PERRIGRINE SESSIONS HISTORICAL TIDBITS

PERRIGRINE SESSIONS

Written By
Dorothy Case
Sons of Utah Pioneers Book

Perrigrine Sessions, prominent pioneer and colonizer of Utah was born 15 June 1814, in the village of Ketchum near the town of Newry, Maine. He was the eldest of eight children and spent his boyhood on the family farm which was located in dense timber country near Maine's western border. His father, David was an industrious farmer and accumulated considerable wealth. His Mother, Patty Bartlett, later became a famous midwife who reportedly officiated at 3,977 births.

The family was of a religious nature and when the missionaries of the Church of Jesus Christ of Latter-day Saints preached to them in 1818 they were receptive. The Mother was the first to be baptized. Other members of her family subsequently followed despite the opposition of friends and family. This religious affiliation changed their lives.

Perrigrine married Julia Ann Killgore in 1834 who was also baptized. Because of persecution and the desire to join the main body of church members Perrigrine and his parents sold their possessions and set out for Kirtland, Ohio. Persecutions soon drove them to Far West, Missouri and then to Nauvoo, Illinois, where Perrigrine became a body guard for the Prophet Joseph Smith. At one time he was able to hide the Prophet from an angry mob and for his efforts he received a coat of tar and feathers intended for the Prophet. He frequently said, "This was the finest coat I ever had."

While in Nauvoo, his wife Julia died. He then married two sisters, Lucinda and Mary Call. In 1847 when the Mormons were forced out of Nauvoo he joined the covered wagons heading west over the Mississippi to Council Bluffs, and on to unclaimed territory. Perrigrine was appointed head of a company of fifty which arrived in the Salt Lake Valley in September, 1847.

After a brief rest he rode on horseback north of Salt Lake to explore. Some ten miles past a hot springs he found fertile land and water for grazing cattle. He reported his findings to Brigham Young and was directed to return and colonize the area.
Perrigrine drove 300 head of cattle and a wagon with part of his family to the place he had found. The Sessions were the first white people to settle there. Soon other families came and a town named Sessions Settlement sprang up. Later the name was changed to Bountiful.

The family's first home was a wagon and later a dugout on embankment which is now located around Second North and 250 West in Bountiful. The dugout was made of branches, brush, grass and dirt with animal hides for a door. There was a hole in the top to let out smoke and once a wife looked up to see an Indian looking down at her. His wives now included Emo-rette Loveland, Sarah Crossley, Elizabeth Birdenaw, Sarah Ann Bryson, and Ester Mabey.

Mr. Sessions directed his efforts to several agricultural pursuits. He had the first orchard and large garden and developed the Sessions Plum. He was anxious to build up the city with industries. He operated a saw mill, blacksmith shop, carpentry shop, molasses mill and was an early participant in Heber C. Kimball's flour mill. He was an original investor in ZCMI and helped organize Woods Cross Canning and Bountiful Coop. In one of his homes, rooms were set aside to use as a hotel for immigrants and a post office where mail was laid out and people sorted through it. Mr. Sessions was a member of the committee in charge of building the historic Bountiful Tabernacle, in the North Canyon Bishopric, High Priest Quorum president, spent 15 years in Missionary work, crossed the plains five times by team to bring others to the valley. He spent his life in service to others.

He died 3 June 1893 leaving a numerous posterity. He was progressive, industrious, spiritual, and loved by friends and family.

When David and Patty named their first born Perrigrine, meaning wanderer, in 1814 they probably didn't realize how prophetic and appropriate his name was. He traveled from New Hampshire to Utah, explored around the west extensively and went back East many times. He was also a missionary for the LDS Church in England twice.

**WHAT'S YOUR LIFE**

**BY**

Douglas D. Palmer

Descendants of Pioneer settlers Perrigrine Sessions,
believe in sharing their genealogical treasures.

At the annual meeting this month of the family genealogical association members were offered photographic copies of the original personal diaries of the early-day Pioneer. Copies are being reproduced at cost and should interest many of his 25,000 descendents.

Mr. Sessions founded Sessions Settlement, now Bountiful, Utah, 27, Sept. 1847. His eight diaries, containing 461 pages and two account books, are over 100 years old and very valuable, according to Lauritz Petersen of the Church Historian's office. Parts of the diaries were recorded during Mr. Sessions association with Brigham Young, Heber C. Kimball, Lyman Johnson and other church leaders.

The diaries have been photographed by the historian's office. the original will be kept there.

Aside from historical value, the diaries also contain a lot of valuable genealogical data. In one, Perrigrine lists the genealogy of his father and grandparents of both he and his first wife, also the pedigrees of several other families.

Perrigrine was born June 15, 1814, in Newry, Oxford county Maine. He was baptized by Edward Partridge, the first presiding bishop, Sept. 17, 1835. In one diary he records the following.

