



May 10, 1863, President Brigham Young, Lorenzo Snow, George A. Smith, John Taylor, Wilford Woodruff and Heber C. Kimball visited the southern settlement. The Keates were among the 1,500 Saints assembled in the bowery to hear their leaders. The visitors were impressed with the improvements they found: "Pleasant habitations, ornamental and fruit trees, the basement wall for St. George Hall completed, ditches and farmland of red productive soil, and two sawmills." They visited again in September, spending most of the month there.

The next spring, sixteen-year-old Horatio volunteered to go to the Missouri River with a company of men sent by the Perpetual Emigration Company to bring immigrants to Utah. Before

leaving he was set apart as a Priest by Second Ward Bishop Henry Eyring. (Bishop Gardner was probably unavailable because of other duties.) There were 28 wagons and teams and two mounted guards donated by the St. George settlers.

It was the flood time of the year. Streams were swollen and traveling was very dangerous. The Missouri River was rising and only after much difficulty did they succeed in getting across. Their cattle were still on the opposite bank and it was necessary for someone to go back and look after them. The only way of re-crossing the wide, flooding river was to swim. Horatio, in his boyish strength and self-assurance, offered to do it. Against much persuasion, he finally obtained permission from the reluctant Captain to be one of two members of the party to return. After much dangerous swimming they reached the opposite shore in safety. They cared for the cattle, and then boarded a ferry for the return trip. The current was so swift the boat was forced to land on a small island. Someone needed to swim ashore with a rope. Horatio and his companion volunteered to try to swim the hundred yards of swift current. Clinging to each other and the rope with one hand, and swimming with the other, they finally reached the shore, where they were greeted by cheers and praise for their bravery.

On the return journey to Salt Lake with emigrants, the company passed hundreds of wagons of refugees fleeing the Civil War. An agent for the Confederacy even visited the Mormon camp. The South was endeavoring to harass the Government by causing Indian uprisings in the West.

At one time the company passed a burning ranch where Indians had massacred the inhabitants. At another time the Indians stampeded the cattle while the company was on the march. Luckily, the oxen Horatio was driving had been reversed in their places. The wheelers which were docile and gentle had been placed in the lead, and the high spirited leaders yoked behind. Thus he was able to stop his outfit, grasp the leader by the horns and keep them quiet until the stampede was over. As the teams and outfits raced by, he was fearful he would be trampled. One outfit came so close it brushed the seat of his pants in passing. The other wagons were scattered, many broken, and the oxen injured. The flour wagon overturned, causing much loss. In spite of difficulties, the company reached St. George safely in the late fall.

In 1864 and 65, Sanjo wrote for St. George's first newspaper, the Veprecula, (or Little Bramble) under the pen name Ego. Those who started the paper were Joseph Orton, Charles Walker, Orson Pratt Jr., and George Burgen. The Veprecula was a semi-monthly handwritten sheet kept in a central location for any to read who were willing to pay for the privilege with eggs, butter, molasses, potatoes, cotton, cucumbers, cheese, etc.

"We will remark by the way that we prefer the chickens to be extracted from the eggs before we receive them. The combination of the two is sometimes rather unpalatable."

Sanjo wrote, "We can more easily enumerate the tools owned and used than name those that are indispensable which our farmers have failed to procure. About one worthless turning-plow, out of repair, to every two families is a fair estimate. One bull-tongue (home-made plow) to every thirty families; one shovel plow (shovel rigged to a frame) to every hundred families...the smaller tools, such as hoes, shovels, spades, axes, etc. are more general, yet much too scarce and many of them of inferior quality."

He and Charles Walker added humor to the little sheet to build up the settlers' flagging spirits. At one time Sanjo wrote,

"We are happy to learn that our Charley has recovered from the spider bite. It is said that the spider suffered terribly."

Besides writing, Sanjo was involved in the St. George Dramatic Association that produced plays in the unfinished Social Hall basement. There was only a willow roof over the heads of the participants, but they enjoyed the luxury of a good wooden door to keep out spectators who could not afford the 50-cent ticket.

In April of 1865, Sanjo was called on a mission to Italy and Switzerland. He took four horses he owned and sold them in Salt Lake City for \$400, which paid his transportation. He describes his appearance in New York. "The Jewish clothing store clerks were all after me. I had a gawky look, fuzzy face, long hair, home-made pants out of cloth made on an old fashioned loom, shoes made from Valley Tan leather, never been blacked. My coat didn't fit, the sleeves reached a little below my elbows... When I reached Liverpool, my first move was to be measured for a suit that I might cast off the Rocky Mountain garb. The next day I went to the photo man, got my photo, and sent it to mother. She didn't know me at first sight."

