

**LEONARD JOHN NUTTALL**  
**1834 - 1905**

by Mavis Moore Smith  
 a great granddaughter

Leonard John Nuttall, the son of William Nuttall and Mary Langhorn, was born July 6, 1834 at Liverpool, Lancashire, England. (He was christened July 27 at St. Luke). He was named for his mother's father, John Langhorn, and his mother's stepfather, Leonard Miller. At the time of his birth he had an older brother, William Ephraim, who was age eight. William E. claims to have been born Oct. 29, 1825 at Carlisle, Cumberland, England. Another brother, Richard, was christened Apr. 24, 1833 at St. Luke in Liverpool. He died sometime before 1841. A brother, Joseph, was born Aug. 31, 1836 at Liverpool and a sister, Eleanor Jane, was christened Jan. 13, 1839 at St. Luke. Eleanor Jane died of measles Oct. 26, 1840 at Toxteth Park (address: No. 15 Brighton Street). She was buried in the Wesleyan Chapel at Toxteth Park.

In 1837 William Nuttall is listed in the Liverpool Directory as a shipwright living at 44 Fletcher St. (Fletcher St. is upper Stanhope St.), Toxteth Park, Liverpool.

1841 Census: Toxteth Park, Liverpool, Lancs.;  
 address: 56 Brighton St. (back of Fletcher St.)  
 William Nuttall   ae 40 shipwright  
 Mary Nuttall     ae 60 (age - error)  
 William Nuttall   ae 15 painter apprentice  
 Leonard Nuttall   ae 6  
 Joseph Nuttall    ae 4  
 (All stated as born in county Lancashire.)

According to family histories, Leonard John attended school at St. Bride's in Liverpool probably during the 1840's. In January, 1848 at age 13 Leonard was apprenticed as a ship and boat builder.

John Taylor (third president of the Church of Jesus Christ of Latter-day Saints), a cousin to Mary Langhorn, visited the Nuttall family and taught them the restored Gospel. They all accepted and were baptized into the church. William was baptized first on Sept. 13, 1850. He was age 26. On Oct. 8, 1850 the father, William, his wife, Mary, and two sons were baptized. Leonard John was sixteen at this time.

1851 Census: Toxteth Park, Liverpool  
 Enum. Dist. 13, St. John Baptist, 3 Frank St.  
 William Nuttall Head md ae 54 Shipwright b. Lancs., Skerton  
 Mary " wife md ae 52 b. Westm., Shap  
 Leonard J. " son ae 16 Shipwright Appr. b. Liverpool  
 Joseph " son ae 14 b. Liverpool

By 1851 Leonard's brother, William Ephraim, was not at home. On Aug. 4, 1851 William E. married Rosamond Watson.

The Nuttall family emigrated to America and to Utah in 1852. They left Liverpool March 6th. The following description of their trip is taken from Journal History of the Church.

"A company organized and money secured John Taylor purchased machinery for the mfg of sugar Cost 2,500 f. On 10 Jun Elder De La Mare left Liverpool on the ship 'Fennebee' for America destination St Louis, Mo. where he was to secure wagons etc to haul machinery across the plains. The machinery in charge of Elders Elias Morris, John Nuttall, William Nuttall and Joseph Nuttall and accompanied by 30 brethren, mechanics from Eng. and Wales left Liverpool Mar 6, 1852 on the sailing ship 'Rockaway' which arrived in New Orleans after 7 weeks passage. Upon arrival of ship 'Rockaway' at New Orleans it was met by John Taylor who had gone on another ship to Boston. He directed the transfer of the brethren and machinery and their shipment up the Mississippi River to St Louis. Shipment was again made there for Leavenworth and after some delay waiting for wagons and cattle, the machinery was loaded on the wagons, many of them made at Council Bluffs, expressly for the journey across the plains to S.L.C., and brought from Council Bluffs to Leavenworth by Elias Morris. But they proved to be too light to carry the heavy machinery and after proceeding on the journey 10 or 12 miles they began to break down, whereupon Elder Phillip DeLaMare, Capt. of the company returned East to secure more wagons. But their money was almost expended. Accidentally he met a man named Charles H. Perry - a non-Mormon - and from him he purchased on credit some 40 large 'Prairie schooners' or 'Santa Fe wagons', and again prepared to start on their perilous journey. On July 4th they left Leavenworth. In addition to his own company Capt. De La Mare had a number of emigrant families who had joined them en-route. In the original Co. we may mention Elias Morris and wife (Mary Parry Morris), L. John Nuttall & wife, Wm S. Nuttall and wife, Joseph Nuttall plus 7 more". (Note: there are some errors in this list). "The 40 wagons were drawn by 6 to 8 yoke of Oxen and carried from 5000 to 9000 lbs. of iron machinery. At sweetwater they experienced their first severe snowstorm. Snow to 2 feet and temp. dropped below zero. The cattle got away and strayed in every direction. Most were rounded up. The commissary got low and they were compelled to kill some of the remaining cattle. They were forced to travel more slowly. Word was received in Salt Lake of the lack of flour and they were met in Wyoming by Joseph Horne who had been sent by John Taylor to meet them with provisions. At Green River in southwestern Wyoming they purchased more oxen from 2 trappers to replace the ones they had eaten. At Fort Bridger

more assistance was received.

"Shortly after reaching Bear River, the mountainous trails were found to be so rugged and the snow on them so deep that several of the largest boilers in the machinery had to be left behind. (They were brought in the following spring.)

"After crossing Bear River they followed the trail of the pioneers of 1847 and came through Emigration Canyon to Salt Lake. The families who had accompanied the train stopped off in Salt Lake City, but the machinery was taken to Provo 50 miles south. It was then the latter part of November (5 months making the journey from Fort Leavenworth a distance of 1200 miles)."

### **PROVO OR UTAH COUNTY PERIOD**

The Nuttall family stayed in Provo where they made their home. From "Tulledge's Magazine", Vol. 3: "In the fall of 1852 quite a number of new settlers arrived from this years emigration among whom were Wm. Nuttall and his sons Wm. E., L. John and Joseph.

"The snow commenced to fall very early, about the latter part of October, and continued at intervals, so that during the winter the snow on the level was most of the time from 2 to 3 feet deep - in consequence of which and the scarcity of hay in the city, a great many of the cattle which had crossed the plains perished for want of food, as they had to be turned out to hunt for their own living, and before another harvest there was a great scarcity of provisions among the people.

"During this winter a dramatic association was organized and 2 performances were given in the log school house - which was also used for dances, concerts etc. and meetings."

The "old Liberty Pole" that stood for so many years on the public square (now Pioneer Park) was set in place 1852. The pole was fashioned and put in place by L. John Nuttall, assisted by his father, William Nuttall.

This must have been a difficult adjustment for the Nuttall's, not only hard times, but the completely different lifestyle from what they had known in the city of Liverpool. The winter of 1855-56 brought more difficulties. From "Memories That Live" we quote: "Winter of 1855-56 was one of the severest in the history of Utah. The forces of nature and of natures pests seemed to conspire together to bring about the famine of 1856. (No one starved.) The harvest of 1856 brought relief to the people, but not by any means munificence of supply."

**Leonard John Nuttall was married to Elizabeth Clarkson on Dec. 25, 1856** in Provo by Elias H. Blackburn. To this couple were born 11 children, nine surviving to

maturity.

Leonard John was ordained a Teacher in the Aaronic Priesthood on Feb. 22, 1857. Then on May 19 the same year he received the Melchizedek Priesthood and was ordained a Seventy in the 20th Quorum. On the same day he was made a High Priest and set apart as a member of the High Council and made clerk of the same. Leonard John was leader of the Provo Tabernacle choir for many years.

According to the Land Office in Provo on Jan. 3, 1857:

"Be it known by those present that I Leonard John Nuttall of Provo City in the County of Utah and Territory of Utah for and in consideration of the good will which I have to the Church of Jesus Christ of Latter Day Saints give and convey unto Brigham Young Trustee in Trust for said church his successors in office and assign all my claim to and ownership of the following described property to wit.

"Commencing at the N.W. corner of lot 3....containing 16 acres and 7/100 of an acre in block 22 in part of lots 1, 2 and 3 in the Provo survey of farm land.

Farm land	\$ 80.00
1 pair of oxen and wagon	110.00
cow and calf \$35, 1 gun \$10	45.00
building and sundry articles	40.00
10 tons of wheat	<u>20.00</u>
Total Value of Property	\$295.00

"Together with all the rights privileges and appurtenances thereunto belonging or appertaining. I also covenant and agree that I am the lawful claimant and owner of said property and will warrant and forever defend the same unto the said Trustee in trust his successors in office and assign against the claims of my heirs, assigns of any person whomsoever." Signed: Leonard John Nuttall and three witnesses.

At the time Leonard John consecrated his property to the church he had been married a little over a year. Since there was no house listed, it appears that he was not living on his own property at this time. Possibly he and his wife were living with his parents or her parents.

In regards to the Deeds of Consecration, what happened after the Saints deeded their land and possessions to the Trustee-in-Trust of the Church in the mid 1850's in Utah? The answer comes from the article by Feramorz Y. Fox, "The Consecration Movement", Improvement Era (Feb. 1944 page 80 and March 1944 page 147):

"Compelling circumstances favored the maintenance of a spirit of close cooperation during the first 2 or 3 years of settlement in Utah. The allotment of land was controlled by the church; holdings were insignificant. The Saints gave generously of their labor and products to provide public improvement, support immigration and establish the poor.

"Accordingly, until after 1850 there was little reason except in theory for a system of

consecration. By that time the gold rush had emphatically revealed the worldliness of many of the Saints: the first threat.

"Another threat to the cooperative commonwealth that church leaders were striving to establish came in the persons of gentile merchants with alluring stocks of goods for which the Saints were too prone to part with their limited supplies of cash or to exchange their staples at unfavorable prices.

"The third influence to have a bearing on the principle of consecration was the activity of apostates who by 1852-53 had become a source of annoyance to the Latter-day-Saints.

"The call was at once a challenge to self-examination and a cure for their doubts. It was a real test of faith.

"Four major phases of the work of empire-building required the pooling of immense amounts of labor and capital. These were proselyting, immigration, colonization and the making of public improvements. (Those indebted to the immigration fund were often slow to pay and some left leaving the fund holding the bag).

"The first step in the law of consecration was for the Saints to sign the consecration deed.

"The second step was to transfer to the Saints who had consecrated a stewardship - - probably the properties consecrated.

"The final step, repeated annually or oftener was the surrender to an agent of the church of all the surplus resulting from the operation of the stewardship.

"The first step was taken by hundreds of individuals all told whose deeds of transfer were recorded over a period of nearly eight years. (The total number of people recording is a relatively small part of the 7000 heads of families residing in Utah in 1858).

