

Henry Rampton's Diary

*An exact copy (with a few grammatical corrections)
which he wrote during the years 1853 to 1881*

Originally arranged for by his daughter, Sara Rampton Holbrook, Bountiful, Utah
And his granddaughter, Lillian Holbrook Citte, Ogden, Utah
Edited and reproduced by his great grandson, Henry H. Rampton, Corvallis, Oregon, 1978.

THE LIFE AND JOURNAL OF HENRY RAMPTON

“O Lord, God of our salvation, I pray thee to let thy good spirit be with us to guide us aright in the path of righteousness.

I, Henry thy servant, pray thee to help me with the spirit and power of the everlasting gospel that I may be able to stand. Amen.”

Henry Rampton was born in the Parish of Old Alresford, a small village in the county of Southampton, seven miles from Winchester, on the 8th of September, 1829. Son of William and Elizabeth Rampton, blacksmiths in the said Parish, having five children, Sara, William, Elizabeth, Henry, and Charles. But Elizabeth, wife of William Rampton, departed this probation of life July 28, 1833, (aged 42 years) and left a young family to lament her loss. But the Lord in his infinite goodness found a mother for us, a woman that did a mother's duty by us. My father married my stepmother in the year 1834.

Jonathan Rampton died June 9, 1845.

Thomas Rampton, soldier and son of Jonathan, died 1842.

George Rampton, son of Jonathan, died August 27, 1842 at Nights Bridge.

James died September 9, 1836, aged 22.

John Rampton died September 11, 1827.

James Norgate died 1843, being brother to my own mother, run over and killed
On the Winchester Road.

Sarah Rampton, daughter of William and Elizabeth Rampton, born October the 28th, 1822 at 3 o'clock in the afternoon. William, son of above, born July 6, 1824, half past seven in the morn. Elizabeth, daughter was born April 28, 1826. Henry, son and author of this book, was born Sept. 8, 1829, half past seven in the morning. Charles, son, was born August 12, 1831, half past ten in the evening.

Genealogy of my family.

I, Henry Rampton, married Caroline Harfield, then living at Col. Onslow at Upton House, Old Alresford. Married on the 9th of March, 1850. Was working at Old Alresford for my father at the time. My parents did not seem to sanction it for some time. After about six months, could not agree at home. I then left and went to work at Preston Candover, from thence to Brown Candover, and there to Northington. There I worked until my

father placed me at Botley, seven miles from Southampton. I had been there about 18 months when I obeyed the Gospel. The first time I heard them or heard of them I thought it ridiculous and the scriptures would condemn them. Therefore, taking the scriptures for my guide, I thought, and 9th, 10th, 11th, and 12th chapters of Romans. The Latter Day Saints could not touch or would not meddle with these ideas. I went to hear them as there was an Elder came weekly to Long Common about a mile from Botley in a private house. Elder W. Budge took his text from the 12th Chapter of Corinthians and explained the things very clearly, that therein is which opened my eyes, but I still held the ideas that Romans they would not handle. I liked the young man very much and wished to have a private chat with him. I asked him to my house. He explained everything I asked, cheerfully to my notion, and I thought there was that power with them that was possessed anciently by the Apostles. I investigated from the time I heard them until I was baptized, I think about three months. I began to get very fidgety toward the last. Light began to shine on my mind, which impressed on my mind so deeply that these things were from God and I had not obeyed them.

On a Sunday, February 6, I went to Southampton and heard Elder Willie from the Valleys, but I went with the intention to be baptized and accordingly was, that evening after meeting, by Elder Budge. My mind was dark before baptism in a degree that I could not talk or converse on scripture as many can do, but I could just see there were things that I must do in order to gain Salvation. I was afraid that when I was baptized that these fine, fluent speakers would come to me with their fine speeches and I should not be able to resist them, but the spirit was with me and the more I could talk to them, the more knowledge I gained, and I lost all fear. The more I talked with them, the more I could defeat them and make plain their errors which soon became, in my views, absurd to a monstrous degree. I continued on by the blessings of God, my Heavenly Father and His Son Jesus Christ and the Holy Spirit, to gain light and intelligence. My mind became expanded so that I could gaze and see how far, *very* far, the inhabitants of the earth was fallen short of the Glory of God and the blessed hope and assurance that the aid of the Holy spirit and the counsel of those placed over me, to gain the same assurance. Amen.

