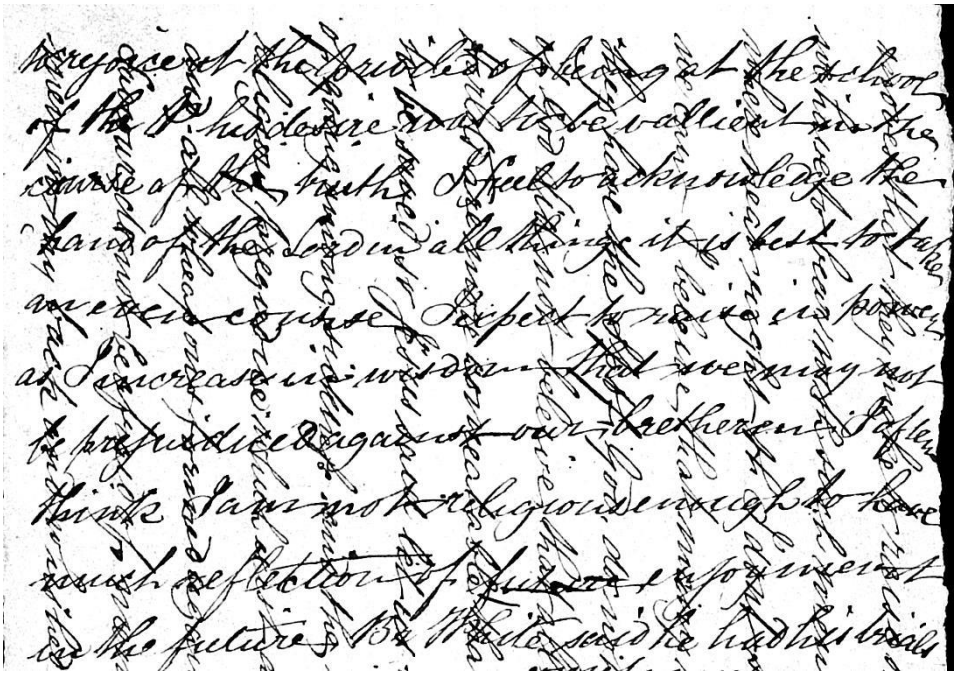
[4] Sunday, June 19, 1859, Goshen Ward Minutes, Morning meeting: Goshen Document 54, Page 4. Afternoon meeting: Goshen Document 49, Pages 1-4. (He ran out of paper and had to write both horizontally and vertically on the paper.)



June 19, 1859, Goshen Ward Minutes, Goshen Document 49, Page 1 (vertical writing).

Brother Jones said he felt rejoiced at the privilege of being at the School of the Prophets being conducted. His desire was to be valiant in the cause of the truth.

> *I feel to acknowledge the hand of the Lord in all things. It is best to take an even course. I expect to rise in power as I increase in wisdom that we may not be prejudiced against our brethren. I often think I am not religious enough to have much reflection of enjoyment in the future.*



Goshen Document 49, Side 3 (horizontal writing across side 2).

William Finch spoke at length about his concern that although he knew the Kingdom of God was on earth, there were men called to build up others and those trying to pull them down.

It has puzzled my mind lately how they would get united. Each think they are building up the Kingdom of God, but I don't see that both parties can live together…We must do the best we can.

I believe that many men are deceived [and] they think sometimes they have the Spirit of God. Do not let us [be deceived about] our notion of [having] the spirit of God [if we do] not believe all that is said by the spirit of God. Publicans and Harlots are more commendable than the religious folks of the world and more likely to be saved…We are called to follow the Savior. Do not be afraid of men trampling on our religion. I have helped to carry men on my back and wished they were safe home.

Bro White admitted to ups and downs in his life. "I did not know 'till lately that I was so near to Lucifer. I was once an infidel and am approaching nearer to infidelity than is good for me." Although he knew he should "act justly and uprightly," he felt "many times to grumble at things. [Then] I will afterwards go and do. We men are tried by some things." Brother Strong then spoke:

Yesterday I felt more like swearing than anything else. I did not swear though. I have been brought up a good deal like the Quakers [who] would let [anyone] that said they were better than me to be so. [I do not] at all times think that what is said at meetings is all by the Spirit of God. Joseph and Hyrum I believe were the best men that ever lived. I uphold Brigham and believe he was called to lead this people.



Goshen Document 49, Side 4 (horizontal writing across side 1).

Goshen wasn't the only town with complaints about encroachments on their hay land. A few miles east and north, the town of Santaquin was also having trouble. Bishop Cook wrote a letter to Benjamin Johnson and Isaac Morley, the original contractors of the town, answering their charge that the Goshen people were using Santaquin's hay land for their own cattle. Bishop Cook denied their charge, and reported having seen Stewart's large herds in the vicinity. However, it is apparent they did not believe his claim that the Goshen herds had not damaged the Santaquin hay land because on July 3 he admitted to the congregation at Goshen, to avoid contention he had given in to Santaquin's demands.

Goshen, Cedar Co.

June 25th /59

Brothers [Benjamin] Johnson & [Isaac] Morley

Sirs

In answer to your communication of yesterday I [recognize] your grant to [the town of Santaquin] authorizes us to use so much of the grass, wood and water as may be needed for the benefit of the [people of Goshen]. You intimate that we have previously encroached upon your settlement.

I have this morning been over the ground with another brother and we find upon close examination that no grass of any consequence has been damaged by our herds. It is true that herds have been at the sink of the creek for water and there is very little grass to cut there in that vicinity. Cattle have ranged all through it along the creek but not our cattle. We saw cattle on the range above and supposed them to be Stewart's and the herdsman informed me they have ranged there every day since he went there. We have no other place to turn our cattle at the present. If we had we should not turn them there. We desire to do right and save all.

If so it has not been our intention, although many insinuations have been thrown out by private individuals. It is my duty to be ruled by the law of right regardless of any such insinuations. We must preserve each other and do as we would like for others to do unto us in similar circumstances or Satan will be looking after us. As to range for winter, the bottom is nearly covered with water or ice so that stock are not able to get onto but a portion of it. It may be good for fall range but is mostly salt grass which is so dry by the middle of August or the first of September that stock will not eat it. Right now it is green and sweet, and it is this kind our stock mostly are now eating.

Most respectfully yours,

P.W. Cook (Goshen Document 46 (the size of index cards), Sides 1-4.)

It was already the end of June and the Goshen families had not yet moved out of the fort. Despite stress over fences, soldiers, watering their wheat fields and worrying about the harvesting of their hay land, in a Tuesday evening meeting June 28[5] they could only focus on a famine of spiritual and temporal things. Brother McAllister stood immediately and spoke his mind concerning people selling liquor to the soldiers and the problems encountered by farmers as they tried to provide for their families. There must have been worry in his voice:

> *[We need] the Holy Ghost to comfort and console us under all circumstances. [It] teaches us to be clean and to beautify and prepare for angels. [There] are teachers and others who are not able to preside over themselves. They get so big that no one can teach them. Some are at the roadside [selling] whiskey. These things are a stink in the nostrils of the saints of God, saying nothing about our Father in Heaven. This season there is a good chance for those who want to leave Zion. They do not leave fast enough; that is the trouble.*
>
> *Supposing we were out of flour. We would have to pay from 3 to 6 cents per pound for flour. It would cost 26 cents per pound to bring it here. There is a settlement up here that has not enough wheat to do them until harvest. They will have to sustain themselves 'till next harvest. The grasshoppers have [been] harvesting their crops already. Save [your] grain and prepare for a famine.*

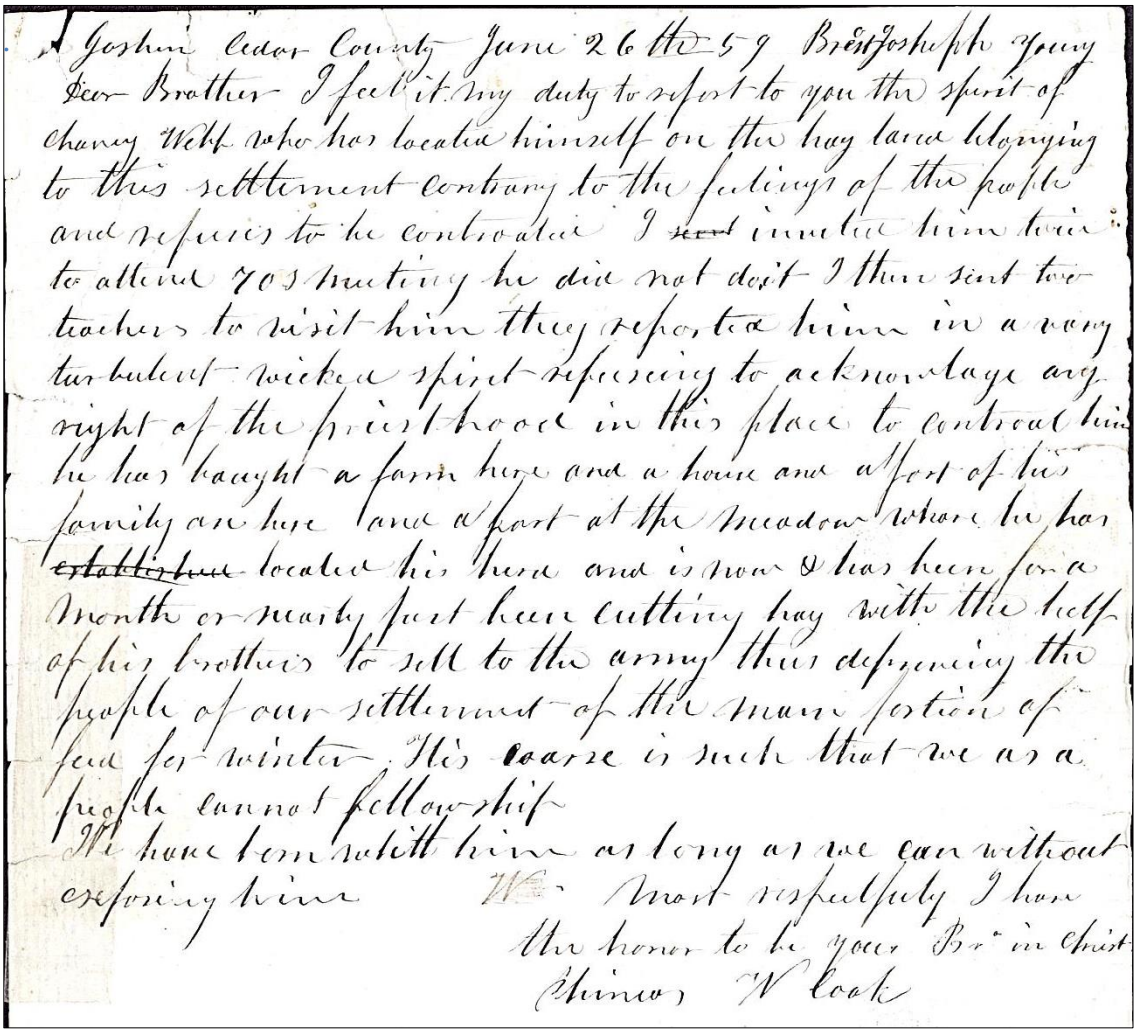
James Cummings agreed: "Lay up two years provisions. If [you] expect to obtain a blessing you must do it upon true principles. I will say for the consolation of the Saints that the Kingdom of God is onward and those that are out of the way, the Kingdom will roll over them." He then counseled to rest on the Sabbath and "preserve your substance."

As the problem escalated with Brother Webb harvesting Goshen's hay, Bishop Cook wrote to the church authorities, hoping for help in the conflict.

> Letter from Phineas W. Cook to Joseph A. Young
> Goshen, Cedar County, June 26, 1859
>
> Brother Joseph Young, Dear Brother,
>
> I feel it my duty to report to you the spirit of Chauncey Webb who has located himself on the hay land belonging to this settlement contrary to the feelings of the people and refuses to be cooperative. I invited him to attend 70s Meeting. He did not do it. I then sent two teachers to visit him. They reported him in a very turbulent, wicked spirit, refusing to acknowledge any right of the priesthood in this place to control him.
>
> He has bought a farm here and a house and a part of his family are here and a part at the meadow where he has located his herd, and is now and has been for a month or nearly, just been cutting hay with the help of his brothers to sell to the army, thus depriving the people of our settlement of the main portion of feed for winter. This course is such that we as a people cannot fellowship.
>
> We have borne with him as long as we can without exposing him.
>
> Most respectfully I have the honor to be your Brother in Christ,
>
> Phineas W. Cook (Goshen Document 42)

[5] Tuesday, June 28, 1859, Goshen Ward Minutes, Goshen Document 54 *(a loose page).*

Although it was brought up only occasionally in ward minutes, the problem with Chauncey Webb's defiant attitude toward the church leaders in Goshen was a constant irritation. He maintained he had been given permission to settle on their hay land and refused to consider the needs of the whole community whose hay he was harvesting.



Goshen Cedar County June 26th 59 Brother Joseph Young
Dear Brother I feel it my duty to report to you the spirit of
Chaney Webb who has located himself on the hay land belonging
to this settlement contrary to the feelings of the people
and refuses to be controlled I ~~sent~~ invited him twice
to attend Fast meeting he did not do it I then sent two
teachers to visit him they reported him in a very
turbulent wicked spirit refusing to acknowledge any
right of the Priesthood in this place to control him
he has bought a farm here and a house and part of his
family are here and a part at the Meadow where he has
~~established~~ located his home and is now & has been for a
Month or nearly past here cutting hay with the help
of his brothers to sell to the army thus depriving the
people of our settlement of the main portion of
feed for winter. His course is such that we as a
people cannot fellowship
We have borne with him as long as we can without
exposing him We Most respectfully I have
the honor to be your Br in Christ
Chimon W Cook

Bishop Cook's transcription of his letter to Joseph A. Young, Goshen Document 42.

Sunday, July 3, 1859[6]

In an interesting meeting the first Sunday in July the collective stress of the community could be heard in the Bishop's counsel. No other comments were recorded for that meeting.

