

Biography
of
Salmon Gee

1792- 1845

Introduction

Salmon Gee left no extant written record of his life. For the past number of years I have been collecting information from various sources, which I have shared with family members and his descendants. About a month ago I was invited by one of his descendants, George Gee Jackson to give a brief history of Salmon to a family home evening at his house. I realized at that time that to properly address his life and times, it would be helpful to have something that people might have in a narrative form that would give them some idea of the life of this man.

I have been challenged to write a biography of Salmon Gee, not by anyone in particular, but because he left no written record and has been an integral part of the history of the Gee family and the early Church of Jesus Christ of Latter-Day Saints. Some time ago I collected some information on Salmon and put it all in a file. There was no coherence or organization to the information and it did not flow as well as I thought it ought to. This is my attempt to do a better job.

I am neither a historian nor a writer. This will probably be evident to the reader. Please excuse the errors and inconsistencies. I would ask your forbearance as you read this biography. I hope that it is readable and I have tried to make the facts historically accurate. As in any work of man, there are bound to be errors and omissions. Please with a breath of kindness blow the chaff away. I hope that the product of this endeavor will be helpful to his descendants to know him better.

In most biographies that I have read, there is a small section on the individual's ancestry. The older I get the more I understand that the family and progenitors shape the individual. Most of us claim independence of any influence and reject the idea that the influence of the home has little to do with the outcome of the individual. We are, however, shaped by our environment to some degree. Thus, I will include some of the information at my disposal to describe Salmon's heritage. I will not bore the reader with endless genealogies, but with what I think are some insights into what made him the man he was.

At the time of this writing I have collected 2439 direct descendants of his third son Lysander Gee, from a database of 4093 individuals. This database includes the spouses and their parents, where possible, of his direct descendants. I have yet to merge the descendants of Salmon's other children into one database to know the extent of the posterity of Salmon and his wife, Sarah Watson Crane. One day I hope to meet him and interview him about his life and learn more about him. Until that time, I hope that what I do write will do him justice and inform his posterity more about him.

Laurence Gee, M.D.
263 Edgemont Drive
North Salt Lake, Utah
84054
August 19, 2010

Ancestry

Salmon Gee was born 18 October 1792 in Lyme, New London, Connecticut to Zopher Gee and Esther Beckwith. The Gee family had lived in this New England town for over 70 years before Salmon announced his presence into the fledgling United States. Salmon's great grandfather **Solomon** was an immigrant, having fled his native Devonshire, England to avoid being pressed into service as a sailor in His Majesty's Navy. Service then was not always voluntary.

Solomon married a local lass, Susannah Clark, and had a child, Sarah. The marriage ended with the death of Susannah and the widower then married a young lady by the name of Deborah Huntley in 1732. The Huntley family had been in America since before 1630 and was prominent in the Lyme area. Solomon was a landholder and a tailor and a fuller of cloth (or cloth dyer).

Solomon died 13th of April 1762 in Lyme, New London, Connecticut at the age of 64. The following poem expressing his belief in God indicates his character and faith. His great grandson, Salmon, could echo these sentiments.

A SOLEMN FAREWELL TO THE WORLD ¹

*While agonizing with anguish and pain
My heart is in union with the Christ that was slain
From sin he has cleansed me in his own blood
He has freed me from guilt to the Saviour.*

*My heart is rejoicing upon my Death Bed
With Heaven my comfort, my soul it is fed
And that makes me hunger and thirst for more.
He bids me welcome, there's plenty in store.*

*My friends here's a fountain, it never runs dry.
Soon I shall drink freely in Eternity.
In the Heavenly paradise soon I shall be.
The comfort sent has revealed this to me.*

¹ Charles E. Benjamin, *The Descendants of Solomon Gee of Lyme Connecticut*, Winona Lake, Indiana, Life and Light Press 1981, page 81

*My dear companion I bid you farewell.
To go I am willing, resigned to God's will.
Oh trust in our Saviour for you he'll provide.
In him you will find favour, for you he has died.*

*Farewell my Dear mother I'm going to die.
For death I am prepared to meet God on high.
I trust I shall meet you in Heaven above.
There, we to sing praises and redeeming love.*

*Farewell my Dear Children 'tis soon we must part.
Your father is going my time [it] is short.
Be kind to your Mother with affection most true.
Remember that love from you is her due.*

*Oh view me a going to the Heavenly land.
Live in peace together is your father's command.
Ask counsel of the wise, bad company shun.
Remember my counsel when from you I am gone.*

*Dear Brothers and Sisters I bid you farewell.
How soon you will follow I am sure none can tell.
Prepare to go with me to the Heavenly land,
For sure I must leave you all in the Lord's hand*

*Oh, Jesus, I am ready to go at thy call.
I have been given all up to my God, He is my all.
I resign all my family to the Lord's hand.
God keep them in union while here on the land.*

*A fountain is Jesus that, always runs free
For washing and cleansing such Sinners as we.
My sins though like crimson made white as the way,
No lack in that fountain, it always is full
Amen*

(Signed) Solomon Gee

To the union of this couple (Solomon and Deborah) were born six children.
The third son and fourth child was **William** the grandfather of Salmon.

William married Abigail Mack the daughter of Ebenezer Mack and Abigail Hill. Ebenezer shared common ancestors with the prophet Joseph Smith. William and Abigail had six children. Zopher, Salmon's father was the

second child and first son. A William Gee is listed in the 1790 Census in New London Connecticut on Page 124. William left Zopher \$300 in his will, indicating that Zopher had removed to Lebanon, Ohio.

Zopher

Zopher was born 28 August, 1763 in Lyme, New London Connecticut. At the age of 48 and before his last two children were born, he purchased land in New Lyme, Ohio from Elisha Tracy November 17, 1810, paying him \$640.² He disposed of his holdings in Lyme and joined the group from Lyme going to the Western Reserve in Ohio.³ Zopher had by that time seven children, three from his first wife Esther Beckwith and five from Lura Jones. Their last child, William, was born in Lebanon (or New Lyme as it is now called), Ashtabula, Ohio. Thus the journey to Ohio's Western Reserve was made with Zopher, Lura and six children ranging in age from 17 to 1 year of age. This distance is approximately 590 miles.

"Zopher Gee apparently prospered between 1813 and 1815, so he chose a spot near the center of his tract, now on the North side of Brownville Road about a mile west of Route 46, and built a very substantial and fine house, later adding to it until it contained 12 or 14 rooms. Later owners removed much of the addition, saving only a portion for the kitchen. It is reputedly one of the three or four oldest houses still standing in Ashtabula County. Its present owner is Mrs. Ruth Hansen, who is keenly interested in the pioneer history of this attractive old home. At this writing, an intensive remodeling program has been undertaken with the objective of preserving and enhancing the natural features in the construction of the house while simultaneously modernizing the kitchen and bathroom areas."⁴

Zopher Gee's Home

Picture taken in 1987 with Jerry Gee on the left and David Gee on the right.

² Charles E. Benjamin, *The Descendants of Solomon Gee of Lyme Connecticut*, Winona Lake, Indiana, Life and Light Press 1981 page 59.

³ Charles E. Benjamin, *The Descendants of Solomon Gee of Lyme Connecticut*, Winona Lake, Indiana, Life and Light Press 1981 page 94

⁴ Benjamin, Op cit page 60



Zopher lived in the house and died 14th of August 1829, at the age of 66.
His wife Lura outlived him as a widow 28 years dying in 1857.

Tombstone of Esther Gee in the Lyme Cemetery
Courtesy of Jerald Gee



In Memory of
Esther Gee Wife
of Zopher Gee
She died Aug 21
1794
in the 25th Year
of her Age

Tombstone of Zopher Gee and Lura Gee
In the Dodgeville Cemetery
Courtesy of Jerald Gee



ZOPHER GEE
DIED AUG 14 1929
AGED 66 YRS
LURA
HIS WIFE
DIED MAY 18 1857
AGED 87 YRS

Zopher is buried in Dodgeville Cemetery, New Lyme Ohio. The 1820 Ashtabula County Atlas shows Zopher Gee owning

property in Lebanon (later New Lyme). This was part of lot #6 in the 3rd Range. The Atlas is in the Ashtabula County Genealogical Library

Salmon

The subject of this biography will now be addressed. I have divided his life into a number of sections, as you will see below.