Henry Rampton was baptized February 6, 1853, being 23 years 5 months of age and Caroline, my wife, was baptized the same day or evening, being in her 29th year, by Elder Budge in Southampton. Nothing in particular transpired up to the time of being ordained to the office of Priest. Ordained by Elder President Bramwell, President of the Southampton conference, on the Lord's day being the 31st of July 1853. Having not, from the time of baptism to the time of ordination, had the opportunity of attending any meetings as the meeting was broken up in our place in about a month after. I went to Southampton three or four times before ordination, but had the brethren call on me nearly every week, Brother Budge first, then Brother Park from Zion, then Brother Armstrong. Brothers Bramwell and Willie calling occasionally, but I thank God I had great cause to rejoice. The Lord blessed me wonderfully with light and intelligence. After being ordained a few weeks, we had a little meeting over which I was called to preside. First meeting which we held was at Brother Tibble's, about two miles from my own house at Botley, on the Lord's Day 18th of September 1853, consisting of four members, Priest (myself), and Teacher. Brother Rogers from Southampton came to assist me as I had not before had a chance of observing order. We had a comfortable meeting and partook of the ordinance.

Nothing transpired of notice during the week. Elder Budge did not attend on us during the week. We met together again on the Lord's Day being the 25th of September, only myself and teacher Brother Tribble as officers. I felt my weakness very much, but had a comfortable meeting. Enjoyed the Spirit of God's attendance. In missionary tract distributing, not much opposition as yet. People did not come out to oppose the work, but were careless, afraid, or both. The place seems generally of Presbyterians and the Church of England.

Nothing occurred during the week worth recording. Met together again on the next Sabbath, Oct 2, and partook of the ordinance. Had Brother Budge speak to us and he spoke on the subject of pre-existence. We enjoyed a good portion of the Spirit of the Lord. In the week following, received a letter from Mr. Levi, a man that I had written to respecting my business. He wished the particulars more fully. I accordingly answered it. Nothing in particular occurred besides during the week.

On Sunday 9th, I went to a meeting at Brother Tribble's, but he had company, some of his relations out of the church, so that we could not have a meeting. Returned home, spent the evening in reading with my wife and explaining the scriptures to her. In so doing, we both rejoiced, but it seemed very dull during the afternoon not having a meeting to gain strength; but trust the Lord will soon enable us to go where we can mingle with the saints of God and bed in our spirits.

Nothing of importance occurred up 'til Friday morning when I had a letter from the man respecting my business, but he declined it. On Saturday morning, James Butcher told me he did not know but he should take it himself. The same day went to Southampton for a few things for emigration. Met Brother Parks at Brother Philips'. Took tea there with them and then went back in the town and then back again, called at Brother King's and then on home. On Sunday 16th, no meeting, as Brother Tribble has left his home and has gone to Bursledon to live. Very wet today, cannot go out to distribute tracts.

Nothing in particular occurred until Tuesday evening, October 25, 1853, when we had a meeting at Brother Wyelds, at Fair Oak. It was a tea meeting for a testimonial for Brother Bramwell. We had a good meeting and enjoyed the Spirit of the Lord, when on the outside the house, the neighbor, filled with the spirit of darkness, collected her band to disturb, but for all exertions we had a good meeting and the Brethren spoke freely. Returned home, I think, about half past ten o'clock. Reached home about 12 very tired, accompanied by Elder Budge and Elder Silver. They left next morning for Southampton.

Nothing occurred worthy to remark 'til the Lord's Day; no meeting. Nothing afterward until November 9th, when I had an application for my business which was on Wednesday, and on the following Saturday I gave it up. I sold my stock to Adams and Knight, two men in the Parish of Botley. The commenced on the following Monday. I stayed in Botley about a week and two days to gather in my accounts and settle my affairs in Botley. I sold my tools for 33 pounds – 1 shilling – 10 pence. My father came after hearing of my selling the stock, claimed the whole of the money and after doing so, as I gave it up without a scruple, he made me a present of a five pound note, as he termed it.

