

Lucius Nelson Scoville: A Life Story

This Story was taken from the diaries and journals that were kept by Lucius Scoville, and so the facts as written here are authentic and reliable, he having kept his diary from day to day. Little, however, is know of his boyhood days, a great many valuable and important papers having been lost at some time about 1885. The facts contained in these papers and journals, covering his life from birth, to the age of twenty-two, will necessarily have to be omitted.

Lucius N. Scoville was born in the little town of Middleberry, New Haven County, Connecticut March 18, 1806. The son of a Joel and Lydia Manville Scoville. Nothing is known of his life from that time until his marriage to Lura Snow, daughter of Lydia Alcott Snow, on June 15, 1828, in Middleberry, Connecticut. (The name of the town has since been changed to Waterberry).

He and his wife continued to live in Middleberry until 1835, at which time they moved to Mantua, Ohio. They, however, did not stay long in Mantua, for toward the end of the year they left, moving to Kirtland, Ohio. It was here that both he and his wife joined the Church of Jesus Christ of Latter-Day Saints, on July 2, 1836 and were baptized by President Joseph Smith.

Soon after it was found necessary for them to return to Mantua, in order to dispose of the home and property that would be of no further use to them, as it had been definitely decided that they would establish residence in Kirtland. It took much longer to find a buyer for the property than had been contemplated, making it necessary for them to remain in Mantua. It was at last disposed of, and on June 9, 1837 they returned to Kirtland, where, in the meantime he had made two or three trips in order to build a house and have things ready for his wife and family.

In the month of October, following their arrival, he was ordained an Elder in the Church by Reuben Hadlock, First Counselor to the President of the Elders Quorum. And in the month of November he was called on his first mission, being appointed in Delaware County, Ohio.

On December 25th, in company with Harrison Burgess, he left home, going south to the appointed mission field. At times it was very difficult for them. They were traveling without purse or script and were forced to depend upon the hospitality of the people they called on. Some were very kindly, inviting them to share their meals, then giving them lodging for the night. This treatment, however, was very much in the minority, for at a great many homes where they would ask for lodging the doors would be slammed in their faces, some people even threatening to turn the dogs on them. It was not unusual occurrence for them to have to apply at six or eight homes in order to find food and lodging, and in some cases after having walked from eighteen to thirty miles in one day, to be absolutely refused food of any sort or even allowed to sleep in the hay loft. But they continued their way, going from town to town, making the best of conditions and doing what they felt was the right thing.

On January 8, 1838, while traveling to Kingston, they met Brigham Young and a man by the name of Richards, they were advised by them to return to their families in Kirtland as there was some rumor of mobs, this bore out the things they had heard while in Lexington. While

there they had heard repeated cries of "Joseph Smith", and had felt some misgivings at that time, so with this second warning it was decided to return home at once. They had arrived within some forty miles of home, when they encountered Joseph Smith and Sidney Rigdon, who with their families were in route to Missouri. From them they learned the reasons of secret whisperings, and the cries of "Joseph Smith", they had heard in Lexington, in effect, the same things that had been told them by Brigham Young, that things were not as they should be at home, and so, continuing their way in all possible haste, they arrived in Kirtland, and home after an absence of six weeks.

Here everything was in great commotion, the families all preparing for a move to Missouri. They hoped in this way to escape the persecution which they were suffering in the State of Ohio.

Soon after arriving home he left again, going on to Pennsylvania where he had business to transact, the business being some land which he was anxious to sell. Arriving at a small town just north of Pittsburgh, where the land was located, he was soon able to find a buyer for his property. He then bought a wagon and team and returned home. Upon his arrival he found conditions worse than when he left, a great many families had already left Kirtland, but there were many who were not able to leave as they had no means of hauling their household goods and personal belongings.

Lucius, even though anxious to move his family out of Kirtland, because of the threatening attitude of the mob, hauled the household goods of a great many families from Kirtland to the Ohio river, a distance of one hundred miles each way. He made five trips, a total distance of one thousand miles. After helping transport the families who needed help, he left Kirtland with his own family on July 6., 1838, in company with 536 others, traveling in sixty-two wagons, headed for Dayton, Montgomery County, Ohio, arriving there August 2, 1838.

Here the wives of the company kept school, and the men started the work building a turnpike, earning money to enable them to continue the journey. The camp was conducted by James Foster as the head, with Josiah Butterfield, Zerah Pulsper, Henery Herryman, Joseph Smith, Elias Smith, and Benjamin S. Wilbur as counselors. It was the intention of the leaders when this camp was organized that it should be conducted on the principles of equality, and that everyone with means, and were able to do so, should turn whatever they could over to the heads of the camp, so that all, including the poor and destitute could go on to Missouri.