> *It is necessary for us to take care of our breadstuffs and vegetables. Some are attending meetings, but it is but few considering there are 65 Families here. Some are in too great hurry to get rich. They have to go to cutting hay, picking currants, etc., on Sunday because they have no time in the week. I have heard*

[6] Sunday, July 3, 1859, Goshen Ward Minutes, Goshen Document 81, side 1.

there are some [who] said that they should leave unless there is an alteration. There will be an alteration: The Priesthood will have to keep their covenants.

Some blame me respecting the claims of Summit Creek (Santaquin). It was better for us to give in [to] them than to contend. I understand there is hay down below the springs. I would advise the people to stack their hay up on the [site selected for the new] city. Then they will get moved up there [but] if the brethren stack the hay down here, they will want to [stay here]. But the balance of power will be up there and there will be measures entered into that they may think hard. So I would advise the brethren all to move up.

Don't be so covetous; that is, don't be in too great hurry to get rich. I have duties to perform to the people. Let those turn around that have been inclined not to obey counsel. Obey counsel.

If we do not make quite so much [money] there is an abundance of gold coming to this territory. In a few more months the servants of God will be able to control the elements and organize bread and clothing out of the elements. I have heard Brigham Young say that he has traveled a great way and kept paying money out of his pocket and had more at the end of the journey than when he started. How was it done? Why, he could take it out of the elements the same as Jesus did the wine. My prayer is that the Brethren and Sisters may be blessed.

Their hope was for God to bless them in all their troubles. But in the meantime, the people of Goshen couldn't help thinking about famine, fields, fences, and friends harvesting their hay. What they really needed was for all 65 families to move out of their cramped fort and onto the townsite.

The town of Goshen needed to become a reality.

21
Goshen Divided

July and August, 1859 were busy months for the families of Goshen Fort. They had located a piece of land on higher ground which was surveyed and laid out in the summer. Although the move from the fort took place in the fall, the summer was spent hauling wood to build homes, barns, fences and corrals at the new site. In addition, they continued their regular work of watering and harvesting crops, herding their animals, and coping with others making a profit from living near Camp Floyd. Their comments during this challenging time are of interest.

Sunday, July 3, 1859[1]

Brother Strong rejoiced in hearing what he called "the big things of the Kingdom," and comprehending by his own senses the good things of God. However, he did not like whiskey being sold in the settlement. "I can say Lord bless those that are tampering in these things." Brother Isaac Webster mentioned work on the fence and his effort "to hunt and fish our hay out," perhaps referring to the loss of much of the settlement's hay when it was harvested and sold. He recommended his neighbors build granaries to store their grain.

John Martin urged his neighbors to pray for the bishop. William Teeples said he had enjoyed himself "first rate since he had been at Goshen." He believed in obeying the bishop and also didn't agree with whiskey being sold here. John Murray worried about a famine and "believed the time would come when we should see the necessity of laying up grain." He noted that he was planning "to haul his hay and grain" up to the new town site which would encourage him to move there, giving us a clue to what was being done at the time toward hastening their resettlement.



An overview of Cedar Valley with Utah Lake in the distance shows why soldiers camped there sought excitement elsewhere (Courtesy, Ken Lund).

Brother Ashcroft said his desire was to do right. Brother Holman had one thing on his mind. He had come here to raise grain, but

> *The thing [I] have to speak about is the selling of liquor. There is a gentile selling liquor here and we feel like putting him out and I think we ought to feel more indignant at it.*

[1] Sunday, July 3, 1859, Goshen Ward Minutes, Goshen Document 65, Side 2.

The Bishop spoke of the future when they would be at their new town site and would be able to focus more on spiritual matters. He urged them to be united, to move their wheat and hay up to the new town site without further resistance. Then they should build a Tithing Office and be obedient so they will "have the power of controlling the elements and gathering the saints and feeding them while traveling to Zion."

He spoke of complaints but promised "all obstructions will be removed. It is not the old ship that is going to move out of the way; it is the snag that has to be removed." He then called a meeting in two weeks for the Priesthood brethren and "if they are not at meeting they will be required to give a satisfactory account." His final words were about Goshen's two sore points: the selling of whiskey in town and the men harvesting Goshen's hay to sell.

> *The man or woman that is found selling whiskey will lose their standing. We are not agoing to stand it. I will go to their houses and knock the liquor keg over to pieces. And then there are the brethren cutting [our] hay in the field against counsel [so they can sell it to the soldiers]. Sometimes I feel as though I wanted to fight [them] when the brethren go contrary to counsel, but I have not fought with any and don't calculate to.*

Sunday, August 7, 1859[2]

Admitting not all meetings had been recorded, Bishop Cook opened a Priesthood Meeting August 7. William West addressed the "stiffneckedness" which prevented humility and unity. Brother Wright remembered the Kingdom of God is "a work of progression." Now that they were building their new town, the Bishop was worried about temporal matters. He hoped they could build a schoolhouse "that we may teach one another." He was aware of problems.

> *I am marking the role. Those not present will be left blank. [I have had] counsel to do better keeping minutes in the future, and I intend to carry out the counsel I have received.*[3] *Some questions have been asked with regard to my authority to preside over this quorum. [I will now read the] instructions [I] received from the first presidency of Seventies.*

All expressed agreement with the letter read by the bishop. Several stood to express confidence in the church and in Goshen, but Henry L. Cook was still worried about famine.

> *[I] was called to raise wheat and store it up against the famine. [I] never craved much gold but heard Brother Heber [C. Kimball] say that a barrel of flour would be worth a barrel of gold. It is the duty of the saints to carry out counsel that is given us from time to time by our file leaders.*

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[2]Sunday, August 7, 1859, Goshen Ward Minutes, Goshen Document 23, Booklet 3, Pages 1-5.

[3] Although Bishop Cook mentioned Robert Till keeping minutes, apparently most of the minutes in Goshen meetings were written by the Bishop himself. Under the circumstances, since he had no paper, it was a great stretch of faith for him to keep his promise to record the meetings. The present minutes were written in a booklet created by thread sewn on the fold, obviously done with great care. It is faintly lined gray paper, probably 8/11 inch paper folded to look like a small book. Pages are intact except for page 9 which has become detached. The booklet is entirely minutes of meetings held during the month of August, 1859.

William Teeples wished to keep the commandments of God in all things. Robert Till wanted to do the will of the Lord continually. William White said his Patriarchal Blessing stated he had been acquainted with the Spirit of antichrist and thus he needed trials to gain strength. "[I] believe if Mormonism is to roll on without any difficulty I [might] go to sleep, and [the gospel] would die out in [me]. I know this is the kingdom of God. I've tried to be a devil but could not make it out."

John Murray, Paul Gourley, James Gardner, John Martin and James Fife testified to the truth of the gospel and their desire to do right. Ezra Strong said he wants to do right. "The Gospel of Christ is all to me. [I] have had trials and expect to have more, but acknowledge the hand of God in all things." Isaac Webster knew "we promised to come on this earth to do a good work, and we hoped to do it in the fear of God."

William Finch said "[I had] a good feeling towards all men and prayed the Lord to bless us with his Spirit." But he also had something to complain about:

> *While the brethren have been speaking [I have] been thinking. [I] believe we have been brought into existence to do a great work. [I] do not understand all things. I sustain all those that are placed over me who do right. [But I] never agreed to bury the hatchet. [Now I don't] want to raise any strife, but we once had a president that was voted in. Then the president [of the quorum] was moved without their [agreement]. I do not see how clerks can be put in and put out without the sanction of the people. I've tried to do the best I could.*

John Gardner arose to sustain his leaders. He said he felt to rejoice that there were some that thought as he did. William R. Jones said he had seen clerks and presidents moved without much fuss among the people. He said it was the duty of every man to act for himself.

Brother A. Fredrickson sustained the church and Fred W. Knowles sustained the people in Goshen. "I pray that the Kingdom might spread over the earth." William West believed "if the brethren would join with him all the evil spirits should be removed. We should sustain one another. I cannot preach without the Spirit of the Lord and I never felt to do anybody any harm, but I want to do all the good [I] can."

In spite of their efforts to be supportive, the conflict was not over. A decision to officially chastise Chauncey Webb, who had robbed them of their hay, had been made, a letter of explanation was written to Joseph A. Young on June 26, and feelings were running high. One man at the meeting admitted he wanted to sustain the church leaders "but the bishop had hurt his feelings and he could not [forgive] him." The bishop responded:

> *Men came on this earth to be tried and [I feel] thankful to be accounted worthy. [It is] the duty of every man to follow his file leader and keep his covenants and live his religion and magnify his calling, [but] he had no right to vote against me in disciplining Chauncey Webb. [I do not] feel like standing it and I never should feel right until he has made it right with me.*
>
> *It seems that some of you have been tried with me or with my acts. It was taught me years ago that the people would be tried from time to time by the servants of God. I have only done what I considered to be my duty. I alone am responsible for the record of this people and the acts of them. If they will take my counsel they are*

not accountable for my acts, for I am accountable to them who have placed me here.

Our Brother says he wishes to be informed in those things. He says we had a [quorum] president that was voted in and he was announced without their consent. That president was placed there by me and it was my duty to remove him if he acted contrary to my counsel. He says he did not agree to bury the hatchet. If he did not, then I am not able to understand, for if I am not much mistaken he said he had been foolish and made a humble confession and asked to be forgiven; and I did forgive him and it was so with the rest of the brethren.

I asked our clerk about the minutes he had kept when Chauncey Webb was [disciplined]. He said he could do no better. I told him it was a one-sided affair and if he could do no better he might consider himself discharged. I told him he was opposed to me and had manifested it by voting against me. He says he does not feel first rate but that is not the first of his bad feelings. He has not felt good for a long time. I have known President Young to remove clerks and put in new ones at [his pleasure] and it is my duty to do the same when wrongs are not kept right. [If they feel] tried about it they must get over it the best way they can as I have to do. After prayer, this meeting is adjourned for two weeks.

The next Sunday, August 14[4] Brothers Lilinquist and Andrason bore testimony, after which the Bishop gave a little speech about heaven and also about earth.

I have been edified by the spirit that the speakers have manifested, and [I] exhort the people to know for a surety you are the friends of God. If there are any who do not know that you are the friends of God, try to prove yourselves faithful to his servants that through them you may obtain favor in his sight.

Make yourselves friends [of God] on righteous principles: Remember the Sabbath Day, for the law is six days shalt thou labor. This is a command as much as baptism because it [is] the word of God, not of man.

Please take care of [your] cattle, to keep them out of [your neighbor's] grain. If you do not, you must pay the damage.

Two meetings were recorded on Sunday, August 21.[5] Morning meeting was in the bowery. The Bishop read a discourse by Brigham Young and spoke about their new town:

We must build a city. Go ahead and build. [Some] have a lying spirit gone out and you must not give heed to it. Remember the instructions given in the discourse: to keep the Sabbath Day. Make calculations to rest from your labors, also [rest] your tools, cattle etc.

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[4] Sunday, August 14, 1859, Goshen Ward Minutes, Goshen Document 23, Booklet 3, Page 6, Sides 1-2.

[5] Sunday, August 21, 1859, Goshen Ward Minutes, Sunday morning meeting, Goshen Document 23, Booklet 3, Page 6, Side 2; Afternoon Priesthood Meeting, Goshen Document 23, Booklet 3, Pages 7-9.

Someone has said that I had found salt water [at the new town site]. If I have it is all right. I did not make the water and it does not try my faith. My motto is to go ahead and I counsel all the people to haul their wheat and everything else and concentrate their labors at that point and not haul anything down here [to the fort] but what is wanted for immediate use.

A Priesthood Meeting was held that afternoon at 3 p.m. The Bishop asked for volunteers to speak as they felt moved by the spirit. Some were moved by a spirit of frustration. William Teeples said he wanted to do right, but Robert Till had a lot on his mind:

The Bishop has written things to Joseph Young that are not so. One thing was that the teachers reported Brother Chauncey Webb manifested a wicked malicious spirit, which was not so. They never reported any such thing. But he ordered [it to be written]. I told him then it was not right and I am not satisfied with it.

Brother Nelson responded by saying he felt well. When he attended to his own business, then he felt well. William Dye, John Murray and William P. Jones said they felt to do right, after which Henry Ashcroft stood to complain.

I do not feel first rate for there is contention in this quorum and in this branch and it hurts my feelings. I would like to see it settled up. It reads in these minutes that all those that voted against Brother Chauncey Webb being [chastised] are speaking against [the Bishop]. I would like to have it made right.

Several men stood to soothe offended feelings. William White apologized for speaking as he felt, but didn't mean to do anything wrong. John Gardner urged those present to "make allowance for each other and bend a little." Christian Andrason hoped all would "cultivate the spirit of union and everyone [would] confess their faults." Andrus Frederickson and James Gardner said they meant to do right. John Martin said he would be glad to see all united. He wanted all things made right so that we can enjoy ourselves when we come to meeting.

Isaac Webster was more specific. He knows there are feelings but hates contention.

Why is it so? Why don't we serve God and all do [right]? When we insult a man do we insult a man [or] do we insult the Priesthood wrongly? And what have we to do with Webb? Nothing. If the Bishop has anything against me I want to know it in plain terms. I voted against [disciplining] Brother Webb and should do it again under the same circumstances.

His words brought forth a volley of comments. James Fife, Paul Gourley, Father Reid, and John Rouse expressed their faith and desire for the truth to prevail.

Bishop Cook felt the need to defend himself, his decisions and his calling.