"As an explanation of the failure of President Young to formulate a program for the control and use of consecrated properties, I suggest:

"(1) That any practicable program would have had to recognize the bishops as overseers of property and President Young was quick to see what might happen under weak or incompetent management.

"(2) That response to the call for the consecration of property, being neither general nor whole-hearted, made subsequent steps inadvisable.

"(3) That conflict with the federal government soon came to occupy all the time and energies of the church leaders.

"A question arises as to the steps taken to restore title to the donors named in the

deeds of consecration. The answer is, no action was necessary. Until the land laws of the United States were made applicable to the Utah Territory in 1869 lands were held only by squatter's right. Failure of the trustee-in-trust to take possession of the real property left the conveyors in exactly the same legal position as before the deeds were executed.

"The whole movement for the observance of the principle of consecration turned out to be a commendable gesture on the part of those who accepted it, a testimony of their faith and of their willingness literally to lay all thy possessed upon the altar."

Sometime around 1857 and possibly 1859 (as there is no date given), according to information from "Memories That Live": "Soon after Payson was settled, men were sent out to explore surrounding country. A Mr. Clarkson, his son-in-law, L. John Nuttall and Wm. Nuttall were the first white men to come to Spring Lake to make their home." A daughter, Clara C. Nuttall Giles, tells of an experience when her father Leonard John was living in Spring Lake. "At this time the Indians were very troublesome; but my mother believed in feeding them and being kind. In this way she made some very good friends among them.

"At one time Black Hawk and his men came to the farm when father was away on business and turned their horses into the wheat field. Then they came to the house and wanted something to eat. Mother told them they could have nothing until their horses were taken out of the wheat. She had just taken her bread out of the oven and the Indians could see it on the table.

"They tried in every way to frighten her into giving them food; but she was firm. She spoke kindly but did not falter. At last the leader said it was no use. They could not frighten her so they had better go get the horses out of the wheat. They did so and then mother fed them.

"At another time my father had gone to Provo when just at dusk, a friendly Indian came to the house and told mother that Black Hawk and his men were coming that night and that he would stay and help her. She accepted the offer. He had brought his blanket which he placed in the corner of the room. Then they moved the heavy furniture up to the doors and made what preparation they could for their protection. He then said for the children and old man to go to bed. Mother was not to go to bed and he would sit by the window and watch. Soon after dark the Indians came. They called for food, guns and powder. Mother ordered them away and told them she was prepared to shoot the first one who tried to enter the house. They wanted O. John's gun (they called father O. John all the time). She told them he had his gun in Provo. They were very angry and threatened to kill them all.

"All this time the Indian sat with his gun on the window sill ready to shoot. Mother tried to be brave and talked to them. After some time when they decided they could not frighten her with more threats of what they would do, they rode away. The friendly Indian

told Mother they left because she did not let them know she was afraid and because she convinced them she was well-armed to protect her children and her father. He told her 'now you can go to bed--they will not come back tonight'.

"On their way toward Provo the braves met father coming home. Black Hawk says, 'O. John's squaw, papooses and old man all dead'. Father answered, 'Black Hawk, if you have killed my squaw I will never sleep until I have killed you'. The Indians went off laughing. Father came home as fast as he could, not knowing what he would find there, but was very thankful to find all well, and eagerly thanked the friendly Indian for his help.

"A short time later the family moved from Spring Lake to Provo."

On April 25, 1857 at Provo City a reorganization of the militia of the territory was made. William E. Nuttall was made Capt. of Co. G. Leonard John Nuttall was made Adjutant of Co. C, Infantry. Then in July news arrived of an army coming to invade the territory. Lt. Col. L. J. Nuttall was made Regimental Adjutant of the First Regiment, Utah Military District, William E. Nuttall, Capt. of Co. D and Joseph Nuttall Sergeant of Co. D. 1st Platoon. They accompanied the expedition to Echo Canyon against Colonel Johnston's United States Army. Leonard John was one of the 110 men detailed in case the order should be given to destroy Salt Lake City and make it a barren, desolate waste. During the spring and summer of 1858 Provo became the headquarters of the Church. People moved in from the north and camped. Johnston's Army then passed through Great Salt Lake to Cedar Valley and established Camp Floyd.

In the fall of 1861 Leonard John accompanied Colonel Pace on a Uinta Valley expedition. The years 1865 through 1869 was the Black Hawk War. Leonard John was appointed a colonel in the First Brigade, Second Division of the Nauvoo Legion under Brigadier General William Pace. In 1866 he participated in the expedition to Sevier County, but never saw the war--only the battle sites. He led a cavalry consisting of 71 men, made up mostly of young men from Utah County of which only eight were married.

On Feb. 12, 1858 Leonard John went with his wife, Elizabeth, to the Endowment House in Salt Lake where they received their endowments and were sealed together.

Pioneer Living: taken from "Memories that Live"

"Each family had a quarter of a block--perhaps more--on which was the dwelling house, and nearby a well with its sweep or windlass. There was also a vegetable garden, and later, an orchard. These were watered from the ditch in the street. In some cases there were a few flowers or a little shrubbery in front of the house. The lilac and the hollyhock were favorites. In the rear, at some distance from the house, were the stack-yard, sheds, and corral. Each morning the farmer and his sons went to their work on the farm, returning to their town home in the evening.

"There was a two-fold purpose in thus combining town and farm life: first, the system gave better protection against the Indians; and second, it provided greater opportunity for a social and religious life--an all-important consideration to the pioneer.

"As the pioneers did not have modern agricultural machinery, farm life was more arduous than today. Their draft animals were chiefly oxen, the number of mules and horses being comparatively few. Plowing and harrowing were done with crude implements; cultivating and weeding were the work of the hoe and the hands; hay was cut with a scythe, and grain with a sickle or cradle; binding was, of course, by hand.

"In the fall the products were hauled home, the potatoes and other vegetables were put into pits, and the hay and grain stacked in the yard. During the early years the stacks were small, but gradually grew larger. Grain was at first threshed with a flail. But after 1855, when 2 of the pioneers began the manufacture of thrashing machinery, the flail was not often used.

"With a few exceptions, the dwelling houses were small, one story structures, built of logs or adobes, having dirt roofs and dirt or puncheon floors. The open fireplace required large chimneys, constructed of stone and adobe. Windows were small, consisting of one or two sashes of eight by ten-inch panes. As the years passed by, there was a steady improvement in the character of the houses. Shingles appeared, boards were used for floors, and two-story structures became more common.

"The furnishings were in keeping with the houses, simple but serviceable. There were a few rag carpets, but no others; pride sometimes managed to find some little piece of finery that could be used as a window curtain. Articles of furniture were often made by some member of the household, but the better pieces usually came from the cabinet maker. Bedsteads were corded with strips of rawhide, frequently also were the bottoms of chairs. Few people had stoves or clocks. Nails were difficult to obtain, and both in the building of houses and the making of furniture, wooden pins and strips of rawhide took their place. When rawhide was used, it was first soaked and then bound around the timbers or pieces of wood to be kept in place. As it dried, it tightened and held the pieces together firmly."

According to the Utah County Probate records on Mar. 16, 1859 "Leonard John Nuttall (personally appeared in open court and by his witness) - John H. Ballard and William Nuttall - - who was duly sworn - abduced satisfactory evidence that he was entitled to his final oath of citizenship whereupon the court administered to him the usual oath and ordered the clerk to make out his certificate of citizenship."

1860 Census: Provo City, Utah County, Utah  
 2887 2256 Leonard J. Nuttall ae 26 M b. Eng.  
                   Eliz.       "       ae 24 F b. Eng.  
                   Eliz. Ann   "       ae 2 F b. Utah Territory  
                   Leonard John "       ae 9/m M b. "       "  
 (They were living next to Thomas Clarkson.)

Leonard John held many civic positions from 1860 through 1875. These are listed below both for clarity and space.



- 1860 - July: Marshal of Provo July 24th celebration.  
 Sept. 3: went on the Uinta Valley expedition with 10 others to look for possible settlements.
- 1861 - City Councilman, City Recorder and Auditor
- 1862 - City Councilman, City Recorder and Auditor
- 1863 - Member of Provo Tabernacle Choir for many years.
- 1864 - City Recorder, Auditor, Alderman and Probate Clerk
- 1865 - City Recorder, Auditor, and Probate Clerk  
 Marshal of Provo July 24th celebration
- 1866 - City Councilman, City Recorder, Auditor, Attorney and Probate Clerk  
 Served in the Black Hawk War
- 1867 - City Councilman, Recorder, Auditor, Probate Clerk
- 1868 - City Councilman, Recorder, Auditor, Probate Clerk  
 Assistant Secretary of Provo School of the Prophets  
 High Council
- 1869 - City Recorder, Auditor and Probate Clerk  
 Sec. of ZCMI  
 School of the Prophets and the High Council
- 1870 - City Recorder, Auditor and Probate Clerk  
 School of the Prophets and the High Council
- 1871 - City Recorder, Auditor and the Probate Clerk  
 High Council
- 1872 - City Recorder, Auditor, Alderman and Probate Clerk  
 Chief Clerk of the State Legislative Council  
 High Council
- 1873 - City Recorder, Auditor and Probate Clerk
- 1874 - City Recorder, Auditor, Alderman and Probate Clerk  
 Chief Clerk of the State Legislative Council  
 Secretary of the United Order in Provo  
 Mission to Great Britain (June 29)
- 1875 - Returned to Salt Lake (June 3)  
 City Recorder, Auditor and Probate Clerk

"Until 1880 the members of the city council received no compensation for their services..... Other city officers had very meager allowances. In some cases men were given several offices that the total emoluments might be enough to justify serving the public. For instance, in 1874 Leonard John Nuttall held the offices of County Recorder, County Clerk and City Recorder.

".....The following items of compensation taken from the city record in 1868 will serve as illustrations of salaries paid. L. John Nuttall, city recorder for several years \$136.60; Thomas Clarkson attending city pound and city beer saloon \$240...." ("Memories That Live")

William Nuttall, Leonard John's father, died March 14, 1864 in Provo. His mother went to live with her son, William Ephraim.

On Sept. 27, 1867 Leonard John had a son, George Albert, born in American Fork. No information has been located to tell why they might have lived there at that time.

Businessmen met to form a cooperative with Leonard John Nuttall as the Treasurer. It was called "Provo Co-operative Institution". Leonard John was one of a committee of three assembled to draft a constitution and the bylaws on Dec. 4, 1868.

In 1868 Brigham Young attended Provo Pioneer Day Celebration held in a bowry on the Tabernacle Square. One of the numbers on the program was the singing of a song by Leonard John Nuttall, written by Samuel S. Jones, "'Tis Utah's Natal Day".

Leonard John Nuttall and A. E. Macdonald imported a small printing press from the east. On Feb. 2, 1870 Leonard John did the first printing in Utah County at Provo City.

Leonard John was involved with many economic endeavors in the city of Provo at that time also.