My object for leaving was to go and mingle with the people of God in the valleys of the mountains. After leaving Botley, I came to Inverton with the remaining part of my goods that I had not sold and put part at my wife's sister's for a time until I could dispose of them. Reached here on Wednesday the 23rd of November, 1853. After staying one night in Winchester to see to my goods until a cart came to fetch them, I had a mission to Fair Oak on Sunday last being the 20th of November. But on account of the wet weather, and the depressed spirit I was in on account of my father taking the money, I did not go and so I left Botley the following Tuesday at 7 o'clock. I sent my goods by the luggage train and I went myself and wife and dog by the 7 o'clock train on the 22 November 1853. Reached destination about half past seven. On the following Sunday, inquired after the ages and dates of my wife's family's brothers and sisters and father and mother which is as follows:

John Harfield was born in the year 1787. Married Sarah Kill at the age of 28 in the year 1815.
Sara Kill was born in the year 1793, married in 1815 at the age of 22. Children of above:
Elizabeth was born 1816, January 31st. George in 1818, Maria 1820 and James 1823,
Caroline 1824, Mary Ann 1826 (deceased in 3 months), Mary 1837.
Thomas Wake was born _____.

Nothing transpired. Time rolled on up to the 7th of January except a few chats with the opposers of Mormonism. All trying to choke the seeds of life which had been planted in our bosoms, but I can say that love for the cause of God still exists in our bosom and may the Lord enable us by the aid of His Holy spirit to continue faithful unto the end of our calling which is in Christ Jesus our Lord. Amen.

I hope we shall gather out this season into our home which is in the mountains of Ephraim where my heart and soul is yearning to be and my prayer is and shall be, "O Lord, enable us to gather with the people where we can

live to thee and learn thy laws and live by them all the day long and be a blessing to others and ourselves and thy name, O Lord, shall have the honor and glory forever. Amen.”

Nothing more occurred of importance worth recording, but time rolled on for the gathering season and I had not much prospect of being able to gather with them, but I was resolved to do my best. The church offered me the privilege of 13 pounds from the emigration company, which I was obliged to decline as I had not sufficient to pay for the emigration of my dear wife, as all I was able to muster up was not past seven or eight pounds, so Brother Willie counseled me to make a start and that my father would come out and give me something – that I should be able to gather this season.

Things rolled on until the time quite arrived and my brother provided himself with a man, and I left Old Alresford. I visited it two or three times after, but there seemed no chance for me ever getting anything. I visited Alton likewise the Sabbath before I left Northington and paid them a farewell visit, Elizabeth being at Old Alresford at the time, and father went to London to settle something concerning Sarah Book’s account. After leaving Alton, I walked to Salton and bid them farewell and had a chat with them and a Mr. Bay concerning, as he termed it, the impropriety of my journey to Valley of the mountains, but a little chat with him showed him that all was not darkness and superstition, but that in reality it was scriptural. After leaving, I went to Old Alresford and found part of the family at my brother’s together with a few acquaintances. I slept at father’s that night, but father not at home being in London. The next day I bid farewell to the rest of my family, the 25th day of February, 1854. I did not see my father after I left him at Alton on his way to London.

Now I had another part of my family, or my wife’s family, to part with. After leaving Old Alresford, me and my wife accompanied by my wife’s sister, who had come from London to see us before our departure, we all three started for Northington. That evening Mary, my wife’s sister came to see us. Now our time was taken up in packing up our luggage so that I had no more time to spare in going to and fro from place to place. On the Tuesday evening, I went to Preston Candover to see Mr. and Mrs. Witear respecting taking Eli’s Box and Ca to Liverpool, as he had previously started and was inclined to emigrate. But they had sent his things before I came back and engaged with Thomas Farmer of Brown Candover to take our boxes to Basingstoke Station. The next day returned to Northington and finished packing. Went to bed. Next morning arose and the cart came for our things. We bid farewell to the remainder of Earthly Parents. May God bless them and enlighten their minds that they may see the great plan of Salvation in these last days.