Birth

Salmon was born in Lyme, New London, Connecticut the 16th of October 1792. He was the second of three children born to this marriage. John, his older brother, was born the 30th of August 1789 and his younger sister was born the 6th of July 1794.

When Salmon was 22 months of age, his mother Esther Beckwith ⁵ died a month and a half after the birth of her third child Esther. “The Beckwiths were an elite New England family, although Esther’s father made his wealth by slave trade and running rum, both legal, but immoral endeavors even at the time. Anecdotal rumors about his death are that he may have been pushed off a cliff. Esther died in childbirth at age 24.”⁶ There was one month and 5 days between the birth of the last child and Esther’s death. I have been unable to find any documentary evidence of the cause of Esther’s death.

⁵ 24 August, 1794, Salmon’s mother Ester Beckwith died

⁶ Benjamin, Op cit

Salmon's father married Lura Jones about one year later when Salmon was three years of age on the 10th of September 1795. The following story will illustrate the character and spiritual nature of Salmon's step-mother:

It is taken from the publication, "Pioneer Women of Colebrook 1819-1850," and is presented here because it involves Lura, wife of Zopher Gee, Sr.⁷

"The first white woman here was Mary Emmett, daughter of Rev. Samwell Emmett, who was born in Sparta, N. Y. in 1795 and married Joel Blakeslee in 1815. After a few years spent in Caledonia, N. Y., with two children and all their household goods in a covered wagon drawn by oxen, they started for Ohio.

"At that time there were no roads west of Buffalo, so the remainder of the way they journeyed on the beach of the lake where practicable, then by blazed trees, fording rivers and streams, stopping wherever they found a white man's cabin, for then all met like brothers and sisters, even if they had never before heard of each other. They came alone, with no firearms or weapons of any kind save an ax, which they used to clear their pathway of fallen trees and to cut browse for their horses, while the wagon was their kitchen, pantry and often bedroom for the night.

"They heard the howlings of wolf and panther, and by firebrands kept them at bay through many a lone night vigil, as they awaited the coming of day.

"They arrived in Colebrook, or Lebanon, as it was then called, March 16, 1819, and the first night in the wilderness for a lodging place they had four boards under and five over them. The last night on their way they had stopped with their nearest neighbors, four miles away in an adjoining town; these turned out and before the next night they had a log cabin well under way, and it was two years before any other white man came into the township to live.

"Mrs. Blakeslee planted with her own hand some apple seeds she had brought with her, and soon had quite a little nursery, that after the first patch of ground was cleared was transplanted into an orchard, the first one in the township.

"The next fall, wanting to do what she could to help support her little family, Mrs. Blakeslee walked four and five miles by blazed trees to get flax and tow to spin, or needlework, or anything she could do to earn provisions or clothes for such a thing as money for work was out of the question. When she had the flax and tow nearly spun, her husband cut his foot so badly that he was unable to get out of the cabin for a long time.

"It was now well into the winter. A heavy fall of snow came; seventeen days in succession it snowed, and during this time the sun did not shine. As the result of this snow, which was three feet deep on a level by measure, stayed on until March, it was impossible for Mrs. Blakeslee to get to the nearest neighbor, some four miles away, and

⁷ Benjamin, op cit ,page 116

daily she saw their little stock of provisions becoming more nearly exhausted, and she helpless to get anything more. At last there were only a few small potatoes left, which she gave to the two little girls, while for nearly three days she and her husband had not tasted food. Then, when death by starvation stared them in the face and they expected to perish alone, she took the yarn she had spun, put each woman's in a bunch by itself, labeled and hung it upon pegs in the cabin, so that each could find her own when she came for it.

"But her husband said, "Mary, we are not going to starve to death; the Lord will take care of His own."

"You are not able to get out," she answered; "You have no idea how deep the snow is. It is impossible for me to go anywhere or for anyone to get to us."

"Mr. Blakeslee's reply was, "I know that in answer to prayer the Lord will send relief in some way. He always hears the prayers of His children."

"Soon, with the aid of his crutches, he went to the door, and while looking out at the still falling snow, called to his wife, "Mary, come here and listen, for I think I hear human voices."

"She listened and at first thought it was the owls in the trees, for the wind was coming through the forest; but in a moment said, "I think --I am almost sure I can hear voices." Again and again she went to the door to report that certainly somebody was coming nearer and nearer. After some little time two young men with two yoke of oxen and a sled drove up with some pork, potatoes and meal that they said their mother had sent them there with, and by way of apology or explanation told this story:

"Mother had a dream last night, or vision rather, as she thought, and she got us up about midnight and told us, "Mr. Blakeslee's folks are starving to death; go and carry them something to eat."

"We told her to go to bed, it was only a dream. She laid down, but before two o'clock called us again, and said, "Get up, boys. Yoke up the oxen and carry Mr. Blakeslee's family something to eat, for I have had the same dream again." We said to her, "Such a stirring man as Mr. Blakeslee would not let his family starve to death," that she was getting nervous, to go to bed again and we would think about it in the morning. But before daylight she was up, had a big Johnnycake baked, and some pork, and said, "Now, boys, you must get up and carry the Blakeslee's something to eat. They are certainly starving, for I had that same vision now for the third time." So we yoked up the oxen and started about daylight, and it has taken us till this time, nearly two o'clock, to wallow and shovel our way through the snow, some four miles, for it was up to the oxen's necks most of the way."

"Thanks to God for putting it into the head and heart of old Mrs. Gee, of New Lyme, or "Mother Gee" as she was familiarly called, for her motherly kindness to all, and her sons to save Mrs. Blakeslee and family from starvation."

Salmon and his older brother John were married and not in the home at the time of this incident. It is only related here to show, as stated above, the spiritual nature of the woman who raised him to manhood. I have tried to figure who the two young Gee boys were. Abner Gee was 22 at the time, Anson Gee was 20 and Samuel Gustain Gee was 18. These were the Gee boys that would have been living at home at the time. If I were to guess, I would think that the two oldest were the ones who trudged through the snow.

Early Life

Salmon lived his life in Lyme, Connecticut until the age of 17. We have no history of his early years there or the type of training he was given. He could read and write as evidenced by a promissory note to Anson Call, found in the Church History Library.⁸ How much schooling he had, we can only surmise, but it was enough to make him literate enough to read and write.

Move to Ohio⁹

When he was about seventeen years old he removed to Ohio, and located in Ashtabula County. This would have been in 1810. He preceded his father in an advanced party. "In the fall of 1810 John and Salmon Gee, both sons of Zopher Gee, sold their properties in Old Lyme, Connecticut, and with Sam Peck and his sons, William and Josiah and Dan Peck, and his son Ansel, and Vinton Way, J. Strickland, and perhaps others, left their former homes in Connecticut and came to New Lyme, Ohio. They had definite missions, and this was to prepare a way for their families, and others who

⁸ "Kirtland Dec 6th 1836

For value received I promise to pay Anson Call ... the sum of twenty nine dollars and forty four cents on the fifteenth day of February next with use.
(Signed) Salmon Gee"

⁹ Charles E. Benjamin, *The Descendants of Solomon Gee of Lyme Connecticut*, Winona Lake, Indiana, Life and Light Press 1981 page 114. "It was from Lyme, Connecticut in 1811 that Zopher Gee came to the Western Reserve of Ohio, together with some of his friends and neighbors; Samuel and Dan Peck, Eusebius Dodge, Sanford Miner, Charles Knowles, Vinton Way, Lemuel Lee, Joseph Miller, Peter Chapman, Dan Huntley, Josh Strickland, and Perry Beckwith. The road they traveled could hardly be called a road, being merely a blazed trail through the woods, and swamps, and even rivers. However, they had already purchased acreage from the Connecticut Land Co. and were anxious to see this new country, which had already been inspected by a few adventurous souls before they came."

had purchased land here. It was the success of their venture which brought about the movement to Ohio in 1811 of Zopher Gee and the others.”¹⁰

In another place we find the following: “In 1810 Salmon and John Gee went as an advanced party to the Western Reserve to look for land and built a small cabin for shelter on Zopher Gee's land where they stayed while clearing land in two locations which they planted in corn as an initial food supply for the families to come later.”¹¹

Marriage

At the age of 22 on the 15th of November 1814 Salmon married Sarah Watson Crane in New Lyme, Ashtabula, Ohio. Sarah, born the 26th of January 1795 in Sandisfield, Berksfield, Massachusetts, was the only known child of William Crane and Sarah Watson. William was a sea captain and died in the West Indies in 1795 at the age of 21 of Yellow Fever when Sarah was 10 months old. Sarah Watson, Sarah's mother, died in 1796 also in Sandisfield, Berksfield, Massachusetts when Sarah was one year of age. The cause of her death was not stated. Her grandparents, Zechariah and Susannah Moody Watson, raised her. They had emigrated from New Hartford, Lichtfield, Connecticut to Ashtabula County, Ohio.

