BIOGRAPHY OF HORATIO PICKETT

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INTRODUCTION

More intriguing than fiction was the background and experiences of Horatio Pickett and many of the other children of the early settlers of Utah, especially those who made the hazardous trek to St. George when it was unsettled desert. That Horatio had an extremely varied employment and activity record is shown in this summary of his life and labors. He was born in Winter Quarters, now Florence a suburb of Omaha, Nebraska, in 1848; lived in Iowa for four years then came to Salt Lake City in 1852, where he was a herd boy and made his own violin. He moved with his family to St. George in 1861. In 1864, at age 16, he accompanied the church wagon train on a round trip from St. George to Wyoming, Nebraska, a town located on the Missouri River near Winter Quarters. He was a member of the first martial band formed in St. George by Edward Duzette; sang in the second choir in St. George under the direction of Professor Thomas; was music teacher in the first St. George Stake Academy; acted in St. George's dramatic productions. By 1866 he had learned his life long trade, of carpenter, as an apprentice to Willis Coplin, cabinet maker. He was first married in 1868 to Harriet Josephine Johnson, she died in 1892 and he married Philena Hunt in 1895. The 1870 census listed him as a painter. He was a man of above average height. In a picture taken in 1878 he is shown as having a lot of dark hair. In his later life he wore a moustache and had grey hair. He was one of the organizers of the St. George Builders Union. He was a Choirmaster; Librarian; Politician; Farmer; Furniture store owner; Owner of Mining Claims; Tunnel digger for an irrigation company; Sunday School superintendent; Bishop's counselor; Rock quarryman; Undertaker and embalmer; Planing mill operator; Lawyer and at the time he died, a worker in the St. George Temple. He had learned to speak Spanish, probably from his mother.

PARENTAGE

Horatio Pickett was the only child of William and Susannah Mehitable Rogers Sangiovanni Pickett. Susannah was born in Montreal, Canada July 5, 1813 as the first

child to David White and Elizabeth Collins Rogers. She was very probably named for one aunt and one great aunt named Susannah and one aunt and one great aunt named Mehitable. Her mother was born in Berkshire, Vermont and her father in Morristown, New Hampshire. By 1816 her family had moved to Queenstown, Ontario, Canada. She was descended on both sides from American Revolutionary stock. Her grandmother, who had two brothers killed fighting for the Americans at Bunker Hill, was Hannah Sinclair from Scotland.[1] Her Grandfather Samuel Rogers also fought in the Revolutionary War. She was a direct descendant, ten generations removed on both her fathers and mothers side, from the martyr John Rogers, who was burned at the stake in Smithfield, England, on February 4, 1555 [2] for translating the Bible into the English Language under the alias Thomas Matthew, and for refusing to adhere to Catholic Doctrine during the reign of Queen Mary.

Her father was a fur trapper on Lake Champlain, a beautiful lake stretching across the Canadian border and seperating the states of New York and Vermont. When she was about 5 years old her mother agreed to let her go with her father to spend the day on the lake. She wore a beautiful new cape and hood of pelisse, or shirred red cloth.

> "...They set off, rowing from trap to trap, enjoying the rippling of the waves in the sunlight, the blue distant waters, and the picture of the green forest fringing the shore. But in contrast with the enjoyment of all this glorious scenery was the poignant suffering she endured every time a limp little furry form was tossed into the boat. Her father confessed that it hurt him too, and was a distasteful occupation but there was such good money in the trapping business, and women would wear furs. I'll never wear furs said Susanna [sic]and she never did."[3]

A few years later the Rogers gave up trapping. In order to make a living they moved to several upstate New York towns including Pomfert, Dunkirk and Ticonderoga,

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[1] Genealogy Section of the Deseret Evening News March 27, 1909

[2] Foxes Book of the Martyrs (Flaming H. Revell Co.:Old Tappan, New Jersey, 1968) p 188.

[3] Ethel J Bennett, An Interesting Little Biography From the Rank and File, collected by Katie Webb. Copy completed on December 30, 1936 by Virginia M. Lee, Federal Writers Project WPA, At Ogden City, Utah. p 3-4, hereinafter cited as Bennett.

which was where they lived in 1825 when LaFayette, the French General and American Revolutionary Soldier, came to visit the country he had helped to liberate. He went from town to town in New York and other states. When he came to Ticonderoga,

> "A banner was stretched across the street with the words 'welcome LaFayette' outlined in flowers, and every soul in the town who could move or be moved turned out to meet the beloved Frenchman....Young ladies in white with arms full of flowers marched down the street, sowing a carpet of blossoms for the feet of the grand old man. who had dismounted and was being escorted down the line, greeting here an old comrade, there a disabled veteran, kissing all the babies and shaking hands with everyone. The Rogers family were all there, father, mother, Susanna, [sic] who was then about 13 years old, and the younger children, including a babe [Hester] in arms. As the patriot came up to their group Susanna stood beside her mother, and when he kissed the baby brother she said half aloud 'Oh, I wish I were a baby.' LaFayette, who had heard, spoke directly to his little worshipper, 'My dear, you honor me.' In true courtly manner and with great deference as though he were saluting a queen, he doffed his hat and bowing low kissed the hand of the embarrassed little girl....something for her to remember all her life."[4]

The Rogers' moved to New York City in 1830 going by wagon for 45 miles to Buffalo and from their by canal boat 363 miles to Troy, New York, then by towboat.[5] In New York City Susannah's father ran a "respectable but not to pretentious" boarding house and sent his children to the best schools available. Their first address in New York was 34 New York Street. In 1833 they moved to a large house on the Battery at #1 Water Street and Castle Gardens.[6] This was where they ran the boarding house. In 1834 they moved across the Hudson river to Caldwell's Landing buying a home from which they could see West Point. In the Spring of 1835 they moved back inot New York City living on Jane Street that fall they moved to # 515 Greenwich Street at the corner

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[4] Bennett p 5

[5]. From the Ross Ramson Rogers Autobiograpy as quoteed by jane Topham in the Biogeraphy of David White Rogers and Martha Collins p 3-4.

[6] From the Caroline Rogers Daniels Smoot Autobiography as cited by Jane Topham in her Biography of David White and Martha Collins Rogers, p.5

of Spring Street.[7] This is where her father lived on May 18, 1838 when visited by Wilford Woodruff.[8]

In October 1833 while the Rogers' were running this boarding house a rather tall, dark and handsome Beneditto Sangiovanni came looking for lodging.

> "Mr. Rogers was deeply impressed [with Beneditto] and welcomed the distinguished [gentleman] at his family fireside, where they listened evenings to stories of his adventures and dramatic escapes."[9] "...The dark dignified Italian became a very persistent suitor and won her [Susannah's] father's consent to marry her." "They [Susannah and Beneditto] were married at the M. E. Church New York, November 5, 1833 by the Rev. Fitch Reed."[10]

She was said to be a beautiful bride. Less than a month after the marriage they moved to Florida, then in 1834 to Portugal[11] and then to London, England arriving there on July 15 1834. They soon moved to Liverpool, where they lived in comfort and kept open house for many refuge friends. A tutor was hired to give Susannah lessons in French and Italian, both of which her husband had previously been teaching her. She had found out that he had a wife living in Italy and a son who was a French soldier in Algiers. Beneditto wanted to move his family to Genoa, Italy but Susannah refused to go asking that he go and leave her and her son in England. He refused to go without her so they stayed in Liverpool. Later they moved back to London where the family lived in 1841 when Susannah met Wilford Woodruff and Heber C. Kimball,[12] two Mormon Missionaries, who had a letter of introduction to her from her father who was

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[7]. Ibid p 6-8

[8] Wilford Woodruff Journal, 1833-1898, Edited by Scott G. Kenney (Signature Books:Midvale, Utah 1983) vI page 250. Hereinafter cited as Wilford Woodruff.

[9] Bennett p 6

[10] Bennett p 10

[11] Biography of Horatio Pickett, no author shown Dated May 10, 1948. Hereinafter cited as Biography 1948.

[12] Bennett p 12-13

living in Montrose, Iowa at the time. Susannah repeated many times the following about her joining the church.

> "Susannah often found solace and comfort in prayer, and asked for guidance in [getting along with her husband]. One night, during the absence of her husband, she had a most unusual dream. She seemed to be in Liverpool,[London] troubled with a strange mental depression, and was seeking help but unable to locate her friends. As she approached they seemed to vanish. Turning a familiar corner, she observed a number of people gathered about a speaker, who held an open book in his hand, and beside whom was another man with books in his arms. As she drew near the speaker seemed to be addressing her directly, telling her he had come to help her and if she would obey his instructions she would be saved. This seemed to be the end of her search for peace and protection, yet she was troubled about leaving the house and did not know what she should do about it, so she asked these strangers, whose eyes and features she closely noted. One told her not to fear, and that all would be well. He told her that a key would be left in her possession, and she was to sue it to procure the money necessary for the journey she was to take. She turned to retrace her steps homeward, much relieved, and awakened to find a glorious morning dawning, the first rays of sunlight gilding the treetops and stirring the birds to songs of joy. As she lay recalling her strange dream she wondered what it all meant, feeling confident that it did have a meaning for her.
>
> Things went on the same as usual for several weeks, till one afternoon she took the baby out for a walk. Turning the same corner she had turned in her dream, as she recalled later, she observed a crowd of interested people listening to a speaker. As the scene was not so unusual, she continued on her way, but as she was passing the group she chanced to notice the speaker, who held an open book in his hand. Beside him was another man, dark eyed and taller, with one or two books in his arms. She was amazed and stood there gazing, almost unable to move. There was the scene of her dream exactly as it had appeared to her weeks before. The strangers were living duplicates of the characters of her dream. She had never seen them before but knew there could be no mistake, and she stood there listening intently. They were Mormon Elders
> Wilford Woodruff and Heber C. Kimball. And the dream had been sent to her for a purpose."[13]

She wrote a letter to Heber C. Kimball on Jan. 4, 1841 in which she said that she was not happy in her marriage but asking him not to tell her father that.[14]

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[13] Kate Carter, Compiler, Heart Throbs of the West Volume 3 p 332-333, and Bennett p 13-14. Hereinafter Cited as Heart Throbs of the West

[14] Sangiovanni Letters

In January 1841 Susannah wrote to Elder Heber C. Kimball that she would not be able to attend church because her husband would object to her seeing them and she could not do it behind his back because her son might tell on her. The next day she added to the letter that she would try to come to the missions' London District headquarters and see him about the church.[15]

> "Shortly after, Sangiovanni, returning from a trip to London with someone who waited in the carriage outside, came into the nursery where she was bathing the little boy, Sanjo. From a side hall, which led to a basement room which she was never permitted to enter, though he and his friends frequently did so, he watched her dress the boy, asked kindly about his welfare, and dropping his keys on the dressing table, took the child up a moment, something he had rarely done. The child was afraid of him and turned to his mother. 'You have taught him to hate me,' he cried. She tried to pacify him, but he would hear no explanation and left the room in a rage, got into the waiting carriage and drove away.
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> There were the keys. She stared at them for a moment,
> and then out the window at the dust of the vanishing surrey. Then, with breathless haste, she took them and fitting one to the door in the end of the hall, found herself at the head of a stairway, half way down which she came opposite a shelf on which stood a chest of dark wood, unlocked. Opening it, a veritable treasure was revealed in the light. There were money bags, bundles of papers, and a heap of gold coins, several handfuls of which Susannah placed in her apron, then closed the chest and returned hastily to her room. She had just replaced the keys and emptied the coins into a drawer when Sangiovanni returned in a livid rage. Glaring at her, he asked if she had taken his keys. 'What keys, Beneditto?' she asked with a calmness that surprised herself, praying all the while that she might not be found out, and having no feeling of guilt in the matter. It was the only way of escape. She must go or some evil would befall her, she was sure.
>
> Recovering his keys from the spot where he had dropped them, he turned to scowl at her again before leaving, no doubt thinking that when he returned he would make peace with some lovely gift or endearing words, as he had so often done in the past.
>
> 'Goodbye, Beneditto.' Her voice was clear and steady with these last words to him, but he did not answer, and in a moment was gone forever. She quickly gathered some of her treasured possessions, with a supply of clothing for herself and her boy, and left for the Mormon Mission Headquarters, where she stayed

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[15] Sangiovanni Letters LDS Church Historical Archives, Salt Lake City, Utah. Originals of the letters are in the possession of Una Pickett, St, George Utah. Hereinafter cited as Sangiovanni Letters.

until a ship bearing some of our first English converts sailed for America."[16]

She was baptized into the church in London on Feb 7, 1841 by Heber C. Kimball.

"7th [February 1841] This was an interesting day on some accounts. We spent the forenoon by going to the bath & we Baptized Mrs Susanna M . Sangiovanni. Elder Kimball baptized Her, & I never Saw a person Baptized in London that did my soul more good than to See her go forward in the ordinance of Baptism. She was the daughter of David M Rogers of Montrose. She had an Italian for a Husband who was a very Jealous man & an unbeliever in the Bible or any of the word of God, & he would not grant her any religious privileges but She had a little leisure time. Came three miles this cold morning to be Baptized. After we Baptized her we lade [sic] hands upon her & Confirmed & blessed her, & also the sister we Baptized last evening. Sister Susanna returned home rejoicing in the Lord with her whole heart."[17]

"From that time on she never failed to help the cause along- financially and otherwise. After she embraced the gospel there [never] was an Elder went to London but she always donated to his wants."[18]

This journal entry shows that the real happenings related to her baptism are no quite like those reported in Heart Throbs but very nearly so. Wilford Woodruff visited her husband before he baptism, probably to get his permission to baptize her.

From 1842 through at least 1844 Susannah lived at No. 32 Nassau Street near Middlesex Hospital, London, England.[19] Nassau Street is located in Westminster about one half mile southeast of Regents Park and one mile northwest of Charing Cross which

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[16] Heart Throbs of the West, ibid.

[17]. Wilford Woodruff, V2. p 39-40, Biography of Horatio Pickett,no author or date given, probably handed out at a Horatio Pickett Family Reunion. Belonged to Horatio's Daughter, LaVerne, now in possession of her son, Douglas Cox, Orem, Utah, hereinafter cited as Biography. St. George Ward Records, Old Membership Record Card In LDS Church Family History Library, & Sangiovanni Letters

[18] Letter to Horatio Pickett from his half-brother on the occasion of his mothers death in Sangiovanni Letters

[19] Sangiovanni Letters

is on the Thames River.[20] She attended church on Theobald's Rd. in London.[21] This was located about one mile east of her home on Nassau Street.[22]

In 1842 Susannah's brother Charles wrote to her as follows:

> "I saw Elder George Adams in Boston in June last [1842] who told me he had seen you and that Mr. Sangiovanni was sick he said you were comfortably situated, but it was thought that he would hardly get well again."[23]

> "...I found Sister Susannah R. Sangiovanna (sic) with her little boy had called in her mornings walk to see us. She inquired about her fathers family & Saints in Nauvoo. Seemed vary anxious to get there. Before she left I laid my hands upon her head & left a blessing with her. I walked with her on her return home about a mile. She sent her respects to Mrs Woodruff. Enquired about Brs Kimball and G. A. Smith as she was formerly acquainted with them."[24]

On June 13th she and her son visited the Elders again while on her morning walk.

> "18th We had a visit a few moments this morning from sister Sangiovanna. She brought us regular built Johnnycake made out of American Indian Corn meal for our breakfast. Gave me a new stock & Mrs Woodruff a silk work bag made out of a dress of hers."[25]

Beneditto died in 1846 and Susannah and her son Guglielmo emigrated to America on September 4, 1846.[26] They left Liverpool on the ship Ashland commanded by Capt William Williams and arrived in New Orleans in November 1846 . From there they went up the Mississippi River to St. Louis where they remained until the fall of 1847 when they went up the Missouri River to Weston, Missouri and then by wagon to Winter

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[20] This information is taken from a Street map of London, England, copyright 1990 Geographers' A-Z Map Company Ltd., Verity Road, Sevenoaks, Kent, England. Cited as London Map

[21] Old Membership Record Card located in the LDS Church Family History Library.

[22] London Map

[23] Sangiovanni Letters

[24]. Wilford Woodruff June 10, 1845 V2 p555

[25]. Wilford Woodruff, June 18,1845 V2 p 558

[26] Sangiovanni Letters and Old Membership Card

Quarters.[27]

The date and place of William Pickett (Horatio's father) and Susannah's marriage has not yet been determined, but may have taken place in St. Louis, Missouri where both Susannah and William lived at the time, although no record of such a marriage is shown in the record of marriages in St. Louis from 1840-1848. He worked as a printer in St. Louis doing some printing jobs for the church after the main body of the church left Nauvoo. She would have been the second wife of William who was also married to Agnes Coolbrith Smith, the widow of Don Carlos Smith the youngest brother of the Mormon Prophet Joseph Smith. Agnes had two girls when she married William and they had two sons of their own later.

