

COPY OF RECORD WRITTEN BY EDWARD HUNTER

(Now in the hands of Lyman Hunter)

The first part of this record was lost and was filled in by Edward E. W. Hunter according to the best information he was able to obtain.

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I, Edward Hunter, was born June 22, 1793 in Newtown Township, Delaware County, Pennsylvania.

My parents, Edward and Hannah Maris Hunter, were of English or Scotch descent. (Maris family descended from England. E.E.W.H.)

My great grandfather, John Hunter, was in King William's army at the battle of the Boyne against King James. He got wounded in the hip which caused a slight lameness. (The Hunter family originally supposed to have come from Normandy with William the Conqueror.) After the war was over, he was sent with the Earl of Marlborough to Ireland to sustain the rights of the Protestant Religion. During his stay in Ireland, my grandfather, William Hunter, was born.

My grandfather William was not satisfied with the manner in which the Protestants treated the Catholics. They sold the bed and cow of the Catholics to assist their church. He left for America; crossed the ocean with General Anthony Wayne's grandfather, in the year 1722. (I have often heard father say that his grandfather crossed the ocean in the same ship that Wayne's grandfather did. E.E.W.H.) Bought land in Chester County, Pennsylvania. Married a Miss Woodward of Delaware County, Pennsylvania, a respectable farmer's daughter. They had five children.

AliceBorn November 14, 1742
Edward (my father)Born September 16, 1747
WilliamBorn February 2, 1750
AlbinBorn November 13, 1753
HannahBorn November 9, 1755
(Hannah died 15th of August 1803. This is according to an old account on paper I got from father. E. E. W. H.)

My mother's father's relatives came from North Wales. My second-great-grandfather, Robert Owens was not pleased with King Charles. (I think Charles the 2nd. E.E.W.H.) Would not take the oath of allegiance. This was after the time of Oliver Cromwell. Was put in prison for five years in sight of his possessions. He was wealthy and was taken out by those that imprisoned him. Afterwards, he came to Pennsylvania; bought property in Chester County, now called Delaware County.

His son John married my great-grandmother whose maiden name was Hannah Maris (daughter of George Edward Maris and Jane Maddock Maris, granddaughter of

1803
1755
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George Maris and Alice Maris, who came to Pennsylvania in the year 1683. They were Quakers and left England on account of religious persecution. They were married August 22, 1719. They had four children:

Jane Who married Joseph West
George
Elizabeth Who married James Rhoads
Rebecca, my grandmother, who married Jesse Maris,
my grandfather, son of George Maris and Hannah
Massey Maris, grandson of John Maris and Susanna
Lewis Maris, great-grandson of George Maris who
came from England.
They also had another girl, Susanna, who married
Josiah Hibbard.

My grandfather, Jesse Maris, was married twice, first to Rebecca Owens, his second cousin (my grandmother) then to Jane Ashbridge. He was High Sheriff of Chester County from October 1769 to October 1771.

My grandmother, Rebecca O. Maris, had three children:

Hannah Maris Born November 9, 1755 (my mother)
Owen Maris Born May 6, 1756 .. Married 1807,
Elizabeth Hoops Way, widow of Robert Way
George Maris Born March 29, 1761..Died unmarried.

My mother was a good woman. Lived fully up to the light and knowledge given her. When she died, which was on the 15th of August 1803, there was a smile on her countenance.

My father and mother had eight children:

Rebecca ...Born May 1776 ... Married Peter Pechin
AliceBorn November 2, 1778..Married James Cornog
Margaret...Born July 14,1781....Died unmarried
William....Born May 27,1784....Married Sarah Davis
Alice.....Born April 27,1787 (I believe this was the Alice
who married James Cornog. E.E.W.H.)
Hannah....Born September 8, 1790 .. Died unmarried
Edward....Born June 22,1793
Elizabeth..Born June 8,1796...Married Job Bishop

(End of E. E. W. H. account. The following was taken from Edward Hunter's diary.)

"I was kept to industry what I was able to do, when not at school. My father intended to make a schollar of me but for some caus I cannot tell, I got a great dislike for going to school. I said I would rather work on the farm. My father said I must learn a trade. I agreed and was put to the trade of tanning and curring. I made great proficiency in curring, which encouraged me much, and I took the lead of older apprentices and was kept in the shop at curring the most of my time. My boss said, in the presence of some, that Ned, (Edward) had made the greatest proficiency in curring he ever saw. That created great jelocy with others and I exerted myself more on account of his saying. At 20, I bossed the shop. The liquor of the bark closed the pores of my hands and occasioned an ailment in my hands that I had to quit the trade.