All members of the company made a pledge to this effect before leaving Kirtland. But soon after leaving Dayton, the leader who had charge of all the funds of the company showed very unfavorable symptoms, by granting very scanty rations of food for the members of the company, and only half rations for the teams of horses and oxen. He was keeping his own team well fed with full rations, which included three feedings of grain every day. In this way, his team was able to travel much faster, and with less difficulty than the other teams, covering without effort twenty five to thirty miles each day. The teams of the others were experiencing great difficulties, in many instances being unable to pull the loads without additional help. The leader payed no attention to the trouble so many were having, and continued at the fast pace he had already set. Great hardships were suffered, many of the

company were sick and unable to help. Eleven children had died during this stop at Dayton, and it was apparent that many more would unless another stop was soon made, a stop that would enable them to take care of the sick, and also get food and a much needed rest, a place where they would be able to buy food for their horses and cattle, and give them a chance to recuperate after the hard trip.

Only a short distance had been covered from Dayton, and though most of the company thought it best that a temporary stop be made, James Foster began talking of a definite stop, trying to get different ones to give up the trip and turn off with him. He said that they did not have the means of carrying them through, whether or not this was the actual truth was not definitely known, there was some doubts felt by a great many. So soon after arriving in the eastern part of Illinois, a great many families did stop, feeling that they could not continue. Some were even left by the side of the road without food or money, and in a number of cases actually sick. Even though other members of the company disliked this idea very much, they could not be prevailed upon to continue, so having no alternative, the wagon train continued on its way, leaving them, the people as was their wish.

Arriving within some seventy or eighty miles of Far West, which at the time was their destination, the company again heard rumors which caused some excitement. Although at the time things seemed to be quieting down, there were still some cause for anxiety because of the mobs.

Here it was that James Foster, the leader of the company, in spite of the strong pledges made before leaving Kirtland, suggested the party break up, and everyone go his own way, looking out for his own interests but the majority were in favor of staying together and continuing their journey, which they did. Foster, however, was the first to break the pledge made in Kirtland, turning off toward Dewitt, taking three or four families with him, he did this he said, to avoid troubles and difficulties which, he predicted would overcome if they continued on together.

After the departure of Foster and the others who had turned away from the main body, the journey was continued to Far West, and completed in good time without having any of the troubles which it was said they would have to overcome if they continued on together.

Here members of the Church were in very good spirits, and it was hoped by them that the wagon train would stop there. But after a one night stop, it was decided by the leaders to continue on their way. The following day they departed for a place called Adam-Ondi-Ahman, which was on the Grand River, in Daviess County, about twenty-eight miles from Far West.

The company arrived there on October 6, 1838, just three months to the day from the time they left Kirtland. A great many privations and sufferings were experienced, both in body and soul during this journey, but as Lucius Scoville wrote in his diary of this period;

"I feel very grateful for the privilege I had in traveling with a large body of Saints, as we had good opportunity to observe and learn human nature".

At Adam-Ondi-Ahman, Oliver Snow, an uncle of Lucius Scoville's wife, found them a lot in town. Scoville immediately set to the work of getting materials for building, and buying provisions for the approaching winter.

The mobs were still busy, and some two weeks after the arrival at Adam-Ondi-Aliman, again started to stir up trouble, threatening all who were in any way connected with the Church. They began their actual depredations in Dewitt, and the Saints upon being driven from that town, came to Far West, but it was not long before they began their hostilities against those living in Far West, in fact, all the Saints in Daviess County. These persecutions were carried so far as the burning of homes and the destroying of property in various ways. Conditions at last became so bad, that it was necessary for a guard to be placed night and day. As all members were required to take their turn at this guard duty, Lucius Scoville in company with Noah Rogers was one day doing picket guard about four or five miles from town. They had been riding through timber most of the time but had left it sometime before.

They were about a mile and a half from where it was, when suddenly they found themselves confronted by a large mob which had seen them leave the timber and had ridden into a gully to hide, until the two men approached. Scoville and Rogers were almost upon them when they rode into view and told them to halt. Instead of doing as they were told, they turned the horses and rode hard for the timber line. Two members of the mob had faster horses than the others, and had drawn steadily away and were rapidly overtaking the two men, who were riding for their lives, because it was known to them if they allowed themselves to be caught, the mob might shoot them down in cold blood, all of them were heavily armed and it was the practice of the mobs to fire on the Saints whenever the opportunity arose. And now, as they were about to ride into the timber, which meant safety, they were confronted by a deep ravine with perpendicular walls. This ravine was fully sixteen feet wide, and the horses were running with such speed that stopping was almost out of the question, but it was not left for them to decide, the horses kept straight on making a tremendous leap, spanned the ravine, landing with safety on the other side.

Members of the mob who were close behind at once started to fire upon them. None of the shots at first took effect, but were so close they could be heard whistling by their heads. One shot, just before they rode out of range, did take effect, grazing Lucius Scoville's ear which caused a slight deafness he was to suffer all his life. They were soon in timber and safety. They wound their way through the heavily wooded country, in order to lose anyone that might be following, they at last arrived back in town, so thankful that they had escaped the assassins who would have taken their lives, for no other reason than that they believed in a different faith.