1870 Census: Provo 1st Ward, Utah County

60-55 Nuttall, John	35	M	Co. Clk-\$1500/600	b. Eng.
" , Elizabeth	34	F	keeping house	b. Eng.
" , Elizabeth	12	F	at school	b. Ut.
" , John	10	M	at school	b. Ut.
" , Thomas	8	M	at home	b. Ut.
" , Joseph	6	M	at home	b. Ut.
" , Mary	4	F	at home	b. Ut.
" , George	3	M	at home	b. Ut.

The children born to Leonard John Nuttall and his wife, Elizabeth Clarkson.

Elizabeth Ann was born Apr. 1, 1858 at Provo.

Leonard John was born Dec. 5, 1859 at Provo.

Thomas Clarkson was born Oct. 19, 1861 at Provo.

Joseph William was born Dec. 16, 1863 at Provo.

Mary Clarkson was born Dec. 27, 1865 at Provo.

George Albert was "born Sep. 24, 1867 at 3 to 4 AM at American Fork in a carriage while self and wife was returning from receiving our 2<sup>nd</sup> annointings." (This was taken from a small diary of L. J. Nuttall found at BYU, Special Collections).

Eleanor Clarkson was born Sep. 2, 1870 at Provo.

Leonora Clarkson was born Feb 12, 1873 at Provo. She died 2 years later on Nov. 2, 1874.

Clara Clarkson was born Mar. 5, 1875 at Provo  
 Heber Clarkson was born May 8, 1877 at Kanab.  
 Wilford Clarkson was born Mar. 29, 1878 at Kanab.

On Sunday morning September 3, 1870 while at Springville attending Sunday School, Leonard John's home, all household effects, hay and grain were destroyed by fire. The citizens were called out of meeting, but about all they saved was a feather tick upon which new baby Eleanor was sleeping. The loss was estimated at five to six thousand dollars.

In May of 1874 Leonard John was called to a mission in England. His first assignment was Durham and Newcastle Conferences for two months. Then he worked in the Millennial Star office for the rest of his mission. He visited relatives in Lancaster and was released May, 1875. He returned aboard the "Wyoming" and took the train to Salt Lake City.

**On August 31, 1875 Leonard John was married to Sophia Taylor**, in polygamy. daughter of John Taylor, in the Endowment House at Salt Lake City. They were the parents of six children: the first three dying young, leaving three to live to maturity.

### **KANAB PERIOD**

In August, 1875 Elder Nuttall was ordained Bishop of Kanab Ward and assigned to preside over the 6 adjoining wards in that area. He was age 42 at the time. Leonard John then moved his two wives to Kanab in November, 1875. As Bishop he was assigned to coordinate the wards into a United Order. Most of the people joined the United Order, but after a couple of years it was dissolved by mutual consent.

The next spring (May 21) Leonard John left Kanab with President Daniel H. Wells, Erastus Snow, Brigham Young, Jr., Daniel D. McArthur, Lorenzo W. Roundy and 12 others to visit the settlements of the Saints in Arizona. While crossing the Colorado River, the boat sank with Nuttall and six other brethren, one carriage and two wagons on board. Bishop Lorenzo W. Roundy drowned. The carriage and one baggage wagon were lost. After this mishap, ten of the party went on, and the balance returned home.

In December, 1876, Leonard John was called by President Brigham Young to attend the dedicatory services of the St. George Temple where he was appointed to serve as Recorder, serving for over three months. On leaving the St. George Temple Jan. 1, 1877, after the dedication of the lower story, Leonard writes: ".....feeling that this has been the best day of my life and desiring to have a determination to press onward in the great work of the last days in the redemption and salvation of myself, wives, children and human family...." For the next three months Leonard corrected Pres. Young's dedicatory prayer to be

published. He assisted Wilford Woodruff in copying the dedication proceedings into the Journal for Church History. He helped Pres. Young write methods of temple procedure and new instructions to ordinance workers, and devise forms for recording ordinances. He also did physical work on the temple building and grounds.

At the St. George Temple March 23, 1877 Leonard John was sealed to Sarah Allman who was dead. (She was born at Haddley, Staffordshire, England.) Then on March 28 he was sealed to Ann Harrison who had died July 8, 1851. (She was born at Dudley, Worcester, England.)

While in St. George, Leonard arranged to sell 4 straw hats and 5 hat trimmings made by his wife, Elizabeth, and daughter, Elizabeth Ann.

In early April before leaving St. George Leonard did baptisms for the dead for some of his relatives and friends. He returned to Kanab where on April 18 he was made the President of Kanab Stake with Howard O. Spencer and James L. Bunting as his counselors. He was set apart by John Taylor. He held this office for 7 years.

For the next 5 months, besides taking care of his church responsibilities, Leonard John helped his wife who was ill, worked on town projects and his home and farm with his sons, Leonard, age 18, and Thomas, age 16.

On September 29, 1877 President Brigham Young died in Salt Lake City. In October Leonard John traveled there with both his wives to attend General Conference. At that time he was called to assist Wilford Woodruff, E. Snow and Joseph F. Smith on the Auditing Committee of the Trustee-in-Trust. Their main job was to separate the property and other assets of Brigham Young's family from those of the Church. Brigham Young had a will which helped. The years of civic service in Provo taught Leonard a great deal about the law which prepared him for this and future work.

Leonard John remained in Salt Lake while his wives returned to Kanab. During this three months Leonard John worked as Recorder at the Endowment House and was elected as Chief Clerk of the legislature. He was asked to prepare a list of claims for the Trustee-in-Trust against the estate of Brigham Young. He found some time for visiting friends in Provo and some social activities.

On April 22, 1878 his son, Leonard, arrived in Salt Lake from Kanab. Leonard John took his son around the city visiting the Church property and offices, to cultural events, also to an Episcopal church service. On May 16 after making purchases of goods needed at ZCMI for home and buying a span of mules, they both left Salt Lake. Leonard John had been released after preparing the deeds and securing the church property. They visited settlements and held several meetings on their way to Kanab where they arrived June 2nd.

Leonard John would take his wives, one at a time, on trips to areas of the stake for

meetings. He began a writing school for his children. By giving an account in his diary of a dispute that he settled, we see an example of his counsel. A woman came to him and complained of abuse from her husband and his other wife. Leonard John asked the husband to build a room for this wife at the far end of his property and leave her alone.

Leonard John had been asked to accompany a group of six other men headed by President Erastus Snow to visit the settlements of the Saints in Arizona. The group left September 10, 1878 and returned Nov. 3rd. Leonard John went as the Historian and he kept a very detailed diary of the whole trip, giving much information on each colony, organization of wards, etc. They preached and encouraged the Saints wherever they went.

Sometime before November Leonard's wife, Sophia, had returned to Salt Lake to live with her father, John Taylor.

Diary entry for March 9, 1879: "Bro Woodruff visiting Kanab for Quarterly Conference to avoid arrest by U. S. Marshal for Polygamy. His wife, Endora L. Young having reported him to the officers although she has been divorced from him."

In April, 1879 Leonard John was called to Salt Lake. While he was visiting the Manti Temple grounds on May 5th, President Snow explained why he was called to Salt Lake. "The auditing committee desired his labor in auditing the Trustee in Trust accounts for year past and draft a system of procedure in keeping track of the tithings and the Church business generally."

Children born to Leonard John Nuttall and his wife, Sophia Taylor.

John Taylor was born Aug. 14, 1876 at Kanab.

He died June 26, 1881, age 4, at Salt Lake City.

Harriet Taylor was born Apr. 12, 1879 at Salt Lake City.

She died Sep. 27, 1879 age 5 months.

Sophia Elizabeth was born Feb. 9, 1881 at Salt Lake City.

She died Oct. 7, 1882 just over 1 year of age.

William Taylor was born Mar. 2, 1883 at Salt Lake City.

Leonora Taylor was born Mar. 14, 1885 at Riverdale.

Mary Taylor was born July 16, 1889 at Salt Lake City.

### **SECRETARY TO CHURCH PRESIDENTS**

On June 14, 1879 Leonard John Nuttall was called to be the private secretary to President John Taylor.

It appears that there were still problems in settling Brigham Young's estate. Four of Pres. Young's daughters engaged a lawyer to take the settlement of their father's estate into the courts.

Entry in LJM diary July 30, 1879: "Judge Boreman delivered opinion in the (Young) contempt case that the Executors be committed to prison until they shall turn over to the receiver property to the amt. of \$142,995.52 and that Pres. Taylor be likewise imprisoned until he turns over all property conveyed to him by the executors."

Entry in LJM diary Aug. 1, 1879: "Prest. Taylor desired to go to prison rather than submit to the base demands made upon him by these persons for in his position he feels himself amenable to the people and to God for his Trusts and not to them."

On Aug. 5th George Q. Cannon, Brigham Young Jr., and A. Carrington entered the penitentiary. On Aug. 8th the attorney for the 7 heirs of the Young estate filed a motion to dismiss the Church suit for 3 reasons: viz., 1st, that there was no plaintiff mentioned in the complaint; 2nd, that there was no corporation as the Church of Jesus Christ of Latter-day Saints; 3rd, that John Taylor was not Trustee-in-Trust for any such pretended corporation. On Aug. 28th Chief Justice Hunter reversed the decision of Judge Boreman and ordered that Geo. Q. Cannon, B. Young Jr. and A. Carrington be discharged from the penitentiary. On Oct. 4th, after a long and perplexing lawsuit, the Brigham Young estate was settled for \$100,000.00 to the family which was approved by the executors, the probate court and the Council of Twelve.

Leonard John desired to have his home at Kanab and not in Salt Lake. He kept hoping and asking to return. He continued to direct the Kanab Stake from Salt Lake City.

Letter to Elizabeth Nov. 23 at Kanab: "President Taylor said that as matters were at present, I could not be spared even for a short time, that things which had been so mixed up for so long a time, and of which I was conversant and required my attention: they could not be laid aside or left to others who knew nothing about them...those matters...needing attention in the stake would not suffer for a season." Then he asked Elizabeth about moving to Salt Lake with the smaller children.

Elizabeth and children left Kanab in December to move to Salt Lake to live. Leonard John had permission to rent two rooms in a basement at the Gardo House during the winter. Elizabeth Ann (who was married), Leonard and Thomas were left in Kanab. His wife, Sophia, moved to the Cannon House, taking the lower rooms.

In January, 1880 Leonard John went with his wife, Elizabeth, to buy at ZCMI a new stove for \$53, 2 pair of bedsteads for \$10 each, 1 small bureau for \$9, 6 kitchen chairs for \$6, and a small chair for \$1.

On April 26 Leonard John received a telegram that his mother was sick. His diary entry: "To Provo with wife, Elizabeth and baby by train. Got horse and buggy from Bro. Halliday and started for Wallsburg arrived 9 pm. Found Mother low. After supper Bros. William, Joseph and myself administered to Mother, felt she would leave us." She died the

next day.