"We had several visits from the Twelve and other traveling elders....The Twelve held a conference at my father's home on the 12th day of August, 1835. Brigham Young and Lyman Johnson, two of the Twelve, were present. The blessings of God attended the meeting." Nearly three years later on Feb. 18, 1838, Perrigrine was ordained a seventy by Brigham Young and Heber C. Kimball.

In another entry, recorded about Dec. 27, 1846, the Utah settler tells of traveling in a blinding snowstorm with Joseph Smith Sr., and brother Carlos. The party stopped at a farmhouse near the Missouri border and was denied food and shelter.

Because of the size of the Sessions family, family members have agreed that each branch will pool their resources to assist each other in finding genealogical information. A considerable amount of work has already been accomplished offiers say. Association members unable to do research have been asked to make contributions to further family research.
Completed family group sheets were compared at the recent gathering. The exchange of information was gratifying according to T. Earl Sessions, past president and a grandson of Perrigrine. B. Earl Stringham, Clearfield, Utah, was elected president, with Clarence W. Sessions Jr. first counselor, in the genealogical section of the organization.

Perrigrine served eight missions for the church. When he and his family moved North from Salt Lake in 1847 to find grazing land for his animals. He constructed a dugout with skins for a roof. There the family remained for the winter. They were the only known white settlers in the area until the spring of 1848.

Two more branch libraries were approved Sept. 28 in the Genealogical Society’s branch library system, bringing the total number of branches to 36. The two libraries are located in Salmon Idaho, and Anchorage, Alaska. V. Ben Bloxham, branch librarian who inspected both facilities, said a few branches also are expected to be approved during October in Albuquerque, N.M. Reno, Nev. and Denver, Colo.

As branch librarian, Mr. Bloxham inspects facilities. Final approval is made to the branches by letter from Theodore M. Burton vice president and general manager of the society.

Chief Librarian at the Salmon Branch, located in Salmon River Stake centers is Mrs. Shirley Parmenter. Lawrence J. Bills, Salmon River Stake president is library board chairman, Mrs. Billie Newman is chief librarian at the Anchorage Library located in the Alaska Stake center. Board chairman is president Orson P. Millet of the Alaska Stake.

14-CHURCH Week Ending October 22, 1966.

T. Earl Sessions is pictured holding the eight diaries but will not photocopy any more due to burn spots. We have not as yet obtained one from his wife.

Copied by Family Rep. and Researcher.
Marcella G. Allred

SCHOOLS IN OTHER PARTS OF UTAH

By
Perrigrine Sessions---The following extract from the memories of Perrigrine Sessions, of Bountiful, Utah tells graphically something of the struggles of the people in early days in maintaining the school in that part of the territory.

Mr. Sessions says: In the foundation of our homes and settlements educational facilities were meager. All the books we had were copies of an elementary spelling book, Mcguffay’s First, Second, Third, Fourth and Fifth readers, and Smith's Elementary and Higher Arithmetic. There were a few slates and pencils. Often three or four families had to use the same book.

The first school taught in Davis County was by Lydia Stanley, down on the banks of the Jordan River(????), in a hut made of brush and logs. With the permanent settlement of Bountiful a school was opened. The teacher was Miss Hannah Holbrook. A good adobe school house was built and every winter a school was maintained and well supported. The early teachers in Bountiful were such men as Arthur Stayner, Martin Wood, James McGuire, John Browning, George Osmond, Chester Call, Jaron Tolman, Hyrum Booth and many others. The interest in education continued without interruption until the coming of Johnson's Army, when we were compelled to make for the southern settlements. On our return new school houses were built, and when the Z.C.M.I. was opened in 1868, Patty Sessions endowed the first school in Utah by giving twenty shares of the stock of that institution for the maintenance of a teacher in a building which had been especially built by Mrs. Sessions for the school purposes. This Mrs. Sessions was Patty Bartlett Sessions, Mother of Perrigrine Sessions.

Dictionary of Family Names
By
Smith, Published by Harper

Sessions – One who came from SOSSONS, a district in France.

THE SESSIONS PLUM

When David and Patty started on their trek to Utah, they left their son David with his sister Sylvia, to come later. Since they had gone to an unsettled part of the country David decided to send fruit trees to his parents so he secured ap-


ple, peach, apricot, plum, pear and prune trees, also some berry bushes. These he wrapped in burlap in small bundles. When he learned of a company of Saints leaving for the West, he would get permission of the drivers to tie the bundles of trees on the wagons and then pay the drivers to pour water on them each time, they came to a watering place, to keep them from drying out on the long trip. By the time David came to Salt Lake Valley in 1850, he had sent trees enough to start one of the first orchards in the valley. This was the origin of "Patty Sessions Plum" which was widely planted in the early days of Utah and Idaho and is still known as the "Patty Sessions Plum."