As far as can be determined William who was born November 2, 1816 joined the church in the south and moved to Nauvoo. He left the church during the Nauvoo expulsion for reasons not recorded.[28] After leaving Nauvoo he and his family lived in St. Louis, Missouri until 1851 when they migrated to California. They were with the first wagon train that crossed the Sierra Nevada Mountains through Beckwith Pass near Marysvale, California. It is reported that one of the daughters named Josephine, but called Ina, rode through the Sierra Nevada's from the Truckee River to Marysvale on the front of the horse of their guide, mountainman Jim Beckwith, who had just scouted out this shortcut. They stayed in Marysvale for only a short time then proceeded on to San Francisco where William plied his trade as a printer and a lawyer. In 1858 they moved to San Bernardino California. It is reported by the San Bernardino Bar Association that he brought the first law library of any substance to San Bernardino.[29] Later they left San Bernardino and moved to Los Angeles and then back to San Francisco. In 1872 the family was living in San Francisco when Wilford Woodruff visited them. William's wife

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[27] Sangiovanni Letters, letter to Horatio from his half-brother when their mother died.

[28] Biography, 1948.

[29]. Letter from San Bernardino, California Bar Association to Douglas Cox, original in possession of Mr Cox, Orem, Utah.

said she had not seen him for two years because he was in Oregon editing a newspaper.[30] Nothing is known for sure of William's life after 1874. One rumor is that he died in a mine field in the Oceanside, California area. A Bill Pickett is buried in the cemetery at Jericho, California.[31]

BIRTH TIME IN IOWA AND TRIP TO SALT LAKE CITY

Horatio Pickett the only child of William and Susannah Mehitable Rogers Pickett was born May 10, 1848 at Winter Quarters, (now Florence) Nebraska, in a dug out in the bank of the Missouri River. At the time Winter Quarters was a beautiful town of about 5000 Saints on a platueau overlooking the Missouri River. In tdhe center was a large log tabernacle where church meetings were held. The town which was divided into 22 wards also contained a grist mill, stores, about 700 cabins and about 150 dugouts. These dugouts were often made by digging a cave into the hillside, covering the front with willows and mud, a blanket was often hung for a door, a fire place was made by

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[30]. Wilford Woodruff, V7, p 84

[31] There is some question in my mind if this is the William Pickett that was Horatio's father. No record can be found of this William Pickett ever joining the church. Joseph Fielding Smith calls him a non-mormon in Essentials of Church History. B. H. Roberts in The History of the Church quoting Gregg History of Hancock County says "Wm Pickett, not a Mormon" on page 7 of the chapter called "Abdication of Government." Roberts and Smith both had entire access to all records of members of the church and both say he was not a Mormon. The Daughters of the Utah Pioneers in their lesson manual entitled An Enduring Legacy in volume 1 on page 377 States "William Pickett of St. Louis, formerly a lawyer in Mobile, Alabama, came to Nauvoo as a reporter during the Mormon troubles there." He is not listed in any of the records of members at Nauvoo nor in the reference works that list all church members from everywhere in the world up to 1848. He had his wife and step children agree to never mention that they were members of the Church of Jesus Christ of Latter Day Saints. The letters to and from him in the church libraries never refer to him as brother. Several other references to him in books about the migration do not ever indicate that he had joined the church. Also in one letter to Horatio, Susannah infers that Horatio's father had a drinking problem and no mention of this kind of a problem is ever mentioned by any writer about this William Pickett. The letter written to Horatio by his brother at the time of their mothers death does not mention that they lived with any established person in the winter of 1846 and spring and summer of 1847 they spent in St. Louis.

pounding one part of the clay floor hard, and the chimeny was constructed out of prairie sod which was cut into brick size pieces with a shovel. When Horatio was 4 days old, owing to storms, water came into the dugout and Susannah being alone, with the exception of a very young girl and her baby, she was obliged to get up and bale out the water, and take care of things. The Lord fitted the back to the task and no ill effects were felt.[32] Where was uncle Sanjo at this time?. Guglielmo wrote of their trip to winter quarters in this manner.

> "We remained in St. Louis until the fall of 1847, when we went by flat bottomed steramboat to St. Joseph, Missouri. "St. Jo." was then a rendezvous fro trappers and fur traders for the Yellowstone region. Here we fitted out with an ox team for Winter Quarters. There was six inches of snow on the ground. The road was rough and dim. There were besides mother and I, another family of six persons [the Preston Thomas Family][33] four of them grown. We camped out in the open making a large log-heap fire."[34]

There food consisted of Johnny cake, bacon and a little black coffee. Guglielmo continues,

> "At bed time we would make our beds as close together as possible , drive some stakes in the ground around the bed, then take the cover off our wagon and put over it. Many nights saw zero weather. Once a day probably we would come to a farm house. Sometimes we could get a little corn for the oxen. We arrived opposite Winter Quarters during the first week of December. We didn't need any boat for crossing the Missouri River; the river was spanned with a good substantial ice bridge--no toll asked. Noaw we had a handshaking with many we had known in London. We had a Christmas Turkey all right. The timber along the river bottoms was full of them."[35]

> "Not being able to emigrate with the balance of the saints [in 1848] we recrossed the [Missouri] river and remained there untill [sic] the great California migration

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[32]. Biography

[33] From the copy of a Biography of Susannah Mehitiable Rogers being written by Jane Topham.

[34] From an articel written by GRR Sangiovanni for publication by the church.

[35] Ibid as quoted by Topham.

came. Uncle Ross came along on his way for gold, met mother whom he had [not] seen for 14 years it made him home sick [sic] so he took mother you and I back to Oskaloosa, [Marion County,Iowa] where grandmothers folks were, [arriving there by November, 1848] we remained there until 51 when we started for Utah arriving at the Des Moines River we were stopped by high water and had to go up to Polk City [Polk County, Iowa] and had to stay with uncle George Beebe until the following spring [52] [When we] made another start crossed the Missouri River on an old flat boat swam the stock 5 miles above Council Bluffs on the 2nd day of June & we arrived at Salt Lake City on the 14th day of August. That was the most delightful trip I ever experienced. We saw more buffalo in one week than Buffalo Bill ever saw in his life."[36]

In Oskaloosa Sussannah, who hadn't seen her family in 14 years, and her two sons were joined by her parents, her youngest brother, Henry Clay Rogers, and Ross's family.

Let's let Guglielmo be our guide as they travel from Council Bluffs to Salt Lake in 1852 in the indedpendent, non-church sponsored, wagon train under the direction of Joseph Kelting.[37] .

"Our next camp was on the Elkhorn River. The next morning three Pawnee Indians stampeded our horsesand mules, but grandfather [David White Rogers] and one of the teamsters were on the alert, and catching two horses that had ropes on, mounted them and started for camp. The other animals followed, the Indains making no resistance.

Buffalo by the hundreds were in sight many times by the roadside. One hit afternoon an immense herd came down from the North after water. (We were on the north side of the Platte River). Then we did have fun. When a buffalo is thirsty he doesn't stop for anything,.... Our train came very near a stampede. We ahd to hold our teams about half an hour until the immense herd passed. Men that were loose handed fired many shotsa among them, and three bucks were killed. After a week or two the cattle and horses got accustomed to them so they were not afraid. Great herds of antelope were continually in sight. There is no finer meat in the world than fat antelope.

Great features of the plains, after one got about 200 miles west of the Missouri River, were trading posts kept by "squaw men". These were Canadian French. {He may have sprung fraom a good family -but my! how he has fallen. His

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[36] Sangiovanni Letters, letter to Horatio from his half-brother

[37]. Biography & Biography 1948 The church Archives and the reference books on the crossing of the plains in 1852 do not list any wagon train under the direction of any one by the name of Kelting.

costume consists of a greasy slough hat, long hair and beard "a la Buffalo Bill", and old dirty overshirt and buckskin pants, a butcher knife and revolver in his belt, and moccasins on his feet. Then here's the handsome bride--red lady of the forest, with a herd of red headeed paooses running aroune without any fig leaves on. The squaw is robed in a dirty odl buckskin gown, with perhaps a few beads worked on it. All stand in front of their skin lodge gazing at the passer by.}

Previous to the great immigration crossing the plains to Utah, California, and Oregon they followed the trapping. After the trail was established, many of them would camp along side of the road where there was water and grass. Along came thje gold seeker with an ox or a cow--feet worn out. if the man had any money he woudl give his tender footed ox and $100.00 for a fresh animal. The "squaw man" would doctor the tender feet, turn the animal to grass, and in about a week's time it is ready for another swap....

Then comes the blacksamith shop, "prices moderate". Shoeing one yoke of oxen, $50; shoeing horse, $15; set one wagon tire, $10. If you wanted to buy a sack of flour--$50 a hundredweight. Whiskey at home 15 cents a gallon, on the plains $2 a pint. On July 3rd we camped three miles blow Fort Laramie. We remained over the Fourth to celebrate America's greatest day. Our journey jsut half completed. We counted over one hundred immigrant camps in sight. Large herds of buffalo and antelope could be seen in teh distance.

Leaving here the road begins to get rough. We are nearing the "Rockies". When we arrive at Devil's Gate we find another "squaw man" camp.

We began meeting Mormons returning from Salt Lake to hjelp expected friends. It was not long until we left the Sweet Water River, and found ourselves going up an easy rising smooth grade. Pretty soon we met a four-horse team loaded with provisions. My grandfather asked the driver, "Will ypou please stll em how far it is to the South Pass?' The answer came suddeenly: "You be right hon 'im"....

Twenty-five miles from Salt Lake City (August 12) we met wo of my uncles with a treat for us: new potatoes, cabbages, green corn, turnips, and some fine, fresh churned butter. The supper we had that evening tasted better tahn any other meal I evfer ate in my life. The next day we had the task-climbing the Big Mountain four miles steady pull. That night we camped at Mountain Dell, [where they bathed and cleaned up before meeting friends and family] twelve miles from Salt Lake. [They made extremely good progress for this late in the trip 13 miles over Big Mountain in one day.] Next day being our last drive, we rose early and crossed Little Mountain. At the mouth of Emigration Canyon we beheld a grand panorama: the Great Salt Lake Valley with teh big lake in the background; a tract of ground dotted with soem little adobe houses, a few newly planted trees; and all else sagebrush and high mountains as far as the eye could reach."[38]

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[38] Writing of Guglielmo quoted in the Biograpy of David White Rogers,pp 24-26 written by Jane Topham.

On August 14th they were made welcome at the home of Caroline (a sister of Susannah's) and Aarons at the lower (west) end of Emigration Street (now 4th South) across the street form the Denver and Rio Grande Railroad station. "Caroline said of their arrival." In the Fall my father, mother, sister and brother came from the States. It was a time of rejoicing for me. I had not seen them for over two years."[39] She and her husband had come to Salt Lake in 1850.

LIFE IN SALT LAKE CITY

During the winter of 1852 Caroline and Aaron joined much of the rest of the family in Provo leaving their home for Susannah and her boys to live in.[40] This hoem was in the 15th ward, the boundaries of which were South Temple to 3rd South from 2nd West to the Jordan River. Susannah taught the 15th ward school, a newly contructed 20 by 30 ft. adobe structure located on 1st South between 3rd and 4th West, that winter.[41] Horatio's first impression of Salt Lake stayed with him. He noted the wide streets, some of which had sunflowers growing alongside them. The houses were in general small and some very poorly made showing that most of the residents were poor but comfortable. He was greatly impressed with the laying of the cornerstone of the Salt Lake Temple on April 6, 1853. Being small he had trouble seeing the laying of the cornerstone by the church authorities but he could hear their speeches.[42]

> "In her travels with her first husband, Susannah had become well educated and could speak and write Italian, French and Spanish. She was also a good mathematician and well read for a woman of her years. She found employment as a teacher and thus helped to support herself and her two sons."[43]

Another biography says she could also speak Latin.

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[39]. From the Biography of David Whit Rogers p 26. Written by Jane Topham. Jane is probably quoting the Caroline Rogers Daniels Smoot Autobiography

[40]. From the Biography of David White Rogers P 26.

[41]. Biography of Susannah p30. Written by Jane Topham.

[42]. Biography & Biography 1948

[43]. Biography 1948, p 4

Horatio had to attend school with her because there was no one to care for him while she was teaching. He started attending for his own education at the age of seven and continued off and on until age 12. Most of the years the term was only about four months long because the children were needed the rest of the year to help support the family by helping on the farm. Inspite of this limited education Horatio was considered a well educated man in his adult life because he spent much of his spare time as a youngster reading.[44]

Of the first years in Salt Lake Sanjo said:

> "The crops of '52 had bee rather poor and in '53 the grass-hopper war commenced. They ladi losts of eggs wahich hatched in the Spring, and a big army devoured everything but weeds. We were four weeks without flour. I'd go out in the morning with a sack and fill it with pig weeds, sego roots, and thistle roots to make our three meals straight. Once in a while I would catch a few fish. When somebody would kill a steer nothing was thrown away. Even the hide was eaten. After it is well boiled, it resembles tripe in flavor-- very glutinous and nourhsing."

The facts relevant to the following incident concerning their suffering while living in Salt Lake are reported somewhat differently in three different biographies I have seen. Based on Sanjo's report above this may have occurred in 1853.

> "Their life in Salt Lake City was characterized by many hardships of that early period. At one time they had been without bread in the house for two days. Horatio came home to find his mother with her face in her hands weeping softly to herself. He was unable to console her, but had just left her side when a kind neighbor woman surprised them by entering and placing a loaf of bread in Susannah's lap. The woman seemed frightened and embarrassed with herself and said 'I beg your pardon, but I don't know why I am doing this.' But Horatio and his mother knew, for prayers had been mingled with her tears, and this came to them as another evidence of divine guidance on which they had learned to depend."[45]

"At one time they were without food. The provisions ceased coming in on

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[44]. Biography

[45]. Biography 1948, p 4-5. It is worded exactly the same in a biography of Horatio written in 1943. This biography was obtained from LaVerna Johnson, St. George, Utah. It was probably written by Horatio's granddaughter, Delsy Leany.

tuition for the pupils she taught, as there was none to spare. All one day the children had cried with hunger, but she could buy or borrow nothing for them, and all day she prayed 'Give us this day our daily bread'. In the evening as they sat on the stone step watching the sunset to keep from talking of food, a little boy came along with a loaf of bread from his mother, from quite a distant part of town, [she] had been impressed to send him. Never again were they actually without food"[46]

"One morning they couldn't find anything in the house to eat and nothing to buy anything with, so they went to school without their breakfast. At noon they stayed at the schoolhouse, because they knew they would get no dinner if the did go home. After school was out they were sitting on the school house steps, Horatio crying because he was hungry and wanted something to eat. His mother had her hands over her face crying because she had nothing to give him. Suddenly something dropped into her lap. A few steps away stood a strange lady, she said she knew not why she brought it, but was glad she had. The loaf of bread in the mother's lap looked bigger than the schoolhouse to those hungry ones."[47]

Which ever way it actually happened, the hunger was real, the prayer was answered and the gift was appreciated. On April 9, 1853 Susannah received a Patriarchial blessing from Presidng Patriarch John Smith.

In May 1856 Horatio was baptized by James Keate, who later married his mother, and confirmed by Ute Perkins.[48]

During the several summers, Horatio along with several other of the city youth herded cattle in the vicinity of Ensign Peak and Parley's Canyon. During one of these herding assignments he constructed a crude fiddle. It was fashioned from wood and had catgut strings. He took this home and played a tune on it for his mother.[49] Whether he just plucked it, or if he had also made a bow is not recorded.

This was the beginning of his musical career, which saw him later play drum and

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[46]. Bennett p 17

[47]. Biography of Horatio Pickett by his daughter Una as told to her by her mother Philena Hunt Pickett, wife of Horatio Pickett.

[48] St. George City Ward Records

[49]. Biography

fife in bands in St. George, fiddle or violin at the dances, the organ at home, and sing in and later conduct the St. George Stake Choir for 30 years.

While herding the cattle the boys often found wild honey combs and dug sego and thistle roots for their lunch and often to take home for supper.[50]

One day his mother had company and made barley cakes for dinner from barley borrowed from a nearby neighbor. These were a choice treat and he had cause to wonder if there would be any left for him. Fortunately one remained, part of which he ate, putting the remainder in a bottle to remind him how very grateful he was at that time for his small portion.[51]

Susannah and her sons originally moved into the 15th ward in Salt lake when they arrived from Winter Quarters. Here they stayed with other members of the family. Later Susannah and her boys lived in the northwest part of Salt Lake City. A brother James Keate was also shown as living in this part of the city in the 1856 census. They remained in this part of Salt Lake until they moved to St. George.

Susannah and her sons moved to Provo, where her father and some other members of the family were living in 1857 when the Salt Lake City was evacuated when Johnson's Army came. They returned to Salt Lake when the evacuation was over to find their garden over grown with weeds and the interior of the house full of dust.

On January 19, 1861 Susannah married James Keate in the Endowment House in Salt Lake City. She had taken out her endowments on October 26, 1852.[52] James also married two other wives on this same date.

