

History of Gabriel Younger Mayberry

Pioneer of Utah, 1847
by Minnie Eleanor Tew Thomas

In writing this history of Gabriel Mayberry, a few important items of interest may be added. In the spring of 1848 in Cottonwood, the Indians were very troublesome, driving the cattle off and killing some. Gabriel, with 40 armed men, a Marshall and an interpreter, went to see what they could do about it. They found the Indians had killed 16 of their cattle and one horse. They had lost many cattle by the wolves.

His wife, Margaret Eleanor Stewart, was born April 26, 1839, near Louisville, Kentucky. She died 9 June 1908 in Springville, Utah. Daughter Nancy Eleanor Mayberry who was born 28 August 1853, married Samuel Henry Tew 30 July 1870. She lived in Cottonwood Ward. She was the mother of 13 children. She died 18 Jan 1892.

The following story was related to me by Ruth Hatch Hale, daughter of Bishop Lorenzo H. Hatch of Franklin, Idaho:

Brigham Young, on one of his visits at our home made special inquiry of the welfare of the Mayberry family, after which he said, "I performed the marriage ceremony in the Endowment House in Salt Lake City for Gabriel Mayberry and his wife. After the marriage, he invited his friends to a big feast. I was one of those who received an invitation. Gabriel Mayberry was host. It was the largest affair of its kind that I have ever had the pleasure of attending. It was splendid. Every kind of food was there for us to eat, and we all had a good time. He also said that Gabriel was a big man in every way...big in person, big in heart, and big in actions. He never did anything by halves. He was one of those men who could be depended on to do anything he was called on to do, and do it well.

His daughter, Julia, married George Walters. Five children were born to her before she died. Correspondence does not locate any of them. Franklin Stake records show George was a High Priest. In 1853, at General Conference in Salt Lake City, Lorenzo Snow was appointed to gather 50 families to go and settle Box Elder County. Bishop Abraham O. Smoot of South Cottonwood Ward suggested Gabriel Mayberry was a man suitable to go.

Biography of Gabriel Younger Mayberry
Compiled by Molinda M. Peterson of Franklin, Idaho

Gabriel Y. Mayberry was the oldest son of John and Mary Younger Mayberry. He was born 14 September 1821, in Hickman County, Tennessee. After his parents became members of the Church of Jesus Christ of Latter-day Saints he went with them to Jackson County, Missouri where they were instructed to gather. He was then a boy in his teens. He was with his parents when they were driven out of Jackson County, Missouri and as the Saints were persecuted and driven from place to place, he with his parents moved to Clay county, then to Caldwell county then on to Quincy Illinois. And Nauvoo. During all these years he suffered, as only a young man of that age could suffer, with all the disadvantages and hardships that mob violence could heap upon a defenseless people. But with all this persecution, and knowing what the result would be, with his testimony of the Gospel, he applied for baptism, and on October 1, 1840 he was baptised by Elder Alvin Marr. He was then a young man nineteen years of age. He was intimately acquainted with the Prophet Joseph Smith, and

his brother Hyrum, as they often came to the home of his mother, Mary Mayberry. They called her "Mother Mary".

Patriarchal Blessing
given under the hands of Patriarch Hyrum Smith
at Nauvoo, Illinois November 3, 1841

Upon the head of Gabriel Mayberry, son of John Mayberry and Mary Younger Mayberry born September 14, 1821 in Murray County, Tennessee

"I lay my hands upon your head, in the name of Jesus Christ, to place a blessing, as you are called into the Kingdom of God, in the days of your youth. You shall be blessed in your lifetime with much of the power of God, which shall be bestowed upon you by the Priesthood, and the gifts of the Holy Ghost, and the influence which maketh beautiful, that you shall bear tidings to a fallen nation. For you shall bear tidings unto this nation in due time, and shall be blessed in your posterity after you, with a name that shall be perpetuated in the records kept in the House of the Lord, and endowment if you desire it, and with the anointing that shall be Holy, and an inheritance in the Blessing of Israel according to the covenants made unto that people upon the land where strong nations shall be rebuked, and that cease to learn _____ ways anymore. You shall be glorified with the Sons of Levi, and enter in through the gates into the city, and if you will be faithful in the covenants, you shall have an inheritance in Eternity.

These blessings I seal upon your head. Even so, Amen.