**THEY CAME IN '47**

Following is a list of all persons who were organized into companies for crossing the plains from the Missouri River to the Great Salt Lake Valley in the summer of 1847, not however, including the first pioneers. It gives their names, ages on arrival, and dates and places of birth. All names have been checked with L.D.S. Historian Office.

First Hundred Daniel Spencer, Captain Organized June 15-17, 1847. First Fifty—Perrigrine Sessions, Captain. Arrived September 24, 1847.

First ten --Elijah F. Sheets, Captain. Joseph A. Stratton, clerk

<table>
<thead>
<tr>
<th>NAME</th>
<th>AGE</th>
<th>DATE OF BIRTH</th>
<th>PLACE OF BIRTH</th>
</tr>
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<tbody>
<tr>
<td>SESSIONS, DAVID</td>
<td>57</td>
<td>April 4, 1790</td>
<td>Newry, Oxford, Maine</td>
</tr>
<tr>
<td>SESSIONS, PATTY</td>
<td>52</td>
<td>Feb. 4, 1795</td>
<td>Bethel, Oxford, Maine</td>
</tr>
<tr>
<td>SESSIONS LUCINA</td>
<td>28</td>
<td>Sept. 29, 1819</td>
<td>Mentor Lake, Ohio</td>
</tr>
<tr>
<td>SESSIONS, PEREGRINE</td>
<td>33</td>
<td>June 15, 1814</td>
<td>Ketchum, Oxford, Maine</td>
</tr>
<tr>
<td>SESSIONS, MARY</td>
<td>18</td>
<td>Feb. 21, 1829</td>
<td>Madison Lake, Ohio</td>
</tr>
<tr>
<td>SESSIONS, MARTHA</td>
<td>12</td>
<td>Sept. 21, 1835</td>
<td>Newry, Oxford, Maine</td>
</tr>
<tr>
<td>SESSIONS, CARLOS</td>
<td>5</td>
<td>Jan 16, 1842</td>
<td>Nauvoo, Hancock, 111.</td>
</tr>
</tbody>
</table>

There were 18 other names in this group of FIRST TEN.

The document giving the above Information was dated west bank of the Elk Horn River, June 15, 1847, and was signed by Elijah F. Sheets, Captain and Joseph A. Stratton, Clerk.

The other four companies of this group consisted of:

SECOND TEN - 34 Members
THIRD TEN - 41 Members
FOURTH TEN - 36 Members
FIFTH TEN - 48 Members
Daughters of Utah Pioneers.

This was called the Pioneer Company and they brought with them 124 horses, 9 mules, 2,213 oxen, 887 cows, 358 sheep, 35 hogs, 716 chickens and there were no fences to keep them out of the gardens when they got to Salt Lake City - Perrigrine Sessions was sent North the next day to find a place for them. (City of Bountiful.)

SKETCHES FROM THE LIFE OF PERRIGRINE SESSIONS AS TAKEN FROM HIS DIARY

By
Heber John Sessions (Sarah Ann Bryson)
And
Hannah S. Burningham (Sarah Crossley)
A son and daughter of Perrigrine

On account of a limited number of copies of Perrigrine Sessions' diary being available for distribution throughout his families and those copies being too, long for the average use in connection with the genealogy study by the younger members of the family, these sketches were ordered drawn up at a meeting at the home of a daughter Hannah S. Burningham, Oct. 6, 1931.

The committee named for this work was Heber John Sessions, a son, Chairman and a daughter as said.

Therefore, the spirit of love, we have an exhaustive study, comparing date with historical events to assure their accuracy, dates and choosing the chief events of Father's (Perrigrine's) life. Especially historical information.

Many are the hardships and trials he endured, which are not included here but those events which seemed would instill in the hearts of the younger generations a more comprehensive idea of the daily day pioneer life, where the most sought after and it was with this in view that we have completed this work.

Our desire and prayer is that the Lord will inspire the readers of these few pages with a knowledge of the truthfulness of the principles of the gospel of Jesus Christ, which was the driving force behind those wonderful pioneers who sacrificed so much to establish an abode for their posterity to live in peace. Therefore, we dedicate this as a faith promoting work to the future generations of the families of that great pioneer, Perrigrine Sessions, that it may help them to
better live the preaching of the gospel of Christ that they may also have their experiences endured by this pioneer.

Our father, Perrigrine Sessions, was born June 15, 1814 near Newly, Maine. His father, David Sessions, was born April 4, 1790 in Fairly, Orange Co., Standish, Maine. Father's Grandfather, David Sessions, was born in Boxford Mass and was a soldier in the Revolutionary War, after which he received a pension from the Government of $96.00 per year. His grandfather and grandmother on his mother's side, Enoch Bartlett and Ann Hall Bartlett, dates and places of birth are unavailable.

Father spent his boyhood with his father on the farm which was located near the boundry line of Main and Vermont. His father was an industrious and prosperous farmer and accumulated considerable wealth.