Jmaes Keate was born Mar. 17, 1808 in Bristol, Gloucester, England. He married Eliza Ann Prodger, in Cardiff, Glamorgan, Wales, across the channel from Bristol. Seven children were born to them in Wales. He was baptised February 10, 1853 at

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[50]. Biography

[51]. Biography & Biography 1948, p 5

[52] IGI Marriage Records, LDS Church Family History Library Salt Lake City, Utah. Hereinafter cited as IGI

Bristol, Newport, Monmouth, England. No wife is listed as being in the group baptized on this date. Two of the children were on their own and two had died so he had only the three youngest, Mary Ann, Sarah Ann, and Thomas with him. He and his three children sailed for America on February 4, 1854 on the Ship Columbia. When they arrived in Kansas City, Missouri they had no money. The Perpetual Immigration Fund assisted them with a wagon train that year. Upon arrival in Salt Lake they settled near the Jordan River with some other Welch Saints. Soon after his arrival he was able to open a shop and make shoes.[53]

MOVE TO ST. GEORGE

Horatio, his mother, and his new step-father remained in Salt Lake City until the opening of the Cotton Mission with its call for settlers made in the October 1861 General Conference. His half-brother Guglielmo (refered to as "Uncle Sanjo" by Horatio's children) rode for the Pony Express in 1860-61. He was through by December 1861 because he accompanied the family to St. George. The Keats were called to Dixie from the 19th ward located in the northwest part of Salt Lake.[54] The boundaries in 1861 were from Second North as the southern boundary to the northern most houses in that part of the city and from a gully following the northwest side of Capitol Hill starting at approximately State Street on the east to 11th west.[55] They started for St. George in the early part of December just in time for stormy weather to set in. On the third day from Salt Lake they arrived in Provo, where Susannah stopped for a short visit with her family before continuing on. They traveled through rain and snow most of the way. The company they traveled with had both horse and ox teams. Horatio had charge of the teams of oxen. They arrived at the camp site in the eastern part of the St. George Valley

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[53] From the Biograpgy of Susannah Rogers p 35 by Jane Topham.

[54] Hazel Bradshaw, ed. Under Dixie Sun quoting LDS Church Journal History of the Church.

[55] Information received from Historians Office, Church of Jesus Christ of Latter Day Saints by telephone. Also shown in 1852 listing of ward members by Bishops on file in LDS Church Family History Library, Salt Lake City, Utah.

on December 24, 1861.[56] The following excerpt from a diary of a trip to St. George on this original migration gives an idea of their trip.

> "The country being settled for some distance south, we could travel in small companies, so my self& bros& Lewis Robbins formed a co. & traveled comfortably along with our flocks & plow teams, thro the mud. the rain & snow--and some cold wntry [sic] weather before we got over the rim of the basin. Worked the road & arrived at the site where St. George was to be built, Dec 24, 1861. A few wagons were here before us but the city was not surveyed."[57]

EARLY LIFE IN THE DIXIE MISSION

By January 23rd the city lots of St. George had been surveyed. The losts were assigned by a draw. Each head of family name was placed in one hat and the lot numbers in another. A family name was drawn and then a lot number. The lot that was drawn for Susannah to live in was located on the west side of Main Street facing east between First and Second North. This is just about directly across Main Street from where the St. George City Fire Station is now located. The settlers were able to move onto their lots in February. This left tdeh Keates's living in the 4th ward with Robert Gardner as Bishop. Bishop Gardner's lot was located one and one half blocks south of the Keat's and across the street east. In 1862 Horatio received a foster sister.

> "In 1862 James Keate and his good wife Susanna Rogers Keate came to the aid of Cora, a little Indian girl of the local tribes, whose life was threatened by other Indians. Cora was taken into the family as one of their own.... There were two Keate wives and soon after Cora's adoption "Auntie Keate" [Susannah] moved into an adobe house near the main Keate residence. Auntie Keate being one of the early-day school teachers of the Dixie locality, Cora was taught to read, write, and do figures. Under her instruction, Cora became a winsome little girl, and was known for being one of the neatest hosuekeepers in the town. She soon developed the art of signing and was recoginzed in her childish field. Cora was baptized into the L.D.S. Church, and later went to the temple for her Endowments. Possibly three of the outstanding features of Cora's girlhood days were her exceptional neatness, her truthfulness, and her being abel to function in the social activities of

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[56]. Biography

[57] Pulsipher, John, Personal Journal as quoted in "History of Pioneering in Shoal Creek", Ms. Thesis by Newell R. Frei Byu 1932 p. 18 This particular item was noted because they arrived the same date as the Keates did.

the day....In 1895 she was operated on for the removal of a tumorous growth and died from the operation. She is buried in the St. George City cemetary."[58]

In April 1863 Sanjo drove a four yoke ox team one of 55 wagons from St. George to Salt Lake and then to the Missouri River and back bringing 400 hundred English, Swiss, and Italian converts to the church who needed help in getting from Winter Quarters to Salt Lake City. The train carried 10,000 pounds of Dixie Cotton north to be traded for needed goods on their return from the Missouri River. They arrived back in St. George in November of 1863.

TRIP FROM ST. GEORGE TO THE MISSOURI RIVER AND RETURN

In 1864, less than three years after the Keate's arrival in St. George, Horatio answered the call of the church and volunteered to be one of the teamsters from St. George who took teams to Wyoming, Nebraska located on the Missouri River, in the vicinity of Winter Quarters--now called Florence a suburb of Omaha, Nebraska--to assist those church members who were emigrating to Salt Lake that year. The St. George Stake furnished 28 teams and wagons and 2 mounted guards for this trip with teamsters for each wagon. John R. Murdock was the captain of this wagon train. His companion on this trip was Frederick Jones. They became lifelong friends out of this trip. After the Joneses returned from Mexico, where they had gone because of the polygamy problem, the Picketts frequently visited with Fred and his wife Julia.[59] On February 3, 1864 before leaving for this trip he was ordained a Priest by Bishop Henry Eyring.[60]

Horatio had a very eventful trip with some narrow escapes and some heroic times also. They left Salt Lake in April and this meant that it was high water time in most of the rivers they had to cross. At one of the river crossings possibly the Sweetwater or the Platte, probably the latter, the river was so high they had much difficulty in crossing it. The party finally succeeded in crossing the river but their cattle were left on the opposite

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[58] From an article by R. A Morris, collected by Kate Carter in Heatthrobs of the West, vol. 1 as cited by Jane Topham in her Biography of Susannah Rogers pp 38-39.

[59]. Statement of Horatio's Daughter, LaVerne, to several of her children.

[60] St. George Ward Records LDS Church Archives Salt Lake City, Utah.

bank. It was necessary for some one to swim back across the river to get the cattle. Horatio in his boyish exuberance volunteered to be one of the party. The captain was reluctant to let a sixteen year old attempt it but finally agreed to the request. They crossed the river safely after a dangerous swim. They hired a ferry boat to bring the cattle across the river. The force of the current forced the ferry to stop on an island in the river. Someone had to swim the other hundred yards with a rope to be used to help tow the ferry boat the rest of the way across to prevent it from tipping over or floating off down stream. The only ones who would volunteer to attempt this swim were Horatio and one of his companions. "Spurred by divine faith and self confidence" these two boys faced the dangers bravely, tugging the tow rope after them. They clasped each others hand and used the other arm to swim with. Before they reached the shore they could hear the men on the bank cheering them on. They were praised for their bravery by the ferrymen and settlers who lived at the ferry site. Bravery was attributed to the Mormon travelers in general and during this trip they lost neither men nor cargo. This was very unusual as nearly every trip during flood season resulted in loss of cargo if not of life. The boys were offered employment by the ferry men if they would remain and help with the boats during high water that year. They refused because they were engaged to travel to Wyoming, Nebraska and Council Bluffs, Iowa and back. Also they did not want to tempt the divine influence which had protected them during this crossing.

On their return trip their chief troubles were from Indian disturbances. This was during the Civil War and the confederacy was trying to stir the Indians up to divide the attention of the Union troops. An agent for the confederacy even visited one of their campsites. He was friendly and told them that the Indians were instructed to only be concerned with settlers and government troops and not with travelers on the trail. However the Indians caused the cattle of the Mormons to stampede one day while they were on the march. It happened that the team of oxen that Horatio was driving had that day been reversed from their normal positions. The leaders were hooked to the wagon and the more docile heelers were on the lead. When the stampede was starting Horatio stopped his team and grabbed the lead oxen by the horns and petted them and talked to

them to help keep them calm. The high-spirited leaders tried to join the stampede but Horatio's efforts with the wheelers did not allow this to happen. He was in great danger of being run over by some of the stampeding teams. One team got so close that they brushed the seat of his pants but did not hurt him. As a result of this stampede many wagons were tipped over and some damaged. Some of the oxen were injured and one of their supply wagons carrying flour tipped over. They had no more trouble with the Indians probably because they kept a close guard both night and day. Another time they came upon the remains of a burned out ranch where they settlers had all been massacred.

Many of their fellow travelers were people going west to get out of the way of the Civil War. They lost track of the number of refugee wagons after they had counted several hundred of them.[61]

His half-brother Guglielmo may have accompanied the wagon trains going east on this trip because he arrived in Liverpool, England on May 25, 1864 to serve a mission in England, Switzerland, and Italy[62] He left Liverpool to return home on May 23, 1867 aboard the boat Minnesota[63] and reported his mission in the afternoon session of the St. George Stake Conference on November 1, 1867.[64]

Wagon trains made the round trip from St. George to Winter Quarters at least two more years and Horatio went with one of these, probably in 1866, but no record of his experiences on this trip have been found.[65]

LIFE IN ST. GEORGE PRIOR TO HORATIO'S MARRIAGE

In the summer and fall of 1865 and the early winter of 1866 Horatio was not in St. George. Horatio had gone with a Brother Grange and some others from St. George to St. Thomas on the Muddy River in present day Clark County Nevada to make liquor.

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[61]. Biography & Biography, 1948 p. 6-9

[62] Journal History of the church, March 30, 1867

[63] Journal History March 30, 1867 quoting the Deseret News of that date

[64] Journal History November 3, 1867 p.1

[65]. Biography & Biography 1948 p. 9

St. Thomas no longer exists. It was covered by Lake Mead when the Colorado River was impounded by Hoover Dam. While at St. Thomas he helped arrest an Indian law breaker named Yambo.[66] After the prisoner had been handcuffed the men were surrounded by about forty to fifty of Yambo's fellow tribesmen with their bows drawn. The superior will power of the men allowed them to pacify the Indians and return to St. George with their prisoner.[67] His mother wrote three letters to him while he was working in the vicinity of St. Thomas. One dated May 11 [1865], one dated October 15 & 22, [1865] and one dated Jan. 19, 1866 in which she mentions that both her sons are away for Christmas and New Years. Guglielmo was serving a mission in Switzerland and Italy.[68] Horatio evidently had written Susannah a letter which has been lost. The May 11 letter from Susannah to Horatio is as follows:

"My Dear Horatio

I am very glad to hear you are well and a prospect of doing well I hope and pray continuously that you may be blessed and prosper Continue to do right and be humble and prayerful and the Lord will keep you I wish I could send you some flour, but I cant We are all well-no more letters from Guglielmo Enclosed you will find a letter from James woodruff. Theodore Calkin is dead he died of Typhoid fever he has never fully recovered from the hurt he got a year ago he was married a few weeks before he was taken sick to a swedish girl do write as often as you can I let Brother Grange have your chest untill he gets his then you can have it. I will write you as often as I get a chance and you must do the same, I felt very lonesome after you left. I wish I could have my children settle down near me it would be such a comfort, but under existing circumstances I know it cannot be.

be a good boy. May the Lord bless you.

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[66] Journal History of the Church March 12, 1866 quoting a letter from Warren Foote to Bro. D. W. Sessions dated March 13, 1866 from St. Thomas, (Nev).

[67]. Biography & Biography 1948. The incident of Horatio being part of a party arresting an Indian who had stolen a horse on the Muddy River is mentioned in a letter to his mother but he does not tell her about being surrounded by Indians. Sangiovanni Letters.

[68] Journal History of the Church and letters from Guglielmo to his mother and her references to this event in her letters to Horatio.

from your Mother Susanna M. Keate."[69]

The October letter is significant as it is the only reference I have seen Susannah make to Mr. Pickett, if it referres to him and not James Keate. The letter transcribed as closely as I could from the original letter is as follows:

"Oct 15 & 22
My dear Son

I was glad to hear you are well and getting along well, there is rarely an hour in the day but I think of you I pray for you constantly that you may be blessed with health and with food and raiment and that you may be preserved from harm. My health is good. Br. Keate has been very sick is now better. I got a letter from Guglielmo 2 weeks ago he has left Italy is now in Switzerland I will send you a copy if I have time have got the barrel fixed if the man calls for it I have 20 pounds of flour that I traded salt for. I will send the first chance I get I let Kate [?] Atkinson have 25 lbs salt have to bring [A word I cannot read] in about 3 weeks. I will send them if I get a chance that is all the salt I have traded. I hope you will leave Grange as soon as you can if he starts to make liquor. It will be no credit or good to you to stay there any longer. I know he has been good to you and I feel thankful to him for it hope you will repay him as soon as you can but dont be persuaded to drink liquor remember that was the ruin of your father [underline in the original] My dear Horatio be a good boy and always do right dont forget your prayers write to me as often as you can, I dont know whether i shall write to Guglielmo I cant get money to pay the postage. St. George has been very dull of late So many are gone to the city. Judge Titus and some other United States officers are here going to hold court this week trying to rake up the Mountain Meadows affair I guess they wont be able to make out much more. Old man Atkinson is dead the old lady is going up to meadow valley Briniky and his wife are going there to live. I think Stantons will go. My dear Horatio accept of this from your affection- ate mother. Susanna M. Keate. Sunday October 15

Oct 22 Dear Horatio I have just got another letter from Guglielmo he is well and doing well you might write a good long letter to him and send up I shall write as soon as I have money for the postage I dont know when that will be but I find it as Christ said to his disciples it is not you who speaks but the Holy Spirit. I shall now bring my letter to a close. I hope you will be able to send me a little money. Sometimes a letter comes and I am caught without money to pay the postage If you can help me a little from time to time I will make it right when I come home give my love to Horatio when you see him I suppose he has been down to the Muddy all summer--Kind parents accept of this from your son remember me in your prayers may God bless you is the prayer of G. Sangiovanni. This is the main substance of his letter I could not copy it all verbatim it is too long take care of

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[69] Sangiovanni Letters.

this I am going to send the original to Aunt Hester and it may get lost.[70]

Horatio wrote a letter from St. Thomas to his mother in St. George dated Oct 31, [1865].

"Dear Mother, Im in this place. I am well at present an hope this will find you the same. I have not heard form the land of the living for a good while but am waiting patiently. We have had good times of late. A few nights ago about 10 Oclock 11 of us went an surrounded an indian camp and took an indian prisoner who stole Casper Bryner's horse. Tomorrow he starts for St. George. We have to guard him at present night and day. The cane mills have come at last and Grange has commenced to make liquor which is said to be very good but I have touch not. I would send you some if it was sure go I heard that corn was selling for [cant read the $ amount] per bushel. If that is so sell that lumber order for corn I may want it before next harvest. I am going to sow about 3 acres of wheat. I remain your son Horatio.[71]

"St. George Jany [sic] 19, 1866
My dear Horatio

I have longed to see you this Christmas and New Year. I have felt so lonesome both of my boys away. But I hope it is all for the best. I wish you a happy New Year health peace and prosperity through all the coming years of you life with the blessings of your father in Heaven and the approbation of those in authority over you, which you will certainly have if you continue in well doing never neglecting your prayers, always do right under all circumstance and the blessing of heaven will always attend you. I have received 2 letters [from] Guglielmo since I last wrote you. The last one I will send you. I have not written to him for along time, no money to pay the postage. It has been severely cold for a month past cold enough for any country times are very dull. There has been a number of parties we have only been to one, the ward party but Thursday evening all seemed to be enjoying themselves well till about 11 oclock when an express came in from upper country to say the Indians had been down to Bro. Whitmores [Pipe Springs] herd drove off sheep cattle and horses of Whitmores and one of Br. Moodys stepsons that was out hunting up stock has not been heard from for 7 days it is feared the Indians killed them. The minute men here were ordered to be ready to start next morning by 8 oclock 30 went from here they were to make up 70 men from different settlements it has been snowing and cold ever since they left. They will have pretty hard time.

My dear son why dont you write. I always feel anxious about you when I dont

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[70] Sangiovanni Letters

[71] Sangiovanni Letters

hear from you. I got a bundle of yarn for you the weather has been so cold I could not get it wove yet. I am sorry for I know you must need it. We could not sell your lumber order the mills are all froze up no lumber to be had. I have got 70 lbs cornmeal for you. I dare say you need it. Mr. Keate thought Grange would have sent him some whiskey before this time. J W Young brought 2 quarts and half a pint of the miserable stuff.

I hope I shall soon be able to send this to you. I have had no letters from my other folks.

January 21 I got a letter from Aunt Hester last week which enclose to you. When the man calls [sic] for the barrel I was not at home or I should send them by him no news of Br. Whitmore yet. There is a report that Bruniske [the one going to Meadow Valley last letter] is dead. That a rock fell on him and killed him.--28th My dear son I have a chance to send this by Br. Hammond to St. Joseph I shall direct it to the care of Elizabeth hoping you will get it safe. I send you 50 pounds of cornmeal the rest will send by some other chance. Joseph Rogers called here yesterday he is on his way to California he has been living in Provo all winter. The folks are all well David Daniels had one of his legs taken off last spring he is now on crutchs."[72]

This David Daniels is a cousin of Horatio's

The express mentioned by Susannah was brought by Orin Clark and reads as follows:

"'Maxwell's Ranch Jan 11, 1866

Co. [Daniel D.] McArthur:- The Indians have made a break on Brother Whitmore's Ranche [sic] and have driven off all his sheep on Monday night, the 8th. Brother Whitmore and Brother Robert McIntire went out on the range Monday morning and have not been seen since; we think they are killed.