About this time members of the Church were attacked on Crooked Creek, where David Patten, among others, was killed. People living in various parts of Daviess County were forced to leave their homes in such haste, that they did not have time to gather things that were actually needed, many being forced out in the cold rainy weather without adequate clothing. They would go out on the prairie for some distance where it was possible to see the approaching of any mobs. Needless to say, there was a great deal of confusion.

Some were living in tents, others were using green beef hides which were procured from the slaughter house soon after the cattle were skinned, these stretched over poles to give shelter, other had no protection from the weather and when it rained just had to make the best of it. People who a day or two before had a home and ways of making a living, now had nothing in the world, their home- and properties had been burned, or in some way destroyed, innocent women and children turned out of homes, away from shelter, beds, food and warmth of their fires, all this suffering because a murdering mob said, "they must go". A party of fifty arrived from Far West saying that a mob of several thousand strong were gathering near that place, and intended to attack next morning. This information was received about midnight, and at one A.M. a large party under the direction of Colonel Lyman Wight, of the 5th. regiment, left for Far West, arriving there about seven A.M. having covered the twenty-eight miles in about six hours. The mob had by this time moved up to within three-quarters of a mile from the town and were camped in plain view; they being on one rise of ground and the town on another with a small valley between them.

The heads of the mob sent word that unless the leaders of the Church were handed over to them they would attack at eight A.M., the following morning. The answer to this demand was made by the people erecting large defensive breast-works which were made of logs, wagons and heavy household articles, using anything that would help withstand the attack with which they had been threatened, this work was carried on before the eyes of the thousands who made up the mob.

Some days previous to this, the Governor had received a report that was very much misrepresented, and had to do with the battle at Crooked Creek. The report being to the effect that the Saints were in the wrong, and had started the hostilities, which was anything but true. The Governor, however, ordered the mob to

"exterminate those Mormons, drive them out of the State".

This mob was stationed just on the outskirts of Far West, in addition to being several thousand strong, also had number of pieces of heavy artillery which were trained on the town, and it was not known from one minute to the next when they would open fire, most of them being cold blooded and only too anxious to begin their unreasonable warfare. Some of them seemed to take a fiendish delight in being brutal, and having managed to capture a few of the Saints who had been Out in the country for provisions, took them to their camp and treated them worse than the savages would.

One incident that was particularly brutal was the case of a man named Carey, who after being taken prisoner, was sitting on the tongue of a wagon when one of the mob approached, and without saying a word, struck him over the head with a butt of his gun, striking him so hard that even the heavy stock of the rifle was shattered. Such cases of cold blooded murder and wanton brutality were not uncommon in the lives of those connected with the Church in the days of its infancy. Lucius Scoville was personally acquainted with Carey, having recently traveled with him from Kirtland to Missouri, he was known as a very mild mannered, inoffensive man, who was well liked by members of the company.

Another case of the mob's absolute savageness was their attack on an old man, John Tanner, who after his capture, was tortured and wounded before being turned loose. After he was

liberated and sent back as a warning to the others, their full force drew up in line of battle, but the Saints were determined that they would no longer suffer at the hands of those men without trying to protect themselves in some way, and now even more determined, since having sent word to the Adjutant General, of the difficulties and persecution they were suffering, and he had sent word for them to protect themselves against all marauders, they drew up in line of battle against the mob.

No shots having been fired, Lieutenant Colonel George M. Hinkle, took a white flag and went out to talk to the mob leaders. After being with them for some time he returned, saying that they wished to talk to the leaders of the Church in order that they might come to some sort of an agreement. Trusting in Hinkle, Joseph Smith, Sidney Rigdon and Parley P. Pratt went out to meet the mob leaders, meeting them about half way between the two camps, Hinkle turned to the leaders and said, "Gentlemen, here are your prisoners". The Church leaders were marched into the enemies camp amid much shouting and screaming.

Hinkle, even after turning traitor, returned to the ranks of the Saints, saying that he had the confidence of Joseph Smith, and it was his suggestion that all arms be laid down. A consultation was held where it was decided that this would probably be the wisest move. They had no way of telling what might happen to the men who had been made prisoners if they did not comply, and, too, they were out-numbered one hundred to one, their number being only six or seven hundred, to the mob's six or seven thousand, and even though it was thought advisable to follow this course, the camp was very reluctant to give up the few arms and little ammunition they had as it was the only protection they had. They finally did, and all were marched into the enemy camp as prisoners.

About seventy were placed under heavy guard. The rest were refused permission to return to their homes and could not even go in or out of the town without a special pass. The following morning the prisoners were brought from the camp to the public square in the town, when it was decided to place the prisoners in the Richmond jail. A column was formed and the Saints forced to march toward Richmond. Some thousand men then stationed themselves at Far West, establishing what they called a martial law, but which in reality was just another form of persecution. At the point of a bayonet citizens were forced to sign a deed of trust, which they said was to defray expenses of the war.

The leaders of the Church had not been taken to Richmond as were the others, but were taken to Independence, there thrown in jail and shackled in irons. Among the men taken to Independence were Joseph Smith the Prophet, and Sidney Rigdon. They were kept but a short time and then taken to the town of Liberty, in Clay County, where they were kept for several months.