Grandfather's family consisted of Father, Sylvanous, Anna. David, Sylvia, Anna A., Bartlett and Amanda. Anna died when an infant. Anna B., Sylvanous and Bartlett died of typhus fever in the fall of 1832.

The entire family were members or connected with the Methodist Church and were diligent searchers for the truth. Mormonism was brought to them by two missionaries, Jason Alldredge and Horace Cousin, in August 1833. Grandmother, Patty Sessions, joined the Mormon Church July 1834, being baptized by Daniel Bean. She stood alone against all opposition from relatives and friends for a year, when others of the family, including Father, were baptized Sept. 11, 1835 by Edward Partridge, assisted by Isaac Morley.

Father married Julia Ann Killgore Sept. 21, 1834, who also joined the church August 1, 1836 by Apostle Lyman Johnson.

Persecution and their urge to join the body of the Saints, influenced them to sell their possessions and on June 5, 1837, Grandfather and Father, with their families set out for Kirtland, Ohio. It was here that they heard the Prophet Joseph Smith for the first time, preach in the Kirtland Temple. Their stay in Kirtland was short and after seven weeks, they left for Far West, Missouri, arriving there in November.

Julia Ann Sessions died Jan. 25, 1845 at Nauvoo, leaving Father with two small children, who were cared for by Grandfather's family.
Father married Lucina Call and her sister Mary Call at Nauvoo on Dec 15, 1845. Lucina had her endowments and January 20, 1846 Mary received her endowments, Feb. 6, 1856 both were sealed to Father in the Nauvoo Temple.

When the Nauvoo Protective Police was organized, Father was made a member of that organization. It is said that while Father was acting as a body guard for the Prophet Joseph Smith in 1843 and 1844. While also as member of this police force, he assisted in hiding the Prophet one night from the mob, and received himself the coat of tar intended for the Prophet. He said, “This was the finest coat he ever had.”

Father, also related an important event which occurred in 1838, while on his way out of Missouri, near Palmyra in company with Father Smith (the father of the Prophet) and Carlos Smith in a blinding snow storm. Quoting Father's words: “We called at a farm house to buy some corn and stay all night. Father Smith asked the men of the place if we could stay and camp and buy some food. He asked, Are You Mormons? Father Smith answered yes and he said 'dam you, you can't stay here, also with many other insulting and threatening words. We all turned from him and when were in the road, Father Smith took off his hat in reverence and facing the blinding snow, with uplifted hands he said, in the name of the Lord, whom we serve, let this man be cursed in his basket and in his store and let his name be cut off from Heaven. We all said amen. When I traveled this road two years later, this was brought fresh to my mind, for behold, there was nothing to mark the spot but the ruins of his house, burned to ashes, his orchard broken down, his farm a picture of desolation, his wife and three children had been burned to death in their home, and he at that time was in close confinement for the insane. Here, I saw the power of the Priesthood made manifest, for at the next house, we had been received kindly and Father Smith's blessings on this place, home and family were fulfilled to the letter and all were prosperous and happiness prevailed supreme.

This had passed and both men were ignorant of the cursing or blessings placed upon them.

When the move was started West from Illinois, Grandfather, David Sessions, with his family, joined the movement and on the tenth day of May 1846, they left Nauvoo, followed May 17 by Father and his family. This journey brought them to Council Bluffs, Iowa, where they crossed the Missouri River and then on to Winter Quarters.
The following Spring, Father was made a captain of fifty in Brougham Young's company and started for the Rocky Mountains. When near the Western border to the great plains, he was detailed to hunt wild game and Buffalo for food for the emigrants, and this detained him, so he did not complete the journey to the Salt Lake Valley with the original company but followed later and arrived Sept. 24, 1847.

After four day's rest from his long journey Sept. 28, 1847, he took his family and a large herd of cattle around the mountain at Beck's Hot Springs, North about 10 miles and camped near what later was the John Wood corner, which is, now midway between Bountiful and Woods Cross, this being the first wagon tracks made North of Salt Lake City. He soon arranged for a permanent location about a mile North and built a dug out and covered it with cottonwood trees and brush, then with dirt which served as his first home. This was replaced later by a one room log house, which be built from logs from the canyon.

This first log house was moved a number of times and used for many purposes. After it served Father's family as a home, it was moved to another location and was used for a school building with Mary Ellen Kimball, wife of Heber C Kimball, as a teacher. It was later used as a weaving room by Sarah Ann and Ester. Its last move was to the hollow back of Sarah Ann's home where it was used as a stable for a number of years. In 1920 as grass fire spread to it and it was completely destroyed.