We went to Basingstoke, took the train to Reading and stayed during the night. Next day started for Liverpool. Reached Liverpool in the evening. Nothing transpired during the journey of the day with the exception of missing the train at Didcot station. I was in the third carriage and ought to have been in the first or second as the 2 first carriages of that train and time in morning goes to Birmingham and the remainder of the train took another direction for Plymouth, and I did not discover the mistake until after the two carriages were gone and my luggage with it. Our feelings were rather hurt but we trusted in a merciful God for His protection, both of my luggage and our persons. We solicited the Superintendent to forward us by the express which he did and we found our luggage at Birmingham quite safe, and we pursued the remainder of our journey in perfect safety. About half past seven in the evening, went to 63 Great Cross Hall Street. Eli Witear was one to the Lime Street station and we came to the Burkenhead station, but he soon found out we was in Liverpool by a young man lodging at Mrs. Powell’s and he was soon with us.

Now I must say my father had not given me anything to assist me on my journey and I did not know how to act. I wrote to father from Reading to ask him the reason that I was so treated as to be allowed to go away forever, apparently, from them and he not to give me anything to help me perform my journey. I requested him to wire to me and direct it to Liverpool. Accordingly, I received a letter from him with an order in it to the amount of two pounds. I wrote to him again, as I then had not enough to ensure my passage to New Orleans in the ship ‘John M. Wood’. By the return of the post, I received a letter from Bill, my brother, to say that I did not care who sunk so that I swam, and a deal more not worthy of mentioning here. By a denial of my request, I was put greatly about. I did not know what to do. I asked a Frenchman, a Brother Baliff, but I suppose he did not like

to do it for me. I offered my watch and a clock that I had not sold, but it was not enough. I offered it as a security for the money, but he did not do it. At the last moment, as it were, the Lord provided a friend for me in Eli Whitear who lent me three pounds, so that I was able to pay my passage to New Orleans. I pawned my watch for ten shillings in Liverpool and sold my clock to Mrs. Powell at 63 Great Cross Hall Street for 11 shillings, so that I was able to get a few things as necessaries in tin wares and so on. I wrote him again to father and asked him to send me a little more money and I received another letter from him with another two pound order in it. I took out my watch again, and Eli wanted it, so I let him have it for one pound, to help pay off what I had borrowed. I let him have a coat and leggings, a pull over and a blanket. I owed him two pounds now, but I will endeavor by God's blessings to pay him as early as possible. Now I had one pound 10 shillings after all, as I had spent the rest in buying one thing and the other as necessaries. I wrote back and thanked my father for what he had sent me.

Now we stayed a week at Mrs. Powell's, waiting for the ship. After that time, we went in the ship 'John W. Wood', and our rations. Then we stayed 10 days before we left the docks. At last the time arrived for our departure which was on Sunday, the 12th day of March, 1854. It was a very fine day. All things went well through the day except my wife, she began to be seasick. It was beautiful and fine when we went to bed, about 10 o'clock. In the morning the wind blew up a hurricane which lasted all the day on Monday and Monday night and we made little or no progress, sailing backward and forward on the Welsh Coast, under the shelter of the Welsh hill. Sometimes in the St. George's Channel and then contrary winds would blow us back again so that we made but little progress until the following Saturday, when we cleared the Irish Coast and got in the Western Ocean. We nearly all suffered from seasickness. I, myself, was sick for a week continually since that time up to the 25th day of March in the morning. Now, I thank God, my Heavenly Father, for His blessings unto us, His children; and may He ever let His Spirit be with us to direct us aright. By the blessings of God, our Father, our journey has been prosperous up to this time. No contrary wind since the above date, not worthy of mentioning.

Our health has been tolerable good, each of us. My time, since seasickness have been over, have been spent in repairing the tins of the Saints that was out of repair principally, so this have been the case touching the order of the ship. There is the First presidency consisting of the President, Elder Cambell and his two Counselors, Elder Woodard and Elder McDonald. Then the ship or the Saints are divided into eight branches, and there is a president in each branch, and each branch meets separately in meetings and prayers, without it has been in one case when all the brethren met in one meeting to celebrate the birth of the Church, or the Kingdom of God upon the earth, which is 24 years old on the 6th of April. Nothing worth recording transpired up to the 8th day of April, 1854. Now by the blessings of thee, our God and our Father, I hope to go on in this, thy work, and do thy will and live humble before thee and by the power of thy Holy Spirit to be enabled to get rid of every kind of feeling that is not favorable to thy cause, that I may not stumble nor fall, but hold forth to the end in the name of Jesus Christ our Savior. Amen.