We want help to go and drive the indians across the Colorado, and help find Bro's. Whitmore and McIntire. The men will want fifteen or twenty days rations.

I shall apply to Major Russell for help, but do not expect to get more that 10 or 15 men from him.

There ought to be about 50 men.

signed Wm. B. Maxwell, Major'"[73]

Horatio had returned from St. Thomas by 1867 because he served as a carpenter

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[72] Sangiovanni Letters

[73] James G. Bleak, Annuals of the Southern Utah Mission. Brother Bleak was assigned to be the official Historian of the settlement of St. George and the surrounding area.

during the construction of the Pine Valley Chapel in 1867-68.[74],[75] Horatio may have lived with his mother and step-father in Pine Valley during this time. They lived in a home about two blocks due west of the Pine Valley chapel.[76]

> "Bro Keate has returned from his summer residence in Pine Valley, and seems to appreciate the green trees, so much in contrast with the locality where he has been residing."[77]

In May 1868 Brother Keate served some very good strawberries to the publisher of the newspaper called Our Dixie Times.[78] In the school term of 1868-69 Guglielmo was teaching evening school in the basement of the St. George Hall.[79] This was the year after he returned from his mission. He only taught this one year as he moved to Salt Lake on April 7, 1869.[80]

As early as January 1868, five months prior to his wedding and before he turned 20, Horatio was running, in partnership with fellow carpenter Joseph Judd, a contracting and cabinet making business.[81] This ad was also seeking two apprentices with good references to join them in their work. In May just two weeks before his marriage the following appeared in the Cactus.

> "Wanted two apprentices to learn the carpenters trade. They must have good recommends, no mules to herd; lucerne to water, nor be subject to headaches.

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[74] Bessie Snow, O Ye Mountains High p 70

[75]. This chapel has become a family affair. Horatio helped build it, his son Henry did much repair work on it from time to time, his grandson Robert laid the carpet in it, his son-in-law Malin Cox was in the bishopric in it for 19 years and his daughter LaVerne served in the Relief Society Presidency in it for many years.

[76] Snow ibid.

[77] Cactus Oct 21, 1868

[78] Journal History of the Church May 9, 1868 P. 1

[79] H. L. Reid, Early History of Utah's Dixie, Masters Thesis BYU, p 181.

[80] Journal History of the Church, April 7, 1869, LDS Family History Library, p 7.

[81] A classified ad in The Dixie Times January 29, 1868

For further particulars enquire of Pickett and Judd."[82]

That this business continued even after his marriage is evidenced by the following:

> "Among many fine edifices going up on Diagonal Street is Horatio Picketts carpenter shop, which consists of four pine poles stuck in the ground covered with a few pieces if sheeting."
>
> "We paid H. P[ickett] a visit the other day; and noticed a shingle hung out with the following notice upon it--To rent, the upper story of this building, also a cellar for storing merchandise, all it needs is just digging out."[83]

In Nov. 1868 the Navahos made another raid in the stock in Dixie. The November 28th issue of the Cactus reads this way.

> "If our issue of this week is not as interesting as usual, we hope our readers will overlook it, from the fact that our senior editor has gone (on a borrowed horse) with Col. Pearce's command in serach of items among the Navahos."

Later Sanjo reported the experience like this.

> "The Navahos made a raid on the stables and drove off 29 horses. Fifty minute-men were called out (I being one) to give chase, CAptain Copeland, in command. Out on the desert water holes were very scarce. After following the trail for 120 miles we were on Buckskin mountains, where the guide called a halt. A band of Digger Utes had waylaid the Navajos, and had a fight with them, killed two, and captured the stolen horses. The ground was covered with arrows. Our Indian guide scalped one of the dead theives and and gave me the scalp. We had only 25 pounds of flour left. I made it into dough and divided it equally amoung teh fifty-one men. It made a piece about as big a bisquit for each. We baked it over the coals, sthen filled up on water. The nexst morning we started fro home, meeting the Indians that had our captured horses. They shared a coyote for lunch. We arrivced home two days later."[84]

MARRIAGES AND FAMILIES

In 1866 Joseph Ellis Johnson moved one of his families to Silver Reef and opened a drug store. Horatio was there playing violin for dances and doing carpentry work for

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[82] Cactus a newspaper edited by Guglielmo Sangiovanni Issue dated May 16, 1868

[83] Cactus, September 19, 1868

[84]. From Sanjo's writings as cited in Jane Topham's Biography of Susannah Rogers.

one of the large mines. It was here that Horatio and Josephine first met.[85] On May 31, 1868 just three weeks after his 20th birthday, Horatio married Harriet Josephine (Phine) Johnson. She was the daughter of Joseph Ellis and Harriet Johnson. The marriage was performed by Erastus Snow in Josephine's mother's home, called Ellislea, which was located in Middleton, Utah. The marriage was reported like this by Horatio's brother in his paper the Cactus, June 13, 1868.

> "Married in St. George on 31st ult. by President Erastus Snow Mr Horatio Pickett, to Miss Harriet Josephine Johnson. Thanks for the cake sent to our Sanctum.
>
> Friends we wish you every joy
> That Life it can bestow
> That peace may ever attend your way
> And that you naught but pleasure know.
> May joy's crown your wedded life
> And flowers pathway strew
> May sunbeams bright around you smile
> As life journeys you pursue."[86]

As people traveled about three miles from St. George to the wedding in Middleton, they passed a hill made up of layers of sandstone that had been eroded to be almost round. Someone claimed this as Horatio's and Josephine's wedding cake.[87] From then on the members of the family and others referred to this hill as Josephine's wedding or sometimes birthday cake.

Horatio was ordained to the office of Elder in the Church of Jesus Christ of Latter day Saints on September 18, 1868. Horatio and Josephine traveled to Salt Lake City where they were sealed for time and all eternity in the Endowment House on October 11, 1868.[88]

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[85] Life Sketch of Harriet Josephine Johnson Pickett in the possession of her granddaughter Rosealba Fuller p 3

[86] Cactus, June 13, 1868.

[87] Biography, also statement of various family members including Horatio's daughter LaVerne Cox.

[88] IGI

"A couple of our friends lately went to Salt Lake City on a Bridal tour, took a boat ride on Hot Spring Lake the boat capsizing one of the gents lost his hat. The above fearful accident is the cause of Picketts and Judd's shop being closed."[89]

His half-brother Guglielmo was married to Mary Ann Brown on Jan 20, 1870 in the Endowment House.[90]

Although they were sometimes mentioned as being poor, especially during the early part of their married life, they were not as poor as most of their neighbors and friends.

"..They had a cow and a few chickens, and a small garden. [Josephine] said that sometimes they only had half an egg for breakfast when the hens didn't lay enough. [The] girls had one 'Sunday Dress' which they wore on all dress up occassions. One for summer, and a different one for winter."[91]

Originally they lived in a one room adobe house three blocks northwest of the St. George Temple. Probably the lot that Horatio turned into the United Order. Later they moved across the street to a larger home with a large front room. The family often used this room to put on plays. Sometimes Josephine's brother, Joel Johnson, would visit with his accordion and participate in the plays.[92] Twelve children were born to the glorious union of Horatio and Josephine. The first was Horatio Jr. born July 12, 1869 and he died July 27, 1870. Then a daughter named Josephine (named for her mother, but called Doda, pronounced Dody) was born August 19, 1871 followed by another daughter, Harriet (name shared by both her mother and her grandmother, called Hatty) born Sept 9, 1873. She was not expected live through the summer of 1875 but did. On August 29, 1875 twin daughters Martha and Mary were born. They died the day they were born.

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[89] Cactus, Oct 31, 1868

[90] IGI

[91]. A Life Story of Josephine Pickett Workman Fawcett, by Delsy Workman Leany. p. 1. Copy used was obtained from LaVerna Johnson, St. George, Utah.

[92]. Autobiography of Harriet Pickett Woodbury, page 1. Original in the possession of her son Max Woodbury, Provo, Utah.

The next child was another daughter Susannah, (named for her father's mother, called Zanny) born January 14, 1877. Like many children of the pioneer times Zanny had some close calls with death. In 1887 she had accompanied her mother to visit her mother's sister, Aurelia Johnson Hardy. The Hardy's had a swing made out of a rope with a board across it. Zanny and one of the Hardy girls, got in the swing and got it going as high as they could. Zanny fell out of the swing and down a steep slope on the Hardy's property. The next thing she remembers was laying on some sacks in the rack of a wagon with her doll buggy beside her. After that the next time she regained consciousness was when the Elders were administering to her. She again lost consciousness and was unconscious for several days. When she was finally able to return to school she still had to wear a damp rag under her hat to keep her head cool.[93] Shortly after this Zanny was returning to her home from taking something to the Pymn family. An ex-mental patient who lived in the neighborhood started chasing her and caught her on the corner where she lived. As he raised a wrench he was carrying to hit her she started to scream. Her mother heard her and alerted her father who ran to her rescue, jumping some pomegranate bushes that formed a hedge around the lot. He took the patient up to the court house to have him locked up. He was soon returned to the State Hospital.[94]

The next child born was a son named Leo, born March 11, 1879. The next child was a daughter Blanche, born December 15, 1881. She died in January 1882. The next child was a son Huron, who was born December 24, 1882 and died in January 1891 just after reaching the age of eight. His mother says,

> "Huron looked forward to being baptized and he had learned the song, I'm a Mormon Boy. When he came home from the temple [all baptisms were down in the font in the temple for many years] he was so happy and sang the song over and over. He went up stairs to his room and was gone a long time before coming to

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[93]. Life sketch of Susanna Pickett Gubler, page 2. Original of sketch is owned by Susanna's daughter Roseabla Fuller, Washington, Utah.

[94]. Life sketch of Susanna Pickett Gubler, page 3. Original in possession of her daughter, Roseabla Fuller, Washington, Utah.

join the family for he evening meal. The next morning he was ill and kept getting worse and died."[95]

His mother never got over the shock of his death. Huron had sorted out his treasurers so that his drawers were nice and neat and his room clean when he died.[96] Huron's sister Susanna had trouble accepting his death and kept dreaming he was outside with her. Her mother suggested she talk to him and ask him if he was in pain if the dream came again. It came a few nights later and she invited him into the house and he started to come. When she looked back he was gone. The dream never recurred.

Henry was born June 19, 1885. The next son Ellis was born December 4, 1887. He was named for his grandfather Joseph Ellis Johnson. The last child born to this marriage was Charles Egerton on June 5, 1890.[97]

In the summer of 1891 Josephine's health was not good, so Horatio took her and the two youngest children, Ellis and Charles a baby of one year and his daughter Harriet to Pine Valley for the summer. In the summer of 1892 Horatio and Josephine with Charles, then two, and Harriet went to Salt Lake for a one month visit. They went to Milford, Utah by team and coach. This was a two day trip. From Milford, the nearest railroad station to St. George, they traveled to Salt Lake by train. They stayed the first week at the Valley House Hotel and then visited with several of Josephine's brothers and sisters residing in Salt Lake City.[98]

She became seriously ill in October 1892 and was bedfast from then until her death, on December 19, 1892. Josephine died after a six month bout with "quick consumption." Horatio and Harriet took care of her for these two months as Josephine's

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[95] Life Sketch of Harriet Josephine Johnson Pickett in the possession of her granddaughter Rosealba Fuller p 3-4

[96] Life Sketch of Harriet Josephine Johnson Pickett in the possession of her granddaughter Rosealba Fuller p 4

[97] Family genealogy records of LaVerne Cox daughter of Horatio Pickett.

[98]. Autobiography of Harriet Pickett Woodbury, original in possession of her son Max Woodbury, Provo, Utah.

(Doda's) condition would not allow her to help. Doda's first child was born February 23, 1893. Susanna (Zanny) was taking care of the boys. She also helped take care of her mother, especially when her father and sister Harriet had to go to church to sing. Harriet reports that for the last month she and her father never had their clothes off to get any rest.

"All during those terrible days I never saw my father shed one tear; his grief seemed to deep for that."[99]

Horatio and Josephine had enjoyed twenty three years of congenial marriage.

> "I never remember hearing one unkind word spoken by my parents to each other. We always had music and singing in our home. How I used to love to hear my father and mother sing together, which they did often."[100]

Horatio was left with seven living children ranging in age from 21 to 2 1/2 years of age. Six of whom were at home, his oldest daughter Josephine having married in the spring of 1892.

> "Wed [Dec] 21 [1892] attended H. Picketts wife's funeral services in the Tabernacle at request of J. Orton. He said Bro Pickett wished old choir members to sing...."[101]

> "23rd. Dec [1892] ...A few days ago I attended the funeral of Sister [Harriet Josephine] Pickett, wife of Horatio Pickett. Br A Ivins, E. B. Snow, Pres [D. D.] McArthur, and McAllister, also E. H. Snow made some very cheering remarks suitable to the occasion.[102]

Within a year of his wife's death, on September 9, 1893, his second daughter Harriet married. She and her husband, Arthur Hartley Woodbury, remained at the Pickett home for three months and then when she got sick her father insisted she move

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[99]. Autobiography of Harriet Pickett Woodbury, original in possession of her son Max Woodbury, Provo, Utah.

[100]. Autobiography of Harriet Pickett Woodbury, original in possession of her son Max Woodbury, Provo, Utah.

[101] Diary of William A. Nelson LDS Family History Library p. 29

[102] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol II(Utah State University Press:Logan, Utah, 1980) p 754.

out, leaving five children, Susanna, and the four boys, Leo, Henry, Ellis and Charles, at home. Harriet and her husband moved to a home owned by Horatio located on Main Street through the block west of Horatio's home. He gave her a lot just south of this home to build her a home on. When her first son was born she became very ill and was about to die. Her father took the place of both father and mother to her. Finally he brought George Jarvis over and administered to her and she got well.[103] It is recorded that before Josephine took ill, Horatio had asked another woman to become his plural wife but she had declined his request.[104]

It is reported that Horatio hired Philena Hunt, a friend of his daughter Josephine, to come and help take care of the children after his daughter Zanny was married. He also sang in the choir with Philena.[105]

Philena was the youngest child and daughter of Isaac and Ann Newling Hunt. She was born November 29, 1871 in St. George, Utah. She was baptized on Jan 9, 1880. She was brought up to attend Sunday School, Primary and afternoon meeting. As she matured she earned her living by "working out". This required to be on the job between 5:00 and 6:00 A.M. to start the day washing, ironing, or any other task needing done in the taking care of a family. She was a marvelous cook, publicly known for it, often being ask to do all the cooking for some "swell affair" and she did not use recipes but her cooking ability seemed to come naturally. She was not afraid of hard work. Her schooling was paid for by cleaning the school house. She sang in both Stake and Ward choirs for most of her life.[106] Philena was endowed in the St. George Temple on June 11, 1895. On August 8, 1895 Horatio and Philena Hunt were married by David H.

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[103]. Autobiography of Harriet Pickett Woodbury, original in possession of her son Max Woodbury, Provo, Utah.

[104]. This was read in a book by Lorna Flater, granddaughter of Horatio Pickett. Unfortunately she could not remember the name of the book.

[105] Under Dixie Sun

[106] Biography of Philena Hunt, owned by her youngest daughter Una Pickett, St. George Utah.

Cannon in the St. George Temple. She died living with her daughters LaVerne and Philena on July 27, 1939.[107]

> "it is a lovely warm sunny Sunday morning Horatio and filena are gone to the filed [sic] the children are in Sunday school all are enjoying good health. I think that Horatio has ben [sic] greatly blessed in getting a good wife and a good mother for the children any one seeing the 2 youngest [Ellis and Charles] lopping an lolling her would would [sic] hardly think she was not their Mother the 3 youngest call her ma She has such a good way of managing them without being harsh, sh[e] hs got them quite civilized....For two months Hattie never came around and would not speak to Filena when she saw her she finds it dont make anything by it so she is acting a little more social"[108]

In less than a month after the wedding Horatio had gone to Salt Lake City as shown by the following two letters he wrote to his new wife from Salt Lake. They were both sent in the same envelope and postmarked from Salt Lake on September 9, 1895.

> "Salt Lake City
> St. Goer. Sept 6th, [1895]
>
> Dear Little Wife
>
> I will try and write a few lines and let you know that I have not forgotten you. We left Milford bright an early on wednesday morning, and arrived here about 5 PM. I had some run around to do so [I] did [not] get to Aunt Eliza's till after 7, and was so [tired] that I went to bed as son as i could gethere. Got up [the] morning and went to Ogden, and was busy all day, took supper with Willard Snow, and came home at one, in the morning soted I could hardly undress. I have been very busy today and will be more so tomorrow. I want to visit a little on Sunday if I can as I have seen nobody yet. Everything here [is] Politics, I am so full of politics that Bro Morri's duster is not big enough to go around me.
>
> Well pet I wish you were here, but I am glad you did not come as the trip would have worn you out. I expect to be home about Thursday and I will be so glad. The Poet says "Absence makes the heart grow stronger" and I believe it, for the longer I am away, the more homeseick I am. I have so much I [want] to

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[107] letter from LaVerne Deswan to Malin Cox,original owned by Christena Wood, St. George, Utah.