Things were still at a very high pitch in Far West, many fearing to return to their homes. But even though things were still bad, Scoville decided to return. He had not seen or heard anything of his family for over two weeks, and he felt that perhaps something was wrong. He started for home but had not gone far when he met a number of families who had just left Far West, his family was among them. So, after satisfying himself that they were all well, he continued his journey, thinking that he might be of some assistance to the families who were left in Far West. He stayed about ten days, then went to Log Creek where he started to

work, building a log cabin on some property he had previously purchased. It was late in the year and a shelter had to be built before winter set in. He was able to get one finished before the snow fell, and then was fortunate in finding a job where he earned enough money to pay for provisions, buy a wagon, harness and many things they had been forced to leave behind when they were driven from town.

The better part of the winter was spent in recuperation some of the losses suffered at Far West, and making new household goods. The family stayed here until the last week in February, when word was received that the Saints were gathering in Quincy, Adams County, Illinois. After debating the question, it was decided to load their things and move on to the new settlement. They started for Illinois the same week and arrived there March 6, 1839.

A great many others were arriving daily, among them a number of the leaders who, up to that time had been imprisoned. A General Conference was called, and it was decided that all members of the Church unite in one locality. In case of trouble this would be more to their advantage than if they were scattered all over two or three states. In April the number of people had so increased in the town of Quincy that it was thought best to branch Out even more. It was at this time that they started to settle in Commerce, Hancock County, about fifty miles north of Quincy. A large tract of land was purchased and a town laid out which was called "Nauvoo" which means beautiful.

Lucius Scoville decided to remain in Quincy for a few months as he and his family were much in need of clothes, and the chance to earn the much needed money was greater in Quincy at the time, than it would be in Nauvoo. He was making much headway in his work, when on July 6th, he was taken ill, and it was only a matter of a few days until his wife and children were also sick in bed. The situation looked quite critical as there was no one to turn to at the particular time, the families who had remained were in practically the same position as the Scovilles. At the end of three months things were indeed bad, the money that had been earned prior to the sickness of the family, and which had been saved in order for them to go to Nauvoo had all been spent, and now, too weak from his recent illness to go back to work, someone had to be found who would furnish provisions or credit. He managed to find a farmer who was willing to provide them with food until he was able to go back to work, and with the understanding that it would be paid back before the family left for Nauvoo.

On October 1st, word was received that a General Conference was to be held in Nauvoo. He made arrangements so that his family would be taken care of, then left to attend this meeting. It was at this Conference that the heads of the Church sent a party to Washington D.C. to see if something could be done about the treatment of the members of the Church were receiving in the State of Missouri. Judge Rigby, in company with Joseph Smith and Sidney Rigdon, went to Washington, but the trip proved to be useless as the government refused to do anything about the conditions existing in Missouri.

In the meantime Scoville returned to Quincy where he worked that winter in order to liquidate the debts that had been contracted during and just after the illness of the family. All bills were paid up during the winter of 1839-1840. After which the family again started to save money which would enable them to move to Nauvoo. He was again called to General

Conference in April, and at the close he returned to Quincy for his family, to return to Nauvoo, May 5, 1840.

In December the same year, the city of Nauvoo was incorporated under the laws of the State of Illinois. The charter of the city proved to be very liberal. It was more than the Saints, so long harassed by mobs, had hoped to receive. It gave the full protection of the State. In the year 1841 another provision granted the City Council, power to "organize the inhabitants of the city, into a military body to be known as the 'Nauvoo' Legion" and which would afford protection to the citizens of the city. Lucius Scoville was a member of this organization.

In the four years following the incorporation of the city of Nauvoo homes were built, ground broken and farms laid out. At the same time the Saints were putting a portion of their time, money and labors into the building of the Temple. But even though they thought they were at last established, it was to be proven that the labor and time spent in building their city and temple was to be undone at the hands of the mobs. Their dreams of peace in this locality, and the right to worship as they desired, was to be shattered. To again be forced even farther west into the wilderness in search of a place where they would forever be free of the enemies they had encountered wherever a settlement had been attempted.

All this was predicted by the Prophet Joseph Smith, and though he did not live to see the exodus of the Saints, or to send out the first pioneer party, his predictions that within five years the Saints -would be free of their old enemies, came true. The Prophet's life was drawing to a close, and on the 27th of June, 1844, he and his brother Hyrum were assassinated in the Carthage Jail. This came as a great shock to all the Saints and caused much sorrow. The Prophet's life had been spared so many times it was felt that it would be during this time of mob action.

The charter of the City of Nauvoo had proved a great protection to the Saints and guaranteed safety against the plotting of the mobs. The first attempt of the conspirators to have it repealed had failed, but in January, 1845, on the second attempt it was repealed by the state legislature. This, the inhabitants of the City of Nauvoo knew would practically be a signal for mob activity.