James moved Bena and her two children to a new home in the Third Ward area in the northwest part of town. (The property is now covered with a service station and shopping area on Bluff Street.) They became members of the Third Ward, and James spent most nights and weekends there. Babies came along at regular two-year intervals for the next fourteen years.

He set up a shoemaking shop in Bena's former home on Main Street and resumed his trade, making and repairing shoes. He advertised himself as a "Professor of Snobology". Susanna worked with him in his shop, learning skills she later used to make shoes for grandbabies. Leather was available from a tannery operating north of Diagonal Street, which used tanbark from the Pine Valley Mountains.

Even in their geographically remote area, the Dixites kept up with national news via Salt Lake, which had the telegraph. April 17, 1865, they received the good news that the Union was victorious and peace had been restored. The next day the sad news came that Lincoln had been assassinated.

Horatio belonged to the first Fife and Drum Corp, playing the fife. This group was organized to be on the alert and give alarm in case of Indian attacks. The members answered roll call at sunrise each morning at the St. George Hall.

The Fourth of July was celebrated with a sunrise salute of thirteen guns, signifying the original colonies. Horatio was a member of St. George's first Martial Band under the direction of Oswald Barlow, whose great bass drum was used during the Johnston Army troubles as a signal drum in Echo Canyon. This group aroused the town at daybreak with their stirring military tunes. After the serenading was over, the citizens gathered to the bowery to hear a patriotic program of orations, songs and toasts, followed by feasting.

Later in the day a parade was led by the marshal of the day on horseback followed by civic and church dignitaries. Young women dressed in white, accompanied by young men dressed in dark clothing personified the counties of the Territory. The original pioneers of '47 and members of the Mormon Battalion were given a place of honor in the procession, followed by clubs and tradesman groups, and children dressed in white. Usually there were some Indians present to participate in the festivities and beg for a handout.

Other seasonal amusements enjoyed by the Dixie pioneers were caroling, house parties, sports, rag bees, corn husking bees, fruit drying bees, spinning, and quilting bees. Dances, drama, and lyceums were held regularly throughout the year. Horatio played the violin for dances. Lyceums consisted of musicals or lectures. According to a 1920 Dixie College history project,

"All talented people were called upon to participate. The most prominent participants were Erastus Snow, the Pratt brothers, Susanna Keate, and the Gates Brothers Band."

In September, St. George prepared for the arrival of Brigham Young by fencing suitable herd grounds for the company's animals and planning a party in the St. George Hall, making sure there were plenty of candles on hand.

He and five other general authorities arrived to a royal reception. They were impressed with the St. George Fair displays in the Social Hall, though the ceiling wasn't up yet or the walls plastered. Tables were arranged with homespun gingham, cotton, wool, linen—even a skein of dog wool, evenly spun. Among the exhibits were boots and shoes made by James Keate and Joseph Orton, machinery, vegetables, and fruits, including a 4½ foot grape cutting that weighed 15 pounds. Prize quilts and coverlets were hung on the unfinished walls. A dance was held that night and a meeting in the bowery the next day.

Brigham Young complimented the Saints on proving that the country was habitable and that it was possible to make a good living there, even though the Saints would have to import one half of their food to make it through till next harvest.

Apparently they weren't poor enough to avoid the tax man, however. In 1865 James Keate had made \$400 worth of improvements, owned two "cattle" worth \$50, a horse worth \$36, one "vehicle" worth \$50, but had no clocks or watches (a scarce commodity in Dixie). Taxable profits came to \$100, making the total of taxable income \$640. He paid \$6.40 Territorial tax and \$3.20 County tax. Add to this the road tax which was \$2 or one day's labor per year; and the water tax of \$10.80 per acre, paid in labor or produce at the following rates: flour 16 cents a pound, cotton 12 ½ cents a pound, beef 20 cents a pound or molasses \$4 a gallon. Tithing was also paid in labor or produce.

Lawbreakers proved to be a good source of revenue for the City that year. Several were fined \$5 for driving their teams too fast down the streets of St. George. Others were fined for "disturbing a religious meeting."

Each member of the family helped earn their subsistence. Horatio at age seventeen went to work for Mr. Grange, a former neighbor, in St. Thomas, a new settlement on the "Muddy". This area 70 miles west of St. George was considered part of Utah Territory, but was taken by Nevada a few years later. Lake Mead now covers it.