A picture in the family shows Sarah Ann and her family in front of a one and half story log house. This house emigrated to the Valley. This family lived in it only a short time, when moved to Woodruff, Utah. (The previous lines do not make sense, maybe should be: a family that emigrated to the valley lived in it only a short time then moved to Woodruff, Utah) A short time later, Sarah Ann moved into it and lived there until it was moved back a short distance to make room for building her present home. It was converted into a weaving room and was used thus until 1906, when Heber tore it down and used what material could be salvaged to build a coal shed which still stands in the hollow back of her home. It seems to be the order of things to convert the old log houses into weaving rooms or shops after the permanent homes were built, as several of the women, who weaved carpets and some cloth, each used their old log houses for that purpose after their home was built.
As Father's families needs required, he built homes of logs and adobes and later each one of his families was well located in a substantial home before he died. Among the homes he built was the large two story building, known as 'The Sessions House' and in which five of his wives live for nine years together with their families. It was here that they also cared for the wants of the traveler, this being the only tavern or hotel in the vicinity.

This location was originally named Sessions Settlement but at a fall Conference later, Brougham Young referred to the bounteous harvests to be seen everywhere, and said it reminded him of the land Bountiful, as spoken of in the scriptures. Father arose and suggested that the name be changed to Bountiful, which was done and the name Bountiful was then made permanent.

The first soil to be plowed was 21 acres, which were plowed in the spring 1848 and he planted wheat, corn, peas, beans, pumpkins, squash and melons, which grew into a bounteous harvest, even though the crickets did considerable damage early in the season. Father sold 500 bushels of grain from his harvest at $10.00 per bushel to the California emigrants. This was the first agricultural work done in Davis County.

Father married Emorette Loveland Sept. 13, 1852 who bore him 11 children.

(Sarah Crossley was left out - He married her 2 March 1861. She bore him eleven children.)

He married Betsy Birdenaw March 25 1865. She bore one child that died at birth.

He married Sarah Ann Bryson Sep 29 1866. She bore 11 children.

Ester Mabey, whom he married Nov 23 1868 bore ten children. These, with Lucina Call Sessions, four children and Mary Call Sessions, five children make a total of 56 (55) children in the family.

Father was industrious and assisted in establishing permanent and industrial institutions that would build up the community where he lived. Among his industrial interest was his partnership in Heber C Kimball 'Flour and Grist Mill'. He built a saw mill that supplied lumber and slabs for building purposes. He was one of the first investors in organizing the
original Zion's Cooperative Mercantile Institution in Salt Lake City, and also help organized its branch house in Brougham City. He was one of the organizers of the Woods Cross Canning House in Brougham City. He was one of the organizers of the Woods Cross Canning Co., which was the pioneer canning factory of the State. He was also with the Old Bountiful co-op and many other worth enterprises. He owned and operated his own blacksmith shop, which was located at the Northwest corner of the old city wall at the West end of the old race track, now Stoker Crossing on the Bamberger Electric Railway. He maintained his own carpenter shop. He was the owner of the first harvester machine to be used in the valley, and in connection with this, he owned the a threshing machine which derived its power from a two horse treadmill. His molasses mill, which was located a block North of the Old Sessions House was the source of many barrels of molasses and the home of the Summing's Candy pulling bees for the neighborhood for many years. When the old city wall was built as a protection against the Indians, he was made supervisor of its construction. This wall was built of puddled mud and rocks, set in a form and extended around the entire platted blocks of Bountiful, 1 square mile.

His diary shows more than 8 years spent in tents and wagons, pioneering the country and he knew the hardships of bitter winters thus housed. He cross the plains five times by team and brought three companies to the valley. He knew the terror of the excited Indian, yet he also knew the friendship, kindness of them. He knew also poverty and riches, as he and his father were provided for when they sold their possessions of Maine. Their property was swept away by the mobs in Missouri, and again they were forced to leave all they had behind then at Nauvoo for the mobs to destroy.

He was a member of the General Committee in charge of building the Bountiful Tabernacle.

He brought the first fruit trees and tree seeds into the valley and operated the first nursery from which many of the old orchards were furnished their trees. The early fruit raised were peaches, apples, pears and plums. He originated the blue plum, more commonly called the Sessions Plum. A great amount of the early day fruit was dried and found a ready market among the traveling emigrants and in less fortunate localities, where it was shipped by wagon train or best transportation available.

Father was ordained a seventy in the Church Feb. 18, 1839 by Brougham Young, assisted by Heber C Kimball. It was at Fa-
ther's home that the original North Canyon Ward, now Bountiful was first organized, with John Stoker as Bishop and Father was made first counselor. He was a year as counselor and was released to assist with the emigrating of the saints. When he returned, he was made President of the High Priest Quorum of the District, which position he held for many years.