His diary entry Apr. 28th: "At 10:30 my bro Wm and family and myself and wife with 3 wagons and 1 buggy started for Provo over rough roads and snow slides arriving at 7:45 pm. My Bro Joseph and nephew, Richard, started early this morning to make arrangements." His mother was buried the next day at Provo.

1880 Census: Utah - Salt Lake Enum. Dist. 47  
 154-184 Nuttall, John L. head M 47 Bookkeeper b. Eng.  
     " , Elizabeth wife F 45 b. Eng.  
     " , Joseph son M 17 to sch. b. Ut.  
     " , Mary dau F 15 to sch. b. Ut.  
     " , George son M 13 to sch. b. Ut.  
     " , Eleanor dau F 10 to sch. b. Ut.  
     " , Clara dau F 6 b. Ut.  
     " , Wilford son M 2 b. Ut.  
 (plus: a boarder, age 40, born in Scotland)

157 187 Nuttall, Sophie F 30 md b. Utah  
     " , John T. son 3 b. Utah

From May to October his wife, Elizabeth, attended Mrs. Pratt's school in obstetrics. She passed the exam in October and became a midwife.

Leonard John received positions in civil and economic organizations along with his church work. On Oct. 17 he received the certificate of election as Territorial Superintendent of District Schools. He held this position until 1887.

Leonard John commissioned Bro. Wigglands to paint a likeness of his father and mother. These paintings are in the museum of the Daughters of the Utah Pioneers in Salt Lake.

Throughout 1882 Leonard John traveled to various towns in Utah (Logan, Ogden, Nephi, Manti, etc.) with President Taylor and party. In May he and Elizabeth had a family portrait taken in Provo.

In 1882 the severe Edmunds Act was passed by the U. S. Government. The Edmunds Act, besides attaching penalties for plural marriage, barred a polygamist from holding any public office, declared all territorial offices vacant, and placed the territory under a five-man commission appointed by the federal government.

A letter dated August 30, 1882 from Bishop W. D. Johnson of Kanab to Leonard John Nuttall in Salt Lake: "About 12 noon it began to rain, after dinner we noticed it thundered and looked very black in the canyon northeast of town. In a few moments after

we heard the roaring and rushing of the water, when upon looking at the cliffs north and east of town we saw the water rolling and tumbling off the cliffs with a great noise. The flood came down through town with a tremendous force through Farnsworth's, Oliphant's, yours, Bunting's, Rider's, Brown's and the Tithing Office lots and so on. Nearly every street was full of water. We had a hard time keeping the Tithing Office cellar from filling; as it was it ran into it about a foot deep. The Tithing Yard filled up two feet deep, when I had to tear down the gates and fence to let it out. It took five of us banking up as fast as we could to save the office. A great deal of hay has been spoiled by the flood, also grain standing in stacks. Cellars were filled and many things damaged, but no one was hurt.

"This makes the third flood we have had this summer from the same direction, but none so large as this. In the canyon it has washed away our city ditch dam and cut the bed of the creek down some ten or fifteen feet. Two weeks ago the flood filled our city ditch. Just got it cleaned out three days ago and now it is full again."

Diary entry Aug. 6, 1883, a letter from Joseph L. Bunting of Kanab: "On Sunday last just as the people were coming from Ward meeting in the afternoon a tremendous flood of water suddenly rolled down the Kanab Kanyon sweeping every thing before it that stood in the way. You can form some little idea of the magnitude of the flood when I tell you it filled the Kanyon reaching from cliff to cliff spreading over on both sides of the old creek channel to a distance of 1/4 of a mile and when it reached the field below town it was from 3 to 4 feet deep and covered the entire bottom and sweeping away nearly all the wheat raised in the upper field as it stood in the shock, all the hay and meadow held in the field and canyon is completely covered up....." Leonard John then wrote a letter to his son, Leonard, in Kanab asking for an estimate of the loss of their property.

Dec. 11 diary entry, letter to his son, Leonard: "Considering selling out, moving north. Bring box of books, pictures and mementos. Box up tools, cultivator etc. and put in tithing office. Rent house and city lot for \$50.00 a year and half the fruit. Also rent the farming land. Come to Provo with the team as we will want it there."

## IN EXILE

Diary entry for Jan. 20, 1884: Leonard John went into exile with Pres. George Q. Cannon at the President's office in Salt Lake City.

On May 5th his son, Leonard, received a blessing prior to leaving for Great Britain on a mission for two years. He was the only son to fill a mission.

On May 14th Leonard John with wives Elizabeth and Sophia left for Logan to attend the dedication of the temple. He worked as Temple Recorder until June 17 when he



returned to Salt Lake. On June 8th Leonard John was released as President of Kanab Stake. He was in attendance there with Pres. Taylor.

Throughout 1884 Leonard traveled quite extensively with President Taylor and the Brethren through the state of Utah, also making a trip through Idaho in August.

Diary entry for Feb. 1, 1885: "Tonight went into exile with President Taylor and Geo. Q. Cannon. Also Charles H. Wilkins, as guard and H. C. Barrill. (Joseph F. Smith was in Hawaiian Islands)."

Elizabeth moved to Provo so children could attend Brigham Young Academy. Up to this time some of the older children had attended BYA while living at their Uncle Joseph's.

His entry for Feb. 25: "President Taylor's description of the administration's travesty on law revealed his justification for avoiding federal authorities. He answered the question, 'What would you do?'"

"Would you resent these outrages and break the heads of the men engaged in them and spill their blood? No, avoid them as much as you can...what! won't you submit to the dignity of the law? Well I would if the law would only be a little more dignified. But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may. But when men tamper with your rights and with your liberties...when little children are set in array against their fathers and mothers and women and children are badgered before courts and made to submit...when such conditions of affairs exist, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we can, and avoid being caught in any of their traps."

Leonard John gives more light on the attitude of the Church leaders in hiding toward avoiding federal officers in a letter to Daniel H. Wells in Liverpool.

"The Spirit plainly manifested that these brethren should keep out of the hands of the enemy for the present at least....There has not been one day from that time to the present but what we have been enabled to attend to the general duties, just as though we had been in the office, with the exception of conversing orally with the brethren and holding public meetings....We have not felt it as any disgrace to hide from the fury of the storm while it rages and while we can be so blessed as we have been. We also feel undismayed at the prospects before us...."

During the years of 1885 and 1886 Leonard John did not keep a diary (or it has been lost). Much of the information for this period is obtained from letters sent to his son, Leonard, in England.

Excerpt from a letter to his son, Leonard, May 21, 1885: "You will see by the heading of my letter we are still away from the city deeming it for the best to be absent from the public gaze at least for the present. Prest. T. & C., myself and 3 others left the city on Feb. 1st. We are conducting the business as usual except in conversing with the brethren orally and in holding public meetings. Our enemies are vigorously pushing the work of persecution aim being to indict and if possible imprison every man who has more than one wife. A great desire has been made manifest to get our leading brethren into their power. The spirit has plainly manifested that they should keep out of their power at least for the present."

Excerpt from a letter written July 13, 1885 to his son, Leonard: "I saw Mother, Joseph and Eleanor at the city last Tues. night for a short visit. Geo. Shumway is a guard at the President's office and Eliz. Ann is at Provo with Mother."

From a letter written Feb. 23, 1886 to his son, Leonard, he talked about persecution of the Brethren here in Salt Lake, Lorenzo Snow was convicted, Geo. Q. Cannon was arrested and "deemed advisable for him to accompany Bro. Erastus Snow to Mexico to proceed in the purchase of a suitable piece of land for a city of refuge for the persecuted saints.

"Prest. Taylor has enjoyed very good health and so have I myself, although I have been very hard worked and in our confinement could not have done what I have if the Lord had not helped and strengthened me. We have been miraculously preserved for over a year past. We have been all the time able to keep the work a rolling."

From a letter to his son, Leonard, at Liverpool he says he spent two days at the home of Geo. A. Shumway in Salt Lake with Elizabeth, George, Eleanor and Wilford, and also Thomas, Harriet and Babe.

"Men who are appointed to fill offices in this Territory must be men of great fairness and firmness of character to discharge the duties of their positions without bias against the L.D.S. It is so popular to abuse us and to treat us as though we had no rights, that it is much easier for officials to go with the stream than against it.

"The present conduct, however, of the court officials is so brutal and so violative of every principle of justice and right that none but the most base and heartless men could justify, much less engage in aiding or urging forward such proceedings.

"It requires patience and fortitude on the part of the Saints to await the change which must inevitably come.

"Prest. T.... and myself and brethren are also making the best of our position and circumstances and through the blessings of the Lord are permitted to attend to the discharge of our duties and have been preserved from the hands of our enemies." (They had been in exile 17 months.)

From these letters we see that Leonard John did occasionally get to Salt Lake City and see members of his family if only for a few hours. In July his son, Leonard, returned from his mission in Great Britain.

Diary entry on March 3, 1887: The Edmunds-Tucker Law dissolved the Corporation of the Church of "Latter Day Saints" giving the Attorney General power to escheat all church property over \$50,000, except that used for worship, to the government.

The diary of Leonard John began again June 24, 1887. Pres. Taylor and party lived in Kaysville with an L.D.S. family, Bro. and Sis. Rouch. Leonard John mentioned the guards in the area who kept them informed of when U.S. Marshals were near.

President Taylor was ill and refused to eat. He refused medicine and other things, except a little wine and a glass of beer occasionally. Leonard John and others there nursed and cared for him. Finally in mid-July President Taylor's wives were sent for. On July 25, 1887 President John Taylor passed away.

The next day Leonard John went to Riverdale, near Ogden, to visit his wife, Sophia, and then to Salt Lake to stay with his son-in-law, George Shumway. He admitted that he was very tired. Following the funeral of John Taylor, Leonard John went to Provo to take care of some family business.

Wilford Woodruff arrived for the funeral, but most of the Brethren did not attend. On August 4th Pres. Woodruff asked Leonard John to continue as before in the president's office. Upon requesting a house on the block west of the temple block, he received the deed for the house and lot in the name of Sophia, his wife.

Leonard John was in great need of a rest, so he got permission to go camping. With a team and wagon he took George Shumway, Elizabeth Ann and baby to Provo. With another wagon he also took Elizabeth (his wife), Wilford, Joseph, Mary, Eleanor, Clara and Brad to Spanish Fork Canyon where they camped. They fished, hunted and relaxed for ten days.

On October 6th general conference convened in the Salt Lake Tabernacle. The polygamist Brethren who could not attend were at the president's office. "The council of Apostles met at 7 o'clock at the Presidents office. I met with them. The ill feelings among some of the quorum was spoken of by President Woodruff. Very forcibly. I never attended such a meeting."

On Sunday, Oct. 8: "At George A. Shumway all day. In evening provided with a team and carriage and driver, left city with Elizabeth, son Wilford for Kaysville and stayed with Bro. and Sis. Rouch till Sun. Oct. 23. Spent as much time out-of-doors as I possibly could, but find myself very weak and not able to do much."