For the first time, both Sanjo and Horatio were gone from home, leaving Susanna alone with five-year-old Corra. Three letters written to Horatio by Susanna give an indication of what her life was like at this time:

May 11, 1865

My Dear Horatio,

I am very glad to hear you are well. I hope and pray continually 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 can't. We are all well. --no more letters from Guglielmo.

Enclosed you will find a letter from James Woodruff (son of Wilford). Theodore Calken is dead. He died of Typhoid fever. He had 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.

Write as often as you can. I let Brother Grange have your chest until 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 feel lonesome without you. 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.
From your Mother Susanna M. Keate.

October 15, 1865

My Dear Horatio,

I was glad to hear you are well and getting along well. There is scarcely any hour in the day that I don't think of you. I pray for you continually that you will 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 two weeks ago. He has left Italy and is now in Switzerland. I will send you a copy if I have time. (In her papers is a long letter from Guglielmo painstakingly copied by her so the brothers could keep in touch.)

Have got the barrel fixed if the man calls for it. I have 20 lbs. of flour I traded salt for. I will send it the first chance I get. I let Kate Atkinson have 25 lbs salt to bring in about 3 weeks. I will send them (salt and flour?) if I get a chance. That is all the salt I have traded.

I hope you will leave Granger if he commences to make liquor. It would 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 soon as you can, but oh, don't be persuaded to drink liquor! Remember that was the ruin of your father (underline in the original).

(James Keate was the only father Horatio ever knew. Horatio was curious about his biological father, but Susanna was so bitter about William Pickett, she wouldn't allow his name to be spoken in her presence, even in later years.)

My dear Horatio, be a good boy and always do right. Don't forget your prayers. Write home as often as you can. I don't know when I shall write to Guglielmo. I can't get money to pay the postage. (Letters cost 6 cents for 30 miles, 8 cents for 60 miles, 25 cents for 450 miles and considerably more for overseas mail.)

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 won't be able to make out much more.

May the Lord bless you,
from your mother Susanna M. Keate

(Susanna's brother Ross was living in Beaver at the time of the Mountain Meadows tragedy. He helped save another wagon train that came through soon afterward by warning them of an impending Indian attack and convincing them to go to Cedar City for safety.)

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 it up. I shall write as soon as I have money for the postage. I don't 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.

(Copied from Guglielmo's letter): 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 good care of this. I am going to send the original to Aunt Hester and it may get lost.

October 31, 1865
St. Thomas

Dear Mother,

I'm in this place. I am well at present and hope this will find you the same. I have not heard from 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 o'clock, 11 of us went and 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 touch it not. I would send you some if it was sure go. I heard that corn was selling for \$3.00 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 three acres of wheat.

I remain your son, Horatio

The Indian he speaks of was Yambo. He purposely neglects to tell his mother the rest of the story. After the prisoner had been handcuffed, the men were surrounded by forty to fifty of Yambo's fellow tribesmen with their bows drawn. Fortunately, the men were able to pacify the Indians and return to St. George with their prisoner.

January 18, 1866

Dear Horatio,

I have longed to see you this Christmas and the New Year. I have felt so lonesome--both of my boys away, but hope it is all for the best. I wish you a Happy New Year, health, peace and prosperity through all the coming years of your life with the blessings of our 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, do right under all circumstances and the blessings of Heaven will always attend you. I have had two letters from Guglielmo since I last wrote you. I have not written to him for a long time, no money to pay postage.

It has been severely cold for a month past, cold enough for any country. Times are very dull. There have been a number of parties. I have only been to one, the ward party last Thursday evening. All seemed to enjoy themselves well till about 11 o'clock when an express came in from the upper country to say the Indians had been down to Brother Whitmore's and drove off sheep, cattle, and horses. Brother Whitmore and one of the Moody's stepsons that were out hunting up stock have not been heard from for seven days. It is feared the Indians have killed them. The minute men were ordered to be ready to start next morning by 8 o'clock. Thirty went from here, to make 70 men from the different settlements. It has been snowing and cold ever since they left. They will have a pretty hard time.

My dear son, why don't write? I always feel so anxious about you when I don't 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 pounds cornmeal for you. I dare say you need it. Mr. Keate thought Grange would have sent him some whiskey before this time. J.R. Young brought two quarts and a half pint of miserable poor stuff. I hope I shall soon be able to send this to you. I have had no letter from my other folks.