Children

Since they were married in New Lyme, they set up housekeeping there and were soon blessed with children. The first child was born there in New Lyme and they afterward moved to Rome and then to Madison. The reason for these moves has not been determined, but was perhaps that there was land available for homesteading.

When Salmon was 23 years of age and Sarah was 20 they had their first child, George Washington, born 13th of August 1815, in New Lyme, Ashtabula, Ohio and then had the following children, 10 children in all:

Giles was born 18th of January 1817, in Rome, Ashtabula, Ohio¹²

¹⁰ Charles E. Benjamin, op cit page 59

¹¹ Charles E. Benjamin, op cit page 80

¹² Rome is only 4 miles distant from New Lyme

Lysander was born the 1st of September 1818, in Austinburg, Ashtabula, Ohio ¹³

Sarah Caroline was born the 30th of August 1820, in Rome, Ashtabula, Ohio

Amanda Melvina was born the 20th of January 1823, in Rome, Ashtabula, Ohio

Erastus Smith was born the 29th of July 1824 in Rome, Ashtabula, Ohio

Susan Eliza was born the 31st of January 1828 in Rome, Ashtabula, Ohio

Salmon was born the 13th of November 1829 in Madison, Ashtabula, Ohio¹⁴

Electa was born the 13th of July 1833, in Madison, Ashtabula, Ohio

Martha Brewer was born 9th of April 1838, in Madison ¹⁵, Ashtabula, Ohio.

Salmon was 46 years old when his last child was born and he had been a member of the church for 6 years. Later in this document we will give a brief history of each of the children.

Conversion

When Salmon was 39 years of age he joined the Church of Jesus Christ of Latter-Day Saints and was baptized in July of 1832 by Zebedee Coltrin. (It is not known if Salmon was part of the movement of Alexander Campbell and Sydney Rigdon. Oliver Cowdry baptized Sydney Rigdon in 1830.) Zebedee Coltrin was baptized on the 9th of January 1831. Zebedee was close to the Gee family. In his diary he states that on October 28th 1832 he confirmed (blessed), Salmon aged two, and his sister Susan Eliza who was four at the time. It is not clear from the record if his wife, Sarah Watson

¹³ Austinburg is 12 miles north of Rome

¹⁴ Madison is 23 miles North-north west of Rome

¹⁵ Some sources indicate that she was born in Kirtland

Crane, was baptized at the same time, but they were members of the church while living in Ohio. Lysander's oldest brother, George Washington, was baptized the 17th of February 1833. Salmon's son Giles died in 1821 at the age of four. No mention was made of any of the other children.

Zebedee also listed Sarah's and Salmon's name in his journal found on page 35 of my copy. Sarah Caroline's name was also inscribed further down the page. On the next page George (Washington) Gee's name is written. (See clippings from Zebedee Coltrin's journal in the appendix)

Salmon was an active participant in the new religion because seven months after his baptism he was ordained an Elder and was sent to preside over the branch of the church at Thompson, Ohio.

A glimpse into the evolution of the newly organized church, which attracted many visionaries seeking supernatural spiritual experiences, is recorded in the following bit of history relating to Salmon Gee's calling quoted in *History of the Church*, Period 1, Volume I, p 325-6. (Salmon had been a member just 7 months)

Ordained an Elder

On the 4th of February 1833 Salmon was ordained to the office of Elder, Officiator: Sidney Rigdon, (Salmon was age 40 at this time.) He was immediately assigned to preside over the church (branch) in Thompson, Ohio.^{16 17} There were two letters written to the branch at Thompson to

¹⁶ The following letter was written by John Murdock, a High Priest, (who had previously been with the Church in Thompson), to Salmon Gee, Elder of the Church in Thompson:

Kirtland, February 11, 1833

Beloved brethren and sisters in the Lord and Savior Jesus Christ, I beseech you in the bowels of mercy to remember the exhortations, which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our Heavenly Father hath blessed you greatly, as He also has me in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to promise: and this without throwing me down or wallowing me on the ground, or any thing unbecoming or immoral; also without any external operation of the system, but the internal operation and power of the Spirit of God so that I know that those odd actions and strange noises are not caused by the Spirit of the Lord as is represented by Brother King. Therefore in the name of the Lord Jesus Christ by the Spirit of the living God according to the authority of the Holy Priesthood committed to me, I command Brother Thomas King (as though I were present) to cease from your diabolical acts of enthusiasm and also from acting as an Elder in the Church of Christ until you come and give full testimony to the High Priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God: and I now not only command you but exhort you in behalf of your soul's salvation to submit and let Brother Gee be upheld by the prayer of faith of every brother and sister and if there be this union of spirit and prayer of faith, every false spirit shall be bound and cast out from among you

inform them of this action. The one is by John Murdock (quoted below), who was associated with the Saints in that area and the other written by the First Presidency. This letter is found in the *History of the Church*, Period 1, Volume I, p 325-6 and also found in *Messages of the First Presidency*, which is quoted here because of its introduction.¹⁸

“The Epistle has the style and tone of the New Testament epistles. Salmon Gee, who carried the letter and was to preside over the Church in Thompson, later became one of the First Council of Seventy. The epistle speaks of strifes, dissensions and evil spirits, which were disrupting several branches of the young Church at this time. A companion letter written by John Murdock, [see the footnote below] formerly of Thompson, to Salmon Gee gives further insight into the problems mentioned in this Epistle.”

“It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon Gee, your messenger, who has been ordained by us, in obedience to the commandments of God, to the office of Elder to preside over the Church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endowed with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.”

One of the problems that he had to deal with in presiding over the branch in Thompson was the case of “Doctor”¹⁹ Philastus Hurlbut. On the third of June 1833 “a conference of High Priests was called in the translating room

My beloved children in the bonds of the Gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God: and in the name of the Lord Jesus, I say the blessings of God shall attend you.

John Murdock

¹⁷ **THOMPSON**, Geauga Co., Ohio, a town, or township, about 20 miles northeast of Kirtland, Ohio, is where the saints of the Colesville Branch, Broome County, N. Y., were temporarily located, according to revelation. (See Doc. & Cov. Sec. 51.) They arrived at Thompson in May, 1831, and while there lived in a kind of United Order, in which they were joined by the few saints who already resided there. The new arrivals camped upon a tract of land owned by a brother named Copley, but this man broke his contract with their leaders, so that, later in 1831, the saints were advised to break up camp and remove to Missouri, which they did. They left for Missouri June 28, 1831, in charge of Newel Knight, and arrived in Independence, Jackson Co., Missouri, July 25, 1831. (Salmon was not a member of the church when the Saints left for Missouri)

¹⁸ James R. Clark, *Messages of the First Presidency*, Vol. I, p.5

¹⁹ Doctor was his first given name and did not indicate that he had any educational degree or training as a physician.

in Kirtland to consider the case of Doctor Hurlbut, who was accused of un-Christian conduct with women, while on a mission to the East. The decision was that his commission be taken from him and he no longer be a member of the Church of Christ.” He appealed this decision to the president’s council on June 21st on the grounds that he had not be present at the earlier hearing. At that hearing John and William Smith were ordained High Priests that the council court would have twelve members. Orson Hyde and Hyrum Smith investigated the case and he gave to them a liberal confession. The decision was that the original court’s decision was correct, but because of his confession he was restored to his position.

On June 23 (1833), "Doctor" Philastus Hurlbut was again called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he is actuated. There was also corroborating testimony brought against him by Brother Hodges. The council cut him off from the Church²⁰.