Now again this 26th day of April, I will resume my writing and mentioning the principal events of journey. Well, all things go on well. I spend the principal part of my time in mending the tin cans. Our health is pretty good, both of us. There was a conference held on the 24th of April to give the report of the different branches of the ship. On the 22nd of April we had a tea party, or dinner party. About 80 of us sat down to a good repast and had good entertainment. After singing and theatrical performances, we could not all sit down to tea all together. There was not a convenient place for all but about 2 branches together. I do not make mention of every trifling thing, but all of importance. Our ship has been becalmed sometimes a day, but no longer. I must say our voyage has been good and prosperous. On the Sabbaths we have had meetings on the deck in the morning, and in the afternoon the different branches that was organized in the ship. Our voyage was a prosperous one. I will say so, because I know it.

We arrived in New Orleans 2 May 1854. We shifted our luggage on board of a steam boat by the name of 'Josiah Lawrence'. We was 12 days coming to St. Louis from Orleans. We were detained at quarantine 5 days, but we reached quarantine on Sunday, and on Monday I went by permission of the doctor to St. Louis to seek for employment with another Brother by the name of Kempin. We succeeded, and in also getting a room. We

returned the same night, but too late to cross the river. We had to sleep by a heap of rocks until the next morning. On the Thursday evening, the ferry boat came for us and we took our luggage from the Lava to the room. So we left the saints.

I went to work in Gratroit (Gratiot?) Street on the Saturday, and on the Monday in the Mississippi Foundry. There I stayed two weeks. Then I left and went to work on the Monday as I left on the Saturday night before, so we had the room up over the shop. We had not been there past six weeks before my dear wife was taken sick. The heat was too great for her strength and the state of her body. She continued sick about three weeks. I took her to a more healthy part of the city to a Mr. Patterson in Biddle Street. I took her there on the first day of August and she died on the 2nd of Aug. 1854. Her body lies interred in the Wesleyan Cemetery which is 2 ½ miles out of St. Louis. Her loss I thought I could not endure, but God in His goodness and mercy, has found me another partner which came in the same ship as ourselves. After the death of my dear wife, I used to frequently go to see Frances Dinwoodey and I spent the greater part of my leisure time at her house for I found in her company was joy to me, and my heart began to feel after her and we mutually agreed to be married and at the expiration of five months or on the 25th of December, we were married by Elder Milo Andrus, President of the St. Louis stake of Zion, at a tea party in the church, being Christmas day, and I now thank God that He has so ordered that my dear Frances and me are come together. We live with her father and mother on Washington Avenue.

Nothing of importance transpired for several months. We both enjoyed good health up to the conference when we had a good time of it for three days beginning 6th day of April. In the month of April, I received a letter from Eli Whitear from Salt Lake Valley. All well and prosperous.

In the month of June, my wife's parents emigrated to Salt Lake Valley. Arrived there quite safe, as they informed us by letter. I, myself, during my stay in St. Louis, held several responsible offices, such as counselor to the President of the Priest quorum, afterward called to the office of an Elder, ordained under the hands of Bishop Chas. Chard on the 25th of June 1855, and acted as his second counselor. I afterward was called to be first counselor to Bishop Lowe, and then the same for President Lees and the same for Bishop Turner.

Nothing of importance transpired until my wife bore unto me a son which I am thankful to God for. He was born Nov. 4, 1855. His name is Henry James Rampton. May the Lord God Omnipotent preserve his life long upon the earth to do good. He was blessed by Elder James H. Hart, the President of the St. Louis stake of Zion on the 9th of December, 1855.