This violence began in September of the same year and kept up until the exodus of the Saints from Nauvoo. The first of Saints crossed the Mississippi River; leaving for the West on February 4, 1846. Scoville was not able to leave at this time, his wife having died on the 27th of January of that year leaving four children; Loretta, Sarah, Eliza Rebecca and Henrietts. This, as was natural, made everyone in the home very sorrowful and it was hard for him to take care of the children, carry on his work in the Church and still try to make arrangements to leave Nauvoo for the West.

He later in the same year married Alice Hearst.

On May 6th, he received an appointment, by order of the Council of the Twelve in the Western Camp of Israel, of which following is a copy of his credentials;

"To the presidency of the Church of Jesus Christ of the Latter-Day Saints in England;
Greetings; Brother Hadiock and Ward.

The bearer of this is our much esteemed brother, Elder Lucius N. Scoville, who is also of the High Priesthood. We have been directed by the president, and the Council of the Twelve in the Western Camp of Israel, to send him unto you as a true and faithful worker in dispensing the word of life to the people in your country. He is instructed to labor under your direction and presidency. The private seal of the Twelve having gone West we are unable to affix it to this letter. We beseech you to receive this, our brother, and render unto him every necessary facility that you may be able to, in order that he may be a blessing to you, to the cause and to himself. And that he may answer the expectations of his brethren who send him unto you. In the name of the Lord, Jesus Christ.

Orson Hyde,

President of the Council of Nauvoo.

May 6, 1846

Wilford Woodruff, Clerk.

I do hereby certify, that the fore going letter is true and faithful.
Joseph Young, president over Seventies."

This was his second call to fill a mission. The first having been in the Southern States, and this appointment to be filled in England. He was at this time making plans to follow with his family and many others who had already left for the West. On May 8th, he began sending his ox teams and cattle across the river. Arthur Meeks, who had for some time been living with the Scoville family, sent his stock over at the same time as he planned to make the trip West with them. On May 14th the family crossed the river, but an accident was to delay their trip even longer. One of the oxen while crossing got a chain hook in its foot, which made it necessary to remain on the other bank of the river and care for the injured hoof. While waiting, he made numerous trips to Nauvoo attending to many things he had been unable to before.

May 20th saw the party again on their way and three days later they arrived at the Des Moines River, following it to the town of Bonaparte where the ferry crossing was located. But at this point, lack of food for the cattle, and the bad rainy weather forced them back on the prairie where they planned to camp for the night and return next day to cross the river. The next morning a wagon which was going to Nauvoo stopped at the camp. After talking the matter over with his family he decided to accompany the wagon back to Nauvoo, and from there to continue his way East and on to England where he was to labor in the mission fields.

Making arrangements for the care of his family, and after writing to Brigham Young asking him to watch for them, or to appoint someone to do so, he left. Arrived back in Nauvoo two days later, where he remained for ten days during which time the mobs were very active.

With his mother, who had been visiting them from Ohio, he left on June 10th by boat for St. Louis, where they arrived two days later. He immediately booked passage on the "Felix Grundy" to continue east by the canal and river route.

Soon after sailing from St. Louis he heard of five or six on board who claimed to have been members of the mobs in Missouri. Two of these were doing all the talking and much boasting, claiming that they had killed twenty Mormons. One in particular, an old man, who with his family were ordered out of their home, being given twenty minutes before the house was burned, the barn and stacks of grain had already been set on fire. With his family the "old man" started to run. One of the men who was doing this talking, George Sharret, by name, declared that the man had annoyed him, and so taking careful aim, shot the man in the back. This could readily be believed as a great many other cold-blooded murders of this type had been committed. The following extract were Scoville's own words, taken from his diary.

"And one of these Missourians, by the name of Hyra Myers, said in a boasting manner, that he had from that time forward concluded that he would kill every Mormon he had a chance to, and especially on the steam boats, he swore that he would throw them overboard, saying that he thought it perfectly right to do so. I said to myself, "Good God, I can I endure of this" for I had heard them boast of many things which I knew were true, and my blood boiled in me (it was not known who I was) and I decreed in my heart that I would not endure this, for I thought that I would rather die on the spot than to think of enduring these anathemas for four or five days, it taking that time to reach Pittsburg, and I arose in the strength of Israel's God and told them that I was a Mormon and one of the old school, for I have heard your boasting and torture of the Saints, now, says I, if you wish to carry out these measures which you have threatened to do, you have a candidate, for I am the boy that is ready for you, for you are all of you, a band of murderers, and I care no more for you than I do for the crackling of thorns under the pot. Therefore, I said to them, repent and be converted that your sins may be blotted out.

Then at this instant, Hyra Myers made a spring in the fury of a demon, swearing that he would have my hearts blood, and endeavored to obtain a pistol to shoot me with, but the passengers became alarmed and seized him, holding him by main strength, I ranked them all together, telling them that it was just as bad to be accessory after the act as before.

The Captain, on learning the particulars, placed a guard to protect me from those who had threatened to take my life and seemed determined to do so, but God over-ruled it and they said no more about Mormons.

The passengers from the deck above sought my company and I got along quite well."