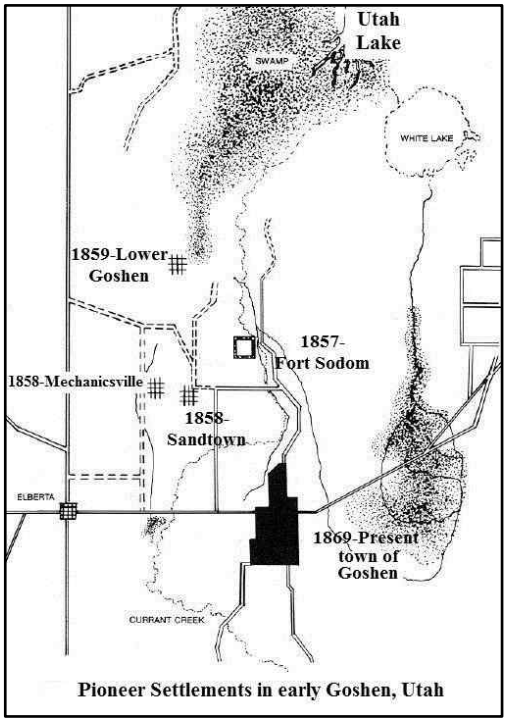
[I] have been edified in hearing [your] remarks. Some of you seem to be somewhat tried with the ungodly deeds of your brethren. Now I will say as I have said before I have nothing against anyone that voted against Chauncey Webb being [disciplined] for I know why they did it. They had been told by him that I had given him the privilege of settling on the hay land, but when he said it in our presence I told you all that it was entirely false. There was not one word of truth in it. Now I say it was as big a lie as the devil ever wants any man to tell, but you took his word before mine. You could sit and hear him insult me time after time by

telling me I was crazy or drunk or mad. He interrupted me a good deal of the time while I was speaking and ordered me to sit down.

[I] at last told him to stop making his noise 'till I was done. I had listened to all he had said and did not interrupt him, notwithstanding he had insulted me from the beginning to the end of his speech. [He] finally said if he had injured anyone either above or below him if they would come to him he would make it right but did not want anything said about it today for it is a day of God's worship, which I consider to be a trick of the devil when he could ride around and trade and traffic on the Sabbath and hunt cattle, etc.

After telling him where he had injured me and this people, I told him that one of two things he had got to do and that was to either pull up his stakes and leave our hay land or I should [report him to the] church. He said he should not do it. I might [do] as I pleased. I had no power [over him] and he cared no more for me than the passing breeze. I then motioned that Chauncey Webb be [chastized]. Some of you voted against it and according to my understanding those that voted against it voted against me, for it cannot be construed in any other light, for the Savior says 'He that is not for us is against us and he that gathereth not with us scattereth abroad.'

But the question arises has the Bishop laid it up against us? No I have not. I have forgiven you. Now go and ask God to forgive you, and when you are forgiven try to live your religion and don't be troubled about the ungodly deeds of your Bishop. Live for yourselves and if Satan tempts you to think any of your leaders are doing anything wrong tell him to get behind you for you have no time to listen to any such foolish things; you are going to build up the Kingdom of God. And then you will have no such perplexities.



Pioneer Settlements in early Goshen, Utah

The new town site was on a bench more than a mile west and south of the fort. (Courtesy Dale Berge, *Lower Goshen, Archaeology of a Mormon Pioneer Town*).

As for making it right, it is all right if you will only be still about it and not keep talking about it. I will fight my own battles with all such men as Chauncey Webb by the help [of] God. Don't be discouraged but go ahead and build and make your families as comfortable as possible and do all things required by your leaders and then [you] will be justified.

Contention and criticism are corrosive. Even as they were speaking, the town was beginning to divide. Not all the Goshen people living in the fort would choose to move their families to the new location.

22
The Move to a New Town

Goshen families were building and moving to the south and west, although their fields and crops remained at the same location. They were focused on their plan for the future. Meetings were held in the bowery at the fort, but it was noted few attended.

Sunday, August 28, 1859[1]

James Fife opened the meeting by speaking on the establishment of the Kingdom of God and the first principles of the Gospel. Brother Lilinquist and William West carried on with the same subject. Bishop Cook expanded it even further:

> *When the saints first settled in these valleys they organized the constitution and laws and a form of government, and petitioned for a state government to be called the State of Deseret but it was not established as such. So with the Kingdom of God. It is partially organized but it is not established. When a thing is established it is beyond controversy. Our enemies do not acknowledge any Kingdom of God on this earth but the time will come when they will. When that arrives the saints will have power over their enemies and over the elements and power to go forth and build up the kingdom of God on earth. Therefore let your minds be set on the Kingdom and do not forget to have it first and foremost in all of your thoughts.*
>
> *I also wish to speak upon the principles of exaltation. You will be tried and Satan will sift you as wheat. So when you see images of gold or silver see that you maintain your integrity, for these are the days of darkness and Satan has great power [over] the hearts of the saints.*

On August 30, 1859 a letter was written to Bishop Cook by W. Chambers, Chief Wagon Master at Camp Floyd.[2] In the letter Chambers describes his rescue of a young woman who at the time was being taken to Camp Floyd against her will. As Chambers became aware of what was happening, he intercepted the group at Goshen and rescued the hostage, taking her to Camp Floyd to protect her. Not knowing the circumstances, residents of Goshen believed he had done it for his own nefarious purposes, and made complaints. Since he was also being criticized by the group which had abducted her, he felt unfairly judged and asked the Bishop to let the Goshen people know his true intent. In part he said:

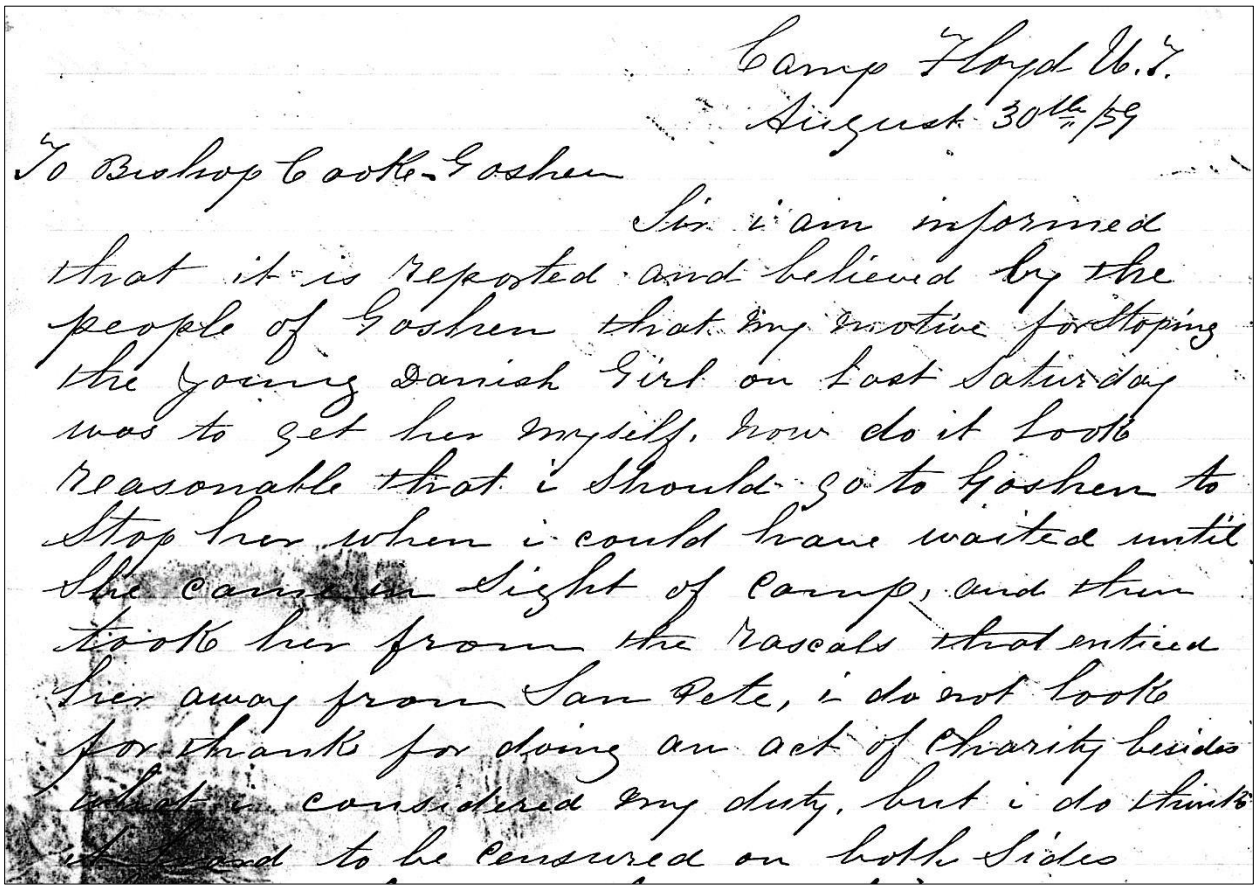
> *I do not look for thanks for doing an act of charity besides what I considered my duty. But I do think it hard to be censured on both sides…The men that were bringing the girl up and their employers swear vengeance against me for interfering with their arrangements and the people of Goshen say I did it for my*

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[1] August 28, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Page 6, Sides 1-2; Page 7, Side 1.

[2] Letter to P. W. Cook from W. Chambers, Camp Floyd, Goshen Document 44, Page 1, Sides 1-2.

own purposes. But I assure you on the word of a gentleman that I had no selfish motive in doing what I did.



Camp Floyd U.T.
August 30th 59

To Bishop Cook. Goshen

Sir i am informed that it is reported and believed by the people of Goshen that my motive for stoping the young Danish Girl on Last Saturday was to get her myself, now do it Look Reasonable that i Should go to Goshen to Stop her when i could have waited until She came in Sight of Camp, and then took her from the Rascals that enticed her away from Sam Pete, i do not look for thanks for doing an act of Charity besides what is considered my duty, but i do think I [illegible] to be censured on both Sides

Excerpt from a letter to P. W. Cook from W. Chambers, Camp Floyd, Goshen Document 44, Page 1, Side 1.

Sunday, September 4, 1859[3]

The Bishop called the role and found 10 out of 24 men present. He began the meeting by saying he hoped they would have faith in this work in the last days and let Chauncey Webb's case rest. Brother White had been thinking about the last days. He said he can't trust prophecies being fulfilled because they appear to be happening by natural processes.

> *I do not therefore place my heart on these. It requires a combination of testimony to convince me of the truth of this work but I do not expect my mind will be shaken from it by any other principle but open rebellion. I am somewhat mulish in my nature but I must be let alone and upon reflection I generally come around.*

Brothers E. Holman, I. Nelson and William Teeples wanted to do right. Brother Teeples said he intended to do right but felt his weakness. "[I] always feel the best in time of excitement.

[3] Sunday, September 4, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Pages 7-10.

I am glad our enemies are so near for I think it was necessary to cleanse the saints. [I] wish to be on hand for anything that I am called upon to do and do the best I can."

Brother Lilinquist said he was united with his brethren and for that reason, concerning a "certain subject, to drop it forever." He then described how he would do that: "If I am tried, I must keep my trials to myself and not pull down those that I ought to sustain. I never opened my mouth against any of the Lord's anointed… I wish to become a son of consolation."

John Gardner told of his baptism when he was quite young, and of his persecutions later. "God has not suffered me to be tried above what [I] could bear." He admitted he had been "somewhat rebellious" about keeping the Sabbath Day holy, but intended to do better.

Brother Strong felt to rejoice this day and Isaac Webster said he felt well in hearing the remarks of the brethren. Webster continued:

> *If I have the spirit of God nothing could try me but I have been tried since [moving to Goshen]. I still feel that if I am faithful, all things will be restored to me again. I want to see the spirit of God reign in each of our hearts. If we cannot comprehend the things we hear, lay them aside 'till we can, and not kick against them. No man can know the things of God except by the spirit of God.*

Brothers Fredrickson, Ashcroft and Brown also wished to be faithful and to be united. The Bishop concluded the meeting by recognizing the desire for unity among them. "Some of you seem to regret that there is not perfect union in our settlement. As for me I cannot say I am really sorry that we have now and then a little opposition. I used to be sorry and disheartened both, but I am getting more used to it." He then cited scriptures in which men had control over the elements and urged them to read their Bibles so they would be ready for future miracles. Later some of the men admitted they did not understand what the Bishop was saying.

On September 11[4] Sunday meeting in the bowery consisted of the reading of Orson Pratt's works about Joseph Smith. The Bishop concluded the meeting: "When we have lived our religion according to the best light and knowledge we have, we can have confidence and claim the promised blessings. [I] believe that many of the saints have done the very best they know."

The next week on September 18[5] at Seventies Meeting in the bowery, unity was on everyone's mind. John Murray began by hoping for unity: "If the Lord was as close to mark our deeds as we are to mark each other, it would be far different with us than it now is."

Christian Nelsen said goodbye to Goshen. He had no feelings against anybody and did not want anybody to have anything against him. "I don't know that I shall meet with you again. The reason why I am going to Sanpete is because I am assured the brethren will not be able to fence the field."

John Martin said, "I am firmly convinced that this is the work of the Lord. William Finch admitted their meetings were not very interesting, but knew this was the work of God.

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[4] Sunday, September 11, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Page 10, Side 1.

[5] Sunday, September 18, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Page 1, Sides 1-2.

Goshen, Cedar County
September 17, 1859
Brother William J. Stewart

Sir,

I take this opportunity to inform you that your stock are doing a large amount of damage to our [place] at this present time, and have been for some time past. I saw your brother Riley and he informed me that he had no control over it; consequently there was no one to look after it. We have guarded our crops all the season at the expense of one dollar per day on the side which they come in on, and it was our intention to do so 'till we could get up a fence, but they come in now in the night time. A little care on the part of your herdsman would prevent them from doing us any damage either night or day.

I have not suffered them to be driven by our people, only out of our field, but they are doing too much damage to our crops. I am compelled to ask you to aid us in the matter, for some fields have been entirely destroyed. I hope you will adopt some measures to accomplish so desirable an object.

Respectfully yours,
Phineas W. Cook

September 17, 1859, Goshen Document 59, Letter to William J. Stewart from P.W. Cook.

On September 26, 1859[6] Church Patriarch John Young, elder brother of the prophet Brigham Young, came to Goshen, bringing with him churchmen from nearby, Brother Thurber and Brother Colton who had been there in April. Loved by all, Young was often fondly called "Uncle John." The disunity in Goshen was no secret, and Patriarch Young was sent to inspire peace and to assess possibilities. Patriarch Young was the brother-in-law to Bishop Cook before the Cooks moved to Goshen and Phineas' wife Catherine left him. The friendship of the two men continued even though Catherine was no longer his wife.