[108] Letter from Susanna Keate to Eliza Johnson, wife of Joseph Ellis Johnson date November 17, 1895. Foudn in Joseph Ellis Johnson Papers in the University of Utah Library. Typescript in possession of author furnished by Patty Bracken.

say that [I] cant say anything. Take care of yourself and dont work too hard and the machine alone. Tell the boys to be good and I will bring them something. Well good night for this time and remember to ge good to yourself, for you are all the world me.

As ever

H.P."

"Salt Lake Sept 8

Dear Wife

I have had the blues all day . I went to meeting in the morning and Ed Brown, Thos Cottam and I went to Rose's to dinner and stayed the afternoon. We will not start home till Tuesday so will not get there until friday.

I am going to Dinwoodey's in the morning, and if I can get time will go to Cannon's in the afternoon. I dont want to come again without you, as I get so lonesome I dont know what to do with myself. I was allight while I was busy but today has been awful. I feel like I never want to go out of our sight again. I will be just awful good when I get home.

Well it closing time for the mail so 'll have to stop . You can look for me Friday.

So good night till then.

As ever H.P.

P.S. Let the sewing machine alone."[109]

Horatio called all of his family together soon after this marriage and told them that it would do them no good to run to him if their step-mother told them to do or not to do something as he would support her.[110] This may have also been one of the times when he shared his philosophy on child behavior with his family. When one of his children wanted to do something

that they probably shouldn't and he refused there request they might mention that someone else's, maybe the bishops or high councilors, child was able to do it. Horatio would reply, "Their children aren't any better than mine if they don't do better."[111]

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[109]. Two letters written by Horatio Pickett to Mrs H Pickett St George, Utah. The original of the letters were in the possession of his daughter La Verne Pickett Cox until her death then they passed to Horatio's granddaughter Christena Wood, St. George, Utah. She allowed this author to use these letters in this paper.

[110] Una Pickett was told this by Philena, her mother.

[111] Eldene Stewart, daughter of Philena Pickett Hall, oldest child of Horatio and Philena Hunt, reported that her mother told her about this.

Six children were born to this marriage, five of which, four girls and one boy lived to maturity. They were daughters Philena (named for her mother) born May 22, 1896, and Ann (probably named for her grandmother Hunt) born July 3, 1897.

> "I dont know if you have heard that we have another little girlbaby [sic] who came on July 3d, it is almost like having twins, the boys are all pleased with their sisters. Charlie said he was glad they were girls for we had boys enough, Horatio and all the rest are well. Leo works with his Father at Carpenter work. Rennie [Henry], Ellis and Charlie are going to school Philena is a noble good woman I think Horatio is greatly blessed in getting such a good wife...we had a terriffick [sic] thunderstorm 2 days ago one clap struck on the square near where they were digging the foundation for the new school building [Woodward School], it almost seemed as though it struck all over town, every one felt it so vividly...."[112]

The third child was a son Paul born August 12, 1900. On October 5, 1904 a daughter Jessie was born. She lived less than one month dying October 28, 1904. Two more daughters were born, LaVerne born March 5, 1906 and the last of Horatio's children Una born June 5, 1911.[113] Una is still alive in September 1991 when this biography is started.

WORK AS A CARPENTER ON TABERNACLE AND ST. GEORGE TEMPLE

Many of the Johnson family left St. George and moved to Kanab, Kane County, Utah. Horatio and Josephine were about to accompany them when he was asked to remain in St. George and assist with the building of the Tabernacle. During the St. George Stake Conference in November 1866 a general call for workers to be ready to assist with the building of the Tabernacle was made. The calls were made in early 1868 and by June 1868 "the basement story is finished and the main floor timbers will soon

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[112] Letter from Susanna Keate to Eliza Johnson, wife of Joseph Ellis Johnson in the Joseph Ellis Johnson Papers in the University of Utah Library. Typescript in possesion of the Author given by Patty Braken. Typescript of letter shows date of 1894 but has to be 1897 since Ann was born on July 3rd of that year.

[113] Family genealogy records of LaVerne Cox daughter of Horatio Pickett.

be in place."[114] The Tabernacle capstone was laid on December 29, 1871. The last shingle was put on the next day.[115] "The mechanics are busy at work on the Tabernacle and they have got part of the windows in and nearly all the floor in the first story down"[116] "The workmen on the Tabernacle have got the gallery about done. Work is fast progressing on the temple." [117] When Brigham Young first saw the gallery he said it was too high and had to be lowered. Since the beautiful spiral staircases were already finished it required making steps from the landing of these stairs to the new gallery level. In 1875 the interior of the Tabernacle was finally completed.

> "Lumber was hauled from the sawmill on Pine Valley Mountain and was ready for the roof as soon as the walls were completed. One day, while a carpenter was walking a plank, carrying a large piece of timber for the rafters, he missed his footing and would have plunged far below had he not tightened his hold on his load an hung suspended in the air as the plank caught crosswise on the ceiling beams."[118]

The carpentry work on the Tabernacle was under the direction of Miles Romney. Other carpenters were Horatio Pickett, William Barnes, Joseph Judd, David Rogers, William Thompson and Miles P. Romney.[119]

> "When the building was up to the square, and 'twas time to erect the tower high above any existing thing, men with real nerve were required. Eight large planks were erected to form a pyramid, two being fastened together at the top and then nailed to form corners. Then a ladder was placed on one side of this skeleton structure and Horatio Pickett nobly climbed the ladder and banded together the eight uprights at the very top while an admiring crowd held its breath. Isaiah Cox

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[114] Andrew Karl Larson, I Was Called to Dixie, p 569 quoting a letter from Erastus Snow to Brigham Young as recorded in the Journal History of the church. Hereinafter cited as Larson.

[115] Larson, Ibid

[116] The St. George Enterprise, November 1872, Joseph Carpenter, editor p 4

[117] The Enterprise, St. George Utah, December 1873, Joseph Carpenter, editor.

[118] Hazel Bradshaw as cited in Carter, Heart Throbs of the West v 3, p 63.

[119] Hazel Bradshaw as cited in Carter, Heart Throbs of the West v 3, p 63.

put the ball in place on the tower."[120]

> "The winding staircases, the gallery and stand all bear silent testimony of the honest efforts of these workmen. Though nothing but the roughest of lumber was available, the finishing is unsurpassed or even equaled by the present day structures which are built by the aid of our numerous modern mechanical devices."[121]

The workers on the Tabernacle and later on the Temple, which Horatio also helped with the carpentry work on, were paid with tithing office scrip, which allowed them to draw commodities from the tithing office to feed and clothe their families.

> "The walls of the basement story of the St. George Temple is nearly completed and the work is rapidly progressing." {St. George Enterprise May 22, 1874 correcting an error from April 24, 1874} "Wm H. Branch sen. Business Agent of Mount Trumball Lumbering Co. informs us that the mill is in successful operation sawing from four to six thousand feet of lumber per day. The road is completed to the mill. The St. George Temple is progressing fine. The water table is all set and the south side and west end is ready up to the window sills and the sills are set, there being two feet between the water table and the sills. The scaffold poles are going up on the north side preparatory to the masons going to that side to work...."[122]

Susannah, Horatio and Josephine were part of a crowd of 2000 present in the font room of the Temple on January 1, 1877 when Wilford Woodruff dedicated the basement and the font of the Temple.

As has been previously mentioned, during the mining boom at Silver Reef he obtained work as a carpenter for one of the large mills. It is not known which one. The Silver Reef boom lasted from about 1866 to 1890. The official position of the church leaders was that the Saints in St. George should not go to Silver Reef to work. The following presents some of that view.

> "A letter written to the Deseret Evening News from St. George dated November 27, 1876 reassured the northern Saints that only the unthinking portion of the

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[120] Hazel Bradshaw quoted by Kate Carter in Heart Throbs of the West Volume 3, p.64.

[121] Ibid p 63.

[122] St. George Enterprise May 22, 1874.

people of St. George was affected by the Silver Reef fever. The solid part of the community preferred to stay at home and build up home industries. Indeed such men were considered rather weak when they went to Silver Reef to set up business."[123]

Horatio was working on the temple, serving in a Bishopric and on school boards at this time so he must not have been thought to weak. He helped in the construction of the St. George Social Hall.

WORK AFTER COMPLETION OF TEMPLE

"The following names were added to the list of those desiring to be members of the united order... Horatio Pickett...."[124] He was baptized a member of the United Order of St. George on August 11, 1875 by Erastus Snow. Because his wife was nearly due with twins she was not baptized into the order until May 5, 1876. This baptism was performed by William Fawcett.[125] On February 29, 1876 Horatio deeded the south 1/2 of Lot 8 Block 2 Plat A of the St. George City survey to the United Order of St. George. No record exists of his getting this back when the order broke up. In fact William Lang sold the entire lot to Brigham Jarvis in 1879.

On June 6, 1877 as part of the United Order of St. George the St. George Builders Union was organized representing the carpenters, joiners, cabinet makers, turners, wagon makers, coopers, painters, masons, stone cutters, plasterers, quarrymen, brick and adobe makers, lime burners and tending laborers to "promote our interests and those of the community".[126] This union was to determine rates of pay and assign jobs to the members.[127] Horatio, Henry Riding, Orin Woodbury, Jr, Joseph Judd and Miles P.

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[123] Alfred Bleak Stucki, A Historical Study of Silver Reef unpublished Masters Thesis at Brigham Young University, 1966 p. 74.

[124] James G. Bleak Annuals of the St. George Stake p 330 September 20, 1874.

[125] Bleak, Ibid, p 453.

[126] Journal History of the Church June 6, 1877.

[127] Utah Historical Quarterly, Summer 1966, Volume 34 # 3, P. 209 & 210.

Romney with some others were the founders of this organization.[128]

> "Some men say it [will not] work, it will fall flat out. Others say it may be successful, others say they hope it will, while others say if they will alter the constitution and articles of agreement to suit them they would maybe join. I look at it this way--if it is the will of those Guiding us to unite ourselves as Mechanicks [sic] and labor for Zion, all right. What's the use of trying to dodge the counsel under the pretense of selfish objections?"[129]

That the leading brethren of the Southern Utah Mission were pushing the success of the Union can be seen from the following two items.

> "Monday May 9th [1877] Hot Thermometer 108 degrees in shade. Today I worked in the Union. Also Tues 10th, Wed 11th, Thurs 12th, and Sat 14th." St George July 15, 1877... Went to Tabernacle in AM and PM. Br Lytle, Terry. Jno L Smith, McAllister, and Milo Andrus were the speakers who dwelt on the union." [130]

Just how long the union remained in effect is not definitely known. They had a contract to construct a two-story building on a cotton farm 10 miles east of St. George.

> "on the southwest corner of the block facing Main Street and the north side of 2nd north (now 11 E 200N) stood the St, George Social Hall which had been completed in 1880...by the Builders Union."[131]

The Union sold the S1/2 of lot 7 Block 15 Plat A of the Saint George City survey for $500.00 to Orin Woodbury, Jr., Horatio Pickett, and Henry Riding on April 4, 1881.[132] From this we can assume that the Union was dissolved about this time. On December 14, 1881 Woodbury, Pickett, and Riding also purchased a section of Lot 8

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[128] Albert E. Miller, Immortal Pioneers, Founders of the City of St. George, Utah, St. George, Utah, 1946 p 151.

[129] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol I Utah State University Press: Logan, Utah, 1980 p 462.

[130] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol I Utah State University Press: Logan, Utah, 1980 p 462.

[131] A. K. Larson, Erastus Beaman Snow, Pioneer Press, Dugway, Utah, 1973 p. 130

[132] Washington County Abstract Files, County Recorders Office, St. George Utah.

Block 15 from William Carter for $200.00.[133] Their company was called Pickett, Riding, and Woodbury and advertised as builders and carpenters.[134] Orin Woodbury sold his share of the company for $150 on June 16, 1884 to his two partners. This sale was probably the result of Orin being hired at the Strommont Mill as a carpenter to replace his brother who was called on a mission in 1883. Pickett and Riding divided the property and dissolved the company on October 23, 1884.[135] Horatio finally accepted the responsibility to pay off all the debts of the Union personally. This took some time but was finally accomplished.[136] About 1882 or possibly 1883 Orin's brother Abram Nelson Woodbury became an apprentice to Horatio Pickett.[137]

The fact that the Pickett home contained many good books, including several law books, may have been part of the impetus for the following recorded action.

> "As the Board of Directors of the St. George Library Association continued to under its incorporation, the following was received and the appointment made as ask for:
> St. George Utah, Oct 28, 1876
> To the board of Directors of the St. George Library association:We whose names are hereunto subscribed, earnestly ask the Board of Directors of the St. George Library Association to appoint Horatio Pickett, Librarian of and for your association.
> Should your Board grant our petition we severally promise to assist him to collect scattered books-place them in good and sufficient case-obtain a room for their custody, and to the best of our ability place them at the service and use of the public, under your fostering care and direction, holding ourselves responsible to you for their safety and well being, and return the same to you in good order when demanded.

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[133] Washington County Abstract Files, County Recorders Office, St. George Utah.

[134] Utah Gazetteer and Directory for 1884, Edited and complied by Robert W. Sloan, (Sloan and Dunbar: Salt Lake City, 1884) p 311 & Utah Directory for 1883-84 (J. C. Graham:J. C. Graham & Co. Salt Lake City, 1883) p 276

[135] Washington County Abstract Files, County Recorders Office, St. George Utah.

[136] Biography & Biography 1948

[137]. Angus Cannon Woodbury, History of the Jeremiah Woodbury Family (Reminder Press:Burley, Idaho, 1958) p 194.

And as an earnest of our good intentions we hereby agree to subscribe to the Capital Stock of said company the sum of one hundred dollars ($100.00) regarding the object of the association to be for the welfare of the people generally and the youth in particular; sincerely working with you in so good a cause--by which we hope to be intellectually benefitted. and have the satisfaction of laboring for the welfare of others.

With sentiments of high esteem

We are yours

very respectfully,

Joseph B. MacDonald, John M. Moody, Jr., Samuel Judd, William Hunter, H. Pickett. William A. Terry, C. E. Johnson, R. A. Morris"[138]

Most people would not sign a petition asking that they be given a certain job and promising to pay for the privilege. He must have been very sure he could do the job.

Horatio and his wife Josephine along with several other members of her family were given patriarchal blessings on January 25, 1871 by her uncle Joel Hills Johnson at her fathers home in St. George.[139]

On March 3, 1887 Horatio purchased a 1/3 interest in the Morning Star mine from Erastus Snow. He owned a share of the Apex Copper Mine located in the hills west of St. George.[140] On November 1, 1890 he filed a notice of location on the Highland Mary mine in the Tubsaqubet Mining District. On November 11, 1890, he and Brigham Jarvis sold 1/2 interest in the Apex mine and 1/3 interest in the Morning Star to Dixie Mining and Smelting. On April, 8, 1891 he filed a notice of Location on the Home Pickett Mine. On September 25, 1895 Horatio sold his interest in the White Elephant Mine, Highland Mary, Home Pickett, Last Chance, and an undivided half interest in the Evening Star to Dixie Mining and Smelting.[141]

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[138] Bleak p 474-75.

[139] Diary of Joel Hills Johnson, Microfilm in LDS Church Family History Library, p 43

[140] Biography, & Biography 1948, Records in Washington County Recorders Office, St. George, Utah

[141] Records in Washington County Recorders Office, St. George, Utah.

He owned thirty shares of water in the Washington canal.[142] This may have been his pay for building in 1890 with Jack Beard and Andrew Sproul, Jr. three canals through the gypsum beds located near Shinob Kiab Mountain south of the City of Washington, Utah. They each built one of the tunnels. His was later called the Pickett Tunnel.[143] The canals were constructed in the spring and early summer of 1891.

In 1890 he was an usher at the Utah State Legislature.[144] In the latter part of September 1892 he was for some reason in Beaver, Utah as is shown in the following:

> "Thursday Beaver 22nd [Sept 1892] Started home this morning in company with Gus Hardy and H. Pickett. Spent [the] night in Parowan. Parowan 23rd Started early and camped at Kannarah. Kannarah 24th. Lovely morning.Started about 8 A.M. and reached St. George about 9 P.M...."[145]

For many years Horatio had a carpenter shop that was located on his home lot on the Northwest corner of the intersection of Second South and First East in St. George. This is the east half of Lot 1 Block 12 Plat A of the St. George City survey. This lot was purchased by Horatio on August 13, 1879 from Brigham Jarvis who had purchased it on May 3, 1877 had pomegranate bushes for a hedge and three box elder trees in the front for shade. It had originally been part of the Asa Calkins estate. On September 21, 1896 he sold this to James Andrus and repurchased it from him on September 28, 1896. The First Ward school house occupied the west half of lot 1. In 1893 he closed the purchase of Lot 3, Block 12, Plat A of St. George City Survey. He obtained this from the estate of Elijah Findlay. In 1894 he sold the north half of this lot of James Andrus and the south half to his daughter Harriet for her to build her home on. Block 12 sits between Main Street and 100 E and between 100 and 200 South. Lot three faces Main

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[142] Biography.

[143] Under Dixie Sun p 49.