He arrived in New York City, July 4th almost a month from the time he had left Nauvoo. It took two weeks in which to find a boat that he could afford to travel on, as he was traveling without "purse or script" but on the 16th of July he sailed on the packet ship "Fidelia". The trip was rather uneventful until the 29th, when fire broke out in the galley of the ship, and it looked for a while as though all on board would perish. The fire was making much headway and to make matters worse the greater part of the cargo was cotton with two hundred barrels of tar piled upon the deck, and these on both sides of the galley. After putting up a desperate fight the crew managed to put the fire out before it reached the tar barrels. After the excitement had died down it was found that the only damage done had been to the galley.

He writes frequently in his diary of the fights on board the ship, and the brutality of the officers towards the passengers and crew alike. The coast of Ireland was sighted at 8 A.M., Saturday, August 8th the first land he had seen since leaving New York. That same day he wrote in his diary as follows---

'We have had but two fights on board today and they were Irish women, they fought cruel, but this is a common thing for them, it happened a great many times during the voyage.'

The following morning, August 9th, 1846, they sighted the coast of Wales. At noon the following day, after laying outside the harbor at Liverpool all night, a tug boat towed them into the harbor and the long tedious sea trip was at an end, after having been on the water almost a month.

After spending most of the day at the custom house, he found lodging for the night and there marveled at the journey he had just completed, for when he left his family on the prairie, some miles west of Nauvoo, he had not a cent of money but had been fortunate in finding ways and means in which to make his trip. And now, having traveled 5,747 miles, he again found himself with no funds, in a strange land and a mission to be performed, which must be done without purse or script.

During the next six weeks he spent his time working in this branch office of the Church, establishing himself in this new country, and at the same time doing a missionary's work.

On Thursday, September 24th he heard at the Church office in London that Brother Henry B. Jacobs and Oliver B. Huntington had just arrived at Liverpool from America. He was delegated to meet them at Waterloo Station in order to help them find lodging, also to see that they were made welcome and comfortable. Jacobs had seen Scoville's family about one hundred and twenty-five miles west of Nauvoo, and that they were in good spirits and enjoying the best of health, also that the wagon train was making fair progress. Each day getting nearer to the place where the Prophet Joseph Smith had predicted they would find peace and happiness.

There are always new and interesting things to be seen in a foreign land, things that if seen in one's own country are soon forgotten, at least the memory of these events become dim after a few years. He writes in his diary of one event with which he was particularly impressed. It was a celebration held on September 28th, 1846, at the Zoological Gardens in honor of Queen Victoria.

These gardens covering twenty-five or thirty acres, were so beautiful that they could almost be thought a thing of imagination, flowers and shrubs from all parts of the world, hot houses banked with ferns and flowers of the tropics. The walks and buildings were objects of splendor. Truly a sight never to be forgotten.

Word was received October 3rd. that a packet ship from America had just docked. Brothers Orson Hyde and John Taylor, we expected in England, but it was not known just when they were to arrive. Scoville and Cain went to the docks and found that they had arrived on this ship. There was much rejoicing at the news that two brothers had just come from America,

bringing good tidings from the Camp of Israel, and telling of the situation of the Church in the wilderness, also the necessity of going there to carry out the measures of the murdered Prophet.

A meeting was called on October 4th, where Orson Hyde as one of the Twelve, spoke. Scoville, writing in his diary of this meeting, speaks of Hyde as talking with the "eloquence of a Cicero". Affairs of the Church and the conditions the missionaries were working under in England at that time were discussed. The meetings was attended by most of the Brothers who were in England, as well as many people who came to hear the sermons.

He remained there working in the fields, until April of the year 1847, when word was received from Brigham Young that he and a number of others were needed at home, there was much work to be done, and it was requested that these men be released from their work in the mission field. The Saints were even planning a new move, one that would take them even farther west, and which would eventually bring them to the land where the Prophet had predicted that they would settle. The request for the release of these men was received in the form of a letter to Orson Spencer, President of the English Mission.

Scoville's family, after his departure for England, had traveled with the wagon train to Far West, but remained there for only a short time. Their next move was to the town of Garden Grove. It was here that he joined his family upon his return from England. They remained there until February 10, 1848, when he was appointed agent of emigration at New Orleans.

He returned to Winter Quarters to make final arrangements, and on February 10th, accompanied by his wife and Wm. Clayton, set out over the overland route for St. Louis. Clayton was going only as far as St. Louis where he was to edit and publish the Latter-Day Saints emigrant guide.

They stopped one night with Brother Richard Thorn who made them very welcome. The Scoville family, after the settlement in Utah a few years later, lived in the same town as the Thorn family and knew them well.

Much bad weather was encountered as it was the rainy season of the year. Some days they traveled in regular cloud bursts, the rain coming down in sheets for hours at a time. At this particular part of the journey, he writes in his diary of the ill health of the people in the countries through which they were traveling. The following is an extract from his journals of February 15, 1848;

"During the evening, a man came in and gave me a description of that section of the country. He said that when they first settled there about fifteen years before that it was a very healthy country, and everything seemed promising, but now it was quite the reverse. Everything seemed to be flourishing until the Mormons were driven out of the State, and since that time real estate property had decreased in value by more than half. He remarked that now instead of seeing health blooming on every countenance there were marks of pain, sorrow and death.