He left on his first mission June 27, 1839 from Farr West, Missouri to his old home in Maine and was gone a year. He was called again in April, 1841 to the same location and was gone until June the following year. Sept. 15, 1853 he left Salt Lake City for a mission to England where he stayed until released February 1854 on account of poor health, arriving home in June. He was set apart in 1868 as a missionary and he made a number of short term missions to the East, including his old home State of Maine. Here, he gathered genealogy, in addition to preaching and was not released until 1878. His actual time in missionary work according to his diary, totals fifteen years. He traveled approximately 50,000 miles and spent several thousands of dollars in missionary work.

His contributions to building Temples and Churches were also very substantial, as also his generous contributions and personal assistance and emigrating the Saints to Utah. Among the families he personally assisted in emigrating and who were materially aided in becoming established were John Bundy and family, now in Bear Lake Idaho. Mother Hood and Family, Levi S. Haywood and family, Putnam family, the Burges family and Alfred Spencer.

The first post office authorized in Bountiful was operated at Father's house (the old Sessions house) and it is said that the mail would be spread out on a large table and people would sort their own mail from the table. He maintained this post office for many years.

His hobbies were hunting and fishing and he was young in his actions of playing a good joke. Many are the real bear stories he could demonstrate with his catch, taken mostly from North Canyon and Mill Creek Canyon, and the mountains East of Bountiful.

Father died June 3 1892, leaving six of his wives with their families, which consisted of 43 children at his death, several having died before.

On the sixth day of April of each year, Father gathered his families together in a family meeting, where he taught
them the principles of the gospel and gave his advice and blessings to his wives and children. He asked that this practice be continued throughout all time and that the oldest member of the family present preside, that his posterity would not stray from the paths of righteousness, and that they might have an opportunity to bear their testimonies of the gospel to each other.

This practice has continued each year with but a few exceptions and in a great many instances this meeting has also been held in October some evening while the family may be together for general conference of the Church.

(In another place Heber J. Sessions states that the Putnam family moved into my mothers home which had just been completed and they lived there until the following spring when father gave them a team and wagon and a cow and started them for settlement of the Woodruff Utah area.)

**JIM, THE INDIAN**

In the year 1852, shortly after the first company of Saints settled north of Salt Lake, a group of Indians passed through what was known as "Sessions Settlement." As several of the Indians were ill they remained for a while. Some of them died. One small boy was left with no one to care for him except his aged Grandmother.

The two Sessions brothers, Perrigrine and David took a liking to the eight-year old chap and offered to buy him. The Grandmother gladly gave him in exchange for a pony, saddle, blanket and a little flour.

The white brothers named the boy Jim. David was not married at this time so he and Jim participated in many activities together. When David married, Jim went to live with him. David's wife Phoebe, grew to love the boy and treated him as one of her own. As she was a school teacher and conducted a school, in her own home, Jim Indian received his education along with her other children. He had an alert mind and was anxious to progress. He no doubt was one of the best educated Indians of his day. Jim Indian was a good worker and was a good man in the community. Some of the Indian instincts and habits remained with him. He was an excellent hunter and fisherman.

As he grew older he showed a desire to know more about his own people and the Gospel, so Phoebe taught him the history of his people through the Book of Mormon. As he learned of
the principles concerning temple work he wished to be sealed to the David Sessions Family but was persuaded to find the names of his own parents. He received his endowments in the Logan Temple. He died 12 July, 1894. President Wilford Woodruff preached his funeral sermon.

Very often President Woodruff would come to Bountiful to go hunting in the hills with Jim Indian. Jim always took great pride in seeing him with a game pouch full when he returned to Salt Lake.

Jim Indian and Carlos Sessions fought in the Utah Black Hawk War.

SESSIONS SETTLEMENT CEMETERY

This graveyard has two features for which it is marked. First, to our knowledge it is the second burial ground in the state of Utah, and second, it marks the route taken by California emigrants around the north end of the Great Salt Lake.

It was the custom of the early Pioneers to bury their loved ones near their homes. After the weary years of driving and suffering and the tiring trek across the Plains, peace and happiness came again in the building of new homes. But the quiet was not long lasting for new enemies became apparent. The significance of this graveyard lies in the elements encountered in conquering the West – the Indians, poisonous plants, insufficient food, and wearisome days for young children aged people

STORY OF THE CANE

By
Courtney Cottam

Thomas Sessions, who is 80 years old, has among his possessions an unusual, and highly valued cane. Stopping by as he sat on his front porch this early autumn afternoon, in an old-fashioned rocking chair, replete with patchwork cushions, he told me the story connected with it.

"Father," he said, "who was old Perrigrine Sessions, you know, brought it from Nauvoo with him when he came across with the first pioneers."

Old relics are valuable, but there was an Implication of greater interest than just "age" in Mr. Sessions' manner. I
let him tell the story in his own way, soaking up lore of the old days as he spoke.

"Father was a body-guard to the Prophet Joseph, and he went through all the mobbing of the early Mormons in the East."

"Was he with Joseph Smith when he was assassinated," I asked.