Site of the Church of Christ in Thompson Ohio
1979 Photo by Carroll Gee



This was not the last to be heard from Philastus Hurlbut. He threatened to kill Joseph Smith and had to have a restraining order placed against him. He got together a group of people in Kirtland that were against the church to fund him and went back to New York to obtain anti-Mormon affidavits which he turned over to Eber D. Howe, Editor of the Painesville Telegraph (1822–1835); author and publisher of *Mormonism Unveiled*, based on affidavits collected by H.

P. Hurlbut and including the letters of Ezra Booth previously published in the *Ohio Star* (1831). Hurlbut’s and Howe’s book was the first anti-Mormon book to be published.

²⁰ *History of the Church*, Vol.1, Ch.25, p.352-5

D. P. Hurlbut later joined the Church of the Evangelical United Brethren. In the fall of 1851, he was called before a church council on the charge of having engaged in improprieties with the opposite sex. He was found guilty of the charges and was excommunicated by Bishop Edwards. He died in 1883.

It is not known how long Salmon served as branch president in Thompson. The church building has long since gone and all that is left is an empty lot. Since he was called to the presidency of the Seventy in 1837, we can assume that at least by that time he had been released from his calling in Thompson.

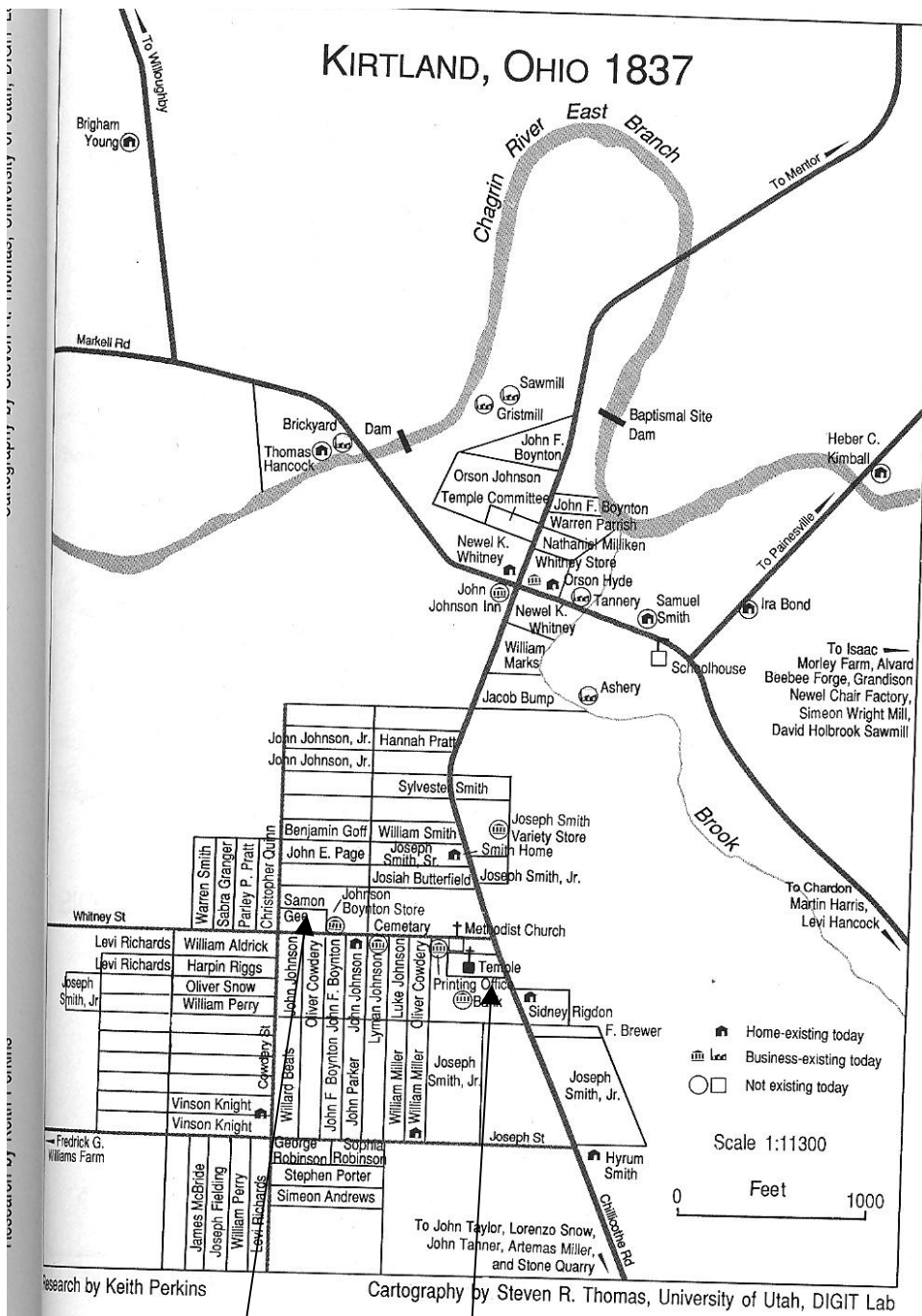
Recorded in the *Kirtland Elders Record* is this information about Salmon Gee: “Born at Lyme, New London, CT. Baptized 1832. Resident of Madison, OH during most of 1830s. Made frequent trips to Kirtland while living near that town. Taxpayer and landowner in Kirtland 1835-1839. Received blessing for working on temple 1835. Secured anointing, elder's license, and chosen member of second quorum of seventy 1836. Shareholder in Kirtland Safety Society. (In) 1837 (he was) set apart as one of the First Seven Presidents of Seventies. Fellowship was withdrawn 6 Mar 1838. Resident of Kirtland 1840. Died at Ambrosia, Lee, IA”.²¹ The article in Wikipedia, not cited here, was taken from “Grandpa Bill’s General Authority pages”. I edited the material in Wikipedia to change the number of children to 10. I have refrained from further editing.²²

Living in Kirtland

On page 18 and 19 are three pictures of the intersection in Kirtland where Salmon Gee owned a lot. My historical maps (found in the back of *The Papers of Joseph Smith*) show that the Gee lot was at the northeast corner of Cowdery and Whitney streets. These are now Coudry and Maple streets. The map is on page 17. On the 7th of March 1835 Salmon was blessed by Sydney Rigdon for his labor on the Kirtland Temple.

²¹ Backman & Cook eds. *Kirtland Elders' Record* (1985), Appendix, p.84
Salmon GEE (1792-1845).

²² http://en.wikipedia.org/wiki/Salmon_Gee



Salmon Gee's Property

Temple



Kirtland 1 shows this intersection looking in the direction of northwest. The street sign is on the southwest corner of the intersection. Under the sign is Brad Nilsen, our former stake president who was kind enough to take these pictures. Parley P. Pratt would have lived somewhere behind where he is standing on the north side of Whitney. These photos were taken in about 2000 and were furnished to me by my son Clark Gee.



Kirtland 2 shows the same street sign and intersection. This time looking northeast across the intersection. Cowdrey (Coudry) street ends and a private drive continues north between the two trees. The Gee lot is the wooded area you see in the center of the picture.



Kirtland 3 is taken from the middle of Coudry street looking north and is (presumably) a head on shot of the Gee lot.

The maps show three lots heading east from this intersection and then a cemetery. Directly south of the cemetery, across Whitney St. is the Kirtland temple, so the Gees were only a block away.

Another Photo taken in 1979 by Carroll Gee is shown below.