There was one thing on the minds of the visiting authorities. John Young opened the meeting:

> *Unless I feel different to what [I do] at present [I will] not talk much. My aim and desire is to do good and unless I can say something to do the people good I would rather sit and [listen]. There are a number of brethren here that are ordained to the ministry. It [has been] 25 years since I embraced the Gospel and [during that time] have been trying to bring myself under subjection. I believe the saints are more united than any other people I was ever acquainted with. I have come here to see Brother Phineas W. Cook and his family and the rest of the brethren that I have been acquainted with at other settlements.*

[6] Monday, September 26, 1859, Goshen Ward Minutes, Goshen Document 58, Sides 1-2.



Patriarch John Young

I have heard a very current report that about 40 families had signed their names to leave Goshen, Bishop Cook at the head of the pile. I realize the saints have been tried considerable this last two years. Some think that they cannot stand it but let me tell you, you have got to stand it. It is right that men may have the privilege of moving to what settlement or where you please but those that have a restless spirit, their moving will not make them feel better. I believe that those that have come [to the territory] within the last 4 or 5 years are less dissatisfied than those that have been here longer.

Shall we do what we came here for? We have come here to do you good. That is what we came here for. I calculate to find out what spirits you have and also what spirit is in your Bishop and his counselors and every man and woman. We will do you good if you will spend a little time and come together when meetings are called.

Brother Colton then spoke to the group.

I have been in the Kingdom of God about 28 years and never found anything in it but the truths of God. [I] was a member of the Kingdom when the first six members were organized. I had applied for baptism and it was granted. The first sermon I heard on Mormonism I preached myself. The next day I was baptized. I have enjoyed myself more this last winter and spring than ever I did because there has been a greater portion of the spirit and our faculties have been more capable of receiving and understanding the things pertaining to the Kingdom.

[I have learned] it is necessary to be united with our Bishop and hold him up in our faith and prayers. The hardest thing I have found to conquer is self. When I first came into this settlement I believed that there were good saints here. I feel so yet and may the blessings of the Lord God of Israel be and abide with you forever. Amen.

Brother Thurber remarked that he had come with the brethren to feel of the spirits of this people.

The testimony of Brothers Young and Colton is that every inch of ground that they have gained has been at the point of the sword. It is our place as we are in this Kingdom to fight against the powers of darkness. I feel that this people can rise up and testify that they know their sins have been remitted, that there [is] efficacy in the ordinances.

There are other principles that followed in the wake [of the restoration], viz., the Holy Priesthood by which we can reach into the heavens. The Kingdom is onward and upward and never on the retrograde. There is something amiss unless we increase in knowledge and grow better day by day, year by year. If we have done wrong we have to make restitution for that wrong before it can be made right. I desire to stand and bear a faithful testimony, though in weakness.

Patriarch Young announced there would be another meeting at 9 o'clock the next morning and dismissed the group.

The minutes for the meeting the next day were apparently lost, as were minutes for meetings the next two months. Their move to the new location consumed time and energy; and minutes, if kept, were lost.

> Move to the second townsite: Sandtown, 1859
>
> "In the fall of [1859] a new site was selected for the settlement [of Goshen] on the bench land west of the farms, where a town plat was surveyed…about two miles west northwest of the present townsite of Goshen. To this new townsite most of the people removed before the setting in of winter, the old fort being abandoned.
>
> "The new location was very pleasant, but much exposed to the wind, which is almost constantly blowing around the head of the lake, raising the dust and sand at times and making it very uncomfortable and disagreeable for the people. The place was on this account nicknamed 'Sandtown' by some of the people. No meetinghouse was ever built in this new location, but religious services were held in private homes."

The Settlement of Goshen, *Deseret News* 10:72.

Who moved to the new town? The Goshen Ward History explained it:

> "When the old fort was abandoned in 1859-60, a few of the inhabitants moved over the creek, opposite to, and not far from the old location [Old Fort] and built up a small town, known locally as Mechanicsville, only a few hundred yards southwest of the old fort.
>
> "It may be explained further that some families moved away from the old fort in 1859 and the rest in 1860, and that some of the people, instead of moving to Sandtown or Mechanicsville, went to Cache Valley. John Reynolds and John Rouse acted as counselors to the Presiding Elder, Phineas W. Cook."

Goshen Ward, Santaquin-Tintic Stake, Manuscript History and Historical Reports 1857-1984, (Church History Library LR 3259 2).

By November most of the Goshen settlers had moved out of the fort and into their new homes. While they may have been relieved to have that long process finished, there were still irritations and complaints. Instead of bringing peace, relocating had resulted in an undercurrent of dissatisfaction.

23
A New Bishop for Goshen

A general feeling of discontent had come over the Goshen people. Visiting authorities had felt it. The settlers were irritated by it. Bishop Cook was challenged by it. While families were moving to the new location, the Bishop's thoughts were focused on what he could do to solve the problem of contention and criticism in Goshen. The church leaders in Salt Lake City did not respond to his letters, and as the weeks passed with continued contention, he began to think of a unique solution.

Two meetings were recorded in November of 1859 shortly after they had relocated. On Wednesday, November 16[1] a meeting was held to organize priesthood home visits in their new setting. The report of Thomas Morgan and J. Martin reveals the mood in town.

> *The people generally feel well and feel to sustain all the authorities of the church. The course the Bishop has taken of late they cannot sustain but there is now and then one who feels that all is right.*



Sandtown, created in late summer of 1859, was a high sandy bluff over a mile west and south of the old fort. Sand and wind so near the lake made life miserable there (Courtesy Seth Porter, Dave Cook).

Henry D. Dall Senior did not mince words.

> *I cannot feel to uphold the Bishop in his course and am willing to stand up before Brigham or any of the authorities and give reasons why I have lost confidence in him.*

The next Sunday, November 20[2] a meeting was held to report the assigned visits. Daniel Brown and John Morgan reported Ezra Strong did not feel to sustain the Bishop who had insulted him. And Ezra had some other things against him. James Fife said he felt all right. William White said he had his feelings. He "sustained the priesthood of the Lord but not of the devil." It was written in the minutes, "It was supposed he (referred) to the Bishop."

---

[1] Wednesday, November 16, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 7, Side 1.

[2] Sunday, November 20, 1859, Goshen Ward Minutes, Goshen Document 82, Booklet 4, Page 7, Side 2.

Brother Timmons defended the Bishop. "[I] believe the Bishop is a good man but I think he is [too] merciful. The people [here] are generally down on the Bishop." On that note, the meeting ended.

No more minutes were recorded for the next three weeks.

A meeting for home visiting was held on Tuesday, December 13.[3] James Fife did his part to open the meeting with good feelings.

> *There is perfect order in the Kingdom of God and without it there is no peace. If we are not obedient we should lose the gift of the Holy Ghost and the Holy Ghost Himself. We have a head and we out [ought] to sustain that head under every circumstance. If a teacher was sent that had been guilty of some bad act, we ought to receive him with the best of feeling and answer his questions in all humility.*

Henry Dall disagreed. "If a man gets drunk every day it's not right for him to teach. It would cause difficulties with the families he teaches." Then he couldn't help bringing up his continuing discontent with the Bishop: "Through the weaknesses of the flesh the head might possibly get wrong and I cannot see that I would be right in doing what I was counseled to do when I know it to be wrong."

William West and Gabriel Mayberry made comments about the First Principles of the Gospel, and Bishop Cook gave the last word about teachers who have done wrong. If information is found against them they "should be brought to justice and dropped for the offense."

There is only one more day of meetings recorded in the Goshen Ward Minutes preserved by Phineas W. Cook. He was under intense pressure and had been for many months because of almost constant criticism about his leadership. Many people had already left town to live somewhere else. Others had organized their friends and had created a new town nearby. Bishop Cook did his best to lead the saints, but they were unable to thrive under his leadership. With faith he had been called by the Lord, he began to think of some way to please the warring factions, and came up with an idea. December 25 was the day his unique gift was bestowed on the people of Goshen.



A few hundred feet from the old fort, Mechanicsville was started by some of the settlers of Goshen in 1859, but is now private property (Courtesy Seth Porter and Dave Cook).

[3] Tuesday, December 13, 1859, Goshen Ward Minutes, Goshen Document 47, Side 3.

Sunday December 25, 1859[4]

The bishop invited a small group of priesthood holders into his own home at the new town site before the general meeting for the families. He immediately announced his intention in calling this unusual meeting and explained his reluctance to hold meetings the past few months.

> *[I am desirous] to hold meetings again. [I am] tired of the contention among the brethren in Goshen and am desirous to choose new counselors. [I have decided to have] two new counselors to assist me as President of Goshen.*

He presented the names of William Finch and John Rouse as his first two counselors. Then he presented William West and Andrew Olgreen as third and fourth counselors. The assembled group voted on that plan without dissent. Brother Olgreen made some remarks in Danish and the bishop closed the meeting with a plea to be united.

Later that morning[5] there was meeting for all members, also held in his home, Bishop Cook addressed the assembled group:

> *I am happy to meet my brethren and sisters again to speak of things that pertain to our mutual welfare. We have had no planned meeting but my house in cold weather since we have been in this valley which is a little rising of two years. We ought to have had a school house and our children should now be going to school but we have not. But if the ward will, with the help with a few of the brethren that I can have, I am bound to build one as soon as the weather will permit me to lay adobes.*
>
> *It is well known that I was appointed to act as President and Bishop of this place. I made choice of Brothers John Reynolds and John Rouse for my counselors. Last April John Reynolds moved away and left us to act alone. In consequence of counsel I received of President Benson I have waited for someone of the Twelve or someone else to come to assist me but none of them have come. I do not know that they are coming and I feel it my privilege to have four counselors. Since I am left to act alone I feel it my privilege to choose them and to ask you to sustain them by your faith and prayers.*
>
> *My only desire is to do right. I have asked the Lord to direct and to show me the men, and it has been done. I have called a council of a few of the brethren, we have made it a subject of prayer and we have agreed in our feelings. You may call it revelation or what you please. If you feel that it is my privilege to have those counselors and to choose them as I have stated, you can please manifest it by the show of hands. I will now present William Finch as my first counselor to the presidency, John Rouse as [second], William West first counselor to the Bishopric and Andrew Olgreen second. I now ask you and request you to sustain us by your united faith and prayer, that we may be united and that we may have faith with the heavens.*

---

[4]Sunday, December 25, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Page 4, Sides 1-2.

[5]General Meeting, Sunday, December 25, 1859, Goshen Ward Minutes, Goshen Document 22, Booklet 2, Page 4, Side 2; Page 5, Sides 1-2.

I am satisfied that those men I have chosen are capable of giving good counsel. Don't go to either of them for it unless you calculate to take it, but pray that the Lord may speak through them to you inasmuch as you have not faith to get revelations for yourselves. Remember your covenants and keep the Sabbath Day.

Six weeks after calling his new counselors and having the Goshen Ward sustain them, Phineas W. Cook was released as Bishop of Goshen. In February of 1860 William Price[6] of Salt Lake City was called as the new Bishop, and he arrived in Goshen February 17 with Orson Hyde.

Ward membership records show Phineas W. Cook and his family were still part of the Goshen Ward for the next three years. Having moved in the fall of 1859 to what became known as Sandtown, the Cooks moved again in 1860 when the town located three miles north. Then Phineas started his own business. He and his family moved west near the Tintic Mountains, still a part of Goshen Ward.

A new bishop for Goshen

"Early in 1860, President Phineas W. Cook was released from his position as Presiding Elder at Goshen, and William Price was made bishop of the Goshen Ward. On [February] 16th, accompanied by Apostle Orson Hyde, Bishop Price left his former home in Salt Lake City for his new field of labor. From Lehi, Utah County, Apostle Hyde and Bishop Price proceeded on their journey, crossing the Utah Lake on the ice for about 7 miles and the balance of the way along the western shore of the lake.

"They arrived at Goshen Friday evening February 17, 1860. Meetings were held on Saturday, Sunday and Monday, and Brother Price was cordially received by the people as their Bishop. On Monday evening the people made a feast for all the settlers of the place, old and young. Recitations, songs, hymns and speech making was the order of the evening after the tables were cleared" (*Deseret News*, February, 1860, 10:2).

"The meetings referred to in the foregoing were held in the house of William Finch at Sandtown"

Goshen Ward, Santaquin-Tintic Stake, Manuscript History and Historical Reports 1857-1984, Church History Library LR 3259 2.

[6] William Price was born in 1818 in England, converted and came to Salt Lake City, and was the father of 17 children. Involved in the mercantile business and farming, he was successful in Goshen until his passing in 1906.

Unfortunately, the very next year, Goshen moved again.

"After [moving to Sandtown] the people moved their town again about three miles to the north and west of Sand Town. They called this town Lower Goshen" (History of Nicholas Gourley Teeples, Written by Mary Lyman Reeve, Hinckley, Utah, Personal Interviews, February 23, 1937, p. 10).



Lower Goshen

In 1860 the town once again moved—this tune three miles north of Sandtown to what was called Lower Goshen, much closer to Utah Lake. Now private property, the view on the left looks north to the lake.

(Courtesy, Seth Porter and Dave Cook)

Lower Goshen was so close to the lake the clay and salaratus deposits prevented fruit trees and gardens from growing. In 1868 the town again moved, this time to its present location.

(Courtesy, Seth Porter and Dave Cook)



"Significantly, in the immediate area of [their new location in 1860], Lower Goshen, there are no trees, only wild grasses and sagebrush. The combination of clay and saleratus, the latter causing the plants to turn yellow and dry up, deterred the pioneer families from growing gardens and shade trees near their homes, though they did cultivate the same fields and grazed their livestock in the same open areas throughout all the relocations of their townsites. Their primary crops were wheat, potatoes, and corn while domestic livestock included cattle, sheep, and horses"

Raymond Duane Steele, Goshen Valley History, privately published, 1960, Pages 13-16, 18.

Slowly a period of peace settled over the town of Goshen.

Bishop Price served 36 years.

Finding the Goshen Journal

Janet S. Porter

As genealogist for the Phineas W. Cook Family Organization, I have become so familiar with the journal of our ancestor, his style of writing had almost become second nature to me. Over the years I did a thorough study of documents in the family archive, in local historical records, and in the Church History Archive in an effort to find documents by or about him. In the year 2010 I discovered a transcribed document about Goshen, Utah I was almost certain was his writing. I knew he had been a part of the early settlement of Goshen, but there was no author listed and no way to prove authorship.