"No, he wasn't. The guards took turns at this duty, because they still had to earn a living for their families, as well as protect him. Father was in Nauvoo, but not with the Prophet."

It was 101 years ago on Sept. 26 that this valiant ancestor of the old gentleman I was talking with broke wagon-trail into Bountiful, Utah. I still waited for the story of the cane, enjoying the reminiscing of the early days.

"When Brigham Young gave the order to be ready to march, father asked him if he should remain behind and help those who were not ready. But Brother Brigham knew the danger to anyone closely connected with the Prophet Joseph, so he advised my father to be ready to leave the next morning before the sun came up."

It was a quiet moment, correlating his thoughts, "Father piled all he could on a wagon, and the next morning while they were at breakfast, two men, mobsters, came to the door. Father told them he was leaving with his family just as soon as they finished breakfast and piled a few more "traps" on the wagon. One of the men asked him how much he would take for the place and all that he must leave.

"How much is it worth to you?" Father asked; he knew it would be better to get a bit than lose everything, as he most surely would.

"The man took a pocketknife from his jeans. The blades were so loose you could have called chickens from across the street by rattling it. "I'll take all for this," he said.

Mr. Sessions continued, "Father took up a chair, and the men retreated. He often said he would have broken it over the fellow's head if he hadn't gone. Well, they finished packing and pulled out. There was father, Aunt Lucina and Aunt Mary, his wives, and Uncle Carl and Aunt Martha Anne, In the wagon besides all the things they loaded on. It was just at day-
break as the sun was coming up on the horizon, they got to the rise, about a third-mile down the road, and Father stopped the team.

"Look back for the last time on the home," he said. They turned around and everything was blazing against the early morning sky. They turned west and that was the last they saw of their place."

"But when and how, did he get the cane?" I pressed, for Mr. Sessions was in engrossed in remembering stories told to him by his father that he had, forgotten the cane momentarily.

"The cane is hardwood," he said. "It is made from the wood of the same tree the planks for the prophet's coffin was made from. Father always carried it to 'dress up' affairs, although he seldom used it any other time. When he died, Mother brought it to me. She said, "Tom, you're the oldest boy of my family so you should have it." Mother was Esther Mabey and Father's last wife.
part of September, 1847. On the 28th of that month, a few days after reaching the valley, Mr. Sessions moved northward about ten miles and camped that night about half a mile from the spot where he now resides, and where sprang up Sessions' Settlement, since called Bountiful. Hector C. Haight, following Captain Sessions' example, camped six or seven miles north of him, on what was afterwards known as Haight's Creek—a little south-west of the present site of Kaysville. This was also in the latter part of 1847. There may have been others who moved into that section about the same time. Such was the beginning of the settlement of Davis County.

The object of these men in separating themselves so early from the society of their friends at the pioneer fort—the immediate object at least—was to find pasturage for their stock, the range of the Jordan Valley being inadequate for all the cattle of the immigrants. These cattle, some of which had to be killed at once for beef, were almost worn to skeletons by their long pilgrimage over the plains. So literally was this the case that one of the new-comers, who was no other than Apostle John Taylor, while sawing up one of these bony, juiceless beeves for the winter, remarked with grim humor to his assistant, Captain Joseph Horne, that he guessed they would "have to grease the saw to make it work." But though pasturing stock was the original purpose of the pioneers of Davis County, it was not the only one. At all events, though they did little else than herd cattle and horses through the winter, they began to till the ground the following spring, and thus formed the nuclei of some of the present flourishing settlements in that vicinity.

It was in March, 1848, that Perrigrine Sessions, assisted by Jezreel Shoemaker, broke the first ground in Davis County for agricultural purposes. Later, came into the county at various times, such men as Thomas Grover, Daniel Wood, A. B. Cherry, Anson Call, Daniel C. Davis, John Stoker, Joseph Holbrook, Nathan T. Porter, the Smiths, the Parrishes, the Duels, the Millers, William Kay, Christopher Layton and many others to be mentioned hereafter. Davis County was named for Captain Daniel C. Davis, of the Mormon Battalion, commander of the re-enlisted volunteers, a portion of whom, being disbanded at San Diego in March, 1848, rejoined their people in Salt Lake Valley in June. Captain Davis settled on a creek a little south of the present town of Farmington.

And now as to the inception of Weber County, the nucleus of which—speaking of its settlement by white men—antedates by several years either Davis or Salt Lake County. The greater part of the lands now comprised in Weber County were owned, or
claimed, in 1847 by Miles M. Goodyear, whose name has more than once been mentioned in these pages. He was a protege, it is said, of Captain Grant, a well known, eccentric character of those days, representing the Hudson's Bay Company at Fort Hall. Goodyear claimed the Weber lands by virtue of a grant from the Mexican government…

**Utah Is Explored and Settled**

In the second company to enter the Salt Lake basin from the Missouri - the Pratt-Taylor company - was a man by the name of Perrigrine Sessions. He was then thirty-three years old. The company, as you may remember, arrived here on the twenty-sixth (twenty-fourth) of September.