Patriarchal Blessing

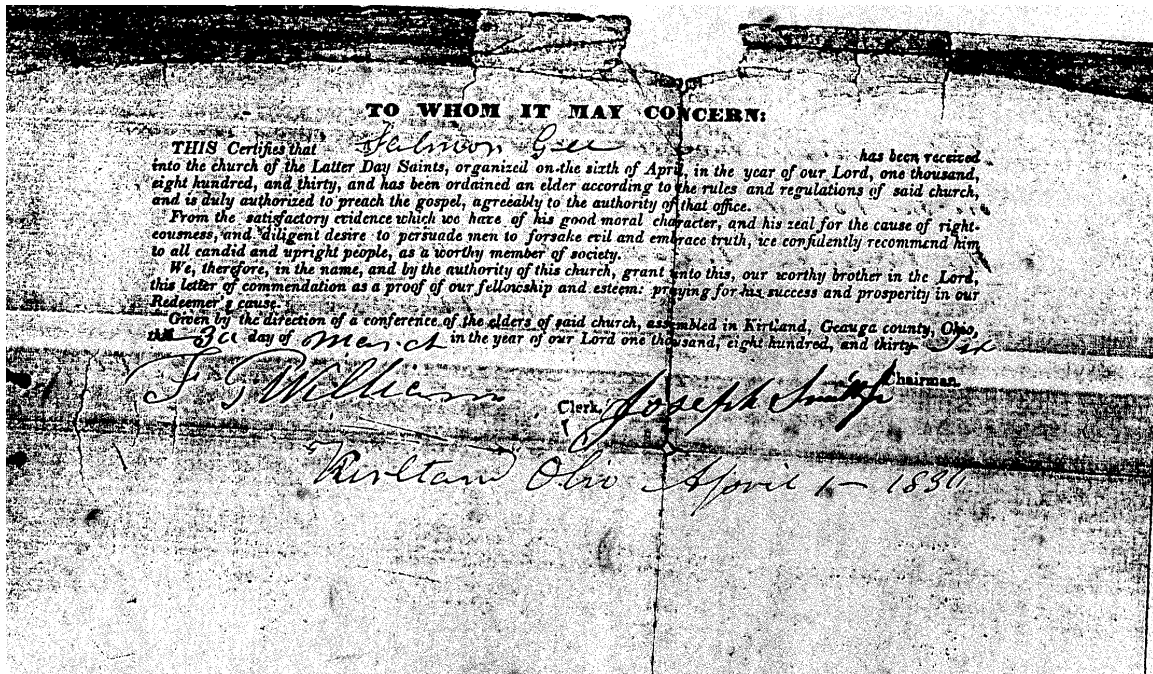
Salmon received his patriarchal blessing in 1836 as recorded below. This document can be found in the Church History Library, Archives division, Salt Lake City, Utah and a copy can be obtained by any of his direct descendants.

Volume 2, page 124

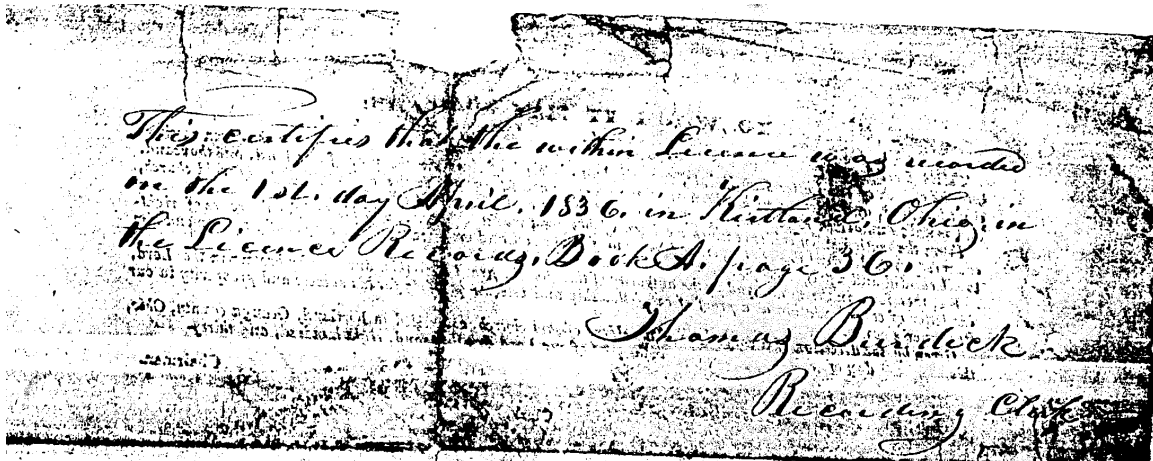
Blessing of Salmon Gee, born Oct. 16, A.D. 1792, in Lyme, New London County, Ct. (Blessing by Joseph Smith, Sr.)

Brother Gee, I lay my hands upon your head in the name of the Lord Jesus, and bless you, even with a father's blessing. And I say unto you, that if you will repent of all evil, and call upon the Lord mightily, the visions of your mind shall be opened, and you shall go forth and proclaim the gospel of peace to the wise and the learned, as you have a gift, and have many times felt it to be your duty. And now, if you will humble yourself before the Lord, and strip yourself from all hardness towards your fellow men, you shall become meek and lowly, even like your Savior. You shall be numbered with Abraham and all his spiritual seed. And you shall bring many souls into the fold of Christ, and you shall be filled with the goodness of the Lord, and the blessings of heaven, even as many as you, in righteousness can ask: and in the end you shall be received into the celestial kingdom of God. In the name of the Lord I seal all these blessings upon your head, and upon the head of your children, and your children's children: even so: Amen.
(W.A. Cowdery assistant recorder.)

Salmon was given his certificate of ordination to the office of an elder in the church of the Latter Day Saints March 3, 1836. A copy of his certificate of ordination is here attached. The original is found in the Church History library MS 16233. As you will note it is signed by Frederick G. Williams as Clerk and Joseph Smith Jr. as Chairman and is dated Kirtland Ohio April 1, 1836.



The back of this certificate states; "This certifies that the within Licence was recorded on the 1st day of April, 1836 in Kirtland, Ohio in the Licence Recording Book A. page 36", and is signed by Thomas Burdick Recording Clerk.



Ordained a Seventy

We do not have any documentary evidence of when he was ordained to the office of a Seventy. On the wall of the Library of the Daughters of the Utah Pioneers in Salt Lake City there is a framed document listing the names of the First Quorum of Seventy as of February 28th 1836 in Kirtland, Ohio. Listed in the Second Quorum of Seventy is Salmon Gee. The source of the

document is not stated. We can conclude from this evidence that he was ordained to the office before February 25th 1836.²³

Called to be in the Presidency of the Seventy

On April 6, 1837 Salmon Gee was appointed to fill the vacancy in the Presidency of the Seventy left open when Zebedee Coltrin was transferred to the High Priests Quorum Sidney Rigdon and Hyrum Smith ordained him a seventy. A more detailed explanation is found in Joseph Young, *Organization of the Seventies*, p.4²⁴

²³ See the Kirtland Elders Quorum minutes in the Addendum at the end of this document.

²⁴ In February, 1835, the First Quorum of Seventies was organized by the Prophet Joseph Smith, in Kirtland, Geauga County, Ohio. The names of the Presidents were as follows:
Hazen Aldrich, Joseph Young, Levi W. Hancock, Leonard Rich, Zebedee Coltrin, Lyman Sherman, and Sylvester Smith.

Six of these were ordained Presidents at the time of the organization of the quorum. Levi W. Hancock being absent, his place was held vacant until his return.

It is here proper to remark, that it is natural in human beings, when assuming new fields of labor for the development of their talents and abilities, that they seek to ascertain the bounds of their prerogative. This was very forcibly illustrated by the different organizations of the priesthood at that time. Some of the High Priests and a number of the Seventies introduced a question, as to which is the greatest among [p.5] them, the Seventies or the High Priests. Their discussions continued to increase, with so much warmth that it amounted to jealousy.

At length it attracted the notice of the Prophet. Both parties asserted their claims of pre-eminence to his father, who took so much interest in the question that he referred it to his son Joseph to decide, and the Prophet called a council for that purpose.

The council was called together in the month of November, 1835. After it was assembled he asked the newly-organized quorum if any of their number had been ordained to the High Priest's office, previous to their ordination as Seventies. It was not ascertained how many from the Seventies' quorums had previously been ordained High Priests; five out of the seven Presidents however, acknowledged that they were High Priests before they were ordained Seventies. These were Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman and Sylvester Smith. Accordingly, the Prophet invited them to take their places in the High Priests' quorum again, which was complied with, thus leaving Joseph Young and Levi W. Hancock in the council. He thought that this was the best way to settle the difficulty and remove all feelings, without deciding the question as to which was the greatest.

A few weeks after this a new second selection was to be made; the Prophet met Elder Joseph Young, and said: "Bro. Joseph, we have taken five of your council away, but will supply their places with others." And he appointed the following brethren, viz., Elders James Foster, Josiah Butterfield, John Gould, John Gaylord, Daniel S. Miles and Salmon Gee.