James Sloan, Clerk

Gabriel was ordained an Elder in 1842. When the Elders were called upon to volunteer to go to preach the Gospel, he presented his name, and was called on a mission. He traveled "without purse or script", and was always willing to do his best in preaching. It was not an easy task, for the truth was rejected many times. In referring to some of his experiences he said, "When I was upon my mission bringing life and salvation to those who would believe, they would often slam the door in my face and abuse me. I did then, as the Bible said, I wiped the dust off my feet at their door as a witness against them in the hour of judgment, for rejecting the truth". This showed his sincerity in the faith he had in the truth of the Gospel. He continued his labors until he was released and then was still active in his religious duties after returning home. Persecution was very strong against the Saints, and the life of the Prophet Joseph was in danger. He always stood guard when the Prophet came to the home of his parents for rest and protection.

At last the Prophet and his brother, Hyrum, were taken by the mob and put in Carthage jail, and they satisfied their wicked desire by taking their lives on June 27, 1844. He mourned their loss as brothers, for he had learned to love them as such, coming into contact for so many years as they had.

After the death of the Prophet, Brigham Young led the people, he being the President of the Quorum of the Twelve, and Gabriel knew him as the man in the right place, and performed whatever duties he was called on to perform under his direction.

He was ordained a Seventy in July 1849 by Joseph Young, in the 18th Quorum which was organized January 12, 1842 with John Little as President.

The Nauvoo Temple was in course of construction. He did all he could, both in work and donations until it was finished.

Preparations were made for the Saints to leave the state as soon as possible. Some has already left, for the persecution was very heavy, almost more than they could stand. But Gabriel wanted his endowments in the Temple before he left, and was remaining, when the advance company left to help find a place to make a home for the Saints. In July 1845, ge

gave donation to help build a house for Joseph Young.

The Temple was opened on December 11, 1845 for Endowments to be given to the Authorities of the Church that might be called to go with the first company of emigrants. He received his Endowments in the Nauvoo Temple on January 8, 1846, this being the second day that the Temple was open to the other members of the Church. He gave many donations to defray the expenses of the Temple. (found recorded in the minutes of the 15th Quorum of Seventy, of which he was a member. Nauvoo Journal History).

Shortly after this, President Young, in the early spring, told the Saints that the time had come for all who were able to go to make ready to leave the state. His father was a cripple, and was not able to go. Gabriel being the oldest son, nearly 25 years old, felt the responsibility rest upon him to represent the family in this great undertaking. He made what preparations that his limited means would allow, and was ready to do whatever was asked of him by those placed in authority. It was a very trying ordeal for the family to be separated, not knowing when the journey would end or if they would ever see each other again. He bid father, mother, brothers and sister, "Good bye, and God bless you".

In the early spring of 1847, President Young organized the first company of Saints to leave the state on April 14, 1847, to start on the long trackless journey west, as soon as the weather permitted. They started on their journey crossing the Missouri River, and landed in Iowa. From there they journeyed to Winter Quarters.

On June 19, 1847, the second company was organized and divided into companies of 10, 50 and 100 each, with a captain over each to maintain order. This company left Winter Quarters on June 21, 1847, Jedadiah M. Grant at the head of this company of 300. They had 15 wagons, 11 horses, 2 mules, 45 oxen, 40 cows, 8 sheep, 2 pigs and 18 chickens.. Gabriel Mayberry was a member of the first 10, of the second 50, of the first division of the 3rd 100 in Captain Willard Snow's Company. As Gabriel was a single man, much was required of him, but he was always willing to do his share. When they crossed the plains, they had a long and weary march, in some respects worse than the first company, as their journey was ended before the extreme heat came. This second company, in their travels, followed the trail made by the first company, over the trackless plains and over hills and mountains that were almost impassable. Camping, as far as possible where the first company camped, depended largely on the distance they could travel each day. Captain Willard Snow writes to his son, "If ever you come to this country, your anticipations will be fully realized as to its meanness and barrenness". For the last 600 miles there were grasshoppers and crickets, living on the sagebrush, with now and then an antelope, mountain sheep or grizzly bear prowling the black, lonely, desolate hills. Occasionally they would see great buffalo herds, from which they killed and dried the meat of 30 buffalo cows to take with them to Salt Lake Valley. The company proceeded onward, gathered several bushels of saleratus (sodium bicarbonate) of very good quality. They traveled several miles which brought them to the banks of the Sweetwater River, a short distance below Independence Rock. This rock, in the Sweet River valley, was named after the company had ascended and celebrated the anniversary of American Independence on the 4th of July, 1847. They camped at Grand Island, where the country abounded with buffalo, which they killed for meat and distributed equally among the company. The observance of the Sabbath day was strictly observed, camping on Saturday evening, and holding meeting on Sunday. Afterwards they wrote letters, etc. Each man took turns standing guard one half of the night, making it possible for the women and children to get their rest. Coming to Council Bluffs, a very hilly country, then on to "Fort Laramie", about 500 miles from Winter Quarters. They crossed the Platt River in a ferry boat, taking about four wagons and their load in an hour. Continuing on their journey, they finally came to South Pass, the celebrated "dividing ridge", then began the Western descent of the Rocky