He said that within six miles of the place there were twenty-six widows whose husbands had died since the Mormons were driven out, and he said further that he had made up his mind

to sell his farm for whatever he could get for it and leave the State, "for", said he, "whenever any of us are taken sick, we send for a physician and he cannot tell us what the trouble is, and it is mere chance if we get well. A large number of the inhabitants have the same feelings as myself about leaving the State. They would take almost anything for their property, if they could get away."

On February 26th they met Philo Dibble and Daniel Davis who had left St. Louis a short time previously and were at the time bound for Winter Quarters. Scoville wrote a letter to his children who were at home being taken care of by an older sister. These men promised to deliver the letter when they arrived at Winter Quarters.

On Tuesday, February 29th, they traveled the sixteen remaining miles to St. Louis, arriving there safely after having covered the four-hundred and twenty-eight miles from Winter Quarters in just twenty days. Most of the distance had been through country where the mobs were in the habit of rising at almost the mention of Mormon's; country in which the Saints had so lately been driven from their homes and in many other ways were persecuted.

Four days were spent in St. Louis, during which time he sold his wagon and mule which would be no further use until their return from New Orleans. He also arranged many matters which President Nathaniel H. Felt, who had been appointed to cooperate with him in emigration.

On Sunday, March 5, 1848, Scoville with his wife, and Mary McKinsied and Wm. Jones went on board the steam boat "St. Louis" bound for New Orleans. The boat for some reason was detained and did not leave until the following day. He writes of the river's lowness which caused the running aground six or seven times, of six or seven river boats. The beauty of the peach and cherry trees along the river bank were in full bloom, the green, fresh looking fields, the numerous sugar cane and cotton plantations, and as they sailed further south, the large orange groves with large numbers of slaves working in them. They continued their trip down river until March 14th when the boat stopped at Lafayette to unload horses, cattle and hogs. From this place he walked with Brother Jones to the city of New Orleans.

Upon his arrival March 14th, he immediately took charge of the emigration station. His duties consisted of meeting all ships arriving in that port from foreign countries. Taking care of all Mormon emigrants, seeing that they received their baggage and starting them on their way to Utah. For some he would have to find ways and means for them to reach their destination, as they would arrive in this country with no funds, having spent all that they had, in order to come here.

He remained there working until July 13, 1849, when he was released as emigration agent. He left New Orleans, bound for St. Louis, in charge of a company of Scotch and Welsh emigrants, numbering one hundred and thirty. During this trip up the river and epidemic of cholera broke out among the Saints. Elder Scoville was kept very busy administering to the sick and helping care for them. Members of the company who were not stricken were kept busy day and night caring for the sick. However, by the time the boat arrived at St. Louis most all on board were well and able to start almost at once on the long overland route to Utah and the Salt Lake Valley, the land for which they had sacrificed so much and traveled half way around the world to reach.

Scoville did not leave until June 1850, when with his family he started for the west and Utah. One daughter, Loretta, was already in the West, she had come Out in 1847 with Brigham Young's second company of pioneers. After their arrival, the family remained in Salt Lake little more than a year, for in October, 1850, they moved south to Provo.

The first year of the family's arrival in Provo was spent in the usual manner of any family arriving in a new community. Scoville as usual making plans for his future, seeing about a home for his family, making himself known around the city and doing the things that nay new-comer does in a new location. His family, too, were making themselves at home. The children getting acquainted, and the Mother joining different Church Organizations.

During the first three months of his residence, three new adobe houses were built. The activities in the community were numerous and conditions as a whole were very good. Provo showed every prospect of being a prosperous town. Soon after his arrival Scoville asked that George Albert Smith be appointed to conduct the municipal affairs of Provo.

They had lived in Provo just a year when Lucius Scoville, who had always been interested in public affairs, and being very public spirited man who had the affairs of the community at heart, was asked to take over a public office. On October 3, 1852, at General Conference held in Salt Lake City, he was asked if he would accept a nomination, which he said he would. The vote carried and he was made Superintendent of Public Works.

At the Same conference he was chosen as a member of the Central Prayer Circle, which was quite an important organization and had as its members some of the most important leaders of Church and Civic Affairs. In addition to the appointment to office he was asked to take the position as Clerk of the Conference to be held in Salt Lake City. This position was also accepted by him.

As Superintendent of Public Works he was in charge of a great deal of construction, for it was during this period of time that a large portion of the City of Provo was being built. The streets and general plan of the city were mapped out at that time, and it was from a great many plans made at that time that the present thriving, industrial and farming city of Provo developed.

The Indians during this time were still a menace to be reckoned with, and so on February 26, 1854, Lucius Scoville wrote a letter to the Deseret New in Salt Lake City, regarding the building of a wall around the city. Conditions for the settlers were so bad that this form of protection was necessary. President Brigham Young at this time called all of the settles within a radius of the town to come in, bringing all they could with them. This would give everyone added protection until things quieted down so that it would be safe to once more carry on their work of farming and building without danger of an uprising at any time of day or night. This wall was to be built of mud and surrounded the whole town, after the wall was built and had dried it would be as solid as bricks, the mud was of the same ingredients as adobe.