Nothing transpired up to this date which is the 5th of May 1856. The little lad is growing fast, and we are striving to pursue our journey across the plains. According to our desires, we endeavored to make a start of the plains and thence the Salt Lake City. We started on the steamboat on the 2nd of June, 1856. Arrived at Florence on the 14th of the same month and laid there until the 6th of July, and then started across the plains, and after traveling some three months, arrived in Salt Lake City 5th of October 1856. All well and glad to see the place after so long and tedious a journey. We attended the conference on the 6th and on the 8th I went and got work at Sessions Settlement for a man by the name of Udy. I worked for him about three months. At the expiration of that time, Henry Dinwoodey, my wife's brother, bought a set of tools and rented them to me at \$95 a year. I bought a dobie house and a lot of Evan Smith for \$240 in Sessions settlement and started a shop for myself. We felt it pretty hard. Had to live principally upon bread. Our spirits became dull, but I hope the Lord will forgive us. Our dear little one still grows and is healthy. All goes well and prosperous and the blessing of God attends us.

Nothing more transpired until Janaury 17th 1858, when my wife was delivered of another fine son. I named him William as he was born on my own father's birthday, January 17. I still live in Sessions Settlement or Bountiful. In February, 1858, Charles Stoddard received a vision which was good. He related it in the school house. On this, the 20th day of February, 1859, I resume my journal. The Lord continues to help us in my

business. I, by degrees, obtained tools of my own and by this date have had a good set of tools of my own. I gave up the first tools to my wife's brother and paid him for the use of them in the fall of 1859.

The President of the United States sent an army of several thousand men to Utah without apprising Brigham Young, the Governor of Utah Territory. Therefore, he refused their admittance and ordered out some several thousand residents of the Territory in order to dispute the passes into the Territory. Accordingly they took their stand in Echo Canyon and built fortifications there. As for myself, I had to stay at home to shoe cattle and horses for the conveyance of provisions to men in the mountains. The United States Army had to stay at Fort Bridger all winter until three men, commissioners from Congress, could come and make negotiations with the officers of this Territory. The President of the United States sent a proclamation of peace and forgiveness, as he termed it. Then the soldiers entered the Territory and made a military post in Cedar Valley where they are to this date, February 20, 1859. They seem very peaceable. Our prophet is still in our midst, that is to say, he does not preach to the people now so we are left to ourselves, but I pray that we may always have the Spirit of God with us to instruct us in the ways of truth and righteousness. But before the soldiers entered the territory, our prophet ordered every man, woman and child to go south, with the exception of a few men as guards for each settlement. The year 1858, accordingly, we all packed up and went. The people in our ward went down on Provo Bottoms about 50 miles from Salt Lake City. We stayed there in wagons and shantys for about seven weeks, and then we all had word to return home, which we did. All things are well with us, so I will stop for the present.

In the spring of 1859, William Dinwoodey and his wife, Sophia, and two children, William and Alice, and old Mr. Needham left here for the states. I built a small addition to my house in the fall of 1859. Nothing of importance transpired during the summer of 1859. Rather bad crops through the spring opening so late. The winter commenced rather early. It began in November. I received a letter from my father the last of November. We are all well. I thank God at this time being the 5th of December, 1859.

The general instruction is for all families that cannot sustain themselves here or at any of the settled wards, to go to Cache Valley. This also in the fall of 1859. The paper called the 'Mountaineer' started during the summer of the same year, and Captain Hooper was sent as delegate to Congress the same year for the first time in the place of Doctor Bernhisel.

My son, Charles Hyrum, was born March 30th, 1860, 15 minutes past 10 o'clock in the morning. This same year, we received our endowments in the House of the Lord. Nothing of importance transpired during the year, but threats of war in the States. In 1861, the war with the North and the South, as the Prophet Joseph Smith predicted years before, broke out. Abraham Lincoln, President of the Federal Government; Jeff Davis, President of the Confederate States. The work of death is going on very freely there and their enmity is great, one against the other.

The telegraph was completed this year and a daily mail established. During 1860 and part of 1861, the Pony Express run through here and the theatre was commenced and went up briskly. The same year, an apostate by the name of Morris led off some kindred spirits up to Weber. In 1862 we held a convention throughout the Territory, or rather, we held meetings to appoint delegates to hold a convention and got up a form of State Government, and petitioned Congress for a State Government.