Mountains. They went on to Fort Bridger, where they found the residents were white men, Indian women and half-breed children. They traveled wholly among the mountains now, encountering high hills, deep ravines, and rugged canyons. Roads were very rough and in an 8 hour day they made 4 miles. While standing guard, the men either lay with their flint lock guns by their side, or held them in their hands, ready for instant use. By now the Indians realized that a change had come about, and were on the lookout for the emigrant trains. They became very troublesome, often coming up painted in their war colors. They looked upon these strangers as intruders in the country that they had long possessed. They would rob and plunder, killing their cattle, and proving very dangerous. It became increasingly necessary for a very strict guard over the camps day and night, not only for the Indians, but the vicious prairie Wolf that would not hesitate to kill a human being for its prey, and each loss was keenly felt.

Standing guard often became the duty of Gabriel Mayberry. Under the date of September 28, the company camped on Crab Creek. There they were able to kill buffalo and to add to their scanty supply of food. They were again met by a band of Indian warriors, causing great concern. But the Saints were permitted to proceed unmolested. Some of the horses gave out, but the ox teams stood the trip much better. Here they took an inventory of the losses they had sustained and found that nine horses, twelve oxen, eight cows, two sheep, one pig and two chickens had been the total loss on the trip.

Owing to the many hardships, Sister Margaret S. Grant had passed away. Continuing their journey, they arrived in Salt Lake Valley. They had made the trip in three months and thirteen days. There was no time for rest for them after they had finished the hard journey, but they were thankful that it was at an end. It was late, land had to be prepared and planted to fall grain. Gabriel was one of ten men chosen to plow, clear of sage brush, and plant the ten acres on which today stands the Temple and Tabernacle.

Winter was coming, houses had to be built and preparations had to be made for the coming winter, whose intensity was unknown.

Gabriel was one of the men called to go to the canyons to get the logs with which the houses were built. He worked early and late for the comfort of others. Those who could make sacrifices did so, and he was among that number. Many had to live in their tents during the cold winter, although many houses had been built from the logs taken from Little Cottonwood and Mill Creek canyons.

He helped to bring the water by digging ditches from Little Cottonwood Canyon. He spent the winter in Salt Lake Valley, but the following spring of 1848 he was called along with 9 others by Patriarch John Smith to go and plow and plant 100 acres of land which lay south of Mill Creek, near the lake. The names of those called to this task were: Thomas Collister, John L. Smith, Silas S. Smith, Alfred Lambson, John Hess, Jesse M. Crosly, Samuel Ware, John D. Chase, and George Cates. They continued their building activities, and by May 1848, he had helped erect 400 houses, and there were between 1,200 and 1,500 acres of grain planted. The prospects of a good crop were promised, but bugs, crickets and other destructive agents appeared. People turned out and fought them vigorously, and immense numbers were destroyed. The crops would have been utterly destroyed but for the arrival of the seagulls. When harvest time came, the crop was very small, short and scattered. Most of it had to be pulled by hand.

He continued his public work. Preparations were made for the erection of a place of worship, which he helped to build.

During the two years of helping to build up the communities in and around Salt Lake, and the unsettled social conditions, there were no Seventies meetings held. When they started, there was no record kept to show attendance of members. The first record appeared Sunday,

April 1, 1849 and Salt Lake City. A few meetings were held, then a vote was taken to discontinue them for the present. On December 5, 1852, the Quorum was called together again.