In the latter part of October Leonard John took ill and was confined to his bed for a week. When he was feeling a little better, he packed up private papers and gave them to Elizabeth to take to Provo for safekeeping. Presidents Woodruff, Cannon and Smith had

insisted upon Leonard John going somewhere for a change. It was decided he go to Brother John Carlisle's in Mill Creek. While there he walked a lot, trimmed orchard trees until tired, rested and read. He remained there for 15 days.

On Nov. 17th George Shumway called on him at the Carlisle's. From his diary: "Bro. Caine said that he had some conversation with Pres. Woodruff and Cannon about my accompanying him to Washington this winter. I said that anything the Brethren wanted me to do I was always ready to do it. That to go to Washington would please me very much if I was only able to go and be of service when I got there."

On the 21st George A. Shumway came out with a horse and buggy with a letter to him from Bro. Geo. Reynolds informing him that he was called to go to Washington, D. C., with the Hon. John T. Caine, Delegate from Utah. He then settled his board and went to the city.

The next day Bro. Caine was blessed and set apart for his labors in Washington, and Leonard John was blessed and set apart to assist Bro. Caine. He then received a certificate as a missionary to the Eastern States. He had several days to prepare and to visit with his family.

From his diary Nov. 27, 1887: "Had Joseph and Geo. A. Shumway go to the U. P. depot and find out the best way for me to board the train without observation. I got onto the baggage car and remained there until after the train started, and parted with Joseph and George at the car. Our party consisted of Bro. and Sister Caine, Bro. E. G. Woolley and myself." They went by pullman.

During 1888 they all boarded at Mrs. Kant's at 912 I St. N.W. Leonard John paid \$20 a month board and room. He walked a lot, often to the theater. During his stay in Washington, his office was his room. He attended some receptions (met Pres. Cleveland and wife). Almost each Sunday they attended services at some other denomination, then held their own sacrament meeting at 5:00 P.M. in their rooms with Caines, J. W. Young, Bro. Gibbs, Jos. F. Smith, Bro. Penrose and Bro. Richards and any visiting Saints. Leonard John took the lead in singing. In the evening he attended another denomination or a lecture. Leonard John attended several sessions of women's conferences and heard Susan B. Anthony speak. He often visited places of interest and of historical importance.

From his diary Apr. 28, 1888: "This is the 52nd anniversary of my wife, Elizabeth's, birthday. I feel to bless her with every blessing for she has been a true and faithful wife to me and mother to her children. I pray that she may be spared many years to enjoy life when we can have that freedom which belongs to us...Visited Mt. Vernon today."

Diary entry Sept. 15: "Bro. Caine received telegram from Prest. Woodruff that I was needed in Salt Lake City immediately and asked if I could be spared." Leonard John left the next day for Utah, and after a few days visiting with his family, he met with **Pres.**

**Woodruff who requested that Leonard John be his personal secretary.** Still in hiding, they met at the home of one of the Saints.

They all then moved to the Gardo House. Diary entry Oct. 14: "I saw my children playing outside but did not make myself known to them or have them see me." They were the children of Sophia. The Gardo House was a sanctuary where polygamist men of the Church came whenever they suspected the U. S. Marshal was closing in on them, showing up at the House at any time of night or day. Sometimes when Leonard John would return to the House after visiting his family, some man would be occupying his bed. He got accustomed to climbing into bed without asking questions. Sometimes during the night some man would climb into bed with him without a word.

Many telegrams and correspondence was sent in cipher during the time of exile. Leonard John visited with his family occasionally. He never went out in the daytime. In evenings when going out, he went by conveyance to visit family or to some cultural event occasionally.

Diary entry for Nov. 7: "Bro. Frank Armstrong showed me a list of names of persons who are held by courts for prosecution and found my name. Bro. Armstrong promised to let me see the letter written to officers representing my status so I could learn 'who my friend (?) is'."

President Taylor had asked that Leonard John be one of the executors for his estate. He had worked on this whenever he could. On Nov. 16th he was informed that the Deputy Sheriff was hunting him to serve papers pertaining to the estate. Pres. Taylor's son, Bruce, having filed a motion in the Probate Court to have Leonard John released from his executorship. Bro. F. S. Richards showed him a copy of Bruce's complaint and affidavit in which he swore that Leonard John was underground because he was guilty of polygamy and did not attend to his duties as executor. He wanted a distribution of the his father's estate. Leonard John described Bruce in his diary and not too kindly. There was another encounter with Bruce later on in which Leonard John described Bruce's character unfavorably. Leonard John was relieved as executor of the John Taylor estate.

On Jan. 21, 1889 Leonard John's wife, Sophia, related to him the doings of meetings of President Taylor's heirs in which a great deal of selfishness seemed manifested by Richard, Emma, Thomas E. and Bruce.

On Jan. 23, 1889 a letter was written to Pres. Merrill of the Logan Temple instructing him to discontinue plural marriages for the present and until further advised.

By February, 1889 the persecution seemed to be letting up and there was more freedom. From his diary Feb. 25: "Bro. G. H. Wilcken informed me this evening that he had made enquiries as to my case in the courts and there is no indictment or warrant against me and that I can come out, and if anything is sought to be hatched up I will be informed in

time." President Woodruff still wanted Leonard John to serve as his secretary at the Gardo House as in the past. Bro. George Q. Cannon was released from the penitentiary, having been pardoned. Leonard John walked out on the streets in the daylight for the first time in over four years.

The Gardo House was located across the street south from the Beehive House. Leonard John lived here off and on for 13 years while in hiding and serving under President Wilford Woodruff. It was the house that Brigham Young commissioned to be built two years before his demise for himself and his 25th wife, Amelia Folsom. It was to be a place to entertain dignitaries from out of town. It was a four-story, Italian villa style structure with three dozen rooms.

President John Taylor purchased the mansion from Brigham's heirs and expended \$30,000 of Church funds to complete the interior. It served as the official residence for two presidents of the Church and then became a secret rendezvous for underground polygamists fleeing from federal officials. It was also a private meeting place for ecclesiastical and political groups. It was known as "Amelia's Palace" until Jan., 1882. It was named Gardo House by one of Brigham Young's sons who said the house looked like a sentinel "on guard". By 1894 the Church had removed its offices from the Gardo House. It was demolished soon after 1926.

The gathering place for the family was in Salt Lake at the home of Leonard John's son, Leonard, and wife, Teenie. It was the place Leonard John would go almost every weekend to relax and get away from the Gardo House and office, and to meet and be with family coming from Provo. This continued until 1895 when Leonard and Teenie moved to Provo. Leonard John's wives and children would visit him quite often at the Gardo House.

Diary entry for May 25, 1889: "Learned by press dispatches that C. S. Zane has been appointed Chief Justice for Utah Territory. This is certainly a calamity to our fair Territory and shows that we have nothing favorable to expect from President Benjamin Harrison but bitter persecution, oppression and a disregard for all application for fair dealing. We however, are in the hands of the Lord and he will bring about all things to please Him."

On July 3rd Leonard John went with the Brethren to the Church quarry in Little Cottonwood Canyon and stayed in a tent. On the 4th over 100 people came by train and a celebration was held. At the program Leonard John sang the "Medley Song" and led the singing. All returned to the city except Leonard John and Jos. F. Smith who remained till Sunday. They climbed up the mountain, picked service berries and currants. In the evening they went fishing.

July 6th was Leonard John's birthday (age 55). His diary entry: "I returned thanks to the Lord for bringing me to see this day. Although I do not have my full liberty, yet I am grateful for that liberty I do enjoy, also for the many blessings I have received from the Lord

and for my wives and children and their children. I dedicated myself and family to the Lord and prayed for his mercies for the future, because I know that myself and all I have are in His hands to be used as he may direct."

Diary entry for July 30: "We have information that the U. S. Dist. Atty - Marshall and Courts purpose arresting the Presidency, Twelve Presidents of Stakes, Bishops and leading men generally and if they do not acknowledge to having put away their plural wives they will be considered as living in unlawful cohabitation and be punished accordingly. This is said to be Pres. Harrison's policy."

On Aug. 10th his wife, Elizabeth, became very ill. Dr. Ferguson was sent for and she took Elizabeth to her residence. Leonard John went with her and spent 4 days helping to take care of her. When she was some better, Leonard John went back to the Gardo House. By Aug. 18th Elizabeth was well enough to go back to Provo.

At the end of August Leonard John received a letter from Sophia telling him that she was moving into her own house. Since it was getting to be impossible to get another place for her, he let her move in and put his trust in the Lord to keep her hid from the enemy.

For a long time there was no mention of Leonard John attending church meetings in Salt Lake and very few at other

locations. This seemed to be the one thing the leaders were forced to give up.

From his diary entry for Nov. 24, 1889 Leonard John recorded some of the important background for the revelation leading up to the Manifesto. "I spent the day at Leonard's in reading, etc. Thomas called in the afternoon. Bro. D. R. Bateman called for me with a buggy this evening and took me to the Gardo House. I found Pres. Woodruff there. He with Pres. Geo. Q. Cannon had met this afternoon with Bro. John W. Young, LeGrand Young, Jas. H. Moyle and R. W. Young to consider the matters as presented and talked upon yesterday, and the question was left with Pres. Woodruff to decide. The President told me of this and said that he had made the subject a matter of prayer and by the voice of the spirit he was directed to write, after he had concluded writing which he was doing when I arrived. He asked me to copy a Revelation which he had received - I did so. Having heard Bro. J. W. Young's reasoning, I felt very much worked up in my feelings for I did not feel that as a church we could assume the position in regard to Celestial Marriage which he seemed to desire should be taken, and when Pres. Woodruff commenced talking to me this evening I felt that he had become converted and actually trembled, for I knew such had not been Pres. Woodruff's feelings before, but as I wrote at his dictation, I felt better all the time and when completed I felt as light and joyous as it is possible to feel, for **I was satisfied that Pres. Woodruff had received the word of the Lord.** When Pres. Jos. F. Smith returned and read the revelation he was moved to tears and expressed his approval and acceptance of the word of the Lord to His Servants and Saints. We all felt well and thankful to the Lord. Pres. Woodruff remained with us at the Gardo House tonight."

(President Woodruff usually spent his weekends at his farm away from the city.)