Shortly after this the Prophet met Joseph Young again, and told him six brethren, instead of five, had been chosen to fill the vacancy in the council of the Seventies, at the same time requesting him to see Bro. John Gould, and signify to him the desire of the Prophet to have him placed in the High Priests' Quorum. Bro. Gould complied with the wishes of the Prophet, and he was ordained a High Priest. When [p.6] Bro. Levi W. Hancock returned, he was ordained a First President of the Seventies, and took the position assigned him in the council in the fall of 1835.

This council stood intact until the month of May, 1838. The Prophet had departed from Kirtland and had journeyed as far as the State of Missouri, the place of his destination, the previous year. The brethren in Kirtland received a message from him, giving all the councils of the priesthood, remaining in that place, instructions to have them filled up. At this time the council of the Seventies convened for this purpose. Elders **Salmon Gee** and John Gaylord were absent from the council, but sent word that they wished to be excused from any further services in the council. Consequently,

Released from the Presidency of the Seventy

The explanation in footnote 24 is much more in tune with the truth than the quote that is often found in church history, especially that of Andrew Jenson in *LDS Biographical Encyclopedia*, Vol. 1, p.193. “At a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from **Bro. Gee** for neglect of duty and other causes, but he was never excommunicated from the Church.” There are numerous references to the above information.²⁵

In the *Encyclopedia of Mormonism* there is the following information regarding Salmon’s status as a Seventy.²⁶

“Gee, Salmon

Seventy, April 6, 1837; fellowship withdrawn, Mar. 6, 1838; b. Oct. 16, 1792,

Lyme, Connecticut; d. Sept. 13, 1845, Ambrosia, Iowa; posthumously reinstated, Sept. 14, 1967; m. Sarah Watson Crane, two children.” (Although we know that Salmon and Sarah had more than two children, there are many historical references to be found that perpetuate this information.) Salmon was posthumously reinstated into the presidency and it so stands today in lists of General Authorities.²⁷

There are three references to Salmon in the recently published “*The Joseph Smith Papers Volume 1*” pages 117-118, 243 and 409. He donated \$.75 to Joseph Smith. He was mentioned as a President of the Seventy. A short Biography was noted.

pursuant to their request, they were excused and were dropped by the council, and Zera Pulsipher and Henry Herriman were chosen in their places, and were ordained First Presidents and members thereof.

²⁵ John A. Widtsoe, *Priesthood and Church Government*, Items of Historic Interest, *Handbook of the Restoration*, p.667, Susan Easton Black “*Early Church Membership*”, *Pioneers and Prominent Men of Utah*, p.1281, 1284, Wiggins, Marvin E., *Mormons and Their Neighbors* (Supplement), Orson F. Whitney, *History of Utah*, Vol. 1, p.138,

²⁶ *Encyclopedia of Mormonism*, Vol.4, Appendix 1

²⁷ <http://www.gapages.com/>

Know State & Know State.

The census lists

5 to 10 1

40 to 50	1
----------	---

Under 5 1

15 to 20	1
----------	---

Giles	deceased
Lysander	22 and married
Sarah Caroline	20
Amanda Melvina	17
Erastus Smith	16
Susan Eliza	12
Salmon	10
Electa	deceased
Martha Brewer	2

Since the oldest three were out of the home I would interpret the family to appear as follows:

5-10	1	Salmon the son
15-20	1	Erastus Smith
40-50	1	Salmon the father
Females		
Under 5	1	Martha Brewer
10 to 15	1	Susan Eliza
15 to 20	1	Amanda Melvina
40 to 50	1	Sarah Watson Crane Gee the mother

This leaves Sarah Caroline not living at home. Since she was 20 and not married she was probably living in another household as household help. She married Timothy Botsford four years later.

Called to serve on the High Council at Kirtland

When Almon W. Babbitt reorganized the Stake in Kirtland, in 1841, **Elder Gee** was chosen as a member of the High Council at that place, where he remained until 1844, when he removed to Ambrosia, Lee county, Iowa.²⁸

Living in Shalersville in June 1844

The following was found in the Brigham Young Manuscript History.

“1844 JUNE 6-- Brothers F. D. Richards,²⁹ L. Brooks³⁰ and I found Brother **Salmon Gee's** family in Shalorsville³¹; they desired us to remain

²⁸ Andrew Jenson, *LDS Biographical Encyclopedia*, Vol. 1, p.193

²⁹ More that likely Franklin Dewey Richards (1821-1899)

³⁰ More than likely Lester Brooks (1802-1878)

with them overnight, which we did, and addressed the people in the town house in the evening, on Joseph Smith's views of the powers and policy of the government.”³² He must have moved to Ambrosia after this date. His daughter Sarah Caroline was married here 21 August 1844.³³

Move to Ambrosia, Lee County, Iowa³⁴

In 1844, the exact date is not known but after June 6, he moved from the Kirtland area to Ambrosia, Lee County, Iowa. This was a distance of approximately 660 miles. His son George Washington had lived there previously and had died in Pittsburgh of “black measles” while serving on a mission there two years earlier. In a map on the next page, it will be noted that Ambrosia was in close proximity to Montrose and directly across the Mississippi River from Nauvoo. He lived there for about one year when he died of “chills and fever”. This was obviously a severe infectious disease. Salmon’s wife was left a widow. Whether she moved to Nauvoo where her son Lysander was living or stayed in Ambrosia is not stated. Sarah died eight months later in Council Bluffs, Iowa of Cholera at the age of 51. There is a sign posted on Parley Street near the Mississippi River on Nauvoo to memorialize the Saints who died in the Exodus West. (see next page)

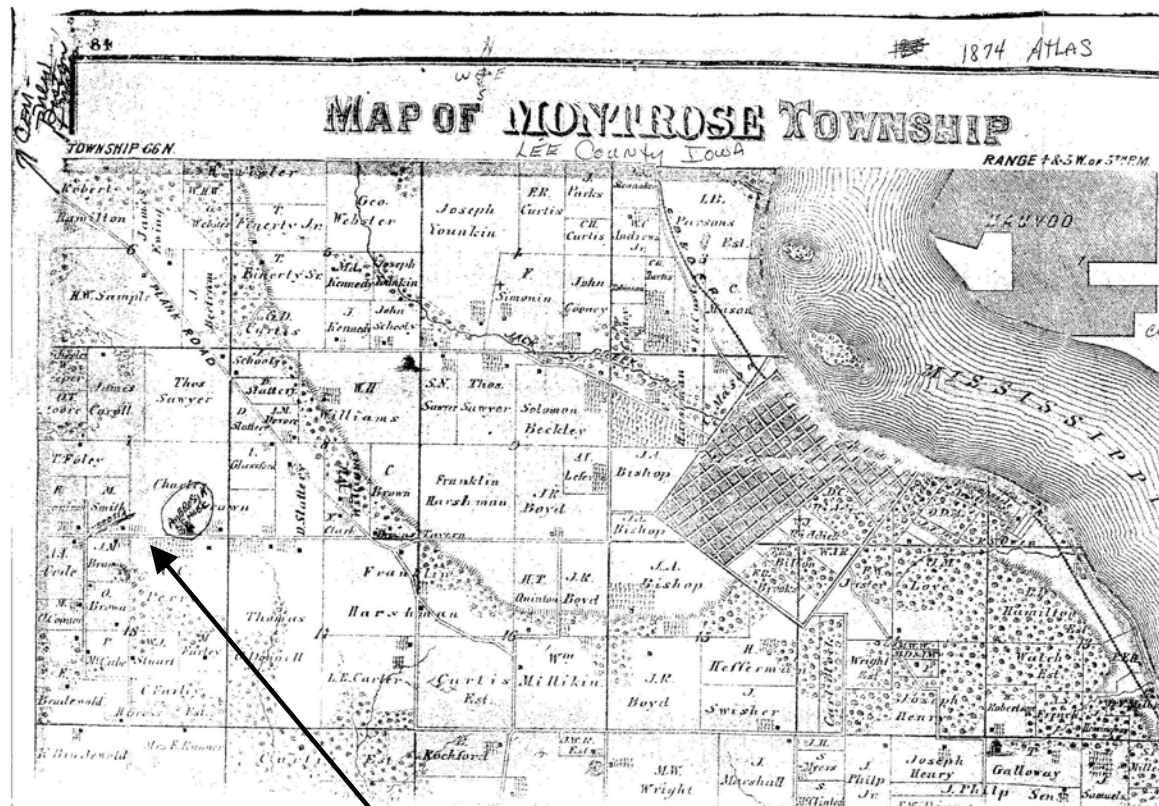
³¹ Shalersville, Portage County Ohio is 33 miles by today’s roads south from Kirtland, Ohio

³² Many of the Elders of Israel were traveling around the country campaigning for Joseph Smith for the Presidency of the United States at this time. Joseph was martyred in Carthage Jail 21 days later.