[144] A photograph showing Horatio with some members of the legislature is in the possession of his grandson Robert Pickett, St. George Utah.

[145] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol II Utah State University Press: Logan, Utah, 1980 p 750.

Street on the west side of the block. In February 1896 Horatio purchased Lot 7 Block 12 Plat B of the St. George City Survey on a tax deed and sold it to Thomas Cottam in June 1908. Block 12 of Plat B is between 400 and 500 East and 500 and 600 South. Lot 7 is near the middle of the block facing 500 East. In June of 1908 Horatio purchased Lot 5 Block 12 Plat B from Jennie Nelson. This lot was kept by the Pickett estate until the Estate was settled in 1935. Philena got title to it at that time. She sold it in 1936 to Roy Bundy. This lot is located at the intersection of 400 E and 400 S directly across from the Dixie Medical Center. Horatio purchased Lot 1 Block 46 Plat B of St. George City Survey from the Estate of Agustus Crocker on December 24, 1894 and sold it to Martin McAllister on February 8, 1897.[146]

With E. B. Snow he owned a furniture and lumber business called Pickett and Snow.[147] They made caskets as well. "The firm of Pickett and Snow was in existence in 1885 and perhaps earlier."[148] [149] In a letter to his wife Elida dated Oct 29, 1887 E. B., who is then on a mission says, "Why does not Horatio [Pickett] write to me?" Pickett and Snow grew to include housekeeping furniture and fixtures, agricultural instruments, and a great variety of other everyday useful items for home, farm and shop.

> "The partners were also in the undertaking business; that is, they made, trimmed, and decorated caskets, or rather coffins, as everybody called them." "The necessity for haste, [caused by the heat] demanded that the coffin be made quickly, and this meant that the person or persons making it had to work through the night."[150]

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[146]. All of the information about property owned and the dates of ownership were taken from the Official Records on file in
the Washington County Recorders Office, St. George, Utah.

[147] Utah Gazetteer and Directory for 1888, Leonard Stenhouse, Publisher, p. 173 and Utah Gazetteer and Directory for 1892-93, (Stenhouse and Company Publishers, Salt Lake City, Utah) p. 240. Page 242 has an eighth of a page display ad for the company. A. K. Larson, Erastus Beaman Snow p 212.

[148] Erastus Beaman Snow. p. 212.

[149] "The earliest of the books extant for the firm is a day book having the first entry Nov 16, 1885." Ibid

[150] Ibid, Erastus Beaman Snow.

These coffins were lined both inside and out with white material and then decorated with handles held on with silver screws and included a small silver plate on the lid also held with silver screws.

"The following are typical orders sent out by Pickett and Snow for undertaker supplies. Both are to Joseph E. Taylor, a dealer in these materials, at Salt Lake City. The first dated march 12, 1891 and the second August 27, 1895.
Dear Sir:

Accompanying this will be a P. O. for $50.00 which place to our credit and send us by freight to Milford at your earliest convenience the following, viz:

1 Doz. Prs. No. 11 Adult Handles
1 " Do " 12 & 1 bx No 23 & 1 Doz.No. 33
1 " " " 91 Mormon Handles
1/2 " " " listed in bill of Dec 10 at 14.00 Doz.
1 Gross Large sized thumb screws, 1 D. of Eschtcheons
2 Gross 5/8 No. 6 Silver plated Screws, 2 Do of 5/8 No. 7
25 Yds Lining No. 22
25 " " " 2877.

Dear Sir:

Enclosed find H. Pickett's draft on State Bank of Utah No. 368 for E.B. Snow and endorsed to you for the sum of $32.85 Dollars. Please place to our credit and send the following by mail as there is no express from Milford down.

1/4 Doz. Mormon Childs Plates "Our Darling"
1/4 Doz. others " " "Our Babe"
1/4 " Gentile Heart Shaped with spray motto "Loved One"
2 Doz. Pairs Lambs child Handles.[151]

Their business was principally selling building products such as nails, lumber, obtained from pine Valley or Mount Trumball, paint and shingles. They also repaired furniture and toys such as wagons. They made screen doors and window screens, window frames, unless some one wanted fancy work then they ordered them, ironing boards, window shade rollers, head gates for irrigation ditches and entry gates for peoples lots, they laid carpets for people who could afford them, they built the steps for the St. George Co-op granary, they built book cases in September 1886 for James G. Bleak at

[151] Erastus Beaman Snow p. 213.

the cost of $12, and on one occasion they made a tomahawk for the dramatic association.[152] Later they sold commercial furniture, wallpaper and in February 1887 they obtained a gravestone for Elias Morris for $23.00.

The furniture store was a tiny building--one room and a lean-to with a basement. It was located directly across the street from the Co-op Store and just south of Apostle Erastus Snow's "Big House". For their furniture they dealt mainly with Henry Dinwoodey Furniture Company of Salt Lake which was located on West Temple between South Temple and First South with some of the building being located at 37 West First South. This building still stands with a sign on it that says "Dinwoodeys Fine Furniture since 1857". Inside in 1992 however is a political campaign headquarters not a furniture store. They also did some business with Boyle Furniture of Ogden when their prices were better than Dinwoodey's. In 1896 Dinwoodey charged interest to Pickett and Snow for some over due accounts. Pickett and Snow said it was because they had suffered an unexpected loss and had not been able to collect their accounts as quickly as they had intended to.

They also sold farm machinery of any type wanted to the local farmers. They had orders to Utah Implement Company and Studebaker Brothers of Salt Lake City and Consolidated Implement of Milford Utah. They carried both Osborne and McCormick mowing machines. They carried both steel and wood beam plows, hayrakes, wagons, and threshing machine parts. On November 19, 1894 the sent to Studebaker Brothers a draft for $75.00 for credit to their account and $15.00 in a note from J. L. Laub and Edward Stucki for the last payment on a wagon. On August 23, 1895 they ordered the heaviest size freight wagon Studebaker Brothers had for a Mr. Sandberg, presumably of Washington. On May 21, 1896 they offered to sell a mowing machine with a four foot six inch cut to A. F. Gregerson for sixty dollars. Accepting down what he could pay with the balance due by September 1, 1896. On June 4, 1896 they ordered repair parts for a hayrake and a Osborne Combined Reaper Mower and Dropper. They also ordered

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[152] Erastus Beaman Snow p. 214.

1/4 mesh screen wire for a threshing machine. The partnership was dissolved on September 19, 1896 according to a notice in "The Union" of that date.[153]

From 1886 to 1890 Horatio served as a Justice of the Peace in St. George.[154] His name appears in the official records in the Washington County Recorders Office many times during that period as the verifier of signatures on deeds recorded. On December 1, 1890 he was a notary public and his commission expired March 15, 1894. I could find no record that he held either one of these positions at any other time.

By 1900 Horatio was working as a carpenter with his son Leo.[155] "Horatio Pickett manufacturer of and dealer in planed and rough lumber, doors windows, screens, etc. Planing mill in connection. licensed undertaker and embalmer."[156] Horatio spent the summer of 1901 in Salt Lake City training for and successfully passing the State Embalmers examination and getting his license as an embalmer.[157] Sometime in late 1901 or early 1902 Horatio wrote the following letter to Eliza Johnson, wife of Joseph Ellis Johnson, the father of his first wife.

"H Pickett,
Furnishing Undertaker

St. George, Utah _____, 190_
Dear Aunt ELiza

Your welcome letter came and found us all prety well, Three weeks ago I had a little mix up with the machinery, but was vry lucky as i think the only loss will be half of my right thumb, I have Dr Pike late of Prove attending to it, No loss without soem gain, I now have the pleasure of loafing around and being waited upon, an dyou know a man always <u>likes</u> that, I would not have cared so much if I had not been so busy, Ever since Leo left I have been so busy that I didnt know

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[153] Most of the information about the details of the business were derived from <u>Erastus Beaman Snow</u> p 214-221.

[154]. The record of Deeds recorded int the Washington County Recorders Office and <u>Biography, 1948</u>

[155] <u>Utah Gazetteer</u>, 1900.

[156] <u>Utah Gazetteer and Directory</u>. 1903-04 p. 297.

[157] Biography 1948 p 10.

what to do first but now I know what not to do, with a fair prospect of continuing sometime longer, You said you had not heard of it, dont you get our paper?

Leo will leave S. L. City for England on the 2nd of March, i expect he will be in the City on the 12th and go through the temple, Howare Maude and family getting along? Philena sends love and best wishes, and please accept same from

H, P,x

If you can read this I will try again."[158]

Part of a letter dated March 29, 1902 says,

"We are all pretty well at present, I think I shall be able to use my hand some in a week or two; I have had nine weeks rest whcih ought to be enough to last me for some time. Business is rather dull at present, but think it will be better soon. We have had a very disagreeable winter and spring but the last few days are better and more like Dixie. I am thinking of going to Conference but not sure [This would be the conference of the Church of Jesus Christ of Latter Day Saints held in April 1902.] I dont like to have Leo go so far withpout saying goodbye to him before he goes, i also have a little Biz to attend to and would like to visit a little,[159]

From a letter to Eliza Johnson dated Nov 17, 1902,

"I was in hopes of going to Conference but it takes all my spare cash to keep Leo going as he in in a very expensve part of the mission field; it has cost nearly $300.<u>oo</u> but now he has [?] to what what he thinlks will be a better field and not so costly. WE are all pretty weel , only a little upset, Yesterday at 1,P.M. we had a little taste of Earthquake, and though no damage was done except a few chimneys knocked down [and evidently unknown to him walls cracked on some homes in Pine Valley] and socme [maybe ceilings]will need replastering--the town was very mcuh excited, There were six shocks in 30 minutes and they keep comong but not heavey [sic] enough to do any damage, but people who have nerves dodnt sleep weell last night, we thought they had quit and had settled our selves down for a nights rest but at 9 o clock there was a slight shake and at 10<u>30</u> a pretty good one and lighter ones from then till morning. The first two were the

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[158] From a letter in the Joseph Ellis Johnson Papers, 1831-1964, Manuscript Collection, University of Utah Library, Salt Lake City, Utah (Box 5, Folder 8, "Horatio Pickett"). Typescripts of these letters were made by Patty Gubler Braken who allowed them to be used in this Biography. The H. Pickett and the title were preprinted on the Stationary.

[159] Ibid date march 29, 1902

hardest, and when a few dobies came tumbling from the top of our chimney onto the iron roof I thought the house was coming down sure but on examination i found our loss was only three dobies so I went in and eat [sic] my dinner but Philena lost her appetite.

Our school dismissed in a hurry, some of the teachers tried [to] maintain discipline but could do nothing, but fortunately no one was hurt,

It was the most excitement St. George ever had, and I dont want any more.[160]

By 1908 he has gone out of the lumber and carpentry business and become a lawyer. He was still performing services as an embalmer and undertaker.[161]

"Jan 30, 1892 sold Willies violin to H. Pickett for $7 cash."

From the following we see that in 1899 at least Horatio was farming along with his other occupations.

"Friday [August 18 1899] Hawled [sic] load of hay for H. Pickett. Sat 19, Hot Day, Hawled hay for H. Pickett"[162]

On January 22, 1896 he was a member of the committee that investigated the bringing of water from Cottonwood Spring to St. George for culinary purposes.[163]

Horatio is not shown as being very active in litigation while licensed to practice as an attorney or while serving as St. George City or Washington County Attorney. The court records only list him as the attorney of record on four cases, one of which he asked to be replace, leaving only three which he litigated.

In 1908, he was the defense attorney in a water rights case between James L. Bunting, plaintiff vs Joseph J. Sullivan, The City of St. George and the St. George

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[160] From a letter written by Horatio to Eliza Johnson dated November 17, 1902 and found in the Johnson Papers at the University of Utah. Furnished to author by Patty Gubler Braken.

[161] Utah Gazetteer for 1908-09 p 297 and 1912-13 p. 217.

[162] Diary of William A. Nelson, LDS Family History Library p. 29. Also page 103.

[163] Miller, Albert E., Quoting the Journal of George Cottam in Immortal Pioneers, p. 50.

Temple Association. On September 2 & 3, 1909 he served as the defense attorney in the case of Mary Conger, plaintiff vs D. J. Smith. This was an appeal of a case from the Justice of the Peace Court. Mr. Smith was ordered to pay Mary Conger $150.00 and $29.85 as costs to the court. In 1912 he was the attorney for the Plaintiff, the Estate of Joseph Ellis Johnson (his former father-in-law) vs William D. Johnson, Elmer Johnson and heirs, to quiet Title to Lot 4 Block 30 Plat A of the St. George City Survey.[164]

CHURCH SERVICE

He was called as first assistant to superintendent John O Angus in the First Ward Sunday School on December 30, 1871. He held this position as well as that of Stake assistant superintendent after Sept 1872.

> "In September [1872] the St. George Stake Sunday Schools were organized and Elder Miles P. Romney was chosen Stake Superintendent of Sunday Schools with Horatio Pickett as assistant."[165]

In July 1873 Horatio was asked to baptize a neighbor girl Josephine Jarvis in the Jarvis family cistern.[166]

> "Sunday Sept 26 [1875] A meeting of the young men and youth of St. George convened in the St. George Tabernacle and were addressed by Elder Junius Free Wells of Salt Lake City, and were organized as 'St George Mutual Improvement Association'. Up wards of seventy members were enrolled and the following officers elected: Erastus Beaman Snow, president, George F. Jarvis and Horatio Pickett, counselors, Abraham D. McDonald, secretary and Franklin R. Snow Cor[responding] Sec."[167] [168]

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[164]. The records of the District Court located in the Hall of Justice in St. George, Utah.

[165]. Diary of James G Bleak p 132.

[166]. Mary Miles Kleinman, The Essence of Faith, (Art City Publishing, co. :Springville, Utah, 1973), p 232.

[167] Bleak, p 146, 426-27.

[168]. Mary Miles Kleinman, The Essence of Faith,

(Art City Publishing Co.:Springville, Utah, 1973), p 249.

In 1876 he was called as superintendent of the First Ward Sunday School.[169] The following entry from the diary of Charles Lowell Walker, a fellow member of the First Ward and the Theology Class teacher in Sunday School, shows he did not waste much time in settling into his new calling.

> "Monday 18 [December 1876]... at night [I] went to the Sunday School meeting of teachers and Superintendents. Br H. Pickett made some good remarks on the duties of Sunday School teachers [and] touched on the importance of music in our schools."[170]

> "Saturday July 24 [1875] The twenty eighth anniversary of the entering of the Utah Pioneers into the Salt Lake Valley was celebrated in St. George. Elder Erastus Snow delivered the address in behalf of the pioneers. Elder Samuel Miles in behalf of the Mormon Battalion. Elder Augustus P. Hardy spoke in behalf of Utah's Dixie Pioneers. Elder Horatio Pickett spoke in behalf of the Sunday Schools of St. George."[171]

During the grand celebration of the 20th July 24 spent by settlers in St. George in 1882 Horatio again spoke representing the Sunday Schools.[172]

That he did other things beside preach is shown in the following: "St. George May 3rd. 1877 Pleasant This A.M. I went and laid out Father Miles Romney who died this morning. Br Jos Judd, H. Pickett and W Barnes assisted...."[173]

Miles Romney was construction foreman on both the Tabernacle and the Temple while Horatio was working on them. He died from a construction accident and the results of a fall some years earlier from the Tabernacle.

Whether or not Horatio was released from the Sunday School positions at the time

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[169] Bleak, p 478.

[170] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol I Utah State University Press: Logan, Utah, 1980 p 438.

[171] Bleak, p 418.

[172] Eighty Years of Music in St. George, Utah Masters Thesis by Reed Paul Thompson p 233. Hereinafter cited as Thompson.

[173] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol I (Utah State University Press: Logan, Utah, 1980) p 460.

of the calling mentioned in the next diary entry is not shown.

> "Thursday 13 [March 1879]... at night [I] went to meeting in the [first ward] school house, Br. Snow and McAllister being present. After some talk by the brethren, Br Snow appointed Thos Judd Bishop of the First Ward, with David Milne and Horatio Pickett as his counsellors. The people voted unanimously to sustain them. Pres Snow gave some good instructions on the order of the Priesthood."[174]

On March 14, 1879 he was ordained a High Priest and set apart as first counselor to Bishop Thomas Judd of the St. George First Ward. He held this position until the four wards were consolidated into one ward in 1895. At the time of this ordination he was in two Sunday School Superintendencies, director of the stake choir, director of the martial band, as well as supporting his family.

> "Wend Dec 20th [1882] "Rather cold. Busy all morning; arranged for the funeral, [of his daughter Luella] which was held at the [first ward] school house. Bro Chas Smith made some very good and consoling remarks on the occasion, showing the eternity of the sealing power and the necessity of Mortals drinking the bitter cup on earth that they might appreciate the sweet. Showed that those who were capable of suffering the most intense through their trials here would receive the greater exaltation in the Celestial Kingdom of our Father. Br. Picket[t] and Bp Judd spoke very encouragingly, after which we took our darling to the graveyard and laid her beside her sister mary, where they both may rest in peace until the morn of the first resurrection."
>
> "Feb 1st Thurs 1883. Chilly. Went to Fast Meeting. Blessed Mary Emily, Daughter of Robt Church, and assisted H. Pickett to bless his son Hyrum [Huron], and the son of Abraham A. Church."
>
> "Thurs 2nd July 1885...Assisted in the blessing of the child of H. Pickett, Henry, after which in company with the Elders administered to the sick."
>
> "7 March [1886] Pleasant. This morning Bishop Thos Jud[d] blessed my little son, giving him the name Lowell, Bro Geo Jarvis, H. Pickett and my self assisting. We consecrated and dedicated him to the Lord."
>
> "Thursday 1st March [1887] Rather Chilly. Attended Fast meeting... Br H. Pickett gave some timely counsel to the Saints not to talk to much about the operation of the U. S. Marshals."