Revelation of Pres. Woodruff (Sunday, Nov. 24, 1889):

"Thus saith the Lord, to my Servant Wilford, I the Lord have heard thy prayers and thy request, and will answer thee by the voice of my spirit. Thus saith the Lord, unto my Servants, the Presidency of my Church, who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the courts in your midst, and the destiny of this Nation, and all other nations of the earth in mine own hands; all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand. Let not my Servants who are called to the Presidency of my church, deny my word or my law, which concerns the Salvation of the Children of Men. Let them pray for the Holy Spirit, which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise; your enemies seek your destruction and the destruction of my people. If the Saints will hearken unto my voice, and the counsel of my Servants the wicked shall not prevail. Let my servants, who officiate as your counselors before the Courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified. I the Lord will hold the Courts, with the officers of Government, and the nation responsible for their acts towards the inhabitants of Zion. I, Jesus Christ, the Savior of the World, am in your midst. I am your advocate with the Father. Fear not little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the scriptures, for they are they which testify of me; also those revelations which I have given to my Servant Joseph, and to all my Servants since the world began, which are recorded in the records of divine truth. Those revelations contain the judgments of God, which are to be poured out upon all nations under the heavens, which include great babylon. These judgments are at the door, they will be fulfilled as God lives. Leave judgment with me, it is mine saith the Lord. Watch the signs of the times, and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by that spirit, and all will be well with you. The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God. Great events await you and this generation, and are nigh at your doors. Awake, O Israel, and have faith in God, and His promises, and He will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine Anointed gird up their loins, watch and be sober, and Keep my commandments. Pray always and faint not; exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. Therefore be faithful until I come. I come quickly, to reward every man according to the deeds done in the body, even so. Amen."

Diary entry Dec. 14, 1889: "It was ordered that **the Manifesto** of the First Presidency and Twelve be published in this Evening's Deseret News and tomorrow



Morning's Salt Lake Herald and telegrams were sent to Elders L. Snow, F. D. Richards and A. H. Lund for permission to affix their names to it which they granted."

Diary entry Dec. 23rd (at home in Provo): "This is the day which has been appointed for fasting and prayer for the whole church. Elizabeth and children attended the Tabernacle Services in the morning and in the wards at night. This evening I called the family together and after talking to them we engaged in prayer. I was mouth and particularly remembered the items which had been specified by the authorities."

Diary entry Dec. 25th: "Christmas day and 33rd anniversary of our wedding. Elizabeth Ann and George and children came over from the farm and we were all at home except Leonard and Thomas and their families, also Sophia and her children."

Diary entry Dec. 26th: "At the city. The Presidency had before them the question of who should go to Washington to assist Brother John T. Caine there. It was decided that Bro. Leonard John Nuttall go -- also that Bros. John Morgan and B. H. Roberts go East for the purpose of writing for the newspapers and help to create a good feeling in behalf of our people."

Diary entry Dec. 30th: "I was blessed and set apart for my mission and labors under the hands of Pres. W. Woodruff and Jos F. Smith and Apostle H. J. Grant. Bro Woodruff mouth." Joseph and George came with a carriage to go to the D & R G depot, stopping at Leonard's and then at Thomas' on the way. His wife, Elizabeth, was at the depot waiting. She accompanied him to Provo. At Provo Mary, Eleanor, Clara and Wilford were waiting. He kissed and blessed them.

Leonard John arrived at Washington, D.C., on Jan. 4, 1890. He moved into a boarding house on the corner of New Jersey Ave. and C St., paying \$18.00 a month. This was where he did his work while in Washington. Whenever Leonard John had any free time, he would attend churches of other denominations. He visited sites of interest and attended cultural events. Throughout his diary during this trip to Washington, Leonard John did not mention having any LDS meetings with other members there. On Mar. 3rd he went to the White House and "shook hands with Prest. B. Harrison." There were visitors and friends of the Church coming and going all the time.

Diary entry Apr. 31st: "I expect that Elizabeth and Wilford left home today to come to me with Bro. A. Winter." He had made arrangements to have his wife and youngest son visit him in Washington for the duration of his stay there.

Diary entry July 4th: "A general holiday - went with Wilford and bought him some fire crackers etc. - Staid (sic) at home all day reading. Walked out with E. and W. to the White House lot, and went to Albaugh's Theater." July 6th was Leonard John's 56th birthday. Elizabeth and Wilford gave him a nice watch chain. He expressed his thankfulness for his blessings. They went by steamboat to Alexandria and attended services

and communion at Christ's Church. "We sat in Gen'l Washington's and Gen'l Robert E. Lee's pews, which they occupied when alive. This evening we attended the Methodist Episcopal Church South."

During the five months that Elizabeth and Wilford were in Washington, Leonard John spent as much time with them as he possibly could. They visited places of interest, especially historical sites. They attended churches of other denominations and the theater.

Pres. Woodruff sent a declaration or manifesto to Washington because of recent reports that the Church was performing polygamous marriages and preaching that doctrine. In it he denied the statement, and declared himself willing to obey the laws of the nation on that subject and to advise the members of the Church to do likewise. Bro. Caine had this published in the newspapers there.

On Oct. 5th it was time to leave Washington. Leonard John with Elizabeth and Wilford boarded a steamer, got a stateroom and sailed down the Potomac. After arriving at Chesapeake Bay the next day, they went on to Norfolk where they took time to visit. They got their trunks and went to the Old Dominion wharf where they secured a berth. They then visited more sites at Portsmouth. They left on the steamer in late evening and on out onto the ocean. The next day while on the ocean, Elizabeth and Wilford became seasick. Later Leonard John did too, as the sea was very rough. They passed Atlantic City on their way to New York. They spent the night on the steamer. The next day they engaged a room and went sight-seeing: Central Park, the Zoo, Fifth Ave. and Brooklyn Bridge. After walking along Wall St. the next day, they went to the Statue of Liberty where Wilford and his father went up into the head, arm and hand. Elizabeth couldn't make it. In the evening they took the train on a ferry to Jersey City. They passed through Chicago, Kansas City, Pueblo, and Grand Junction to Provo.

After visiting his family, Leonard John went back to the Gardo House and met with many of the Brethren. He was to take his position the same as before going East.

In 1890 the Church established a church-wide school system. Leonard John assisted in organizing classes.

By Nov. 21st Leonard John was ill: his face was swollen. Dr. Ferguson came to check him. His condition was diagnosed as erysepelus. For treatment Leonard John bathed his face in buttermilk. He seemed to be improving, but by Dec. 19th after he was administered to, he decided to go to Provo until the disease cleared up. By Feb. 12th he had returned to Salt Lake and the Gardo House. But less than 2 weeks later, the red color came out on his face again. He went to Sophia's where he treated his face with a slippery elm bark poultice and took a lobelia emetic.

While in Ogden in early March, 1891, Dr. Allen looked at Leonard's face and neck.

He said it was not erysepelus, but he called it erythema (a flush of the skin).

On April 7th Leonard John went to Beck's Hot Springs. By this time the disease covered much of his body. It came and went in its severity. From his diary of Apr. 10th: "my face and neck discharge considerable of that watery matter." Again from his diary for Apr. 12th: "Leonard and Sophia came out in a buggy about 11 o'clock and they brought me some oranges. My face and neck seems to be much better today it is not so fiery red. On coming out from my bath after 9 o'clock this evening going to my room, Bro. Pratt called me into the parlor. There to my astonishment I saw my wife, Elizabeth, sitting in a chair." Elizabeth stayed with him for nine days, caring for him. Family members came to Beck's Hot Springs quite often to visit him, bringing him fruit and other foods that might be of help, and taking baths with him.

In the evening of Apr. 15th his son, Leonard, came in the evening bringing buttermilk and oranges, and took a bath with him. From his diary: "Prest. Jos. F. Smith...in speaking of how I was first attacked, he attributes it to the defective plumbing and sewerage at the Gardo house. They are now changing that."

Diary entry May 3, 1891: "My sons Thomas and Joseph came out on the 3:30 train, brought my clean clothes and a letter from Elizabeth all well at home but Eliz. and Joseph informs me that our daughter, Eleanor, is quite wayward. We all took a bath." Thomas left; Joseph stayed all night.

The next morning, having been at Beck's Hot Springs for just under a month, Leonard John paid his bill and left with John W. Woolley to go to his home in Centerville where he remained for 21 days working on the farm, mostly with the honey bees. While there he attended ward meetings. He said this was the first public meeting of the Saints he attended since Jan., 1885. It was a real treat. On May 25th he packed up his things and went to stay with Bro. and Sister Rouche until June 21st. While there Sophia and her children came and stayed a little over a week.

By June 30th he was back at the Gardo House. From his diary: "The brethren expressed a desire that I would get together the church records which had been concealed during the raid upon the Historian's office and other places for the church records and see that they are got into proper shape so there will be no gaps in the Church history."

Into the early part of July, 1891 Leonard John had still been in hiding. The U. S. Marshals had been about. On July 3rd from his diary: "Conferred with Bro. Hiram B. Clawson in regard to my making a break and coming out in public. I conferred with U. S. Marshal Parsons telling him that I had been away from the territory much of the past 2 years. I also spoke to Bro. C. H. Wilken on the same matter and he said there would be no difficulty in my coming out."

## OUT OF EXILE

His diary for July 6th: "Marshal Parsons said there would nothing be done in this city in my case, but if some persons complained of me at Provo they might arrest me there. I thought my birthday was a good time to claim my liberty. As this [was] the anniversary of my birth, I felt like going to Provo to see my family." He went to Provo in the daytime, the first time since going into exile. Then he walked to his home, surprising his family. In the evening they had ice cream and cake.

For the rest of the summer and into the fall, although working some, he visited friends and family, often went to Beck's Hot Springs. He enjoyed his freedom and enjoyed the out-of-door recreation. Some of the places he went, mostly with his family, was to Saltair Beach, Liberty Park, etc. For the Pioneer Day celebration, he took his grandson, Leonard John III, to Provo to the parade and meeting. Then in the afternoon he took some of his children and grandchildren to Utah Lake and went on board the steamer, "Florence".

At the end of summer, 1891 Wilford Woodruff noted a revelation (Discourses of Wilford Woodruff) which confirmed to him and the church the necessity of discontinuing the practice of polygamy: "The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice [polygamy]. If we had not stopped it....you would have no use for Brother Merrill, for Brother Edlefsen, Brother Roskelley, for Brother Leishman, or for any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice."

Leonard John's diary entry for Nov. 18th: "I find that symptoms of the trouble in my face is again appearing in itching and color on my forehead and about my eyes. I am taking and have been taking things to keep this away, but it seems to follow me." On Nov. 27th he engaged room and board at the Beehive House for \$5.00 a week. The Church offices were moved from the Gardo House to Pres. Young's offices.

Leonard John spent Christmas in Provo with his family and friends. On Jan. 4th he attended the dedicatory services of the Brigham Young Academy with his wife and daughter, Mary. In the evening they attended a dance and had supper at the Academy.

During Leonard John's exile, and especially during his illness, he spent a great deal of time at the home of his son, Leonard, in Salt Lake. It appeared that Leonard was a great source of support and help to his father during these trying times. He stopped going to Leonard's home early in 1892, probably due to the fact that "Teenie", Leonard's wife, was having health problems.