January 21. I got a letter from Aunt Hester last week which (I will) enclose for you. When the man called for the barrel (of cornmeal) I was not at home or I should have sent it by him.

No word of Brother Whitmore yet. There is a report that Bruniske is dead. A rock fell on him and killed him.

January 28. My dear son, I have a chance to send this by Brother Hammond to St. Joseph. I shall direct it to the care of Elizabeth, hoping you will get it safe. I sent you 50 pounds of cornmeal. The rest I will send by some other chance.

Joseph Rogers (Ross's 21 year old son) 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 (Caroline's son) had one of his legs taken off last spring. He is now on crutches.

To finish Susanna's story about Brother Whitmore, volunteers left St. George with three baggage wagons headed for the Pipe Springs area. They found the bodies of Whitmore and McIntire with bullet wounds and many arrows stuck in them. The snow was so deep it was impossible to pursue the culprits.

This wasn't an isolated incident. Navajos were committing depredations all around Southern Utah, driving off stock and shooting at anyone who got in their way.

Two public corals with five-foot high rock walls were constructed in St. George, and guards were posted to protect the animals. President Snow warned the people not to venture outside the city in small groups or allow their animals to stray.

It was the policy of the Mormons to do all they could to make peace with the Indians. The local Piute tribe was friendly to the Saints and often warned them when Navaho raiding parties were coming from across the Colorado.

In Dixie some of the pioneers hired Piute Indian men and women to help them with farming and household tasks. In one incident, an Indian squaw busily scrubbing clothing on a washboard

suddenly disappeared. Her employer wondered what had happened to her. An hour later she reappeared with a newborn baby and finished the wash.

The 1866 year-end report states the population of St. George was 1,086. Apparently 400 had given up and moved back to the North since 1863. There had been 16 deaths during the year; 13 from illness, one from "gravel" and two killed by the Indians.

In 1866 the tax rolls show that James had made \$350 worth of improvements on his property, owned three "cattle" worth \$75, but no horses, mules, sheep, goats, swine, vehicles, watches or clocks. His total taxable property was down to \$525.

January 15, 1867, was a day of rejoicing for the Southern Saints. On that day a telegraph line established contact between Salt Lake and St. George, ending their six years of isolation from the headquarters of the Church. Horatio had returned from the Muddy the previous fall and marched with the band that lead a large procession up to the point of the red hill to witness the putting up of the telegraph wire. The operators were escorted to St. George Social Hall amid singing, cheering and cannon firing. A little before noon, the wire was put through one of the windows and attached to the battery. Communication opened immediately and they received a message from President Young, though he was hundreds of miles distant.

The telegraph made it easier to keep up with Indian movements. Through the winter, Captains Pearce and Andrus with their men were kept busy pursuing Navajo bands that came near the settlements on thieving expeditions. January 18, they surprised Indians trying to stampede a herd of stock south of St. George. The Indians escaped under cover of night.

In the May Semiannual Conference of the Southern Mission (which included the surrounding settlements as far west as the Muddy, as far north as Parowan, and as far east as Long Valley), the Word of Wisdom was preached. Church authorities were beginning to emphasize the importance of following this law of health forbidding tobacco, coffee, tea, and liquor though it still wasn't considered a commandment. One of the brethren reported afterward "There was not a plug of tobacco in St. George when I left. Some of the sisters complain the water is bitter and sweeten it with tea."

The first day of meetings started on a negative note: the congregation was told to stop trading with those not of the faith (to make themselves self-sufficient). The people were cautioned again about marauding Indians. Regret was expressed for the families who left Dixie because of the disastrous spring floods that tore out bridges and dams, a late frost that killed the corn and sunflowers, and the grasshoppers that were again attacking what was left of the crops. In spite of their poverty the pioneers were asked to donate to 5,000 Saints who would be emigrating from Britain that year. The meeting ended by the choir singing "Hard Times Come Again No More".

"Tis the song, the sigh of the weary. Hard times, hard times come again no more
Many days you have lingered around my cabin door, Oh, hard times come again no more."

XXI. THE DESERT BLOSSOMS

"For in the wilderness shall waters break out.
In the habitation of Dragons shall be grass
with reeds and rushes." Isaiah 25:67

The Keate families lived in Pine Valley during the summer of 1867. Thirty miles from St. George, the village is nestled in a semi-circle of pine-clad mountains, with the Santa Clara Creek running through grassy meadows. At an elevation of 6,700 feet, it is the highest town in Utah and remains pleasantly cool all summer.