The document was part of a BYU study of the town of Goshen, Utah, done in 1979 by a man named M. Alan Overstreet. In an effort to find the original source, on August 23, 2010, I wrote a letter to him, asking the source and its whereabouts. He e-mailed me the paper he wrote, which listed the exact source in a footnote. Unfortunately the archive could not grant me access because the source was a complicated bundle of papers which included private information. No one had been able to transcribe the jumble until Mr. Overstreet was granted access to the first page, which I recognized as the journal of Phineas W. Cook.

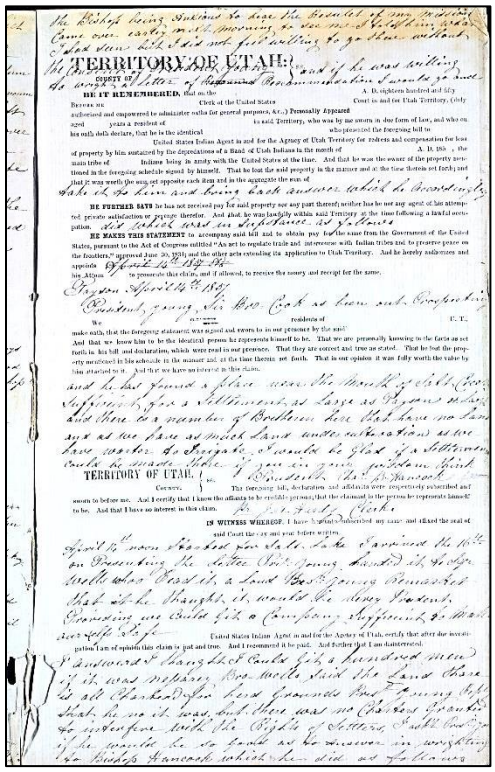
There was no negotiating. I presented my case: How could a man's journal—which it obviously was—be withheld from his descendants? Due to their great care for privacy, it took seven months of persistent effort to gain access to the documents. As a service to the library, Catherine C. Rasband and I transcribed every word on every page and divided the transcription into separate files, which were then shared with the archive. They were kind enough to allow us to have images of the most personal parts of his journal and private papers.

The main part of the journal was written on printed papers titled "Territory of Utah," the only paper he had, bound together with a single string sewing the papers together. The first page had become detached and was never found. In the pile were two booklets, one of whose pages had also become separated. There were many letters, a personal certificate from Jedediah M. Grant and a deed to the Swan Creek Land owned by Phineas W. Cook at Bear Lake. Obviously the bundle of papers was donated to the Church in haste as he moved from Bear Lake and eventually to Star Valley, Wyoming. Because of his care in dating each entry, we were able to number the pages chronologically, bringing order to the chaos of jumbled pages.

The result is a previously unknown collection of the writings of Phineas Wolcott Cook from 1857 through 1860, even a few pages into 1861. It documents a time in his history and in Utah history which is very interesting. Indeed his written record gives us an open window into local opinions about Johnston's Army, troubles with native people, interactions with church leaders, the poverty of these settlers as they tried to tame the wilderness, and many other subjects at a time when their federal government threatened to annihilate them.

He expressed views on Zion, the future of the church, and the necessity for obedience in every situation. He voiced the importance of listening to the spirit, of making peace with one's neighbors, of enduring opposition and criticism with faith, and of keeping one's word. He never doubted the word of God or the counsel of the Church leaders; only doubted his ability to maintain his own strength in the face of trial and opposition. He preserved a standard of honesty and honor whatever was going on around him. We felt as if a window to his soul and into the hearts of his associates had been opened.

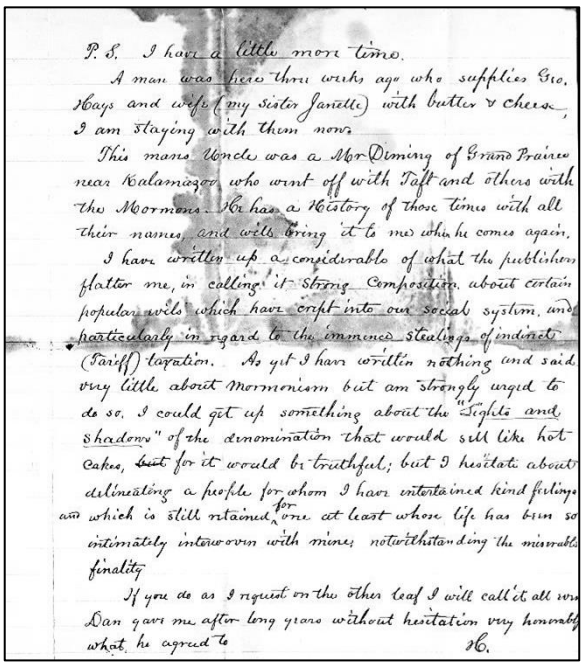
Members of the family acquainted with the circumstances of the finding and transcription of this journal are well aware of the miracle involved through the whole process. We who know and love Phineas Wolcott Cook are grateful for the recovery of a family treasure, and recognize its identification and discovery were no accident. We can now add those pages to his early journal for a more complete picture of his life and character, and a more complete history of Utah Territory from 1857-1860.



TERRITORY OF UTAH:

BE IT REMEMBERED, that on the

TERRITORY OF UTAH, }
County. }



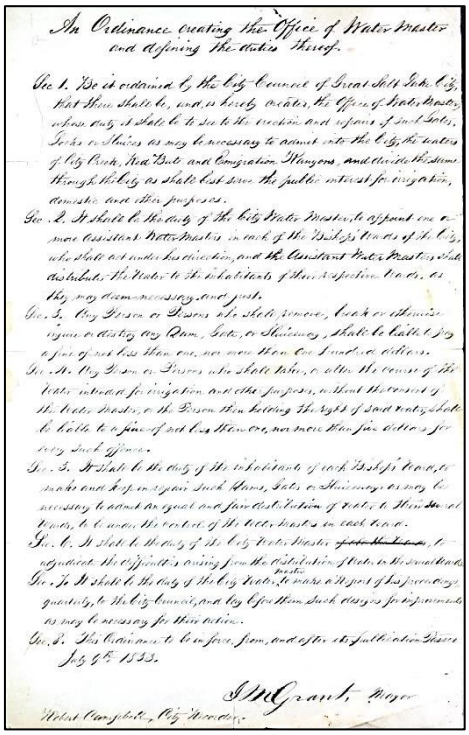
P. S. I have a little more time.

A man was here three weeks ago who supplies Geo. Hays and wife (my sister Janette) with butter & cheese, I am staying with them now.

This mans Uncle was a Mr Dimmig of Grand Prairie near Kalamazoo who went off with Taft and others with the Mormons. He has a History of those times with all their names, and wills bring it to me when he comes again.

I have written up a considerable of what the publishers flatter me, in calling it strong Composition, about certain popular evils which have crept into our social system, and particularly in regard to the imminence stealings of indirect (Tariff) taxation. As yet I have written nothing and said very little about Mormonism but am strongly urged to do so. I could get up something about the "Sights and Shadows" of the denomination that would sell like hot cakes, but for it would be truthful; but I hesitate about delineating a profile for whom I have entertained kind feelings and which is still retained for one at least whose life has been so intimately interwoven with mine; notwithstanding the miserable finality

If you do as I request on the other leaf I will call it all square Dan gave me after long years without hesitation very honorably what he agreed to H.



An Ordinance creating the Office of Water Master and defining the duties thereof.

Sec 1. Be it ordained by the City Council of Great Salt Lake City, That there shall be, and is hereby created, the Office of Water Master, whose duty it shall be to see to the rights and interests of said Salt Lake City & Citizens as may be necessary to attend unto the City the waters of City Creek, Red Butte and Emigration Canyons, and divide the same through the City as shall best serve the public interest for irrigation, domestic and other purposes.

Sec 2. It shall be the duty of the City Water Master to appoint one or more Assistant Water Masters in lack of the Bishop's Wards of the City, who shall act under his direction, and the Assistant Water Masters shall distribute the Water to the inhabitants of their respective Wards, as they may deem necessary and just.

Sec 3. Any Person or Persons who shall remove, break or otherwise injure or destroy any Dam, Gate, or Fluming, shall be liable to a fine of not less than one, nor more than Ten Dollars for each offence.

Sec 4. Any Person or Persons who shall take, or allow the water of the Water Ditches for irrigation and other purposes, without the consent of the Water Master, or the Person then letting the rights of said water, shall be liable to a fine of not less than One, nor more than five Dollars for each offence.

Sec 5. It shall be the duty of the inhabitants of each Ward of the City to make and keep in repair such Dams, Gates or Flumings as may be necessary to admit an equal and fair distribution of Water to their several Wards, to be under the control of the Water Masters in each Ward.

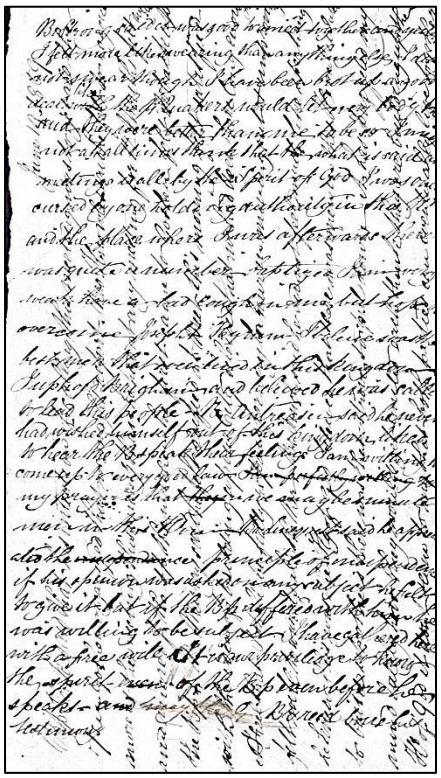
Sec 6. It shall be the duty of the City Water Master [illegible] to collect the assessments owing for the distribution of Water to the inhabitants.

Sec 7. It shall be the duty of the City Water Master to make a Report of his proceedings quarterly to the City Council, and they [illegible] such changes for improvements as may be necessary for the future.

Sec 8. This Ordinance to be in force from and after its publication. Passed July 7th 1853.

A M Grant, Mayor

Robert Campbell, City Recorder



Phineas W. Cook After Goshen

After moving with the rest of the town to the sandy hillside later called Sandtown and being replaced by William Price as Bishop, Phineas Wolcott Cook and his family continued to live in Goshen. The family was in Goshen for the 1860 Census, and they again moved that year with the rest of Goshen from their homes in Sandtown to the town's third location, Lower Goshen. Phineas' son Alonzo complained about the "alkali flats of Goshen," a fair description of the newest town.

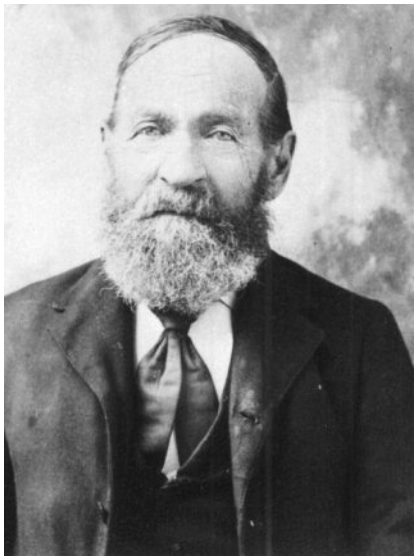
However, much of that year was spent building a house, barns and fences at a new location in an isolated desert region near the Tintic Mountains. Probably by the end of the year 1860 he had moved his family to the desert west of Utah Lake to a ranch he called Lone Tree Ranch. He gave Lone Tree Ranch as his address in several announcements in the Deseret News as early as January, 1861 for his new business: stock management.

For the next two and a half years he and his children were hired to manage sheep, cattle and oxen. Because their names continue to appear on ward records and tax records for Goshen, they continued to be a part of Goshen Ward. The business was quite successful. At one point they cared for 700 sheep, plus various other animals. Clearly he had found a business that brought to his family the stability they had not known in the early days of Goshen.

Their success depended on the hay they harvested in late summer and fall which their large herds needed for the winter months. Unfortunately after they had been at the ranch for two years, early in the winter a fire burned everything but the house, including the barns and all their hay stored for the coming season. There was no other option but to take the animals out on the range and into the Tintic Mountains to graze all winter.

Early the next spring, in 1863 the Cooks were called by the Church to move to the abandoned Camp Floyd in Cedar Valley north of their ranch. The U.S. Army had recently left, and several men were called to buy supplies, equipment and teams being sold by the U.S. government. Real estate was changing hands and there was a need for someone to oversee transactions and land agreements. Phineas closed out his stock management business in the spring of 1863 and moved his family to Camp Floyd where they lived for the rest of the year.

Sometime during that year he received another call from the Church to colonize the Bear Lake area of northeastern Utah and be a part of the new settlements there. New land grant opportunities were attracting factions opposed to the church into the Bear River region, and Brigham Young wanted to maintain peaceful relations by keeping the area friendly. As with any new area being opened, it was a major challenge. There would be no supply centers nearby. There were literally no roads except for the Oregon Trail passing north of the lake, and the weather was known to be bitter cold. The region west of Bear Lake was a major summer camping area for Native Americans who would certainly oppose incursions into their traditional summer haven.



The Cook family had recently lost everything in the fire, so Phineas took a job as a freighter, driving as far as central Nevada. By fall he had outfitted himself, and became part of a work party to blaze a road through the mountains from Franklin to Paris, Idaho. Leaving in November, the family's trek to the north tip of Bear Lake was an epic journey. With a barely passable road through the mountains, one large government wagon required thirteen yoke of oxen to pull it up the hill. The caravan was plagued by blowing snow and bitter cold, and didn't arrive in Paris, Idaho until mid-December. It was near the end of the month before the family could move out of their wagon into a hastily built cabin.