Omitted from 1861 was the death of my father, William Rampton, who died March 29, 1861 on Good Friday, and left me three hundred pounds to be received at my stepmother's death. I have received several letters from Sarah, William, and Charles. I feel thankful to God for his blessings toward me and my family for God, my Eternal Father has blessed me, and us all up to this time, being the 29th of January, 1862.

In the same year on March 29th, 1862, I took Eliza Stratford to wife, a young woman from England, who was born in Malden Essex 20th of January 1838, came to Utah in the fall of 1861. We were married 13 months and on Saturday evening, April 25, 1863, at half past eight o'clock Eliza died in childbed and her baby also, a fine

little boy. He was buried with his mother in the same coffin in his mother's arms, and on the following Friday, May 1st, my dear little James died of inflammation on the lungs (*11 months of age, according to Henry's daughter Catherine in a brief history of her life*) and was buried by the side of Eliza and her baby. Brother Henry Lee blessed little James April 30, 1863.

Time seems to roll along bringing its events. Gold fever raging in the North. New discoveries of the precious metal, panic striking many, even our brethren. Some of them are disposed to dig a bit, consequently leave for that purpose, while in the States, even at this time, the war is raging with the North and the South. Many are leaving there for the gold mines for fear of being pushed into the field of blood and carnage. Even today, this 15th day of May, 1864, the two great armies of the Potomac are contending in a deadly struggle. This same year seems to be memorable for the settlement of a valley called Bear River Lake. A few farmers have gone from here. Grain looks well here, but a rather dry time. Poor prospect for a peach crop. I bought the adjoining lot-and-half to mine of William Jackson for one hundred and fifty dollars this spring. This same spring brings also an addition to my family, a little boy which we have named Arthur. He was born March 12, 1864, about 9 o'clock (Saturday) in the morning. May God's blessings rest upon him that he may live and be a good useful man in the Kingdom of God. I have not received any news from home since I received the parcel last October.

I sent my sheep to Bear River Lake with George Davis on shares. Half the wool and half the increase, 12 head. Took them in the spring of 1864 before shearing this year. John F. Kinney was sent to Congress as delegate. He made quite a speech there. In 1866 Captain Hooper was sent to Washington. In the fall of 1865, the struggle between the North and the South subsided for a season. The people in the east seem bitter against the Saints. The new Tabernacle in Salt Lake City commenced. The city is improving in buildings. The mine in the north holds out yet. Many gathering there, and also in 1866 there is a great deal of freighting to that place. A great deal of flour is taken there, even by our brethren. A great many stores started in the settlements. One has been started in Bountiful by Call & Co. in a brick building built (*for that*) purpose by Anson Call. We have sent 500 teams to the Missouri River this spring for the emigration. I sent my ponies down for that purpose. I built a shop over on the road by Sessions House this spring and also a small cottage for Father Hall on my lot. In the fall of 1865, me and Frances took a trip to Cache Valley and enjoyed the trip much. The spring of 1866 the Militia of Davis County was reorganized in Farmington. Lot Smith promoted to Brig. General of Davis and Morgan Counties. We have quite a time training, now the Indians in the south seem stirred up to commit depredations on our brethren and killed quite a few. There is a society in the States called the Fenians consisting of Irish. Of their true aim and object, I am not informed.

Walter Rampton was born Saturday, June 1866. He was blessed March 7, 1869. William, Henry James, and Charles were baptized May 3, 1868. Henry James and William were a rebaptism and Charles was first baptism. William Henry Lee officiated. Catherine Rampton was born Wednesday, June 9, 1869 at 15 minutes past 5 in the evening.

I took Ada Alice McDuff to wife on the first day of November, 1868. George Albert Rampton was born Tuesday, the 15th day of March 1870 at 10 minutes to 7 in the morning, son of Ada Rampton.

In the fall of November 1869, the missionaries, 200 of them, started for the States and returned home in March 1870.

In 1869. Godbe and Harrison started their movement.

In 1870, the Coburn Bill passed the committee on territories

The land office was opened in Salt Lake City 1869.