A shoemaker was badly needed there, and James did better financially than any other year. He acquired two horses (\$120), one vehicle (\$50) and one clock or watch (\$10).

Horatio lived with them in a home two blocks west of the chapel site, while he served as a carpenter during construction of the Pine Valley Chapel in 1867-68. Construction was supervised by Ebenezer Bryce, a former shipbuilder from New Zealand, who later ranged his cattle in Bryce Canyon (it being named for him). He said he built the chapel like a ship, so if a flood came it would float and not be destroyed, or if a wind came it would roll over but not crash.

When Susanna's son, G.G.R. (Sanjo), returned from his mission in the fall of 1867, he found Dixie in prosperous condition, grapes flourishing, fruit trees bearing, many comfortable homes, and businesses of all kinds. He reported his mission at the Sunday morning session of the three day semi-annual conference (November 1,2,3), speaking 10 minutes. He gave "a somewhat amusing account of his mission in Piedmont (Italy) and Switzerland", according to Bleak.

In February 1868, he began publication of The Cactus, one of three local newspapers. It carried news, jokes, and advertisements, spiced up by editor Sangiovanni's irrepressible wit. It was published semi-monthly, terms: six months, \$1.00, strictly in advance. Later it became a weekly paper. He described St. George as follows:

"They are grading Main Street (in front of Susanna's home). The street when finished will not only be the finest street in town, but the heart of commerce. It is at the head of this same street, where dwell the editors, typos, lawyers, harness and shoemakers, carpenters and barbers; and by way of a change, our Devil may not be found far off.

"Diagonal Street (just north of Susanna, running east to southwest) presents a business-like appearance, with The Dixie Times printing office, H. J. Riding's Tinware establishment, Horsley's Shaving Saloon, and J. Keate's Shoe Shop... Ere long the above mentioned will be one solid mass of buildings."

By this time a row of cottonwood trees provided shade down Main Street. The city had water running in ditches down the side of the streets. Between six and seven a.m. no one could use the stream for irrigating or watering animals, because that was the time householders would dip water for culinary use, filling the family drinking barrel and pouring water on the burlap wrapping to keep it cool. The barrel was carefully cleaned once a week to stop the growth of moss and slime and prevent it from becoming a breeding ground for mosquitoes. The public buildings also had their water barrel, with a common drinking cup tied by a string to the side. After seven o'clock, cattle drank out of the stream, usually standing in it as they did so, impregnating the water with manure and making it unpalatable.

As roads were improved westward into California, more traffic came from Salt Lake through St. George and on to Los Angeles. Occasionally mule trains camped in the public square overnight, just two blocks south of the Keate home.



\St. George Hall. Note Horatio's lumber company upper right

After the Pine Valley Chapel was completed in 1868, Horatio, in partnership with Joseph Judd, started a contracting and cabinet making business. Sanjo poked a little fun at him with the following Cactus article:

"Among many fine edifices going up on Diagonal Street is Horatio Pickett's carpenter shop, which consists of four pine poles stuck in the ground covered with a few pieces of sheeting.

"We paid H.P. 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."

Horatio wrote to his Grandfather Rogers in Provo, announcing his forthcoming marriage and their plans to travel north to the Endowment House in the fall. This is his reply.

April 26, 1868

Beloved Grandson,

Your welcome letter of the first was received on the 22nd. We are all well and well pleased to receive letters from you and hope you will continue to write as you can find time. I am glad to learn that your Mother's health is good and wish she was coming up to make us a visit this summer. I would gladly except (sic) your invitation of coming South with our beloved President, if circumstances would permit. The Spring so far has been very fine, and the prospects good for a crop and fruit, only for the grasshoppers which are hatching and eating all before them. My wheat is already gone. We know not what course to pursue (sic) in the farming line.

We had a letter from Caroline Beebe (Hester's daughter in Polk City, Iowa) last week. She writes the grasshoppers are so numorous (sic) that the farmers are delaying putting in seed for the present. They are all well at present though they have had much sickness during the winter past. Martha Telle that is now Mrs. G. Q. Cannon was very sick during Conference and some ten days after is now nearly well. Bro. Brigham, Heber C., John Taylor, W. Woodruf (sic), Joseph F. Smith, A.O. Smoot and several others have brought part of their families to this City and will reside here a part of their time. We are building a new bridge across the Provo River. And making a new road up the Provo River to Provo Valey (sic) and one opening large farms on the bench toward Battle Creek. (Orem?) I think of nothing more at present worth writing you so fare well (sic) for this time.