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[174] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol I (Utah State University Press: Logan, Utah, 1980) p 479.

"Monday [Mar] 30th [1888] ... At night teaching and administering to the sick, then at Priesthood Meeting. H. Pickett spoke, urged the brethren to stir the people up to a better attendance at Sunday meetings."[175]

The following from Levi Savage's Journal shows one of his out- of-town activities while serving in this bishopric.

"September 23, 1888, Sunday. At 2 o'clock P.M. Elder [Horatio] Picket[t] and Bishop [Thomas] Judd of St. George came on to the stand in Toquerville Hall, upon the following subjects. Bishop Judd was the first speaker. He dealt on the principles of the gospel; he then dwelt at length on the importance of the proper training and education of our children, He also said the authorities of the Church had instructed the Authorities of this St. George Stake to erect a suitable building wherein a higher grade of education can be obtained for our children than can be had in the common school, and that the principles of the gospel may also be taught, which the law does not allow in the District School; that the Church would aid in the erection of this building and said that this school be taught for the present winter in the basement of the St. George Tabernacle. They intended to commence on the 15th of October next. They had hired Professor [Nephi} Savage of Payson as principal. Elder Picket[t] corroborated what B. T. Judd had said and also enlarged upon the importance of a proper school and education for our children...."

This was a very appropriate topic for Horatio to speak on since he was on the Stake Board of Education and was one of the teachers having been selected to teach music this term.

Evidently something had been changed in the Bishopric because

"Sund 25th [1894] Pleasant Attended Sunday School Bishop Judd and Counsellors set apart."

" Sunday 5th [Jan 1896] Attended S.S. Fast Meeting. Made a few remarks to the Theological Class on the inspiration of Columbus resulting in the discovery of America. Br H Picket[t] made some very good remarks to the children on prayer and faith in God."[176]

INVOLVEMENT IN DRAMA AND MUSIC IN ST. GEORGE

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[175] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol II (Utah State University Press: Logan, Utah, 1980) p 597-598, 605, 652, 653, 696.

[176] Diary of Charles Lowell Walker, ed by A. Karl and Katherine Miles Larson, Vol II Utah State University Press: Logan, Utah, 1980 p 769, 807.

He was a member of the first dramatic club in St. George. This operated under the direction of William Branch. The plays were presented at the Old Social Hall. Much of the time he had character parts.

> "Last night of the season on Saturday 28th [of March 1868] the St. George Dramatic Association will present for the first time in this city, the splendid drama 'All that glitters is not gold' and the farce 'Jacks Delight'."[177]

Horatio Pickett is listed in The Day Book of Accounts of the St. George Dramatic Association as buying two admissions for a dollar in factory pay. This was in the 1870-71 season. Later the location of the plays was moved about one block north, this is where Main Street intersects with Diagonal and starts up onto Mount Hope.

> "on the southwest corner of the block facing Main Street and the north side of 2nd north (now 11 E 200N) stood the St, George Social Hall which had been completed in 1880...by the Builders Union."
> "The St. George Social Hall was brought into being as a joint stock company owned by influential citizens of St. George, who rented it to various interested play producers."[178]

Later this was enlarged with the old part being used for the stage and for dressing rooms. Some new scenery and a new stage curtain were purchased at the cost of $1500 and Horatio assisted in the installation of this scenery. After installing the scenery the play "Jesse Brown" was presented and he had a part in this production.[179]

> "From The Evening Telegram of April 10. 1879 we have the announcement that the Electric Dramatic Company would present in the Gardeners' Club Hall 'the fine **DRAMA** in 4 acts (for which new scenery and costumes have been prepared) entitled KATHLEEN MAVOURNEEN or 'Under the Spell'...."[180]

Horatio had the part of David O'Connor in this play.[181]

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[177] Cactus March 23, 1868.

[178] A. K. Larson, Erastus Beaman Snow, Pioneer Press, Dugway, Utah, 1973 p. 130.

[179] Biography 1948 p 11.

[180]. Larson, p.410 quoting The Evening Telegram, April 12, 1879.

[181] Larson, p.410 quoting The Evening Telegram, April 12, 1879.

East Lynn was remembered years later with pleasure as can be seen from the following:

> "As I read over the old cast I see it all again, the grand drawing room of the Carlyle home, our own 'Tony' [Anthony W. Ivins] playing Archibald as though it had been written for him. The strength and power of his words ring in my ears yet. His grief at the loss of Isabell was superb, and the death of his wife brought tears to every eye in the house. Frank Snow as the villain was fine. E. H. Snow and Horatio Pickett were just right...."[182]

The play was performed five times in St. George and twice in Silver Reef that season.[183] In March 1881 Horatio appeared in "Ingomar the Barbarian".

> "It is no exaggeration to say that outside of Salt Lake City in the territory of Utah, there could be found no more skilled and well-trained group of players than the men and women who comprised the 'St. George Dramatic Association', coached by brother (Miles P.) Romney.
>
> "When this organization was established under the advice of Apostle Erastus Snow, he set forth the ideals and aims to be kept clearly in mind by those forming the Association. Among other things he said: 'The drama was introduced into the Church by the Prophet Joseph Smith for the uplift of the people, and I wish you members to the Saint George Dramatic Association to be patterns to the brethren and sisters for genteel manners, piety, morality, and saint-like demeanor."[184]

Horatio was a member of this Association and had a part in many of the plays. After the Drama Club broke up others rented the hall and continued to present plays. One of these groups was Joseph W. McAllister, E. B. Snow and Horatio Pickett who presented among their plays "Beyond Pardon", "Dutch Recruit" and "The Black Flag", for which they paid $60 for a manuscript copy and a right to produce the play.[185] "These plays, like so many others presented in the Social Hall, were eminently

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[182] Larson p. 412 quoting Zaidee Walker Miles "Development of the Drama in Dixie".

[183] Larson, p413.

[184] Thompson, p 100 quoting Thomas Cottam Romney, Life Story of Miles P. Romney (Independence Missouri: Zion's Printing and Publishing Company, 1948), pp. 102-103.

[185] Larson, I Was Called to Dixie & Erastus Beaman Snow. p 130.

successful."[186] Horatio was still appearing in plays as late as 1886-87.[187] Horatio one day was asked to fill the male lead in a play being put on in St. George by a troupe of traveling players whose lead had become unable to continue in the part. He took the script and went off by himself, probably on the red hill, and learned the entire part in one day and was ready to perform in the play that night.[188]

> "[Horatio] assisted with the production of the early operas presented in St. George. His home was always open to his many friends and church associates, who met there for all manner of practices, rehearsals, and committee meetings on various activities."[189]

Horatio was an accomplished musician both instrumentally and vocally. He played the fife in the Fife and Drum Corp unless they needed a drummer then he would play the drum. He also was a member of the Martial band. The Fife and Drum corp answered roll call at sunrise each morning at the old Social Hall. One of their duties was to warn the town of any Indian attack. Edward Duzette, first band director in St. George was the director of the Martial band when Horatio first became a member. He also played under Oswald Barlow who took over in 1866. With Horatio in this band were fellow fifers, William and Aaron Nelson, George F. Jarvis, and Alex Fullerton, snare drummers Wilford Terry, John McIntire, Joseph Worthen, Bill Cowley and Elisha Cragan, with Jim Cunningham on the bass drum.[190] Other members of this band were drummers William

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[186] Larson, Erastus Beaman Snow p 130 citing Zaidee Walker Miles, "Development of the Drama in Dixie."

[187] Biography of Edward Hunter Snow, LDS Church Family History Library, p 5-6.

[188]. As related by Lorna Flater daughter of Ann Pickett Hall.

[189]. Biography 1948, page 12.

[190] Larson p502 quoting Reed Paul Thompson, who quoted Emma Hemenway's article "The First Martial Band in St. George."

Terry, Erastus McIntire, Joseph O. Earl and other fifers E. T. Riding, Elisha Cragan, George F. Jarvis and Thomas Bleak.[191]

> "Another duty of the Martial Band was to participate in the military training that the malitia was required to engage in twice yearly to keep themselves prepared to protect the area against the Navahos. The band participated in the militia drills held on Mount Hope and at the old Adobe Yard and went with the militia when maneuvers were held in other parts of the county.[192]

In 1870 Horatio was probably with the Marshal band when they went to Washington to accompany President Young and his party to St. George. According to Hemenway, Horatio Pickett took over as band leader upon the death of Barlow. Some accounts show Barlow's death as 1876 others as 1880. "On all holiday occasions this band serenaded the town and aroused the patriotic sentiments of the populace."[193] This band played on holidays, often awakening the town at sunrise. Horatio was the leader until 1885 when he was replaced by Edwin Taylor Riding. When Fred Riding joined in 1907 the members were Joe Worthen, George Worthen, Claude Worthen, "Uncle" George Worthen, John Riding, Melvin Riding, Horatio Pickett, Ezra McArthur, and Sam Carter.[194]

He never learned to dance very well because he was always playing the fiddle for the dances. It was his unpleasant experience to watch others dance with his sweetheart while he sat and played for them.

> "From the beginnings in most of the settlements the man with the fiddle was important. There were no bulky instruments like the piano or the organ but the smaller instruments such as the clarinet, the flute and the violin were carried along as necessary equipment."[195]

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[191] Daughters Of the Utah Pioneers,Lesson Committee, Compilers, Our Pioneer Heritage, (Salt Lake City, Utah, 1977) v20 p125.

[192] Larson,p 503 again quoting Emma Hemenway.

[193] Daughters Of the Utah Pioneers, Lesson Committee Compilers, Our Pioneer Heritage, (Salt Lake City, Utah, 1977) v20 p125.

[194] Thompson p 139.

[195] Larson, p 477.

James Keate, Horatio's stepfather organized the first choir in St. George in December 1861.[196] In 1865 professor Charles J. Thompson was called from Salt Lake to St. George to conduct the choir. He remained nearly three years. While Horatio Pickett is not listed by Paul Reed Thompson in his Eighty Years of Music in St. George, as being in this first choir of Professor Thompson, his future wife Josephine Johnson is. Horatio is shown in a picture of the second St. George Choir which is Professor Thompson's choir in Under Dixie Sun. Reporting on the conference held in St. George May 1-3, 1868 the Deseret News observed that choirs from Santa Clara, St. George, Cedar City and Washington enlivened the meetings with their singing. The Swiss Brass Band from Santa Clara and the St. George Brass and Martial Bands also entertained.[197] Horatio was a member of both the Martial Band and the choir. John Menzies MacFarlane was in charge of the Cedar City choir at the 1868 conference. He was called to move from Cedar City to St. George in May of 1868 to take over the choir from Professor Thompson, who had been called to move to Beaver.[198] Horatio served as assistant to Brother MacFarlane most of the time that he conducted the St. George Stake Choir. The choir was in demand for funerals especially those of public figures such a Joseph W. Young.

> "The procession [formed at 7:00 AM] consisted of forty carriages and wagons, containing about 400 persons, and 100 persons on foot. Having arrived at the graveyard, the choir sang and prayer was offered by Prest. (sic) Robert Gardner. The choir then sang an anthem, after which the procession returned in the same order to the public square, and, after singing from the choir, dispersed."[199]

Horatio would have been in the group when the choir and the bands from St. George honored Brigham Young on his birthday June 1, 1876. "Early in the morning

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[196] Daughters Of the Utah Pioneers, Lesson Committee Compilers, Our Pioneer Heritage, (Salt Lake City, Utah, 1977) V15 p 522.

[197] I Was Called to Dixie, p 479-480.

[198]. Larson p 480-81.

[199] Thompson p. 32.

he [Brigham Young] was serenaded by the band, and then the St. George Choir...went to his house to sing for him."[200] The choir, of which Horatio was a member, sang on January 1, 1877 at the dedication of a portion of the temple. Horatio as assistant to Br. MacFarlane called out the choir on this occasion. The choir sang "The Lord is in His Holy House".[201]

During the heyday of the Silver Reef Mining camp located about 18 miles northwest of St. George a Catholic father named Lawrence Scanlan came to look after the spiritual welfare of the miners. He became friends with choirmaster MacFarlane who suggested that he hold a high mass. The priest said he would if he had a place to hold it. This conversation was repeated to Erastus Snow who allowed him to use the Tabernacle. Father Scanlan asked that the St. George Choir furnish the music, the words to which were all in Latin. Even though none of the choir knew Latin, they practiced until they could manage "without difficulty". They practiced every night for six weeks.[202]

> "Members of the choir remembered all their lives the occasion when they sang the music for Catholic High Mass in the Tabernacle on September 25, 1879, and so did those who sat in the Tabernacle on that occasion."[203]

The pressures of the Edmonds Act forced John M. MacFarlane, who had three wives, to flee to Mexico to avoid arrest. His last performance as choir director was August 8, 1885 at a St. George Stake memorial for former President of the United State Ulysses S. Grant.

> "So passed from the Dixie music scene a gifted leader and a polished musician whose influence was felt in musical affairs in St. George many years after his passing."[204]

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200 Larson p 486-87.

201 Biography of William James Frazier McAllister, p 6.

202 Larson, p 488-89.

203 Larson. p 486-487.

204 Larson p 488.

MacFarlane's successor was Horatio who had been the assistant director for many years, starting as early as 1877. The choir continued to serve the community at church meetings and on holidays.

> "Under Pickett, who lead the choir for many years its good reputation was fully maintained. He had several organists: Artemisia Snow, Sister DeFrieze, Agnes Pymn, Jane McAllister, Alice Hardy, Eleanor Bigler, Leah Woolley, Emma MacFarlane. By this time the L.D.S. Psalmody was published and Pickett's choir sang many of its fine pieces, also various anthems, choir music at conference was no small item of service. In his choir Hannah Nelson Snow and Alice Worthen Milne, Lottie Ashby and Emma MacFarlane were soloists in many of the difficult anthems his choir sang."[205]

Horatio may have lead the choir when they honored Erastus Snow on May 30, 1883. By 1895 Joseph W. McAllister was leading the choir. Horatio led the choir again from 1905 to 1908.[206] He was assistant director much of the time under both of the McAllisters. In this position he conducted the choir on both the 4th and 24th of July in 1898.

> "The martial band worked manfully, as they had done since early morn. Their hearts were in the business....The Choir, under the able leadership of H. Pickett, rendered 'Freedoms sons come join in chorus,' 'Freedom calls to battle,' 'Utah we love thee,' and 'Hark, ten thousand voices,' in excellent style. 'America' was sung with right good voice and well by the choir and school children..."

> "Monday pioneer Day, opened with firing of cannon and hoisting of 'Old Glory' at sunrise, accompanied by music from the Brass and Martial bands. The bands then serenaded the city and rendered a good account of them selves....The singing of the choir was grand."[207]

Horatio lead the choir either as director or assistant for over 30 years. He had a deep bass voice that served him well in his singing and dramatic successes. Martin L.

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[205] Our Pioneer Heritage, V15 p. 523.

[206] Larson, ibid.

[207] Thompson p 71 quoting the Washington County News July 9, 1898 & July 30, 1898. The July 16 edition of the News said Horatio was to lead the choir on Pioneer Day.

McAllister said the "Horatio was a good leader". Katherine Thurston concurs adding that "he was faithful to his job and loved music."[208] Thurston also remarked,

> "I wonder if our neighbor girl will sing the verses of the 'Star Spangled Banner' this year, or if Alice Milne will be asked.... They take turns doing it, for they both have fine lead voices, and some like on to do it, and some the other, so Brother Pickett, the leader of the choir, to keep peace, lets them take turns."[209]

According to Jane Moss in an interview given to Reed Paul Thompson, Horatio put on many Sunday School plays along with his other duties.

> "Our crowd had parties, dances, went out serenading, had hay rack rides. Brother Pickett [the father of one of the crowd] had a little old fashioned organ which we used often, but when we had no organ, we would use guitars."[210]

For several years a St. George Stake conference was held under a bowery in Pine Valley every July 24th. Horatio had charge of the music for these conferences while he was stake choir director, so the family attended many of the conferences. Because of the numbers of people attending the streets of Pine Valley were usually filled with camps. Most of these were just wagons, but some pitched tents.

> "I well remember how my father worked with my sister and I, teaching us duets. My sister Josephine being older, he tried to teach me the alto, and he certainly persevered, but without success. One day we were out playing and he heard us singing the songs he had tried to teach us, me the soprano and my sister the alto, so he just reversed the situation and the problem was solved. We sang in programs quite often, and I well remember one time in particular we sang in a program in the tabernacle, and I was so small they stood me on a stool so that we could see over the organ. We didn't always appreciate the way they would make the announcement 'We will now be favored with a duet by the two little Picketts.'"[211]

SERVICE ON SCHOOL BOARDS AND POLITICAL OFFICES

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[208] Thompson p 65.