On Jan. 9, 1892: "Bro Geo Q. Cannon informed me that I had been appointed as

Secretary and Treasurer of the Monthly Free Will Offering Fund by the First Presidency." Also Leonard John received some other change of responsibilities: he was made Legal Advisor to the Relief Society; Land Agent for the Church; a member of the Deseret Sunday School Union Board and Church Education System. On Feb. 24th Pres. Woodruff and Joseph F. Smith appointed him to take charge as attorney in attending to the incorporation of the Church ward associations and Church land matters. He was to incorporate the Relief Society Association, including real estate.

As of January 25th, Leonard John was still not living with either of his families. He gave up his room at Sister McDonald's and bought a cot, 2 quilts, and 1 pillow from Marks & Co. for \$9.00 and put them in the upper room of the office. He said that he was taking his meals at Driggs' Restaurant.

Diary entry July 6th: "This is the 56th anniversary of my birth... on arising from my bed this morning I bowed myself before the Lord and thanked Him that He had brought me to this day. My health is good. I am engaged in the interest of the Church and Kingdom of God, my standing in the Church is good, my testimony and faith in the Gospel is good, my wives and family are in comparatively good health. For all these and many other blessings I give thanks and solicited the aid and guidance of the Spirit of the Lord to enable me to live as becomes a Saint of the Most High God and to preserve myself and family from every evil and to keep us all true and faithful to ourselves and to God."

### **NEW ASSIGNMENTS - TRAVELING**

From this time Leonard John started traveling almost constantly, handling legal and land matters for wards, Relief Societies and Church academies throughout the Church. When in Salt Lake, he would work at the Church Office almost every day. He would go to the theater, to the hot springs, visit Sophia and also Leonard and family. He would go to Provo whenever he could.

On April 6, 1893, Leonard John, having fasted, went to the Salt Lake Temple and was seated with presidents of stakes on the Melchizedek stand for the temple dedication. Leonard John attended other temple dedication services which lasted till April 23rd, taking different members of his family at different times.

At the Salt Lake Temple dedication Wilford Woodruff gave the following prayer which Leonard John entered in his diary: "The Devil still has power; and the Son of God knew full well if something was not done in order to check this (persecution) all these things I have referred to would have come to pass. Yes, I saw by vision and revelation this Temple in the hands of the wicked...Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind..." Again Pres. Woodruff indicated the disastrous effects that were confirmed to him by revelation if he had

not followed the spirit's direction to decide to discontinue the practice of polygamy.

May 15th diary entry: "Pres. L. Snow requested me to meet at the Temple tomorrow...to assist in the organization of the workers and getting ready for work. He told me he would like me to be with them in the temple work, but the First Presidency did not wish to spare me from my present labors just now. Spent the evening with Pres. Woodruff and family. Pres. feeling quite good."

In May President Woodruff was very ill and Leonard John spent much time at his home. From his diary Apr. 6th: "While I was sitting with him (Pres. Woodruff), he very pleasantly referred to our labors together in the St. George Temple, also whilst in the underground and expressed his confidence in me and in my integrity for which I was very thankful."

During the week of May 16th through May 24th, Leonard John helped at the temple. He attended a meeting to call workers. He helped to set apart Pres. Lorenzo Snow as the Salt Lake Temple President. Leonard John was blessed and set apart to labor in the Salt Lake Temple by Pres. L. Snow and John R. Winder. Whenever he could, Leonard John labored in the temple for 12 years until his death.

Leonard John continued traveling throughout Utah and Idaho. On Dec. 16th he was appointed to a mission to Mexico, leaving Dec. 18th. He traveled by train to Colorado Springs, Albuquerque, and Rincon, then by team to Palomos and Diaz. He visited Corralitos, Dublan, Casas Grandes and Juarez. While visiting in Diaz, he visited and had supper with James A. Little, his wife, and daughter. The Littles had also lived in Kanab when he had. Christina "Teenie" Little had married his son, Leonard. He then returned to El Paso to obtain power of attorney in order to finish his work in Mexico. While waiting for this power of attorney, he kept busy attending other churches and a bull fight, etc. Finally he received the power of attorney on Jan. 25, 1894, and returned to Mexico to complete the necessary work.

After having been confiscated under the Edmunds-Tucker law, the real estate of the Church was restored in 1896.

Since no diaries have been found for most of 1894 through the middle of 1899, we only have information about Leonard John from the diary of Wilford Woodruff in the years 1897 and 1898.

There were no entries about Leonard John in Wilford Woodruff's diary from 1889 to April, 1897, when Leonard John was traveling for the Church. On April 1 Leonard John was asked to come and take care of ailing Wilford Woodruff, which he did. Leonard John spent a great deal of time at Wilford Woodruff's residence, helping to take care of his needs, such as, bathing, shaving, etc. He often spent the night there. When feeling well enough, Pres. Woodruff would come into the city to the Church office. It was interesting that Pres.

Woodruff would ask Leonard John to write in his journal for him. This continued through most of the year to September.

Pres. Woodruff asked Leonard John if he would accompany him on a trip to Oregon to rest and relax. On Sept. 9th Pres. Woodruff went to Bro. Nuttall's residence where he rested and had a comfortable supper. They left on the Oregon Short Line train.

The following entries were from Pres. Woodruff's diary.

Sept. 10, 1897: "talked with Bro. Nuttall confidentially in regard to some of my personal affairs."

Sept. 11: "Arrive in Portland and take rooms at the Imperial Hotel and assumed names so as to avoid interviewers. Spent time on the street cars and walking some. Prayed that the Lord would bless us to be directed in everything and not do anything displeasing to Him." Wilford Woodruff then laid hands on Leonard John to bless him for any emergency that may arise now or in the future.

Sept. 16: "Having heard so much about the Southern Pacific Shasta Route to San Francisco we concluded to take that trip. Bro. Nuttall procured the tickets for \$10.00 each including our sleeper. A very scenic trip."

Sept. 18: "Awoke at Sacramento. Up and dressed when we crossed the bay on the Steamer. Went to St. Nicholas Hotel on Market St. Had a breakfast of clam chowder and roasted oysters, etc... To Golden Gate Park and Cliff House. Walked around a good deal. Bro. Nuttall procured our Steamship tickets to leave on Monday for Portland."

Sept. 19: "Went to Wharf and took steamer for Sausalito. To Mill Valley by train. Changed to the Tamalpais train \$1.00 each and went to top of the mountain. At the top Brother Nuttall walked to the top stone. A great view out to sea and to San Francisco. Return to Hotel."

Sept. 20: "Mon. Took cab to the Steamer 'Columbia' and started for Portland. foggy."

Sept. 21: "Saw a large school of Whales and passed Cape Blanco light house at noon."

Sept. 22: "Sailed up the Columbia River. Beautiful scenery. Entered Willamette River and sailed 12 miles to Portland. Stayed at Hotel Belvedere. Concluded to return home tomorrow to prepare for October conference." Pres. Woodruff had slept well and felt quite good on this trip.

Sept. 23: "Bro. Nuttall secured sleeping berths for tonight. Rode out on the cars around the city of Portland. In evening boarded the train." They arrived in Salt Lake City 2 days later.

There was not much mention of Leonard John in Pres. Woodruff's diary again until

Apr. 27, 1898: "Bro. Nuttall attends to me every day when at the office." Probably Leonard John had been visiting wards of the Church quite a lot of the time.

In August Pres. Woodruff was planning a trip to San Francisco and made this entry on Aug. 10th: "Had a little chat with Bro. Nuttall about our trip to Calif. and said I would be glad if he was going with me and Bro. Nuttall said it would give him great pleasure to do so as he had fears in my behalf and felt he could take good care of me." This time a relatively large group made the trip, including Pres. Woodruff's wife.

On Sept. 2, 1898, President Wilford Woodruff died in San Francisco. Leonard John helped with the arrangements for the party to return to Salt Lake on the train. He also helped prepare the body.

Leonard John's entry for July 28, 1899: "Supt. K. G. Maeser and myself left on the 8:45 GLS train for Rexburg." For close to a month they visited the Saints in Idaho, Montana, Canada, Wyoming and northern Utah. While on these trips Leonard John often would give sermons and sometimes sing.

From Nov. 27, 1899, through Jan. 14, 1900, Leonard was on an extended trip, mostly in Arizona. He worked with Pres. Jesse N. Smith in his stake. He then worked with Pres. Andrew Kimball in his stake. He then went over into New Mexico for meetings, etc. He returned to Salt Lake City and gave an account of the trip. He made this statement: "The redemption of Zion cannot be accomplish(ed) till the debts of the Church are paid."

According to the census of 1900, Leonard John must have been counted twice.

1900 Census: Salt Lake, Salt Lake County, Utah

134-167 Nuttall, Leonard J. M 64 Head Clerk b. Eng.

" , Sophia F 50 Wife b. Utah

" , William L. M 17 son at sch. b. Utah

" , Leonora F 15 dau at sch. b. Utah

" , Mary F 10 dau at sch. b. Utah

1900 Census: Provo, Utah County, Utah

20-22 Nuttall, L. John Head M 65 Private Sec. b. Eng.

" , Elizabeth wife F 64 b. Eng.

" , Joseph W. son M 36 farmer b. Utah

" , Mary C. dau F 34 sch. teacher b. Utah

" , Clara C. dau F 25 bookkeeper b. Utah

On Jan. 2, 1901, Leonard John was appointed to a mission to Utah and the adjoining states and territories. His call was signed by Lorenzo Snow, George Q. Cannon and Joseph F. Smith. Leonard John still carried on the assignments given him by Pres. Woodruff which entailed much traveling.



On Apr. 28th Leonard John was in Snowflake for stake conference and Relief Society conference. In May he went to Concho, St. Johns, and thence throughout all Arizona, attending also Sunday School and religion class conferences. On May 22nd he traveled into Mexico and the colonies. He stayed until June 4th when Leonard John and Sister Woodruff, who traveled with him, returned to El Paso. On June 5th he was in Albuquerque and surrounding areas in New Mexico. He arrived in Salt Lake June 11th.

The diaries for the rest of 1901 and 1902 are missing. President Lorenzo Snow died in October, 1901.

While Leonard John was on a trip to Canada, his wife, Elizabeth, died at Provo (age 69 years). A newspaper clipping of July 21, 1902: "The funeral services over the remains of Mrs. Elizabeth C. Nuttall who died Friday, midnight, will be held Tuesday afternoon at 2 o'clock in the tabernacle. The bereaved husband, L. John Nuttall who was in Canada when his wife died may not be able to reach this city before Tuesday morning, possibly late tonight. The remains can be viewed at the residence from 12:30 to 1:30 Tuesday. A message today states that Mr. Nuttall will arrive tonight."

Another newspaper clipping of July 22nd: "Mr. L. John Nuttall reached home last night from Canada. He had just got there when the sad news came to him that his wife was dead. He immediately turned back and came home as rapidly as possible."