But notwithstanding the difficult beginnings, the Cook family went on to make an important contribution to the settlements at Bear Lake. Phineas bought property along Swan Creek and built a mill which was very successful. He worked on other ventures, and even started a new town, Garden City.

Phineas died in Afton, Wyoming July 24, 1900. Perhaps his most important contribution was his dedication to hard work and his unshakable faith in God. His lifelong example helped friends and descendants to be hard workers and honorable, dedicated people. While he didn't rise to any level of fame or fortune, Phineas W. Cook became a pillar of strength to all who knew him.

As he had said earlier, "My only desire is to do right."

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Chick, George A.	Joined the group at the Goshen site April 23, 1857, 12; Returned home to Dry Creek in Salt Lake County, 12; Wrote letter to be sure Goshen was still being settled, 37; His little boy was the only boy guarding cattle, 79; Donated wheat to apostles, 91.
Childs, Joel	March 13, 1858 made clerk for lesser priesthood, 55.
Colton, (Brother)	Bio. Goshen meetings with John Young, 107; Cannot make progress, you are not united, 110; It is for us to keep the Spirit of God, make restitution, 112-113; Sept. 26, 1859 again came to Goshen for meetings, 142; I was a member of the Kingdom when the first six members were organized, 143.
Colvin, David	Loaned horses to Phineas Cook for 2 days' work, 15.
Cook, Amanda Savage	Traveled to Southern Utah with her husband and father, 2; Moved with family to Goshen with husband Phineas, 40.
Cook, Ann Eliza	Moved with family to Goshen with husband Phineas, 40.
Cook, Catherine McCleve	Her family came to live with the Cooks, 1; Chose not to move to Goshen with family and husband Phineas, 40; Untrue story told she was sold to the Indians, 40; Her sister Sarah married John Young, 107.
Cook, David Savage	Blessed April 1, 1858 by his father, 63.
Cook, Daniel	Uphold the servants of God, 65; Bio. Most are willing to guard the cattle, 75-76; Sees boys swimming while on guard and the cattle going on the gardens, 79.

Cook, Henry L. Present on Dec. 24, 1857 when Goshen Ward Organized, 43; Bio. Voiced satisfaction with bishopric, 49; March 10, 1858 Henry named in Goshen, 60; Traveled to nearby towns for good relations, 60-61; There is a prejudice of the people against Goshen, 70; Satisfied with the Gospel of Peace, 73; Large herds coming on our range is like selling our birthright for nothing, 77; Cautious about taxing people, 86; Resents the bishop renting the old corral, 86; Angry with bishop, 101; Denied the bishop's charge of holding secret meetings, 104; Appointed guard for the cattle, 113; Bought peach trees, 112; Contribution for work on the dam, 117; We would uphold the Constitution and save the Union, 125; Raise wheat and store it up against the famine, 134.

Cook, Phineas Wolcott Searched for a farm in Utah Valley, 1; Journal quotes begin, March-April, 1857, 2; Goshen journal written on printed forms, 5; Ended his first journal March 20, 1857 and began Goshen journal within weeks, 5; Discovered Goshen Valley, 5-6; Returned to Goshen Valley and reported to the bishop, 9; Offered Goshen dedicatory prayer April 22, 1857, 11; Went to Nephi to see about the road through the canyon, 12; Obedient to Bishop, he stopped the settlement of Goshen, 13; Left a sign at Goshen putting off the settlement, 15; Went to Salt Lake City to get permission for the 2nd time, 19; Letter from Brigham Young with permission, 19-20; Voted as president of the settlement, 23; Went to Salt Lake to see Pres. Young, 24; Letter from Brigham Young confirming permission for settlement, 25-26; Worked on the Goshen dam, 28; Goshen Survey, 28-29; Told by Joseph A. Young to continue settlement, 32; Letter to Nathan Lewis, 33; Went to Goshen Sept. 21, 1857 to build, 33; Abandoned site because of Indian unrest, 34; For the 5th time restarted settlement of Goshen, 34-35; October 13, 1857 organized settlers to build homes and fort, 37; Selected site of Goshen Fort, 38; Letter from J.C. Snow requesting wheat in payment for survey, 39; Letter to David Savage about move to Goshen, 40-41; Moved family to Goshen Dec. 10, 1857, 40; Elected bishop of Goshen Dec. 24, 1857, 41-43; Told Brigham Young there were 25 settlers at Goshen, 44; Explained to Edward Hunter his election as bishop, 44, 46; Counsel from Brigham Young, 46; Told to invite more to settle at Goshen, 47; Willing to resign as bishop after criticism, 49; Withdrew land and then forgave offensive brethren, 49-50; Feb. 4, 1858 assigned land and spoke about fasting, 52; Response to Johnston's Army was 'redemption is nigh,' 53-54; Traveled to Provo

to see if they should plant or fight, 53-54; Letter from Brigham Young about Indians, 57-58; Letter to Brigham Young-32 men in Goshen, 60; Counseled honesty, return of tools, 62-63; Told saints to be kind to settlers moving from Salt Lake, 65; Read article in church about efforts to drive out the saints, 66; Told saints to keep our guns ready, 67; Time coming to return to Jackson Co., Missouri, 67; We have Uncle Sam on one hand and the devil on the other, 69; I feel a desire to remain faithful, 70; Be kind one to each other and keep the spirit, 72; Committee for making a law for those who don't obey the law, 74; Peace should be preserved and pigs penned, 76; Complaint about large herds on their range, 76-77; Sunday meeting at his house, 78; J.A. Gardner told Indians the load of wheat was for Bishop Cook, whom they respected, 81; Letter to Deseret News about soldier killed at Goshen, 81; Discontinued meetings because of contention, 82; The Holy Spirit teaches things substantial and reasonable, 83-84; Appointed to committee to superintend the schoolhouse, 84; Proposed details for schoolhouse, 85; His reasons for a church calling release, 86; Donated wheat to apostles, 91; Satisfied he is teaching the saints right, 93; Proposed schoolhouse, 94; Pray so enemies won't speak louder than thunder and closer by, 94; We don't enjoy the spirit because faith is gone, 95; Discontinued meetings because of contention, 97; It is better to suffer wrong than to do wrong, 98-99; Something wrong in this place, 100; Rest on the Sabbath, 100; Keep covenants, and seek for the spirit of God, 101; Keep Sabbath Day holy and stop holding private meetings to accuse, 103; Put your fence up per instructions, 104; Raise the dam, dry up the swamp and return my tools, 106; John Young said Cook is hasty about cutting people off from the church, 109; Accusations against bishop and his defense, 109-110; Sustained again as bishop, 112; To build floors for waterways, dam, 114; Bought peach trees, 112; Donation to pay for work on dam, 114; Proposed all men work on break in dam, 115; Letter to Col. Crossman about corral lease, 116-117; No need of working of the Sabbath, 117; Hauling soil for work on the dam, 117; Donation to close Goshen grog shop, 119; The man who sells our hay to Uncle Sam will be cursed, 120; Let us hide one another's faults, 124; Guard your cattle and don't bathe in the stream, 125; It is the mind of the Priesthood to build that fence, 126; Letter to Santaquin, 129; Letter to Joseph A. Young exposing Chauncey Webb's defiance, 130-131; Don't try to get rich. The Priesthood will have to keep their covenants,

	128; Obedience will give us the power of controlling the elements, 133; He will knock the liquor keg over to pieces, 134; Letter of his authority from presidency of Seventies, 134; People are tried from time to time by the servants of God, 135; All agree to pay him for building the school house, 136; Make yourselves friends of God, 136; Found salt water at the new town site, 136-137; Details of the trial: Chauncey Webb told the bishop he was crazy or drunk or mad and interrupted him, 137-138; Have the Kingdom of Heaven foremost in your thoughts, 139; Letter to Bishop from W. Chambers, Chief Wagon Master at Camp Floyd, 139-140; Offenders should be brought to justice and dropped for the offense, 146; Presented 4 counselors to be sustained, 146-147; My only desire is to do right and have asked the Lord to direct me, 147; In Feb. 1860 released as bishop of Goshen Ward, 148; Cook family still a part of Goshen Ward for 3 years until 1863, 148; Finding his Goshen Journal, 151-152; Bio to end of his life, 153-154.
Cowley, Charles	Present on Dec. 24, 1857 when Goshen Ward Organized, 43; March 10, 1858 Charles named in Goshen, 60.
Crossman, Colonel	Letter from Phineas W. Cook about corral lease, 116-117.
Cumming, Albert	Named as governor of Utah Territory to replace the rebellious "Mormon" governor, 27; Proclamation Nov.21, 1857 he was the new governor of Utah, 51; In Feb. sent a message condemning violence committed against U.S. property, 51; April 12, 1858 came to Utah with Col. Kane, 64; Unknown to Gov. Cumming, the army left Fort Scott June 13 without waiting for his directive, 76.
Cummings, James	Lay up two years provisions, 130.
Curtis, Joseph	Counseled Phineas Cook at the Payson Tithing House, 17.
Cyril, Francis M.	On list present at 70s meeting June 5, 1859, 121.
Dall, Daniel	The evils of tale bearing and tale hearing, 95.
Dall, Henry David, Sr.	Wants to reduce price of herding, 56; Spoke of unity, 65; Hamblin says Dall's boy is too small to herd, 66; Dall says his boy is age 15 and active, 66; Said God will sift all the wicked out, 68; Bio. Says do what the Lord wants you to do, 68; Give heed to what Brother Cook tells us, 77; Cattle out of the corral, not brought up at night, 79; Prepare for famine & be kind, 83; Donated wheat to apostles, 91; hates to live down here, 92; the work will roll on in spite of all the opposition, 93; Brigham is the mouthpiece of God, 96; Commends son for his bold stance against iniquity, 97-98; Dall family never home for visits, 100; Donation for

	Seventies and books, 102; Denied the bishop's charge of holding secret meetings, 103; Worried there is not enough water in the dam, 105-106; He says the bishop will cut everybody off that did not do just exactly right, 108; Accused bishop of stealing oxen, 108; Bought peach trees, 112; Donation for books, 113; Donation to John Young, 113; Donation to pay for work on dam, 114; Hauling soil for work on the dam, 117; Committee to close grog shop, 119; Witness to deed in sale of grog shop, 119; On list present at 70s meeting June 5, 1859, 121; Water Master for the ditch to the gardens, 126; Cannot feel to uphold the bishop in his course, 145; Continuing discontent with the bishop, 146.
Dall, Henry D., Jr.	Supports church leaders only if they do right, 97-98; Bought peach trees, 112.
Dall, William D.	Bio. Elected to keep the cattle out of wheat fields, 82.
Davis, William	We must make our own heaven, 95; His wife cannot pray and his son will submit to the law, 97; Donation to pay for work on dam, 114.
Dennis, (Mr.)	John Rouse hired Mr. Dennis to manage the herd and was chastised by Bishop, 77; Accused of a get-rich-quick scheme with Goshen herd, 78.
Dye, William	Felt to do right in spite of others criticizing, 137.
Edwards (Brother)	Bought peach trees, 112.
Ellis, Matthew J.	Present on Dec. 24, 1857 when Goshen Ward Organized, 43; March 10, 1858 Matthew named in Goshen, 60; If we are not united we are none of Christ's, 95; Something wrong with the bishop, 97; Complaint against the bishop, 103; Bought peach trees, 112.
Ewell, Miriam	New member of quorum in Goshen June 12, 1859, 123.
Fairbanks, John	Counseled Phineas Cook at the Payson Tithing House, 17.
Fife, James	The timber he hauled for the corral was sold by others, 77; Making money from our enemies is not godlike, 77; People are bullying and speak bad language, 78; Spoke about doing good to others, 83; Said he would donate butter to apostles, 91; Be united, 95; Determined to keep the commandments of God, 96; Do right and go ahead in the Kingdom of God, 100; Donation for Seventies, books, 102; Be humble and lowly in heart, 105; Bought peach trees, 112; Hauling soil for work on the dam, 117; Reports the theft of Goshen's hay, 120; Sent to Chauncey Webb to settle problem, 123; Army was sent here for the benefit of

the Saints, 126; Testified to the truth of the gospel, 135; Desire for the truth to prevail, 137; Establishment of the Kingdom of God, 139; He sustains the bishop, 145; If we are not obedient we lose the Holy Ghost, 146.

Finch, William — Voiced satisfaction with bishopric, 49; March 13, 1858 to preside over lesser priesthood, 55; Wants to reduce price of herding, 56; Spoke encouragement to the saints, 63; Spoke about keeping the spirit, 65; Bio. Shared his dream about soldiers, 65; Says Hamblin herds the best he can; 66; Said he liked this place first rate, 69; We agreed to this work before we came to this planet, 70; Put in crops before anything else, 71; Be kind and build up each other, 73; Many here want us to give them a bushel of wheat a day, 75; Accused some of having gold fever, 77; Accused John Rouse of being possessed by the devil, 77; The cattle eat their gardens, 79; Proposed building a schoolhouse, 83; Folly to allow ourselves to be led astray, 83; Read a revelation in meeting, 84; Agreed with the bishop renting the old corral, 86; Donated wheat and pork to apostles, 91; Disagrees with complaints about bishop, 92; Faith preached by Brother Brigham, 95; Spoke against tale bearing, 95; Angry with bishop, 101; Donation for Seventies, books, 102; Bishop is harsh, 108; Bishop said he would cut me off, 108-109; Bought peach trees, 112; Donation to John Young, 113; On list present at 70s meeting June 5, 1859, 121; Complained that Ward and Johnson had been run out of town, 122; The Bishop laid off the city by revelation, 124; Some deceived that they have the Spirit of God, 127-128; Complaint about releases from callings, 135; Meetings not very interesting, but knew this was the work of God, 141; The bishop presented William Finch as one of his first two counselors, 147; Meetings with William Price and Orson Hyde at Finch's home, Feb., 1860, 148.

Follet, William T. — Present on Dec. 24, 1857 when Goshen Ward Organized, 43; Complained about the cost of land in Goshen, 48; Apologized for accusations, 50; Brought message from James C. Snow to stop work, 53; March 10, 1858 William named in Goshen, 60.

Fot/Fet, (Brother) — Hauling soil for work on the dam, 117.