I then went to school to Joseph Crawford, a good young man. Learned surveying; practised everything pertaining to the same with the use of the compass and quadrant. Done everything pertaining to the same; hights, distances, inaccessible objects, intersections, variation and attraction. There being many other surveyors, I left off practise.

Afterwards visited the western country in 1816, the cold summer when there was a spot on the sun. Left Pennsylvania and went to Pittsburgh with a Mr. L. Davis. Bought a bote with two other persons; intended to go to St. Louis. Went to Louisville. Was advised to go no farther on the river. There was no steamboats and dangerous crossing by land that early day.

I had a good recommend and introduction to the best merchants in St. Louis ... Mr. Cromwell and Charless the druggist...but could not go there.

Went south through Kentuckey, Tennessee to Huntsville, Mississippi. Was offered low wages.

Returned by Mississippi, North and South Carolina, Virginia, Maryland to Philadelphia. There I was offered a store belonging to Mr. D. Beaumont Junior. Went in partnership with Mr. D. Beaumont Senior one year. Went in business rather against my father's will but afterwards consent.

He gave me good counicile. I took it. The times got worse. It was the effects of the war of 1812-14.

One council was: "If you lose money or make it, keep it to yourself but never fail, that is, not become insolvent, which I have kept sacred through life and believe that in no place I have lived and done business that I owe and have not paid every dime that I was indebted.

Many good council my father gave me. One thing was: "We do not belong to any religious sect but keep sacred that all men have a right to worship God according to the dictates of their conscience." "That men shall raiz by their own merit." "That private property shall not be taken for publick use. Those things I have kept sacred. One thing I could not agree with my father at that time .. that was in respect of our government. Our Republick, his opinion was, that it was to good for a wicked wourld; that the liberty and blessings would not be appreciated and usurped.)

I was in the mercantile about six years. Twelve miles from Philadelphie

My father gave me good council which has been adheared to through life. I was verrey tenacious in sustaining the laws of my country; was a volunteer in a company of cavalry; served seven years and have a certificate for the same made free from services in military duty except insurrection, invasion or actual war.

Served as County Commissioner three years in Delaware County, Pennsylvania. Received a hier vote than any other officer on the list of candidates for different offices at that election. Afterwards follows farming in Delaware County four or five years, then bot a farm in Chester County, Pa. Succeeded in business. Made property. Had a farm of 500 acres of good land, well stocked and paid for. I occupyed the whole of it.)

Married Ann Standly, youngest child of Jacob and Martha Standly, an honest and respectable family.

I always had enquired of the Lord, "How can I worship Thee acceptably?"

I had several spells of sickness; once the typhoid fever, a severe attack. Would have left this world if it had not been for the faith I had in God and the works of my sister. When the fevour left me, I was so weak that I could not sit up without fainting. Was fulley in the knowledge and power of a superior being but did not know how to approach him. Afterwards, I was in a situation that no earthly power could assist me and by my faith in God, I was greatly benefited and blessed. Those events have always been remembered and kept sacred.

I suckceeded in business beyond my expectations. Attended different places of worship, sustained them all in the right of worshiping God according to the dictates of their consience but could not connect with any sect.

There was an old school hous on my land, called Wallace School Hous, built long before I went to Chester County; was burned down by carelessness of putting away ashes in a barrell. It was in a beautiful shady place and had long been a place for schooling and holding meetings in, but no reserve. When I purchased the farm, I was called on and given the privilege to erect a house for education and holding meetings. I agreed to give the ground for 99 years and help built it if they would allow all persons or persuasions to meet and worship in it. This must be particularly in the articles of agreement in leasing the land. There was a good hous built, called the West Nantmeal Seminary. Several travelling preachers called of different denominations. All were welcome to stop at this hous.

I was blessed with means and turned none away empty. I had a desire to do justley, walk humbley and love mercy but join no particular sect.)

~~My family was small. Had lost children.~~

Had good men in my tenant houses that worked for me. One man worked ten or twelve years for me, others four or five years; watched for my well-fare, never a thought of exacting anything unjust or oppressive, as they not earning their wages.

My farme was large and took to much time for me to attend to the farming and I put my farming out to the shares to John Johnson, a good farmer, and I occupyed the pasture and hay land. I cultivated the grass land by top dressing with manure, lime and plaster-- all that the land would bear. My farm or place was attended to without very much labour, only in hay time. My family not large or expencive, I increased in property more than I ever expected. From seven to ten years was spent in common occurences of life. Markets for produce good and business encouraging.