[209] Thompson p 66.

[210] Thompson, p 8 quoting Lizzie Riding.

[211]. Autobiography of Harriet Pickett Woodbury, p 1. Original in possession of her son Max Woodbury, Provo, Utah.

On June 8, 1888 a circular letter was sent to the presidency of the stake calling for the selection of a stake board of education to take charge of and promote the interest of education in the stake. They were to be men that were friends of education and able to formulate a method of establishing a church school, for both general and religious education in the stake. They were to collect funds, hire teachers and arrange for facilities. On June 28, 1888 Horatio with James G. Bleak, board chairman, David H. Cannon, Thomas Judd, William Bringhurst, Milton Lee and William Gardner were called by the stake presidency as the stake school board to form a high school to be called the St. George Stake Academy.[212] At this time the Stake boundaries extended 150 miles east and west and about the same north and south.[213] On July 16, 1888 the Stake Presidency made the bottom of the Tabernacle available for this school. The board went to every ward in the St. George Stake to ask for support for this venture.[214] Eventually every ward in the Stake responded and gave something, either produce, household items, labor or in a very few instances cash. The most pressing need for the school board was equipment for the school. On September 21, 1888 the board met and established as reasonable tuition of $7.50 for intermediate students and $5.00 for preparatory or elementary students.[215] The first term of the academy began October 15, 1888 with 47 students and Nephi Savage as principal with John T. Woodbury as teacher. By the start of the second term the enrollment had risen to 120 students and reached a high of 131 students.[216] The academy was discontinued in 1893 because of the beginning of free public schools supported by public taxation. While these first attempts to establish a high

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[212] Moss, Historical Factors Concerning the Rise of Dixie College, copy of a masters thesis at Washington County Library p 106-108.

[213] Larson, p. 552 & 562.

[214] Larson p. 553.

[215] Moss, p 111.

[216] Moss p 113.

school ultimately meet with failure Horatio was the music teacher when the first classes were held in 1888.[217] He also taught the second year.

> "I arrived in St. George on Sept 5, 1888 having been called by Pres Wilford Woodruff to be principal of St. George Stake Academy. A few days later I was introduced to Elder George Jarvis by Horatio Pickett of the Stake Board of Education in his office"[218]

This office may have been in the Pickett and Snow Furniture.

Edward Hunter Snow, John E. Pace and Zaidee Walker and Horatio Pickett were the school trustees in 1897 at the time Woodward School was contracted to be built.[219]

> "[We] had persuaded the people to vote the maximum tax [2%] and start the Woodward School. We made the tax payable in 'Script' which was used as a circulating medium. We had gotten the building up to the top of the first story when I went East on my mission [in 1899]."[220]

Joseph Monson drew the plans for Woodward School.[221] Horatio had the contract to layout the corners of and get the rock for the Woodward School building.[222] He also served as one of the quarry men in cutting the rock for this building.[223] When Horatio finished his service on the school board is not known. He is not listed on the board in 1908 when the Dixie College was started.[224]

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[217] Larson p. 556.

[218] Journal of Henry Savage LDS Church Family History Library, p 16.

[219] Biography of Edward Hunter Snow, p4.

[220] Edward Hunter Snow p 7.

[221] Edward Hunter Snow p 11.

[222] Biography

[223] Miller, Albert E, Immortal Pioneers, p 151.

[224] Larson p 562.

Horatio is shown as serving as councilman for the City of St. George in 1888 and in 1892.[225] In 1892 he was also Washington County Coroner and Washington County Treasurer.[226] He was Treasurer again in 1896.[227] According to the records at the Utah Supreme Court he was licensed to practice law on August 3, 1907. In a letter from the Washington County Clerks Office, Horatio is reported as serving as County Attorney from 1905 to 1908.[228] In 1908 he was serving as both Washington County and St. George City Attorney.[229]

LATER LIFE

In April 1872 the following appeared in the Enterprise a news paper which Joseph Carpenter published in St. George.

> "Enigma 1: I am composed of 4 letters. My 1 3 4 is a banking term often used. My 1 2 2 4 a nobleman. My 2 3 4 is a member of the body my 3 1 1 2 3 4 is to be present and my whole variety is good to eat. The May issue of the same paper shows Horatio Pickett and Wm J. Hardy as the winners." The word referred to is pear.

Horatio and his family and Susannah considered moving to Arizona when the Johnson family left St. George and Kanab to help pioneer that State.[230] They did not go.

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[225] Utah Gazetteer and Directory for 1888 Leonard Stenhouse Publisher, p. 173 and Utah Gazetteer and Directory for 1892-93, Stenhouse and Company Publishers, Salt Lake City, Utah p. 240.

[226] Utah Gazetteer and Directory for 1892-93, (Stenhouse and Company Publishers, Salt Lake City, Utah) p. 240.

[227] letter received from Assistant County Clerk of Washington County.

[228] Letter to Douglas Cox from the Assistant Washington County Clerk.

[229] Utah Gazetteer and Directory 1908-09 p. 297.

[230] Letter from David White Rogers to Susannah, in Sangiovanni Letters.

Sometime after his marriage to Philena he was dismantling a barn belonging to James Andrus located at Shem[231] on the Santa Clara River between Gunlock and the town of Santa Clara about two miles from the Shivwits Indian reservation. He fell from his ladder and was severely injured. He broke his hip and it never fully healed.[232]

Early in the Spring of 1896, before the birth of Philena and Horatio's first child he was confined to his bed with rheumatism. As he slowly recovered he was anxious to get out of the house. His system was one that always craved action. When he was able to visit with the neighbors, he announced his intention to walk uptown to the post office.

> "As time dragged on and he didn't return, [Philena] was about to go in search of him, fearing something had happened. When he did come back, he was exhausted and went straight to his bedroom. [His wife] accompanied him and they talked for some time. She finally left the room to prepare supper. She heard him call Leo, his oldest son, and went to see what he wanted. He was sitting in his chair, just as she left him, but he gave no response to her presence in the room. She spoke to him, but he sat perfectly still. She went and shook him, calling his name. He gave no evidence of having heard, nor did sound come from his lips.
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> [She] ran out of doors and sent the boys for two of the neighbors to administer to him. They came as quickly as they could, but [Horatio] was still silent and had never moved. They administered to him. it was then, that he showed some signs of life. Slowly, he began to regain consciousness. The agony he went through was terrible to see.
>
> He was not only regaining consciousness--but he was painfully taking up the burden of life again, after laying it down! He left this earth and beheld the beauty of Heaven. He talked with people there, and was told he was needed there on the other side. It was for him to choose. Would he stay there or return to earth? he said, 'I'll stay if you want me to, but I cant leave her now. She needs me'.

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[231]. The copper mines in the west mountains were being worked, and a smelter being built up on the Santa Clara Creek, two miles above the Indian Reservation. Most of the men who had work, either at the smelter or hauling ore, moved their families up there, living mostly in tents which were boarded up. This little place was called Shem for the chief of the Indians who lived on the Reservation. A Branch of the St. George Stake was established with John E. Pace as Branch President. The church meetings were held in a tent that was boarded up with a wood floor installed in it. This information is from the Autobiography of Harriet Pickett Woodbury page 6.

[232]. Biography & Biography 1948.

He was left weak with the suffering and was confined to his bed for two or three days, but his strength gradually returned. However, his rheumatism disappeared, never to trouble him again. He lived 22 more years."[233]

Horatio had been corresponding with some other Picketts to try to more fully understand his family line. Only one letter form this correspondence still remains.

"Salt Lake City, Utah, Sept 10th 1902.
Horatio Pickett, Esq.
St. George, Washington County, Utah.
Dear Sir:

I send you some references in regard to your forefathers that may be of some interest to you: Col. Martin Pickett of Warrenton, Fauquier Co., Virginia was Lieut. Col. 2nd Va. Regiment in Washingtons army. Steptoe Pickett one of his sons, came to North Alabama early in the 19th century. One of his sons namely, Albert James Pickett, wrote the history of the State of Alabama. Another one of his sons was Judge Richard O Pickett of Florence, Alabama who died two or three years ago. I have letters from his niece, Mrs Martin Humes of Huntsville, Alabama to this effect: Genl. George E Pickett was a descendent of Col Martin Pickett of Fauquier Co. Va. Your father belongs to the Alabama Branch no doubt. My great grand father, Edward Pickett, was from Caroline County, Va. which joins Fauquier County and no doubt was closely associated to Col Martin Pickett, but so far I have not been able to trace that relationship except they lived in adjoining counties in Va. at the same time. I am going to Va. to attempt to establish that relationship before I publish my book the title of which is "The Tennessee Branch of the Pickett Family of Virginia".

Preserve this letter. It may be of some use to you some time.

Yours Truly
H. L. Pickett."[234]

H. L. Pickett was a mining Lawyer with offices at 81-82 Commercial Place, Salt Lake City, Utah.[235] Warrenton is southwest of Arlington. There is a slight error in this letter. Albert James Pickett is not the son of Steptoe Pickett. Albert James Pickett's father moved into Autauga County about 1818. Albert was about 8 years old at the time. Autauga County joins Montgomery on the northwest. Steptoe Pickett moved into Limestone County, Alabama in 1829. When his son Richard was one year old. Steptoe

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[233] As told to Una Pickett by her mother, Philena.

[234]. Original of letter in possession of Una Pickett, St. George, Utah.

[235] Heading on the stationary on which the letter is written.

did not live anywhere else in the state. Limestone County adjoins Tennessee in the center of its boundary with Alabama.

Horatio's mother was living with him the last years of her life. Horatio's granddaughter, Delsey Leany, remembers going to the Pickett home and visiting Susannah. Delsey said that Susannah had a room of her own in the home. This room was entered through a door on the west side of the home.

> "We are all pretty well except Mother, She has been quite sick for two weeks It began with a light attack of "La Grip" ands she was not strong enough to stand much, She cant turn in bed without help and is very nervous, cant be left alone much night or day, it is now 2A.M. I sit up very night till 3 or 4A.M. and then lie down till about 8."[236]

> "We are all fairly well except Grandma [Horatio's mother] she has been very sick for 2 or 3 week [sic], and she is now very weak and feeble and cant help herself at all. she is in bed most of the time and some one has to stay with her night and day, she seems to be affraid [sic] of being left alone, she is very nerveous [sic] and has sinking spells quite often, it seems as though she couldent [sic] hold out much longer but of course we cant tell, we havent had any outside help yet, I do every thing in the day and Horatio sits up with her every night till nearly morning the he calls Ellis to stay with her..."[237]

Susannah died at Horatio's home on Monday January 9, 1905.[238] The following item submitted by Guglielmo appeared in that issue.[239]

> "Mrs Keate was born in Montreal, Canada July 5, 1813 and was descended on both sides from American revolutionary stock. She was a direct descendant on her fathers side from the martyr John Rogers, who was burned at the stake in Smithfield, England in 1555.

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[236] From a letter dated Feb 20, 1903 written by Horatio to Eliza in Johnson papers.

[237] From a letter dated Feb 20, 1903 written by Philena Pickett, wife of Horatio, to Eliza Johnson original found in Johnson Papers, University of Utah.

[238] Journal History of the Church quoting the Deseret Evening News for January 11, 1905.

[239] Letter Guglielmo wrote to Horatio about his mothers death in the Sangiovanni Letters.

From Canada, Mrs Keate moved to New York where she married her first husband in 1833. From America she removed to London, England where she resided for 12 years. There she was converted by the preaching of Elders Brigham Young, Wilford Woodruff and Heber C. Kimball, being baptized by the latter in February 1841 [7 Feb 1841]. She returned to America in 1846 and came to Utah in 1852 residing in Salt Lake City for nine years. When she was called to the Dixie Mission in 1861. Her living descendants are two sons, 12 grandchildren, and 12 great-grand children. Mrs Keate was a consistent and faithful Latter Day Saint Sister, and was loved by all who knew her...."

Lets let her granddaughter Harriet sum up her life.

"I would not feel right without telling something of my dear Grandmother (father's mother). My earliest recollections are closely associated with Grandma. She was always working at something, either for herself, or others, which she did for as long as I can remember. Grandmother was an intellectual giant, very well read, and could speak three languages, English, Italian and Spanish, very fluently. Many are the times I have sat listening to her and Father talk together in Spanish. She loved the children, and always had some cookies, peppermints, or something to eat, and how we loved to go there. She was a wise counselor and friend during my youth. I always, while she lived, enjoyed going to Grandmother with my problems. When my mother was taken, although, she was old, she did all she possibly could. After my marriage, times being hard, she was always bringing over something. She was sewing for friends and made a little money. One whole year all the sugar we had she brought over. She made quilts for us when we needed them, crocheted all my babies booties, knit hose, darned mended, etc. I always loved to go and talk with her, as she could talk on any subject."[240]

About 1909 he was called to work as door keeper, assistant recorder and night guard in the St. George Temple. His daughter LaVerne has mentioned many times the joy she got from taking his lunch to him while he worked at the temple. If there was no session going on he sometimes would allow her to move about in the non-session rooms of the temple. It was while functioning in this position that he received the following vision on March 19, 1914.

"While working here in the St. George Temple, I often thought of the great expense and time and labor necessary to support the Temple, and to perform the necessary ordinances therein for the salvation of the dead; and the question often arose in my mind, do they [the dead] know what is being done for them, and do

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[240]. Autobiography of Harriet Pickett Woodbury, page 10. Original in the possession of her son, Max Woodbury, Provo, Utah.

they appreciate the sacrifice that is being made by their brethren and sisters in the temple for their benefit?

I often asked the Lord to give me sufficient of his spirit that I might have a better understanding of the Temple work I had.

One day while at the Font confirming, when a large list of women was being baptized for, the thought again came into my mind, 'Do these people for whom this work is being done, know that it is being done for them, and if they do, do they appreciate it?'

While this thought was running through my mind I happened to turn my eyes toward the southeast corner of the Font Room, and there I saw a large group of women, the whole southeast part of the room was filled, they seemed to be standing a foot or more above the floor, and were all intently watching the baptising that was being done, and as the recorder called a name, one of them, a rather tall, very slim woman, apparently about thirty five years of age, gave a sudden start and looked at the recorder, then turned her eyes to the couple in the water closely watching the baptism, then her eyes followed the sister that was being baptized as she came up out of the water and was confirmed, and when the ordinance was completed, the happy joyous expression that spread over [her] countenance was lovely to behold.

The next one called seemed to be a younger woman, a little below average in height, she was of a nervous, emotional nature, could not keep still, seemed as though she wanted to jump into the water herself, and when the ordinance was finished she seemed to be overflowing with joy, turning from one to another of her companions as though she were telling them how happy she was.

The third was a larger muscular looking woman, not fleshy but a bony masculine build, very high forehead and intelligent countenance, hair streaked with gray and combed like elderly ladies used to wear their hair when I was a lad.

She seemed to be of a more quiet, stoical nature than the others, no outward demonstration of what her feelings may have been, but there was a look in her eyes that seemed to say that she appreciated what was being done fully as much as the others did, and when the ceremony was finished she nodded her head slightly and moved her lips as though she might have said "Amen'.

Just as her work was finished there was a noise in president Cannon's office as though a book or something might have fallen to the floor, which caused me to turn my eyes in that direction, and though I turned back instantly, the vision had faded and gone, and with it had also gone all doubt and queries that may have been in my mind on the subject.

I was satisfied, and am still satisfied that our friends behind the veil know and realize what is being done for them, and are anxiously waiting for their time to come.

I do not think it would be possible for any person to look into the faces of those women as I did, and see the earnestness with [which] they were watching the

proceedings, and the joy and happiness that shone in their faces as their names were called and the work done for them and not feel as I do.

This was not a night vision, nor a dream, but was about three o'clock on a bright sunny afternoon while I was standing at the Font assisting in the ordinances thereof."[241]

During World War I, in which is sons Henry and Charles and some of his grandsons served, he would walk uptown with his limp and cane to buy a copy of the Salt Lake Tribune on Sunday afternoon to get the war news but even in these circumstances he would not subscribe to this "Gentile Paper".[242] During World War II 17 grandsons, 2 granddaughters, (Melba Woodbury and Adelia Hall) and 7 great-grandsons served in the various branches of the military service and attained the rank as high as major.[243] His death occurred on December 21, 1918 from the effects of the Spanish influenza.

The old saying "like father like son" is appropriate in Horatio's case. It is both sons and daughters who have followed in his footsteps. Most of his children spent many years in music and drama in their respective towns.[244] Many of his sons learned to be good carpenters and kept his carpenter shop operating for many years. One son and two grandsons worked as undertakers. Another son was a lawyer who served as both city and county attorney. One daughter is now serving as a temple worker in the St. George Temple.

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[241]. This was written in a letter by Horatio to Susa Young Gates, a daughter of Brigham Young, who he knew in St. George. She published it in the Genealogy section of the Deseret News. A clipping of this publication is in the possession of the author, It is also recorded in a Book called the Vision by N. B. Lundwall. It was submitted to Mr. Lundwall by Martin McAllister, a friend of Horatio's.

[242] Statement made several times by his daughter LaVerne who was ten years old and living with him at the time.

[243] Biography 1948 p 14.

[244] Thompson, various pages.