³³ Ohio Marriages, 1800-1958, Vol 2 page 184

³⁴ AMBROSIA, Lee Co., Iowa, is a small settlement where a number of the saints resided from 1840 to 1846. A post-office was established there in 1840 with George W. Gee as postmaster. Ambrosia was a scattered settlement of Latter-day Saints extending westward from Montrose, as far as Sugar Creek, which stream is reached about seven miles west of Montrose. This part of Iowa was included in the so-called “Half-Breed Tract” and also in the purchase, which the Church made of lands on which it was intended to build a city called Zarahemla. Among the settlers who had homes in Ambrosia were John Smith, who at that time presided over the Church in Iowa, Elias Smith (afterwards prominent in Utah), George W. Gee and others. At a conference held in Zarahemla in August, 1841, George W. Gee represented 109 members of the Church residing in Ambrosia.

Ambrosia continued as a branch of the Church until the general exodus of the saints in the early part of 1846 took place. When the first company of exiles left Nauvoo early in February, 1846, they traveled seven miles in a north-westerly direction from Montrose until they reached Sugar Creek, somewhere in Ambrosia Township, where they found plenty of timber and water. On Feb. 21, 1846 Capt. Stephen Markham of the Pioneers was instructed by the authorities of the Church to cause all the tithing wheat and rye at the Ambrosia tithing office to be ground immediately, and also 100 bushels of corn, in order to provide food-stuffs for the exiled saints. A partial organization of the “Camps of Israel” took place on Sugar Creek, or in Ambrosia, and the advanced companies of the exiled saints took up their line of march westward from Sugar Creek March 1, 1846.



Ambrosia is here on this map.

Death

Andrew Jenson reports, "He died, Sept. 13, 1845, as a faithful member of the Church. His remains were interred at Nauvoo. One of the last acts of his

life was to call the members of his family around him and exhort them to faithfulness, advising them also to follow the Church wherever it went.”³⁵

Burial in the Nauvoo Cemetery

There is no grave marker in the Nauvoo Cemetery for Salmon Gee. Since the restoration of Nauvoo a sign has been placed at the entrance to the cemetery listing the names of all those who were buried there. Below are photos of the cemetery and the signs listing Salmon as having been interred there.

Nauvoo Cemetery in 2003



³⁵ Andrew Jenson op cit

Salmon Gee's name is listed in the photo of the board below.



Mileage in Ohio

Rome to Madison	23.6 miles
Rome to Thompson	16.2 miles
Rome to Austinburg	12.8 miles
Rome to New Lyme	3.4 miles
Kirtland to Thompson	21.2 miles
Kirtland to Austinburg	30 miles
Kirtland to Rome	32 miles
Kirtland to Shalersville	33 miles
Rome to Kirtland	32 miles

Appendix

Excerpts from the diary of Zebedee Colrtin referencing the Gee family

the Confirmation
of the little children
Oct 8th the
Salmon Gee (the
Sarah Gee (Parents
Susan Elisa (Child
Salmon (ren

From page 35

Salmon Gee (the
Sarah Gee (Parents

Susan Elisa (Child
Salmon (ren

Trachus Howland
Nov 4th
With Caroline Gee
Rhoda Cunningham

November 4th

Sarah Caroline Gee

(Although this may have just
been an entry, It is my opinion
that this is the original baptismal
date. NFS and my records give
the date of 9 Jun 1944.

the Church 10th I preached
in Madison 11th the Baptized
Sarah Graham 12th held
meeting in the
Evening at Brothers
Gee's 13th visited 14th the
the Lords Day according
to appointment we...

10th Preached in
Madison 11th Baptized
Sarah Graham 12th held
meeting in the Evening
at Brothers Gee's 13th
visited 14th the Lords
Day according to
appointment we...

Samuel Graham
Wm. H. H. H. H.
Daniel Copley
Sarah Gee
Mary Howland
Sarah Graham
Salmon Gee
Ester Oringland

Sarah Gee

Salmon Gee

Henry Gray
Joshua Grant
Sarah Dorem
Julia Doudy
Lucy Ann Hodyss
Moses Owen
Amos Lent
George Gee

Bellevue Boston
January 1-1843

George Gee

ing at the Center
19th the rested
20th held meeting at
Brothers Gees was coming
came to meeting & staid
all night & in the
morning she was Bapt
ized

19th rested
20th held meeting
at Brothers Gees
Mrs C..ly
came to meeting &
staid
all night & in the
morning she was
baptized.

Addendum

Children of Salmon Gee

***George Washington Gee** was baptized 17 Feb 1833 and married Mary Jane Smith ³⁶ four years later in Kirtland, Ohio. The couple moved to Ray County Missouri and later to Ambrosia, Lee County Iowa where he served as Postmaster. He was called on a mission to Pittsburgh Pennsylvania where he contracted the “Black Measles” and died the 20th of January 1842. His age at death was 26 years 5 months and 7 days. He left a wife and two sons. They crossed the plains to Utah. One of his descendants is Eldred Gee Smith the patriarch emeritus of the Church of Jesus Christ of Latter-Day Saints.

Giles Gee died 23 April 1821 at the age of 4 years 8 months and 5 days at Rome, Ashtabula, Ohio. The cause of death has yet to be determined.

***Lysander Gee** did not join the church until the 10th of February 1840 in Nauvoo. He married a member of the church Amanda Melvina Sagers in Far West, Caldwell, Missouri on the 15th of September 1838. He had some interesting experiences while living in Missouri. He also married Theresa Bowley and Maryette Rowe and had 21 children. He crossed the plains in 1849 and lived in Salt Lake until he moved to Tooele in 1855. He died of throat cancer on the 17th of June 1894. He was active in the church until his death.

Sarah Caroline Gee married Timothy Botsford 21 August 1844 in Shalersville, Portage County, Ohio at the age of 24. She next married James Wesley Webb and had two or four children depending on the source cited. She died in Salt Lake City the 23rd of October 1853 at the age of 33. She was sealed to James Wesley Webb the 11th of October 1853 leaving two children age three and under. I have not been able to find any more information on her.

Amanda Melvina Gee died in Council Bluffs in 1858. There is no further history on Amanda. She was endowed in the Nauvoo Temple and in the 1850 United States Census, of Pottawattamie, Iowa she was living with the Wesley Webb family. She was 35 years of age at her death.

³⁶ A cousin of the prophet Joseph Smith

Erastus Smith Gee ³⁷ was married to Mary Wickel 7th of February 1846 in Nauvoo, Illinois, but the date of his death is not known. Erastus and Mary had one child, Rachel, born the 6th of November 1848 in Saint Louis, Missouri. It is not known if Erastus came to Utah, but Mary and Rachel both died there.

Susan Elizabeth Gee married Elam Ludington the 16th of December 1849 in Salt Lake City, Utah and had four children. She died at the age of 32 one year after the birth of her last child.

***Salmon Gee** came across the plains and lived in Utah in Tooele, Park City, Montana and also in Idaho. He was a scout of the Army and may have lived with the Indians for a while. He died in Hagerman, Idaho the 6th of December 1923 at 93 years of age. He left no known posterity and was never married.

Electa Gee died the 29th of January 1838 at the age of 4 years 9 months and 18 days in Kirtland Ohio.

Martha Brewer Gee ³⁸ died in 1870. No further information has been found about her. Her brother Lysander indicated that he did not know her whereabouts in 1870.

* Indicates that there is more extensive information or history on this individual than here presented.