In 1853 and 1854, Gabriel was in Boxelder County, having been called to go there to help build that community. On June 6th, 1856, a meeting was called of the 15th Quorum of Seventy, and the meeting was held in the 17th ward of Salt Lake City. Quoting from the minutes, "Brother Gabriel Mayberry said that his feelings were the same as he had expressed heretofore. He believed that we had been blessed in the valleys, and his desire was to help to build up the Kingdom". On May 2, 1857, President Young gave a call for donations. Brother Gabriel gave his 50 cents. There were only a few members present. On May 22, 1857, a meeting was held at Ronald's House, in the 17th Ward, there were three officers and three members present, one of whom was Gabriel Mayberry. Johnson's army came in 1857. On January 2, 1858, at a Seventies meeting in Ronald's House, 17th Ward Gabriel Mayberry said he felt well in the Gospel, and was pleased with the love shown one towards the other. There were only 10 members present. On April 3, 1858 Gabriel offered prayer and bore his testimony to the truthfulness of the Gospel. There were 5 members present.

Gabriel became acquainted with a young woman by the name of Margaret Elnore Stewart, and married her in the Endowment House in Salt Lake City, Utah on October 31, 1852. They lived happily together, as they loved each other.

The fall of 1852 his mother and family emigrated, and came to live with them. The young wife's happiness was of short duration, for she could not endure mother-in-law rule, not being able to take her position in her own home as she wished. Shortly after her first child was born on August 28, 1853, she felt that she must leave. They named their daughter Nancy Elnora. Margaret went to live with friends, for she had no mother living. Gabriel had been taught through his whole life to honor and obey his parents, and was not able to compete with those forces against his happiness.

Soon after, he was called by Lorenzo Snow to go with him and others to settle Box Elder County. They found the Indians very hostile, and required guard duty continuously. Here they began building up another new settlement. We also find him performing his duties in the 15th Quorum of Seventy in 1854-1855. Box Elder county was the farthest north in the Rock Mountains at that time. After laboring there for two years, in the interest of building up that section of the country, he was released to go home. We find him again, on May 14, 1856, and active member in the Seventies Quorum in South cottonwood Ward, in good standing. He always bore a faithful testimony, that the Gospel was true. He said he knew they had been blessed in coming out here to Utah. He exhorted all to be good to one another. He did work for the dead on June 4, 1856 in the Endowment House in Salt Lake City. He lived there for one year. In the spring of 1857 when Johnsons' Army came, all were advised to leave Salt Lake City, and move farther south. They went to Cedar Valley, returning in the Fall of the same year. His faithfulness, and obedience to counsel was evidence of his true character. We find under the date of April 3, 1858, that he is still an active member and worker in the Ward and Priesthood quorum.

In 1860, it became known that there was desirable land farther north in the Cache Valley region. The Mayberry family decided to go. Settling their affairs, packing their belongings in their wagon, they started on their journey, arriving in Franklin April 14, 1860. They were in the first company to arrive. Here he was faced with the problems of helping to build another new settlement. Franklin was the first settlement to be chartered in the Idaho Territory. The whole country was inhabited by Indians, and at the appearance of the pioneers, they were very hostile and troublesome. The people began to build a fort for their protection. They built their

houses in a circle, placing their wagons also in a way to complete the circle. They put their stock in the center for safety. The Indians were very savage, and the men again took turns to stand guard day and night for the protection of their families and possessions. Here again we find Gabriel taking turn in standing guard, helping to build houses, digging ditches, building bridges, killing snakes in that wild country where the white man had never lived.

In 1860 he married a young woman by the name of Jane Winn. One daughter was born.

They lived together until 1863, when Julia, the daughter was about 2 ½ years old she gave up her husband to her mother-in-law and left her home. She said she loved her husband, as he was good to her, but she could not stand mother-in-law rule. On November 22, 1862, he and his mother drove to Salt Lake City and stood proxy for the sealing of two couples.

Notwithstanding the Indian troubles, in 1862 the people began the erection of a large meeting house and school house of white limestone rock, under the direction of Bishop Lorenzo H. Hatch. It was a great undertaking for such a few people. We find Gabriel hauling rock from the quarry some few miles away, as well as timber from the canyons for the construction of this building.

Building lots were also drawn for ownership. He drew lot number 4 in block number 10. As soon as it was safe to leave the fort, he built a very comfortable log house of one room, with a good fireplace in it. He also dug a well 15 feet deep for household purposes. 10 acre lots were drawn for farms.