May the Blessings of Heaven and Earth rest upon you and your concerns,
amen. D.W. Rogers

P.S. Remember me to your Mother and all the family. And enterprising friends. And when you come up in the fall fail not to bring your Mother with you. Your Grandmother sends her love and wonders why your Mother does not write.
(Punctuation is his own)

D.W. Rogers

N. B. You have a new uncle come to Provo as his place of residence for a while. His name is John David Bennett (Rogers). (He) will be seven weeks old tomorrow morning seven o'clock. (The son of his younger plural wife Ellen Bennett.)

D.W.R.

May 31, 1868, Horatio married Harriet Josephine Johnson, daughter of the prominent druggist and horticulturist Joseph E. Johnson and his first wife, Harriet Snyder. Erastus Snow performed the ceremony at Harriet's home in Middleton known as Ellislea. (J. E. Johnson's third wife, Eliza, lived north of the Keates on the corner of the same block.)

As was the custom, Horatio and Harriet planned to travel to Salt Lake later to be sealed in the Endowment House.

The marriage was reported in the Cactus by Sanjo.

"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 joys crown your wedded life
And flowers your pathway strew
May sunbeams bright around you smile
As life's journey you pursue."



Horatio's father-in-law also told of the wedding in his newspaper Our Dixie Times and mentioned the refreshments.

"Brother Keate, the prince of strawberry culture, yesterday placed before us a dish of those delicious berries, scarlet with ripeness and fragrant with sweetness--and they were large ones too. One is enough at a time provided they come often enough."

Horatio and Josephine are shown in photo, left.

The St. George correspondent to the Deseret News also commented on the wedding and James Keate's gardening abilities.

"We have visited the vineyards and never saw grapes so large and fine, especially those in the vineyards of J. Keate (and three others), some branches weighing two pounds and over."

Pine Valley, a refuge from the summer heat, was the favorite place for St. George and surrounding communities' July 24th celebrations, often lasting several days. The Keates were living there during the 1868 holiday. Meetings were held Friday the 24th at Grass Valley, five miles from Pine Valley, honoring the "early members of the Church who journeyed across the plains, resulting in freedom and liberty for the Latter Day Saints."

A big feast was enjoyed by all. Each town had assignments. Potatoes from Parowan were roasted, a fat steer was butchered and prepared, and peaches and grapes from Dixie were served. After dinner they spent the evening singing and dancing on a wooden floor laid down among the pines.

Saturday the 25th a thunderstorm broke up their meetings, and in five minutes "everything that could float was in motion". Wagons were moved away from the flooding creek and the brethren made a large wickiup out of planks from the dance floor. "All were made comfortable for the night." The storm caused a great deal of damage in Pine Valley, washing away dams, mill flumes, and covering fields of wheat with mud and sand.

Horatio and Josephine had chosen to make the trip to Salt Lake to be sealed after the heat of the summer, and after many of the crops had been harvested. Those going to Salt Lake for endowments had been advised by their leaders to go before winter set in when the weather was better and the Indians not so desperate. The Pickett/Johnson party cut it pretty close. In early October the newlyweds and family members made the long journey to Salt Lake City where they were sealed for time and eternity at the Endowment House October 11, 1868. Susanna went with them and was able to visit with her parents and Caroline in Provo, as well as former friends in Salt Lake. A short commentary on this event appeared in The Cactus.

"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 Pickett's and Judd's shop being closed."

Hot Spring Lake was a shallow marshy pond formed from run-off of the Hot Springs north of 1500 North in Salt Lake (now under I-15 near Beck Street). A larger lake called Warm Springs Lake was farther north and west, near the Jordan River. He probably means the latter one.

October 21, 1868, the Cactus reported,

"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." (Susanna probably came back earlier to go to Salt Lake with the wedding party.)

When Sanjo had to leave the business of running the newspaper to go fight the Navajos with the militia, the November 28, 1868, issue carried the following:

"If our issue 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 search of items among the Navajos."

Such were the circumstances under which Sangiovanni became the first and only war correspondent in Dixie. As he campaigned against the Indians, he had occasional access to the telegraph lines at Rockville and so was able to pass the newest developments on the war front to his eager patrons at home.