³⁷ Nauvoo Temple Endowment Register, p 193
70's Record, p 281
Members, LDS, 1830-1848, by Susan Easton Black, Vol 18, p 127
³⁸ Early LDS

Addendum 2

Excerpts from the Kirtland Elders Quorum minutes

Kirtland Jan. 30th 1836

This evening, the president [Alvah] Beman with the Elders of the quorum met at the house of the Lord. The meeting was opened by singing, and prayer, and president Beman proceeded to anoint twenty four; (Viz) Ja[James]. Foster, Artemus Millett, **Salmon Gee**, Nat. Milliken, Gad Yale, Oliver Granger, Josiah Butterfield, Elias Benner, Uzziel Stevens, Tho. Burdick, Elijah Fordam, Robert Rathbone, Hiram Dayton, Giles Cook, J[John]. E. Page, J[Joel]. H. Johnson, Wm. Tenny jr., Daniel Wood, Edmund Man/in, Geo. Morey, Reuben McBride, M. C. Davis [Marvel or Maleum C. Davis], Almon Shermon, I[Isaac]. H. Bishop; and the president and counsel gave such instructions as were necessary; and the meeting adjourned by prayer until the 1st of Feb.

1 February 1836

[Footnote: Although the Elders' Quorum Record does not mention it, the Prophet Joseph Smith was in attendance in the Temple this evening and aided them in their preparation for the endowment: In the evening attended to the organizing of the quorums of High priests, Elders, Seventy and Bishops in the upper rooms of the house of the Lord and after blessing each quorum in the name of the Lord, I left them and returned home. (Joseph Smith, Diary, 1 February 1836, cited in Jessee, Writings of Joseph Smith, p. 155.)]

Kirtland Feb. 1st AD. 1836

The quorum met according to appointment and being duly organized proceeded to business.

The Pres. [Alvah Beman] anointed 26 and proceeded to other business: several petitions were presented for prayers in behalf of those who were sick. Some instructions given and dismissed with singing and prayer.

4 February 1836

Kirtland Feb. 4th

Met according to appointment and being duly organized proceeded with the anointing; and Elder [Reuben] Hadlock in forming them to send up their petitions to the Lord of heaven and earth.

Twenty-three were anointed and we proceeded to other business.

Agreed to meet to confess one to another [Confession of sins was part of the preparation for the spiritual endowment] and pray one for another.

Closed by singing and prayer.

6 February 1836 [Footnote: The Diary of Joseph Smith, under date, also records the events of the anointed quorums on this day: "Saturday 6 called the anointed together to receive the seal of all their blessings. The High Priests & Elders in the council room as usual- The Seventy with the Twelve in the second room & the Bishop in the 3- I labored with each of these quorums for some time to bring [them] to the order which God had shown to me which is as follows-first part to be spent in solemn prayer before god without any talking or confusion & the conclusion with a sealing prayer by Pres. Sidney Rigdon when all the quorums are to shout with one accord a solemn hosannah to God & the Lamb with an Amen- amen & amen- & then all take seats & lift up their hearts in silent prayer to God & if any obtain a prophecy or visions to rise & speak that all may be edified & rejoice together. I had considerable trouble to get all the quorums united in this order— I went from room to room repeatedly & charged each separately- assuring them that it was according to the mind of God yet notwithstanding all my labor-while I was in the east room with the Bishops quorums I f[e]lt by the spirit that something was wrong in the quorum of Elders in the west room- & I immediately requested Pres. O. [Oliver] Cowdery & H. [Hyrum] Smith to go in & see what was the matter- The quorum of Elders had not observed the order which I have given them & were reminded of it by Pres. Carloss [Carlos] Smith & mildly requested to observe order & continue in prayer & requested- some of them replied that they had a teacher of their own & did not wish to be troubled by others this caused the spirit of the Lord to withdraw This interrupted the meeting & this quorum lost their blessing in a great measure- the other quorums were more careful & the quorum of the seventy enjoyed a great flow of the holy spirit many arose & spoke testifying that they were filled with the holy spirit."]

February 6, [1836]

Met to proceed with the anointing of the Elders of the Most High.

Counselor [John] Morton organized those who were anointed in order for supplications.

President [Alvah] Beman finished the anointing.

The first presidency came and sealed our anointing by prayer and shout of Hosanna.

The first counselor [Reuben Hedlock] organized those who had been anointed in order for supplications.

[Footnote: The "supplications" were part of the preparation for the "endowment." Specifically, they consisted of silent prayer by the united quorum after which the Church presidency joined them for a prayer of sealing which included a united shout of "hosannah to God & the Lamb" and "Amen, Amen, and Amen."]

They gave us some instructions and left us. President Beman spake to the assembly: several spoke and there seemed to be a cloud of darkness in the room. Pres. O[Oliver]. Cowdery & HfHyrum]. Smith came and gave some instructions and the cloud was broken and some shouted, Hosanna and others spake with tongues. The first president (J. Smith jun) returned and reprimanded us for our evil deeds which was the cause of our darkness. He prophesied saying this night the key is turned to the nations; and the angel John is about commencing his mission to prophesy before kings, and rulers, nations tongues and people. [This reference to the Apostle John is not found in the Diary of Joseph Smith. See Revelation 10:10-11, and D&C 77:14.]

The assembly was dismissed with prayer.

8 February 1836 [Note that the clerk discontinued numbering each meeting.]
Feb. 8th

Met at the Lord's house and one was anointed, and the presidents of the seventy called those by name chosen for the second seventy; [That is, the second quorum of seventy was called directly from President Beman's quorum. Most of them had received their anointing in preparation for the endowment. (See "General Record of the Seventies, Book A," Church Archives, pp. 6-8.)] adjourned by prayer.

11 February 1836 Feb. 11th

This evening [met] according to adjournment and being duly organized; president [Alvah] Beman gave some instructions respecting the duty of the officers, and made some confession and was followed by president Joseph Smith jr. in giving instruction to the quorum. [This brief reference to the Prophet Joseph Smith's activities with the elders' quorum is not contained in his diary.] Pres. Beman proceeded to anoint these Elders, and his counsel organized them for prayer. The Elders continued their confessions a short

time, and the presidents of the seventy came and called forth their seventy³⁹ from our quorum; this being completed we adjourned with prayer.

15 February 1836 Kirtland Feb 15th A D. 1836

This evening the quorum met at the house of the Lord and being organized proceeded to confess their fault to one another and pray one for another: meeting adjourned by prayer.

19 February 1836 Feb. 19th

The quorum met in the Lord's house, and being organized Pres. [Alvah] Beman anointed two Elders. Elder L.[Libbeus] T. Coons presented the case of Elder E.[Ezra] Hayes before the quorum. A bottle of oil was consecrated to the Lord, and meeting dismissed with prayer.

22 February 1836 Feb 22nd

The quorum met and names were presented to carry before the quorums for ordination: business being finished adjourned with prayer.

26 February 1836 Feb. 26th

The quorum met to tell their experience, and the meeting being organized the case of Elder Dean Gould was brought before them: and it being considered the meeting adjourned with prayer.

29 February 1836

Kirtland Feb 29th 1836

This day the quorum met at the Lord's house, and proceeded in telling their experience, and expressing their feelings one to another.

2 March 1836 March 2nd

This evening the Elders met at the Lord's house: the meeting opened by prayer and a hymn was sung; and president [Alvah] Beman proceeded to anoint the following Elders (viz), Richard Howard Age 53, Daniel S. Miles Age 45, Moses Gardner Age 42, David Clough Age 40, Aaron Smith Jr. Age 38, Phineas H. Young Age 37, Trouman Jackson Age 34, Wm. Wightman Age 28, Reuben Barton Age 24, and Charles Wightman Age 26. [Six of these brethren were approved on the 24th of February, 1836, and ordained on the 27th and 28th of the same month (see Kirtland Council Minute Book, p. 144 and page [--] of this book).]

³⁹ Perhaps this is when Salmon was called into the Seventy.

The Brethren were then organized for and sent up their prayers to the father in heaven; the blessings were then sealed by a prayer from the president, and a shout of Hosanna. The Brethren then spake of the goodness of the Lord, and told their feeling[s] and determinations.

The meeting was then dismissed with singing and prayer.