On March 2, 1854, he was appointed to succeed Isaac Higbee as Postmaster of Provo. He still retained his position as Superintendent of Public Works and gave good and faithful service in both offices until 1856.

On December 7, 1854, he was called as Clerk of the Supreme Court, which was being held at the old State House in Fillmore. Judge Stiles, James Hayward and Marshall Stout, who accompanied Scoville to Fillmore, all commented on the building which housed the State Offices. In speaking of this structure, Lucius Scoville said, "A fine creditable building of red sand-stone and plastered walls."

That building has endured the elements and today, standing in good condition serves as a relic hall of the Daughters of the Utah Pioneers. On July 31, 1855, he wrote a letter to the Deseret News in Salt Lake City about a sweet substance that appeared on the scrubs and trees. The letter of this phenomenon is as follows;

"Last week a sweet substance was discovered on the leaves of the trees. A few began to gather it by stripping off the leaves and soaking them in water. In this way Brother A. Daniels made eleven pounds of sugar in one day. It looks and tastes like maple sugar. Many scores of men, women and children are now engaged in gathering it.

Brother A. Daniels has just brought in three specimens which he sends to your care, and which you will please deliver as follows; viz; one cake to President Brigham Young; one to Brother George A. Smith; and the other to Brother Carrington. Brother Daniels says that he made twenty pounds yesterday, and he thinks it is getting better every day.

When it was first discovered some said that it was honey-dew, others said it proceeded from the cottonwood trees, but it is found on all kinds of leaves and on the rocks. My children have gathered and brought in a quantity of it which they had taken from the leaves as it deposited. Many of the leaves have scales of this sweet substance as thick as window glass, and some is a great deal thicker.

Brother Daniels tells me that his process is to cut the twigs from the trees and after soaking in water, strain and boil, similar to making maple sugar. I have tested some excellent metheglin made from the same substance. Will you please to see that the cakes are delivered.

Yours Truly, Elder Lucius N. Scoville."

On February 24, 1856, he was called to journey to Green River, Wyoming to conduct a party of pioneers from that point to the Salt Lake Valley. The trip from the middle west was always made under the guidance of an experienced plains guide, but from Wyoming to the valley it was the habit of the leader to send a man out to complete the trip.

After returning from the Green River he again took up work in public office, this time as County Recorder. It was here that he met Hannah Mans Marsden, and on September 16, 1856, at the Endowment House in Salt Lake they were married by President Brigham Young.

In 1857 he reported to the Deseret News that potatoes and farm produce was plentiful, that the business of the Madison Fisheries was doing well, trout were plentiful and the industry of making fish oil was flourishing.

On December 14, 1858, he was appointed Clerk of the Second Judicial Court and in the following year, 1859, was made a Notary Public. This office at that time was considered

rather important, in-as-much as a Notary seal was not as easy to require or as common as in the present time.

He was hardly more than home and settled than he was again called into the mission field. This time much further from home and family. He was to travel almost the width of the country as his mission was to be performed in the States of New Jersey and New York. He was called September 9, 1860. This mission as well as being performed so much further from home was to keep him away a great deal longer. He did not return for almost three years as it was July 22, 1863, when his family once again saw him. His daughter Mrs. Nina Scoville Wignal, has a letter written by him to his family on May 16, 1861. This letter gave a great many facts about the Civil War, conditions as he saw them, as caused by the great war that was to decide whether this nation was to stand as one or as a nation divided. He also speaks at length of his experience in the mission field, the hardships that were their lot to suffer, which were made much worse than in ordinary times because of the war.

After returning from his New York mission, he bought a small farm which was located just North of Springville and East of where the State Game Farm is now located. After building two small houses on this property, he and his wives moved to their new home where they intended to make a living.

Here he started a small broom factory, from which he supplied the neighboring towns with the only ready-made brooms they could buy. These brooms were made entirely by hand. The cane and corn that was used in the broom part was planted and raised on the farm, the handlers were out of oak and hickory trees, then whittled and scraped to make handles. All of this work he did himself.

Vegetables and other farm products were also raised on the farm. There were a few fruit trees, and in season he would take an assortment of fruits and vegetables, and brooms and travel south to the many small towns that were becoming more settled every year. Traveling by wagon and mule team, it would sometimes take him more than a week to cover all of the towns as far south as Manti in San Pete County. His business was growing all the time, and he felt very thankful that he had a home and a good living in this new section where at last the people were free from the persecution that they had suffered so long.

(Due to the loss of diaries and notes kept by Lucius N. Scoville, very little is known of his life from the time of his buying the farm at Springville until his 80th birthday on March 18, 1885, when a family reunion and celebration was held in his honor.)

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<http://www.geocities.com/heartland/valley/6368/Swasey/LuciusNelsonScoville.html>

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