Sangiovanni says of his experiences;

"The Navajos made a raid on the stables and drove off 29 horses. Fifty minute-men were called out (I being one) to give chase, Captain Copelan in command. Out on the desert, water holes were very scarce. After following the trail 120 miles we were on Buckskin Mountains, (east of Kanab) 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 thieves and gave me the scalp. We had only 25 pounds of flour left. I made it into dough and divided it equally among the fifty-one men. It made a piece about as big as a biscuit for each. We baked it over the coals, then filled up on water. The next morning we started for home, meeting the Indians that had our captured horses. They shared a coyote for lunch. We arrived home two days later."

Other items of interest from the little newspaper:

Recipes

Cement for Sealing Fruit Cans

Melt together:

1 lb. rosin
2 oz. beeswax
2 oz. tallow
1 oz. copperas

Ink

Dissolve in alcohol:

1/2 gal elderberry juice
2 drops creosol
2 drams alum

"James Keate has commenced business in his new shop and is now prepared to renovate the 'understandings' of the public."

"Those going for wood in Pine Valley should go armed and take care of their teams--no telling what might happen with Navajos."

"G.G.R. Sangiovanni's writing school commenced this evening at the basement of St. George Hall."

"We can boast of living in a country which far excels Italy for romantic scenery. For instance behold the majestic Virgin and Santa Clara rivers at the base of our city, and the noble red sandstone mountain in the background, all of which abound with lizards, tarantulas, vipers, mountain alligators, innocent scorpions and rattlesnakes."

If you wonder what a "mountain alligator" looks like, J. E. Johnson (Horatio's father-in-law) describes one found on an outing to Johnson's Canyon six miles northwest of St. George.

"A land alligator the boys found was two feet long and ugly as sin. They kept it in a cage down the street. The long-tailed monster eats mice."

Albert Carrington, the publisher of the Deseret News was told,

"Number six of the second volume of the Cactus published at St. George by Sangiovanni and Company has just come to hand. You would do well to exchange with the small spicy sheet."

The Deseret Evening News noted,

"Guglielmo Giosue Rossetti SanGiovanni Esqr., editor of the St. George Cactus visited our sanctum yesterday and gave us the following news items from the sunny South. 'The weather is fine and the spring early. A few grasshoppers are rejoicing that people are going to raise something for them to eat. The people are jubilant over the expected visit of President Young.'"

The Deseret News even spelled his name correctly (except the capitol G). The author of Early Utah Journalism, J. Cecil Alter, wrote,

"We cannot omit to express our wonder at how a man with such a name ever found his way to St. George in that early day and the still greater wonder at his staying there, fighting Indians, conducting a business college, running one newspaper and outrunning one or two others!"

Horatio and Josephine planned to make their home in Kanab, but in the middle of preparations to leave, Horatio was called to help finish the Tabernacle. The walls were already up and carpenters were needed to finish the inside and put the roof on. The workers were paid in commodities distributed by the tithing office or in tithing script, a circulating medium in those days. They lived in a one-room adobe house three blocks northwest of the temple site.

March 10, when President Young and company arrived, they were greeted by cavalry and children standing in two long lines; and a snowstorm, the first in the South all year. The weather was too cold and windy for outdoor meetings so they met in the basement of the St. George Tabernacle. The 18-foot high walls cut off the wind enough that they were able to meet, but after two hours the gales became so ferocious they had to adjourn. From that time on, general meetings were held in the Tabernacle each Sunday morning, then individual ward meetings were held at the schoolhouses in the afternoons.



St. George Tabernacle under construction

Always the optimist, Sanjo wrote in the March 20, 1869, issue of the Cactus,

"Don't go into hysterics over a few little harmless grasshoppers...The legislature has made an appropriation for the building of a lunatic asylum. Such a place is needed for the safe keeping of those who are so easily frightened at the appearance of a few little grasshoppers."

Andrew Carl Larson says in I Was Called to Dixie "In the April 10th issue (the grasshoppers apparently not the least intimidated by his scorn) a note of anxiety crept into his comment. "For some time past grasshoppers have been hatching out by the millions and are now numerous and doing considerable damage in the wheat fields." By April 14, Sangiovanni had joined the ranks of those he had described as fit candidates for the lunatic asylum. "These pests continue to trouble us, notwithstanding all the efforts of the people who have been most energetically fighting them, they have succeeded in destroying considerable wheat."

Every green thing disappeared. Even their homes were invaded. There were grasshoppers in clothes, cupboards and even pans of milk left sitting out. The settlers drove them into piles of straw and burned all they could, but didn't begin to control the hordes that kept coming. Someone gave instructions in the newspaper on how to catch them in a sheet and boil them, to be used later for chicken feed.