Foot, (Brother) — Counselor to bishop of Nephi, 16.

Fredrickson, Andrus — Moved from Payson because he could not get land there, 105; Bought peach trees, 112; Wants to sustain the church leaders, 135; I mean to do right, 137; Wished to be faithful and to be united, 141.

Galley, George	Present on Dec. 24, 1857 when Goshen Ward Organized, 43; March 25, 1858 George named in Goshen, 60.
Galley, Samuel	Present on December 24, 1857 when Goshen Ward was organized, 43.
Gardner, James A.	Bio., Appointed water master of his section, 74; Volunteered to go for wheat during Indian uprising, 80; Gave Indians a sack of flour, 81; Will build ice house, 93; Donation for Seventies, books, 102; Donation for books, 113; Felt to do all the good he could, 124; Testified to the truth of the gospel, 135; I mean to do right, 137.
Gardner, John	Donation for Seventies and books, 102; Bought peach trees, 112; Donation for books, 113; We must hold onto our faith, 124; Wanted to sustain his church leaders, 135; Make allowance for each other and bend a little, 137; Has been somewhat rebellious about the Sabbath Day, 141.
Gosley, Peligugue B.	A participant in the dedication of Goshen, 11.
Grant, Jedediah M.	Signed a certificate found among the Goshen papers that Phineas W. Cook was Water Master in Salt Lake City in 1853, 5.
Graves, (Brother)	Cover one another's faults rather than blazing them abroad, 103-104.
Gurley/Gourley, Paul	It is the action of men that weakens (my) faith, 84; To bring a load of wood to the bishop's for meetings, 93; Some revelation is from the devil, 93; People generally want to do right, 99; Will sustain bishop if righteous, 100; Bought peach trees, 112; Donation to close Goshen grog shop, 119; Testified to the truth of the gospel, 135; Desire for the truth to prevail, 137.
Hall, Salmon	Brother-in-law to Phineas W. Cook, 2.
Hamblin, John	Joined the group at the Goshen site April 23, 1857, 12; Returned home to Dry Creek in Salt Lake County, 12; Wrote letter to be sure Goshen was still being settled, 37; Questions about the cost of land in Goshen, 48; Donated flour to the poor, 52; Responsibility for herd, 56; Willing to reduce price of herding, 57; Watches the Goshen herd in the daytime, 62; Sister Hamblin's child blessed, 63; Hamblin wants boys to help him, 67; His home teacher said he was teachable, 78; A complaint that Hamblin does not attend the herd, 79; Wishes people would bring complaints to him, 79.
Hamblin, Julian Reeves	Blessed April 1, 1858 by John Rouse, 63.

Hancock, Bishop	Promised Phineas W. Cook five acres as well as a job at Payson, 1; Bio, Gave permission to Phineas Cook to establish a farm in Goshen Valley, 7; Wrote a letter to Pres. Young asking permission to settle Goshen Valley, 9; Stopped the settlement of Goshen by asking the men to stay in Payson until fall, 13; Gave land to Phineas Cook on shares, but couldn't get water, 16; Told Phineas Cook he was in charge of Goshen settlement, 16; Unhappy about Pres. Young's letter to settle Goshen, 20-21; Tried to convince Isaac Webster not to go to Goshen, 33; As Commanding Officer for local Militia unit, counseled Phineas Cook, 34; Opened letter to Phineas Cook and reported contents, 61; Did not hold a meeting for emissaries, 61.
Hancock, George	Phineas Cook paid J.C. Snow $2 at George Hancock's (store), 29.
Hansen, Paul	Donated wheat to apostles, 91, Witness to sale of Goshen grog shop, 119.
Hansen, Brother	Asked bishop not to shift the home teachers, 96; Bought peach trees, 112; Contribution for work on the dam, 117.
Hansen, Emelius	Donation to close Goshen grog shop, 119
Hardy, John F.	Ward Clerk who counseled Phineas Cook at the Payson Tithing House, 16.
Harrington, Leonard (Bishop)	Announced the settlement of Goshen at church, 20; Owned a charter at Salt Creek, signed Brigham Young's letter, 25-26.
Hart, (Brother)	Pres. Buchannan's declaration was "got up by men as mean as the devil," 125.
Hatch (Brother)	A participant in the dedication of Goshen, 11.
Hatch, Lorenzo M.	Held land in trust but could not sign a letter granting the right to settle Goshen because he was on a mission, 25.
Holman, Ezekiel	Bio. Appointed to go to the canyon for logs for schoolhouse, 85; Recommended cutting trees nearby for school, 85; Contribution for work on the dam, 117; Committee to close grog shop, 119; We ought to feel more indignant about liquor being sold, 133; Wanted to do right, 140.
Holson, Christian	Donated wheat to apostles, 91.
Hunter, Bishop Edward	Phineas Cook explained his election as bishop, 44; Letter instructing Phineas Cook to preside through the lesser priesthood, 46; Said to donate to the poor or to Lamanites,

	52; Advised not to preach anything but the first principles of the gospel, 82-83, 97.
Hyde, Orson	Came to Goshen Feb. 17, 1860 with new bishop, William Price, 148.
Jeffs (Brother)	Appointed to divide the ground for corrals and cattle pens, 76; Bought peach trees, 112.
Jeffs, Thomas Miller	Certified timber was taken from the corral leased by the Army & burned, 112.
Jensen, (Brother)	April 4, 1858 voted to let chickens run free, 64.
Jensen, Mads	Donated butter to apostles, 91.
Johnson, Aaron	Held land in trust and signed a letter granting the right to settle Goshen, 25-26.
Johnson, Ben	Complaint he is a vagrant, runs a grog shop in Goshen, 119; Demands $30 to close grog shop, 119; Quit-claim deed to grog shop property, 119.
Johnson, Benjamin F.	Resident of Santaquin, 1; Owned a charter at Salt Creek and signed Brigham Young's letter, 25-26; Bishop of Santaquin, welcomed Goshen travelers, 61; Letter addressing Santaquin's claim Goshen people were using Santaquin's hay land for their own cattle, 129.
Johnson, Richard	Voiced satisfaction with bishopric, 49; Nathan Lewis and John Reynolds staying in his house, 50; Wants to reduce price of herding, 56; March 10, 1858 Richard named in Goshen, 60; We are the servants of the Eleventh Hour, hold the iron rod, 69; Elected head Water Master, 73; It is through hard work I have plenty to eat, 75; Bio. There is grumbling about herding, 75; Taught John Hamblin and John Rouse, 75; No excuse for cattle to be out of the corral, 79; Preached about the First Principles of the Gospel, 84; Someone borrowed his saw and broke it, 94; Walks offended out of a meeting, 98; This is the work of God, 100; Donation for Seventies and books, 102; Take the words of Jesus for my guide, 101-102; Elected Water Master for new dam project, 106; Bought peach trees, 112; Donation for books, 113; Donation to John Young, 113; Approved new dam and proposed how the men would be paid, 114; Bid $400 to finish dam, donation, 114; Forms committee to dig new ditch, 115; Sunday work necessary to save the dam, 117; Contribution for work on the dam, 117.
Johnson, Simeon Charles	Blessed April 1, 1858 by John Rouse, 63.
Johnston, Colonel Albert S.	Unaware of negotiations with Col. Thomas Kane, 51; Wrote the church had rebelled against the Union, 64;

	Church leaders indicted for rebellion and treason, 64; Unwilling to wait for Col. Kane's signal, the U.S. Army left Fort Bridger June 13, 1858, 75.
Jones, William R (or P.)	Desire to be valiant in the cause of the truth, 127; The duty of every man to act for himself, 135; Felt to do right in spite of others criticizing, 137.
Jorgensen, Jens	Jens and wife killed by Indians June 4, 1858, 80.
Kane, Colonel Thomas	Feb. 25, 1858 began negotiations in Salt Lake City, 51; April 12, 1858 brought the new governor to Utah, 64; Had reached Utah for negotiations, 66; Col. Kane and the new governor welcomed in Utah, 64, 68.
Kimball, Heber C.	We will be here until we go back to Jackson County, 104; A barrel of flour would be worth a barrel of gold in a famine, 134.
Kingtone/Kingston (Brother)	We will be tried, but we have to obey counsel, 73.
Knowles, Frederick W.	On list present at 70s meeting June 5, 1859, 122; New member of quorum in Goshen June 12, 1859, 123; He felt well and more of the spirit than before, 126; Sustained the Church and the people in Goshen, 135.
Kurr, Lorenzo	To bring a load of wood to the bishop's for meetings, 93.
Larkin (Brother)	Voted to build a schoolhouse, 83; Bought peach trees, 112; Donation to close Goshen grog shop, 119.
Lewis, Nathan	A participant in the dedication of Goshen, 11; Came from Battle Creek to see land, 23; Bio., Left in charge of Goshen settlement, 24; Letter from Phineas Cook to limit settlers, 33; Said to be angry about the cost of land in Goshen, 48-49; Publicly forgiven for his criticism, 50; Apologized for accusations, 50.
Lindquist, (Brother)	Spoke as new member of quorum in Goshen June 12, 1859, 123; This is a hard country, but our enemies have no power, 126.
Lilinquist (Brother)	Establishment of the Kingdom of God, 139; Keep my trials to myself and not pull down others, 141.
Little (Brother)	Don't try to guide the church by yourself, 104.
Long, Charles	Saw Goshen and was pleased, 21.
Lorensan (Brother)	Donated wheat to apostles, 91.
Lyman, Amasa	Carried the letter from Phineas W. Cook to David Savage about the move to Goshen, 40.
Martin, John	Bought peach trees, 112; Spoke as a new member of quorum in Goshen June 12, 1859, 123; We should pray for

	the bishop, 133; Testified to the truth of the gospel, 135; Would be glad to see all united, 137; Convinced that this is the work of the Lord, 141; Home teachers report the people cannot sustain the bishop, 145.
Mayberry, Gabriel	Comments about the first Principles of the Gospel, 146.
McBride, (Brother)	Teach the gospel, say prayers, plant wheat, be unified, 104.
McCallister, (Brother)	Criticized people selling liquor to the soldiers, 130.
Meservy, Joshua	Bio. Came to Goshen from Santaquin, had been in Echo Canyon; 69; It will be well with us if we trust in God, 72.
Mickelson (Brother)	Appointed to divide the ground for corrals and cattle pens, 76; Spoke on the necessity of unity, 83; Wants a man to go home teaching with him and do his duty, 96; Not right for anybody to carry tales, 102; Be ready to meet God or man at any time, 105; Bought peach trees, 112; Contribution for work on the dam, 117.
Moore, G.	Bought peach trees, 112.
Morgan, Edward	Certified timber was taken from the corral leased by the Army and burned, 116.
Morgan, John	Reports Ezra Strong does not sustain the bishop, 145.
Morgan, Thomas	Donated butter to apostles, 91; Bought peach trees, 112; Donation to John Young, 113; Bid $340 to finish dam, 114; Home teachers report the people cannot sustain the bishop, 145.
Morgan, Brother	Called as home teacher, 78; The cattle herd are eating his garden, 79; Complaint against the bishop, 103; Donation to pay for work on dam, 114; Refuses to work on dam until fences built, 115; Hauling soil for work on the dam, 117.
Morley, Isaac	Resident of Santaquin, 1; Held land in trust and signed a letter granting the right to settle Goshen, 25-26; Letter addressing Santaquin's claim Goshen people were using Santaquin's hay land for their own cattle, 129.
Murray John	Elected captain over the boys for herding the calves, 66; Related a dream, 68; Meeting at his house, 74; Opposed Bishop, but changed his mind, 92; We must forgive one another, 93; Spoke on living our religion, 95; Murray family had hard feelings against Brother West, 97; Donation for Seventies and books, 102; When we are destitute we are more humble, 105; Bid $350 to finish dam, 114; Bought peach trees, 112; Donation for books, 113; Contribution for work on the dam, 117; Reported cattle in Goshen's hay land, 120; On list present at 70s meeting June

	5, 1859, 121; We should uphold and sustain one another, 124; Satisfied he would be fully repaid for his labor, 126; Hauling his hay and grain to the new town site, 133; Testified to the truth of the gospel, 135; Felt to do right in spite of others criticizing, 137; Grateful the Lord doesn't mark our deeds as we mark each other, 141.
Neff, John	A participant in the dedication of Goshen, 11; Had a dream there would be fields of wheat at Goshen, 12; Returned home to Dry Creek in Salt Lake County, 12; At Pleasant Grove his dream was remembered, 23.
Nelson, (Brother)	Committee for making a law for those who don't obey the law, 74; Bought peach trees, 112; When he attended to his own business, then he felt well, 137.
Nelson, Christian	I am going to Sanpete is because I am assured the brethren will not be able to fence the field, 141.
Nelson, Lar	Bought peach trees, 112.
Nelson, N. C.	Bought peach trees, 112.
Nelson, Nels	Bought peach trees, 112.
Nelson, Powell	Bought peach trees, 112.
Nelson, William	A meeting in his home at Goshen Jan. 15, 1858, 43.
Nielson, P. C.	Donation to close Goshen grog shop, 119.
Nicholas (Brother)	The herd boys are very saucy & not responsible, 79.
Noe, Lafayette	Moved family to Goshen the middle of December, 1857, 40; Present on Dec. 24, 1857 when Goshen Ward Organized, 43; March 10, 1858 Leaf Noe named in Goshen, 60; Bio. Said Chick's boy was the only boy guarding cattle, 79.
Nurdin (Brother)	Loaned a horse to Phineas Cook, 25.
Olgreen, Andrew	The bishop presented Andrew Olgreen as his fourth counselor, 146-147; Andrew made comments in Danish, 147.
Page, Daniel	Bio. He went with Phineas Cook to work at the Goshen site, 21; Camped at Goshen to watch the dam and reported when there was a problem, 27; Went to Goshen Sept. 21, 1857 to build, 33; Complaint about surveying, 38; Wanted fort down by the creek, 38.
Parson, John	Appointed to divide the ground for corrals and cattle pens, 76.
Paulson, (Brother)	Committee for making a law for those who don't obey the law, 74; Contribution for work on the dam, 117.