1903 was a year of travel. From February through May Leonard John traveled around Utah and Colorado. In June he was off to Wyoming, Idaho and Utah. In June he also took Sophia, his wife, to California on a trip. This year for Christmas he was in Provo with his family.

In 1904 he continued traveling. On April 7th Leonard John received his commission as Notary Public from the Secretary of State dated April 2, 1904, valid for four years.

Diary entry July 6th: "This is the 70th anniversary of my birthday. I arose feeling very well and bowed before the Lord in thanksgiving and praise for the many blessings I am in possession of. I am grateful that I was born in this day and time. Thankful for my goodly parents. For the opportunity I have had in becoming a member of the Church of Jesus Christ of Latter Day Saints, and the many blessings I have received as such a member, and the many precious promises in my behalf. I am thankful for my wives and children, and children's children and for my standing in the Church. And to labor as I can in the offices and callings which I hold. I also prayed for renewal of my body that I may live many years to labor in the great work of the Lord as His servant. And perform my daily duties with an eye single to the Glory of God the Father. I felt glad for this day and dedicated myself to the Lord. Thomas & Harriet Blanch and Roscoe came last night; Sophia, Leonora and Mary this morning. Leonard and Teenie and children; Elizabeth Ann and her 6 children. Eleanor

and 2 of her children and Wilford, Della and baby, Clara, Joseph and baby also came. Mary, Eleanor and Clara had been making arrangements for the annual reunion of the family on my birthday. Had sent invitations to the children. Also to a number of my old time friends. The family to have their dinner and festivities in the afternoon and the friends at 7 pm. We had a very pleasant time with the children and grandchildren. Joseph took them for a ride on a hay rack to the lake. We had a brief program in which the small children took part. After the supper Leonora sang. Blanch played on the organ. Della played and sang, others of the children took part." The others who came: Bp J. R. Johnson, John Giles, John C. Graham, W. H. Gray, John T. Giles, Wm. Needle and wives and Bro. Joseph, Bp Poulson and wife, Chas. Nuttall's wife and daughter."

Leonard John always enjoyed what recreation he could work into his schedule. He went on outings, to social events and to cultural programs with members of his family and church leaders with whom he worked. The last entry in his diary was on Aug. 12, 1904, at which time he appeared to be in good health, still working at the Church office and traveling to the stakes of the Church.

**On Feb. 23, 1905, Leonard John Nuttall died at his home in Salt Lake City at the age of 70 years, 7 months and 17 days.** He died of inflammation. He had chronic trouble with his bile duct, contracted while traveling, according to his death certificate.

A tribute by a granddaughter, Ethel Nuttall Moore: "My impression was always one of dignity...He was one of the kindest men that ever lived, you felt that."

The families of Leonard John Nuttall at the time of his death:

1st wife: Elizabeth Clarkson	2nd wife: Sophia Taylor
1. Elizabeth Ann age 47 md.	1. William age 22 not md.
2. Leonard John age 45 md.	2. Leonora age 20 not md.
3. Thomas C. age 44 md.	3. Mary age 16 not md.
4. Joseph age 41 not md.	(plus 3 infants died)
5. Mary age 39 not md.	
6. George age 37 md.	
7. Eleanor age 34 md.	
8. Clara age 30 md.	
9. Wilford age 27 md.	
(plus 2 infants died)	

**Obituary:** "Deseret News" Feb. 24, 1905: "L. JOHN NUTTALL - Called to Rest. Died peacefully at his home on west Temple Street last evening. More than 50 years in Utah. During which period His Labors Were Distinctly of a Public Character.

"With the passing away of L. John Nuttall who died at his home 43 North West Temple last evening, the community loses a useful, just and true man, one whose life and labors are known throughout the entire Rocky Mountain region. For more than half a

century he had been a resident of Utah, and as his labors during the whole of that time were more or less of a public character, few men were better known or more beloved than was the deceased. He had been in poor health for some time, but his relatives and friends did not dream that the end was so near, and the news of his death will surprise and startle his wide circle of acquaintances.

"Leonard John Nuttall was a native of England, born at Liverpool July 6, 1834. He was the son of William Nuttall and his wife Mary Langhorn. After a few years spent at the St. Bride's School in his native town, John was apprenticed to a ship and boat builder. In the year 1850 the Nuttall family became converted to the faith of the Latter-day Saints, and were baptized on the 8th of October of that year by Elder John Taylor. In 1852 they came to America crossing the ocean on the ship Rockaway, and landing at New Orleans in the latter part of April. It was in October that the Nuttalls arrived in Salt Lake Valley, and a month later they went to Provo, where they made their home. L. John took a prominent part in the development of the part of the territory in which he lived, and was among those who were active in suppressing the Indian outbreaks in that section. He was one of the organizers of the first Sunday School in Provo, and helped to conduct the exercises of the same in the old log meeting house. He was ordained a Teacher Feb. 22, 1857, and three months later on the 19th of May, he was ordained a Seventy and became a member of the Twentieth Quorum.

"In 1867 he became a High Priest and was set apart as a High Councilor in the Utah Stake, and was clerk of that body. He fulfilled a mission to Great Britain in 1874-75, laboring first in the Durham and Newcastle conferences, and later in the Liverpool office under President Joseph F. Smith. At home again, he was set apart in Aug., 1875, as Bishop of the Kanab Ward, to preside also over six adjoining wards. That position he held until April 17, 1877, when he was called and set apart as President of the Kanab Stake of Zion. During the term of his Bishopric, Elder Nuttall with others made a trip to the 'Mormon' settlements in Arizona, and while enroute the boat in which they crossed the Colorado River was upset in midstream and Bishop L. W. Roundy of Salt Lake City was drowned. President Nuttall presided over the Kanab Stake until Sep. 10, 1884, during which time he made trips to Arizona to preach and to help organize wards. In June, 1879, he became private secretary to President John Taylor, and was in that position until the death of the latter in July, 1887. He was with the president during the time of his exile, and was present when the venerable head of the Church passed away. Elder Nuttall was also private secretary to President Wilford Woodruff until 1892, when on account of ill health he was given duties which would take him more into the open air. In the year last named he was appointed to take charge of church and ward real estate matters and to look after the legal interests of the Relief Societies of the Church. He served in this position up to the time of his death.

"In Military affairs Mr. Nuttall had taken an active part in the early days of the Territory, in fighting the Indians.

"Mr. Nuttall held the position of territorial superintendent of district schools from 1881 to 1887, and served as chief clerk of the legislative council for a number of sessions.

"In business affairs he had also been prominent. He was an incorporator and stock holder of the Deseret News in 1880; was at one time a director of the Salt Lake City Railway company, and one of its auditing committee; was elected a director of the Deseret

Telegraph company in 1881. The same year he was chosen a director and secretary of Zion's Savings Bank and Trust company and was a director up to the time of his death. He also was a director in the Salt Lake and Los Angeles Railway company and in the Saltair Beach company.

"From the above positions of honor and trust, and these include only the main ones, it will be seen that Mr. Nuttall was a very busy man, and is said of him that he performed each task with unwavering zeal and fidelity.

"The remains of Elder Nuttall will be taken from Salt Lake tomorrow for interment in the cemetery at Provo. The funeral service will be held in the latter city on Sunday under the auspices of the Deseret Sunday School Union Board. The members of the board will attend in a body."

A Patriarchal Blessing by Arza E. Hinckley, given July 30, 1899, upon the head of Leonard John Nuttall, son of William Nuttall and Mary Langhorn, born at Liverpool, Lancashire, England, July 6th, 1834.

Bro. Leonard John, having been commissioned of Jesus of Nazareth, in his name I confer and seal upon you a father's blessing (Patriarchal), which shall be as the Holy Spirit whispereth. Thou art a son of Ephraim and thy name shall never be erased from the Lamb's Book of Life. The Lord is well pleased with thee in thy labors in the fulfillment of covenants thou madest in the heavens before the world was. Thou shalt increase in power and wisdom to the completion of every word that thou didst make in those covenants. The power and spirit of your calling shall rest upon you and thou shalt have power to do all thy pleasure on land and on sea, among the lamanites and on the islands of the sea. Thou shalt do a great work in the temples of the Lord. Thou shalt record the words of heavenly beings as they are spoken unto the prophets. Thy work for the dead which thou hast commenced shall be continued back to the time when the Priesthood was taken from the earth, and not a link of thy genealogy shall be lost back to the days of father Adam. In thy labors thy tongue shall be loosed, thy mouth shall speak and thy heart shall have understanding. The time shall be when thou raisest thy voice as Enoch of old, the wicked shall not be able to stand before thee. All gifts and blessings for thy salvation shall be thine that is for the furtherance of thy work. Thou shalt perform many miracles for the furtherance of the same. The Holy Spirit shall be thy constant companion and guide throughout thy days. Thou, thy companions and descendants shall be numbered among the prophets and prophetesses whose names shall be honorable among the saints forever. Thou shalt be numbered among the faithful and chosen to assist in the redemption of the Center Stake, in building a temple thereon and receive an inheritance therein. The Lord shall renew thy strength that thou mayest live to accomplish this work. This with thy blessings are a portion of the blessings the Lord has in store for you. Continue faithful to the end of thy days and not one word shall fail. I seal upon you this with all former blessings, with eternal life to come forth in the morning of the first resurrection to live and reign with our Savior and the faithful through the Millennium, and receive an inheritance on this earth when it is sanctified, and dwell in our Father's kingdom forever. Amen.

## EDITORIAL THOUGHTS

**“Elder Leonard John Nuttall.** In the death of Elder L. John Nuttall on the 23<sup>rd</sup> of February last, the Deseret Sunday School Union has been called upon to mourn again the loss of one of its members. For a number of years Elder Nuttall has been an active member of the Board, and in that capacity has visited nearly all parts of Zion in the interest of Sunday School work. He has served on a number of different committees, and was indefatigable in his efforts to raise the standard of the schools. His life has been one of great activity, and even in his younger days he was considered a most efficient clerk. His records as county recorder of Utah county are models of care and neatness. His experience, however, covered a wide range of duties in executive work. At one time he presided over the Kanab Stake of Zion. At another he was Territorial Superintendent of District Schools. For years he was private secretary to the First Presidency. His great familiarity with legal records, especially with deeds, made his services valuable to the Relief Societies, whose organizations and property rights were for years intrusted to his supervision.

“His long years of office work and these sedentary habits of life were trying to his constitution. He died in the seventy-first year of his age, leaving a large and honorable family to mourn his loss. His funeral was under the auspices of the Sunday School Union Board, and his remains found their last earthly resting place in Provo, where a part of his family lived at the time of his death, and where for many years he had been a highly respected citizen.

“Religion Class workers will miss his official relations as secretary of the General Board. He did much to promote the welfare and progress of that organization.

“Elder Nuttall was a man of great integrity. His intercourse with his fellow men was that of amiability and friendly consideration. His example was that of an honorable citizen and devoted father. He was in the highest sense of the word a Christian man. He goes to a well earned reward.



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