On September 14, 1864, Franklin narrowly escaped destruction when a drunken Indian tried to beat out the brains of a white woman. A white man shot the Indian to save the life of the woman. This enraged the Indians, and they went to war. They were camped in a ravine on Bear Creek, about 12 miles from Franklin. They had good riding ponies, and it only took a few minutes to reach the settlement. They would come and take anything they saw that they wanted. The conditions became so unbearable that a messenger was sent to Fort Douglas asking for troops to come to protect them. There were about 200 which came, and a battle was fought there. The Indians were driven back, with a great loss of life. Indians had ridden around the settlers like so many howling wolves. When the troupers came the terrible battle commenced and after the Indians had been subdued, some fled for their lives. The wounded were taken care of and peace was again restored to a certain degree. The place where the battle took place was named "Battle Creek"

In 1867, the Meeting House was nearing completion. This public and private work kept Gabriel very busy, but he always found time to attend to his religious duties. He was ordained a High Priest.

On March 3, 1865 he was baptised for 33 dead relatives, each time traveling 200 miles to and from Salt Lake City, as the railroad had not yet come. Thus he had to travel long distances to do this work.

On October 12, 1877, he was baptized for 16 dead relatives. On October 13, 1871, he and his mother stood as proxy for the sealing of six couples.

He also helped with the Emigration Fund whenever a call came for help. This year, as usual, their efforts were rewarded by prospects of a good crop of grain, after much hard labor. Gabriel and his brother, Joseph, went to the farm to water the grain and to see that the crop was taken care of. One day he found that their grain was being eaten up by a herd of cattle belonging to some men who had adjoining land. The land was held as "Mormon Claims" and they were waiting for the arrival of a government agent to issue deeds to the holders of these claims. The men with the cattle were not satisfied with what they had and were doing all they could to force the Mayberrys to give up their land. These men were in their own fields watching their cattle destroy the grain. Gabriel drove the stock out of the field of grain. They started to abuse him and said they would do as they pleased. The next day, when the

brothers returned to their farm, these men had turned their stock in to the grain again. Gabriel went to them again, seating himself on a wagon tongue, to try to reason with them. He said, "Do you not know that your cattle are on your brother's grain?" They became enraged, and one of them picked up a singletree and ran to him saying, "I will kill you". Being in a sitting position, and unable to defend himself, he raised his left arm to protect his head, otherwise he would have been killed. It would have been much better for him had he been killed then, than to have suffered the many years that he did, and then to die from the results of this injury. As it was, his arm was crushed at the elbow. He came home with his arm in a sling. The pain was unbearable and there was no doctor within a hundred miles. The only way to travel was in a heavy wagon used on the farm with a board placed across it for a seat. In this way he was taken to Salt Lake City by his brother, Joseph. It required three days to make the trip/ They stayed one night at the home of a brother John Hill. They did all they could to relieve his suffering. On arriving in Salt Lake City, they went to the office of Dr. Ormsby, as he was considered the best Doctor in the country. The arm was set, and placed in a crooked position in which it remained, and grew in that shape. He suffered many months with it. Then it was decided after a hurried examination by this same Dr. Ormsby, that by means of heavy weights his bones in the elbow would be forced to loosen up, or unlock, as they called it. The arm had been placed in a triangular position, and had grown so. To try to accomplish this, he was strapped down to the operating table and a 400 pound weight was put on his arm. After what seemed to him an endless torture, he was released from the table with nothing accomplished except additional pain and misery. His arm was swollen and painful before, now it was twice the original size and so inflamed that it seemed it would burn up. For his service the doctor charged \$200 and instructed them to go home and raise another \$200 and he would see what else he could do. Though the money was raised, the thought of going through the useless torture again caused Gabriel to refuse to go. The arm withered up until it was only skin and bone. He lived for 20 years after that, but his life's usefulness was at an end. We will leave those men who did that cowardly deed or destroying his life in the hands of an all wise Father, who will deal out to them as they deserve. Gabriel lived to be upwards of 70 years old. He died September 27, 1892 in Blackfoot, Idaho.

Gabriel was a kind, lovable man, and generous to a fault. He was a friend to all in need. He was a man that could rather suffer wrong than do anything to injure anyone. He was a true Latter-day Saint, performing every requirement which was expected of him in the Church. Thus ended the life of a noble man, who had done his share in building up the west, and his memory will be handed down to future generations. His daughter, Nancy Elenor Mayberry Tew was the mother of 13 children and lived in Salt Lake City. He had grand children and great grand children. He will be blessed in his posterity, as his Patriarchal Blessing said, as they are all faithful Latter-day Saints.