This proved to be another winter of famine for the settlers. They ate pigweed, carrot tops, Lucerne, and they ground cane seed for bread.

Susanna's first grandchild, Horatio Jr., was born July 12, 1869, but died a year later of "summer complaint".

Sanjo taught school for a year in Dixie, and then in the fall of 1869 he moved to Salt Lake. He and John Young established the Deseret Museum just east of where the Joseph Smith Building is located. The Deseret News reported that the "Menagerie and Museum" were beginning to assume a position of importance in the state.

Sanjo married Mary Ann Brown, an English convert, January 20, 1871 at age 34. Two years later they moved to Deadwood, South Dakota. A gold rush was in full swing there, and he obtained his gold by running a restaurant for the miners.

During that same year, Corra was baptized into the LDS Church. She was a good worker and helped provide for herself and her adopted mother by working in homes of townspeople, a common practice in early St. George. For her services she was given produce and sometimes fabric. She learned to sew, made her own beautiful clothing, and was very much a part of the social activities in St. George.

In November of 1869, the three-day semiannual conference was again held within the walls of the St. George Tabernacle. James Bleak reported that for five years the inhabitants of that country had been much annoyed by the Navajos who had killed eight citizens and driven off 500 head of horses and mules, 500 head of cattle and 2,000 head of sheep. They had conducted annual raids late in the fall, in spite of constant guards. President Snow reported that he had been given warning that the Navajos were again preparing to raid the southern settlements. Because of their vigilance, no loss of life occurred from Indian depredations that winter.

June 3, 1870, James Keate was ordained a Seventy in the 30th Quorum of the Seventy. The census shows him with a household of seven (Bena, age 26, had five children), real wealth of \$450, and personal wealth of \$150. According to tax lists, his income varied between \$500 and \$700 each year. (Susanna and Corra, living separately, were not counted in his household.)

An ad in The Saint George Enterprise says,

"Pioneer boot and shoemaker. Manufacture from imported material. Boots, shoes and repairs at moderate prices. First door west of the courthouse.

(Since inserting the above, Platt and Keate inform us they have retired from business)."

That address later became Horatio's Pickett Lumber Company.

In 1870 the women of Utah celebrated receiving the vote. Utah Territory was the second (Wyoming was the first) to grant suffrage to women. The first opportunity for Susanna to cast her vote was the local elections in 1870. A separate entrance to the place of voting was provided for the women and "utmost respect" was shown to them. Most voted for the "People's Party" candidate for congress, William H. Hooper, who favored polygamy. Their enemies believed Mormon women would vote themselves free of "the barbarism of polygamy". When they showed no such inclination, anti-Mormons worked to deprive them of the vote.

President Young spent the winter of 1870 in Utah's Dixie because of ill health. His partially completed home was through the block northwest of Susanna.

A year later, April 15, 1871, he announced in a letter to Erastus Snow that a temple would be built in St. George. He was present at the conference held November 3-5, and gave further instructions. When he asked for a show of hands from those willing to unite by faith, prayer and good works to build the temple, the vote was unanimous. The ground was broken November 9, in

ceremonies conducted by Presidents Young, Snow, George A. Smith and other dignitaries. On that same afternoon men were at work excavating with plows and scrapers.

December 29, 1871, the last stone in the tower of the Tabernacle was set in place. It was celebrated with a ceremony of singing, prayers and hosannas. The last shingle was put in place on the roof December 30. The spire was built with eight large planks forming a pyramid, and then a ladder was placed on one side of this skeleton structure. Horatio was the daredevil who climbed to the top of the ladder with a heavy iron band over his shoulders, and placed it around the timbers to hold them together, while an admiring crowd held its breath.

During the winter of 1872/73, a clock and a bell were installed in the Tabernacle. This marked the beginning of a new era. From then on people went to Church on time, and opened and closed parties on time. Up until then they had depended on "sun time", which was not very reliable. Evening meetings had convened by "early candlelight". Water turns were not taken at the correct time, and schools weren't started on time.

Work went ahead rapidly on the Temple. Almost every citizen of St. George had a responsibility, as well as workers coming in from outlying communities. Horatio was one of the carpenters. Besides those working on the temple itself, there were workers manning the stone quarries, and the sawmills at Mount Trumbull, 80 miles east of St. George. Others hauled building materials, tended the Church herd at Pipe Springs, and ran boarding houses for the workers. The sisters cooked and sewed for the workmen, and even the children had responsibilities.



St. George Temple under construction