Sessions, with a friend named Samuel Brown, rode northward as far as what we now call Bountiful. They drove before them a herd of three hundred cattle. One or both of them must have gone there previously and made an inspection of the country. For it is hardly probable that they would have taken cattle there without knowing beforehand about how these would thrive. The animals belonged to the community. This was on the twenty-ninth of September, so that Sessions and Brown did not lose any time.

It was the range that had tempted them. North and South, as one passed along the hills to the east, the land was extremely fertile as it still is. "A rich farming country" is the way the observant, optimistic Wilford Woodruff puts it down in his ever-present journal. And surely it was that. But, as one went west toward the lake, he came to a region described as "very much cracked by the drought," and therefore "dangerous for horses."

These two men lived in a wagon that winter, which, fortunately, was mild. Later they went back to Salt Lake for their families. In the spring, they were joined by five other families, and in the fall by a few more, including Anson Call. For, purposes of protection from Indians as well as for social contact, they built their houses together. The settlement was called Sessions. It was not till 1855 that it was named Bountiful.

**THE LAST OF THE THREE PIONEERS - A NEWS PAPER CLIPPING**

Taken from Byron Sessions Ledger's
The last of the three pioneers of Bountiful passed away--crossed the plains six times, fifteen years to missionary labor, traveling over 50,000 miles....the father of fifty five children.

Perrigrine Sessions, the last of the three pioneer settlers of Bountiful passed away of old age last Saturday, June 3, 1893, after an illness of many months. He was the son of David and Patty Sessions, the oldest of a family of eight children and was born 15 June 1814 in Ketchum, Oxford, Maine. His early life was spent working on a farm of 400 acres with his father, attending school during the winter.

September 21, 1834, he married Julia Ann Killgore of Newry, Maine. Was baptized into the church by the first Bishop Partridge on the 17th September 1835. June 5th, 1837 he and his family started for Kirtland, here they arrived in November of that same year. Later the family moved to Farr West with the Saints and after the families arrival there he made a trip to Maine to attend to some business. February 18th, 1839 he was ordained a Seventy by Brigham Young and Heber C. Kimball, and on the 7th of June of that year he went on his 1st mission which was in the state of Maine, being absent from home until June 14th of the next year.

In April of 1842 he started on his second mission to Maine arriving home again in June of 1844. He served as a body guard to Joseph and Brigham for three years. Lost his wife 5 January 1845. Left Farr West and moved to Nauvoo and in February 1846 left the last named city for Winter Quarters finding his father and mother in Council Bluffs. He built a log house in Winter Quarters and during the winter he made a trip back to Missouri after provisions; also went out on several hunting expeditions to supple the camp with meat and honey which he was very successful in getting.

June 5th 1847 a traveling outfit was secured and a great journey across the plains commenced. In the way of provisions three hundred pounds of flour was allowed each individual. There were 660 wagons in the entire train, the first eighty seven being in his charge. P. G. Sessions and O. P. Pratt traveled ahead of the company to select camping places, suitable places to ford the rivers etc. He arrived in the valley of Great Salt Lake on the 24th of September of that same year.

He made the first tracks north of the Hot Springs, locating in Bountiful the same year of his arrival. The following spring 1848 he sowed seven acres of wheat and planted fourteen acres of corn, but later that year for about seven weeks the
crickets threatened their crops but still they had a good harvest; wheat being as high as $10.00 per bushel. This year he built the first house that was ever erected in the town which latter he gave it, its name.

On October 15th, 1849, he started back East after his sister Sylvia returning to Utah on the 26th of June 1850 with a company of 149 men who were on their way to California to hunt Gold. These miners left considerable money with him for provisions which they bought to supple them on their journey flour being $50.00 per hundred.

In 1851 he built a large abode house 57 x 57. September 1852 he left on a mission to England, returning three years later. The year of 1857 was spent in Nevada on a mission. In 1869-70 he went to Maine doing missionary work and gathering genealogies much of the latter part of his life was spent laboring in the temple for the dead and much means was used for that purpose.

Six wives and 41 children are left to mourn his loss, two wives and fourteen children preceded him.

Funeral services were held in the Tabernacle on Tuesday 6th June where an unusually large audience composed of old and young assembled to show their last respect to the highly esteemed pioneer and leader. David Stocker, E. B. Tripp, Apostle John Henry Smith, President Joseph Smith were the speakers. The speakers dwelt upon the great amount of good the deceased had done for his country and for mankind in general.

The casket made of oak and highly polished was carried from the resident to the tabernacle by his sons and was preceded the High Priest Quorum while the mourners followed. After the service, over fifty vehicles followed the remains to the Bountiful Cemetery.