The cooperative Store was opened 1869 in Bountiful.

We put the roof on the Holbrook Rock House in 1869.

May 2, 1870, George Albert Rampton was blessed and named by his father, Henry Rampton.

On the 23rd of August, 1871 I attended to the baptism and sealing of the following named.

My father and mother baptized and sealed.

Mr. George Page baptized.

My Grandfather Jonathan Rampton baptized.

My father's brothers, my uncles:

Thomas Rampton baptized.

George Rampton baptized

James Rampton baptized.

John Rampton baptized.

Mother's brother:

James Norgate baptized.

Friend:

Frank Healy baptized.

Henry Major baptized.

Frank Wigmore baptized.

Anne Mahen baptized.

Sarah Norgate baptized.

Mariah Healy baptized and sealed to Henry Rampton.

Elizabeth Dorey baptized and sealed to Henry Rampton.

Fredrick Irvin Rampton (*son of Frances Rampton*) was born the 15th day of February 1872 at 15 minutes to three Thursday afternoon.

April 15th, 1872, the Supreme Court decided Judge McKean's rulings illegal.

John Rampton, son of Ada Rampton, born May 16, 1872, Thursday, at 5 o'clock in the morning. Blessed in July by his father.

Jane Rampton born Friday, April 3, 1874 at 8 o'clock in the morning.

Thomas Rampton born Wednesday, July 19th, 1876, at half past 12 midnight.

Chester Call ordained Bishop, and the wards were divided 1877.

The Temple in St. George finished in the spring of 1877. Logan Temple commenced in the summer of 1877.

Brigham City factory burned down in the winter January, 1878

John Duncan buried in a snow slide in Mill Creek Canyon in the spring of 1878.

Built the barn in 1877.

President Brigham Young died on 29th of August 1877.

Bought J. Poorman's house and lot 1877, for \$400.00

Built two school houses, one in 1876 and one in 1877.

Richard Rampton died November 24, 1876

Martha Burns died February, 1878. Wife of Charles Burns, Hot Springs.

Henry James married and went through the (*Endowment*) house March 1, 1878, to Luna Smith of Centerville.

Nellie Eliza was born October 4, 1878, Monday, at 1 o'clock in the day.

William Rampton was married to Charlotte Park (*of Centerville*) November 1878.

James Rampton, son of Henry James born on the first of December, 1878. *This is my first grandson.*

Called to go on a mission to England on the 29th of November, 1878. To start in one month. I leave Henry to take charge of the shop and to preside over my family in my absence. Charles to help him what he needs and

take charge of team and farm. *Started January 5, 1879. I labored in the South Coast 10 months, then removed to the Mansfield district, in the Nottingham Conference. Returned in 1880. Enjoyed good health during my mission and had a good time with my relatives.*

*I have labored in East Bountiful as a Ward Teacher over twenty-five years.
I acted as School trustee several years.*

I was ordained Seventy in the 29 Quorum of Seventies, Augustus Farnham, President. Afterwards ordained High Priest and set apart as alternate in the High council of Davis Stake December 11, 1881(2), by Joseph F. Smith, mouth.

Jane Rampton baptized by Thomas Walton June 18..

George and Fredrick baptized by Henry Rampton Jr., May 29, 1881. George confirmed by H. Rampton. Fredrick by Wm. Thurgood.

Names of persons to be officiated for:

Matilda Major, dead, to be baptized for, endowed and sealed
Frank Wigmore, Endowed.
Frank Healy, Endowed.
Henry Major, Endowed.
Mr. and Mrs. Kiln of Sutton.

Baptisms for dead. Males.

Father, Wm. Rampton
Jonathan Rampton, grandfather
Thomas. Rampton, uncle
John Rampton, uncle
Jas. Rampton, uncle
Frances Healy, friend
Henry Major, friend

Baptisms for dead. Females

Elizabeth Rampton, mother
Mariah Healy, friend.
Elizabeth Dorey, friend
Anne Healy, friend
Emily Thorp, friend
Isabella Major, friend
Elizabeth Harfield.

John born May 16, 1862. Blessed in July by his father.

Jane born April 3, 1864. Blessed in July H. Rampton