Paulson, Matts/Mads	Responsibility for herd, 56; Donated wheat to apostles, 91; Bought peach trees, 112.
Pearson, John	Enemies within worse than our enemies without, 125.
Price, William	Bio. In February of 1860 William Price of Salt Lake City was called as the new bishop, 148; Arrived Feb. 17 with Orson Hyde, 148; Served 36 years, 148.
Prosc…, Thomas	Bought peach trees, 112.
Quayle, William	Present on Dec. 24, 1857 when Goshen Ward Organized, 43; March 10, 1858 William named in Goshen, 60.
Reid, Henry C.	Keep the faith to the end, 72; On list present at 70s meeting June 5, 1859, 121.
Reed, J.	Bought peach trees, 112.
Reid, Father	Desire for the truth to prevail, 137.
Reynolds, John	Complaint about surveying, 38; December 11, 1857 moved his family to Goshen, 40; Sustained Dec. 24, 1857 as first counselor in Goshen bishopric, made a speech, 41-42; Present on Dec. 24, 1857 when Goshen Ward Organized, 43; Willing to resign as counselor after criticism, 49; Publicly forgiven for his criticism, 49-50; Said we should sow and reap abundantly, 52; Sorry for opposing bishop in location of fort, 55; Complaint about price of herding, 56; March 10, 1858 John named in Goshen, 60; Bishop too busy to herd cattle, 62; April 4, 1858 voted to keep chickens caged, 64; Urged saints to do right, 65; Spoke on polygamy, 67; We must work out our salvation, help the gathering, 68; Many apostates, we must live our religion, 69-70; I believe that ten men could keep back the whole army, 70-71; Turn your work oxen over the creek, 72; Should not ask Brother Johnson to go on guard, 75; Proposed committee to divide the ground for corrals and cattle pens, 76; Appointed to the committee to superintend schoolhouse project, 84; Resents the bishop renting the old corral, 86; Donated wheat to apostles, 91; Admitted he was wrong about location of fort, 91-92; Apologizes again for being disagreeable, 92; Tale bearing is of the devil, 95-96; Devil trying to destroy the saints, 98; Relates a dream, 98; Whatever (is happening), the work is true, 100; Donation for Seventies and books, 102; I back up my bishop, 102; Faith will be on the earth when the Savior comes, 105; Live hour by hour and endure to the end, 105; Donation for books, 113; Donation to John Young, 113.
Richards, Franklin D.	Held land in trust and signed a letter granting the right to settle Goshen, 25-26; Bio. Letter to Bishop Cook asking a

favor, 82; Interview with Chauncey Webb who said he would stay in Goshen until a court decision ordered him off the land, 123.

Richards, Silas — Held land in trust and signed a letter granting the right to settle Goshen, 25-26.

Rouse, John — Monday December 7, 1857 moved family to Goshen, 40; Sustained Dec. 24, 1857 as second counselor in Goshen bishopric, 42-43; Present on Dec. 24, 1857 when Goshen Ward Organized, 43; Willing to resign as counselor after criticism, 49; Sorry for opposing bishop in location of fort, 55; March 10, 1858 John named in Goshen, 60; Bishop too busy to herd cattle, 62; Agreed all should have plenty of land, 65; Promises the Lord will bless Hamblin, 66; Gave information about current negotiations, 68; Will stand gouging rather than gouge, 68; Be good to each other, 68; We will be tried in all things, 72; Urged saints to hold fast and be just to enjoy the blessings, 72; If Brigham Young asks us to guard our cattle, we should do it, 76; Hired Mr. Dennis to manage the herd and was chastised by Bishop, 77-78; Donated butter and eggs to apostles, 91; Donation for Seventies and books, 102; Do good to each other, 102; Bought peach trees, 112; Donation to John Young, 113; Meeting to speak their minds, 114; Bid $320 to finish dam and won, 114; Committee to close grog shop, 119; Donation to close Goshen grog shop, 119; Witness to deed in sale of grog shop, 119; All things are for the benefit of the saints, 126; Desire for the truth to prevail, 137; The bishop presented John Rouse as one of his first of four counselors, 146-147.

Savage, David — Traveled to Southern Utah with Phineas W. Cook, 2; Letter from Phineas W. Cook about the move to Goshen, 40.

Saxey, John — Tried to come to Goshen, but delayed by Bishop Hancock, 21; Bio., 22; Voted as clerk of the Goshen settlement, 23.

Seeley, William — His herd of cattle encroach on the settlement, 23; Exasperated with Goshen settlers, 24.

Smith, George A. — Fence up your religion, or in other words, your fields, 104.

Smith, Lot — Soldiers offered 1,000 dollars for Lot Smith's head, 68.

Snow, Erastus — Came to Goshen to hold meetings, 86-87; Bio. He held land west of Utah Lake, 88; Arranged release of Thomas Box from army prison, 88-89; Letter to Thomas Box, 89; Advice to Goshen about the fort, the city, fences, contention, 90.

Snow, James C. (Stake Pres.)	Held land in trust and signed a letter granting the right to settle Goshen, 25-26; Committed to survey land at Goshen, 27; Bio., 28; Came to Goshen to survey and requested payment for his service, 28-30; Counseled Phineas Cook to raise all the grain possible at Goshen, 30; Told Phineas Cook to protect Utah by growing wheat, 35; Complaints against Snow and his surveying, 38;Wrote a letter Dec. 3, 1857 requesting wheat in payment for Goshen survey, 39; A claim the survey by James C. Snow was not legal, 43; Letter Jan. 19, 1858 confirming his survey, 45; Told Goshen to plant wheat, 53; Goshen man appeals to President Snow, 100; Counseled that bishops are in charge of releases, 101.
Sorenson, T.	Bought peach trees, 112.
Stewart, (Brother)	Went to Goshen with J. C. Snow to survey, 28.
Stewart, Riley	Bio. Had a large herd of cattle near Goshen, 37; Brigham Young advises about the rights of cattlemen, 46-47; Sent message for Goshen to stop cutting timber on his land, 53.
Stewart, William J.	Had a large herd of cattle near Goshen, 37; Bought peach trees, 112; Stewart's herds ranging on Santaquin's hay, 129; Letter from Bishop Cook showing damage his herd was causing, 142.
Strong, (Brother)	Felt to rejoice this day, 141.
Strong, L.	Contribution for work on the dam, 117; Spoke as new member of quorum in Goshen June 12, 1859, 123; I want to heal the broken hearted, 123-124; Doesn't want whiskey to be sold in Goshen, 133.
Strong, Ezra	The gospel of Christ is all to me, 135; Teachers report Ezra Strong does not sustain the bishop, 145.
Teeples, William	Committee to close grog shop, 119; Witness to deed in sale of grog shop, 119; On list present at 70s meeting June 5, 1859, 121; Doesn't agree with whiskey being sold here, 133; Wished to keep the commandments of God, 135; He wanted to do right, 137; Our enemies necessary to cleanse the saints, 140-141.
Till, Robert	Bought peach trees, 112; Witness to deed in sale of grog shop, 119; (footnote) at one time was clerk, 134; Wanted to do the will of the Lord continually, 135; Complained it was falsely reported that Chauncey Webb manifested a wicked malicious spirit, 137.

Timmons (Brother)	People are generally down on the Bishop, 103; Bought peach trees, 112; I believe the Bishop is a good man but too merciful, 146.
Thurber, (Brother)	Goshen meetings with John Young, 107; Bio, 107-108; The Goshen people have wisely sustained their bishop, 113; Sept. 26, 1859 again came to Goshen for meetings, 142; Something is amiss unless we increase in knowledge and grow better day by day, 142-143.
Walker (Bishop)	Bishop of Pleasant Grove, gave permission for cattle herds to come to Goshen, 24; Apologized for sending the herd to Goshen, 26-27; Phineas Cook's letter to Bishop Walker informing settlers, 34.
Ward, R.W. (or J.S.)	Complaint J.S. Ward is a vagrant, runs a grog shop in Goshen, 118; Demands $30 to close grog shop, 119; R.W. Ward Quit-claim deed to grog shop property, 119; Witnesses said he had seduced women, 122.
Webb, Chauncey	Kept his cattle herd on Goshen's hayfield, 78; It was voted he should move off the town's hay land, 78; Bought peach trees, 112; Contribution for work on the dam, 117; Reports in meeting about his theft of Goshen's hay, 119-120; Bio., 120-121; Told delegation he would not obey the authorities in Goshen, 123; Told Franklin D. Richards he would stay until a court decision ordered him off the land, 123; Teachers sent and Webb said he would do as he pleased, 126; Bishop's letter to Joseph A. Young exposing Chauncey Webb 's defiance, 130-131; Clerk opposed Bishop 's effort to chastise Webb, 135-136; Isaac Webster voted against disciplining Webb, 137; Details of Webb's defense: told the bishop he was crazy or drunk or mad and interrupted him many times, 137-138.
Webster, Isaac	Went to Goshen Sept. 21, 1857 to build, 33; December 13, 1857 moved family to Goshen, 40; Present on Dec. 24, 1857 when Goshen Ward Organized, 43; Complained about the cost of land in Goshen, 47-48; Dissatisfied by the election of the bishopric, 49; Apologized for accusations, 50; March 10, 1858 Isaac named in Goshen, 60; Traveled to nearby towns for good relations, 61-62; We should finish the dam for our water, 71; Appointed water master of his section, 74; We have a jealous spirit here, 77; Appointed to go to the canyon for logs for schoolhouse, 85; Recommended cutting trees nearby for school, 85; We do not enjoy the spirit here as in England, 93; Support the bishop, don't bring up old issues, 102; Live the religion of Christ day by day, 105; Bought peach trees, 112; Build

	granaries to store grain, 133; We came to this earth to do a good work, 135; When we insult a man do we insult him or his priesthood, 137; No man can know the things of God except by the spirit of God, 141.
Webster, Sarah Ann Grover	Blessed April 1, 1858 by Phineas W. Cook, 63.
Weech, Joseph	Brought family to live in Goshen Jan. 12, 1858, 43; Bought peach trees, 112.
Weeks, Bishop	Bishop at Cedar Valley, Rumors Goshen would be part of his stewardship, 41; Rejected survey of Goshen, 43.
Wells, Daniel H.	Read the letter from Bishop Hancock to Pres. Young, 10; Squire Wells in John Young's dream about disunity, 110.
West, William	Bio. Said to do good to all men and be united, 83; Appointed to committee to superintend the schoolhouse, 84; Trust in the Lord and in your bishop, 92; Has whipped out his home teachers and wants no more, 95; Preached First Principles of the Gospel, 95; Murray family had hard feelings against Brother West, 97; Complaint that bishop married his daughter to a man West did not like, 108; Bought peach trees, 112; Donation to John Young, 113; Committee to close grog shop, 119; Witness to deed in sale of grog shop, 119; The gospel is dear. Don't take water or grain or hay from anyone else, 121-122; On list present at 70s meeting June 5, 1859, 121; Stiffneckedness prevents humility, 134; I cannot preach without the Spirit of the Lord, 135; Establishment of the Kingdom of God, 139; Comments about the first Principles of the Gospel, 146; The bishop presented William West as his third counselor, 146-147.
White, William	On list present at 70s meeting June 5, 1859, 123; Sent to Chauncey Webb to settle problem, 123; New quorum member June 12, 1859, "I desire to be found faithful," 124; We men are tried by some things, 128; He needed trials to gain strength, 135; Didn't mean to do anything wrong, 137; I am somewhat mulish in my nature, 140; He had his feelings and does not sustain the bishop, 145.
Wilcox, Elisha	Lived in Battle Creek (Pleasant Grove), p. 24; Went to Salt Lake with Phineas Cook to see Pres. Young, 24; Returned home from Salt Lake City, 27.
Wilson, Mr.	Searched for horses with Phineas W. Cook, 2; Found Phineas Cook's horses, 6.
Wright, (Brother)	Kingdom of God is a work of progression, 134.

Young, Brigham	Counseled the saints to build a road through Salt Creek Canyon, 2; Cook brought him a letter from Bishop Hancock, 9; Wrote a letter to Bishop Hancock giving permission to settle Goshen Valley, 10; County Judge of Juab Co. reported President Young asked three years ago to make a road along Salt Creek, 12; Settlers asked Phineas Cook to appeal to Pres. Young, 17; wrote 2nd letter giving Phineas Cook permission to settle Goshen, 19; Wrote 3rd letter July 13, 1857, ensuring permission to settle Goshen, 25-26; Phineas Cook went to Salt Lake Jan. 18, 1858 to inform the prophet he had been elected Bishop, 44; Interview Jan. 20, 1858 with Phineas Cook about the county, fences, that there were 25 settlers in Goshen, 46; Sent forces to burn Fort Bridger, 51; Held responsible for violence against army, 51; Letter March 10, 1858 to Goshen about Indian unrest, 57-59; Letter from Phineas Cook informing Young of guns and ammunition in Goshen, 60; Determined to gather all saints from the north, 67; Be prepared to receive the Savior when he comes, 104; Sent his brother John Young to Goshen, 107; Phineas Cook said, "I have heard Brigham Young say that he has traveled a great way and kept paying money out of his pocket and had more at the end of the journey than when he started," 132.
Young, John M. (Patriarch)	Gave a talk at Pleasant Grove telling the saints this was a time of Gathering and not to go to Goshen, 30-31; Taught that Brigham would gather all saints from the territory north, 67; Bio. Patriarch and friend to the Cooks, was sent to Goshen, 107; Meetings to hear grievances, complaints about bishop, 108; "He that dwelleth in love dwelleth in God," 109; Keep the testimony of Jesus and mind your own business, 109-110; Bishop has made mistakes, but you must learn to govern yourself, 110-111; Some have sinned against Brother Cook, spirit will whisper what course to take,111; Sept. 26, 1859 again came to Goshen for meetings, 142; Some think that they cannot stand it but let me tell you, you have got to stand it, 142-143.
Young, Joseph A.	Gave Brigham's counsel to Phineas Cook to continue settlement, 32; Phineas Cook's letter exposing Chauncey Webb 's defiance, 130-131.
Young, Sarah McCleve	Wife of John M. Young; sister-in-law to Phineas W. Cook, 107.