Well about the prof. Smith - similar experience as Joseph Smith

/// There was considerable "Lo here" and "Lo there" in respect to what the people called religion, but myself and family could not connect with any of the parteyes. My sister, living with me, was a great reader of the scriptures and often said, "How is it that we cannot join any of their professions?" I used to say they were hughing out cisterns that would not hold any water. The whole of it had been a seen of bloodshed and murder but let them go on and see if they could make anything out of it.

In the spring of 1839 it was reported that there was a strange sect called Mormons in the southern part of the county. Heard of West Nantmeal

Cemenary, a place where all and any sect could hold meetings. They sent word they would come there to worship. Immediately, the devil was raised and it was said it would not do, it would not do. "Why?" I enquired. "They are a terrible people." "They are they terrible?" "They are great fighters. Dr. Davis says they are a dangerous people and it will not do to let them in to preach." "Well, if that be the way, the least is out. I will have the cemenary. That was the way the least was given-- to let all persuasions preach in the house."

If a few persons had not stood firm, they would have kept them out. A few families stood by them and the house was occupied by them. A few families stood by the Mormons on all occasions. My house was always open for the elders before I joined them and after the winter of 1839-1840, Joseph Smith came from Philadelphia to Chester County, held meetings at the cemenary, came to my house. I was pleased to receive him.

The first conversation I had with him was, "Mr. Smith, I know there is a God but how to approach Him, I do not know." He looked at me very earnestly. I thought questioned me or doubted my sincerity. I was not pleased and would have said something if it had not been in my house. Other conversations I asked him if he was acquainted with the Swedenburgers. His answer I verily believe. "Emanuel Swedenburg had a view of the world to come but for daily food he perished."

Mr. Smith talked free with me; held a conference at my house.

I took him and Mr. Barnes to Downingtown. I mentioned to him, "How is it that I am attracted to those back-woods boys? I believe I would risk my life for them." I was riding in a one horse sleigh, only for two persons and I had to sit on their laps. How he possibly turned round to look at me in the face I do not know but was the most friendly look I ever got from man.

We went to a Mr. Joshua Hunts, a senator of Pennsylvania for 9 years, in Downingtown, and an old acquaintance of mine. We waited for the cars. During that time, they got something for us to eat. We were treated well. During the time we were eating, Mr. Hunt observed, "Mr. Smith, my opinion is this Sabbath of rest or melenium will not come without the Lord specially calling some person to make known the plan of salvation relative to the second coming of Christ." I was sitting by Joseph and observed he was very much impressed by Mr. Hunt's observation. He, Mr. Hunt, said, "Mr. Smith, what is your opinion?" Joseph spoke in a very humble manner. "My mind was exercised as yours and I went in secrecy and asked the Lord, and He said, 'If thou lives to the age of 83 or 85, thou wilt be with me on the earth.' Mr. Hunt walked with him, arm in arm, to the cars. He and Mr. Barnes went to Philadelphia. I returned to my place six or seven miles from there.

My house was open for the Mormons to come and go when they pleased.

In October following, I was baptized by Brother Orson Hyde. Was visited by Bro. Hyrum Smith and Dr. Gallon in Pennsylvania. Went to Philadelphia. Attended a conference. Gave Brother Hyrum \$200.00 dollars for the Temple and \$200.00 for the Nauvoo House.

After that, Brother Hyrum and Dr. Gallon visited my place on business. Were going further east to New York and Massachusetts. Brother Hyrum, Dr. Gallon and myself were walking on the banks of the river Brandwine. I was speaking to him respecting the losing my children, especially about a good sensible boy very much attached to the Mormons. Brother Hyrum said, "It is

pretty strong doctrine but I believe I will tell it. He will act as an angel to you--not your guardian angel but an auziliary to assist you in extream trials, "which was plainly manifested to me about one year after, which I will mention further on. (Testimony to self and wife, her de- parted niece).

I visited Nauvoo in September 1841. Had much conversation with Joseph and Hyrum. Bot a farm and four good lots. The lots I gave: Two for \$1,000 each and for 2- \$800.00 for one, amounting to \$3600.00. Had a pleasant visit.

Sent that fall by Brother Potter, 2,000 dollars of Dry Goods. Sold two farms. Came to Nauvoo June 1842 with my family. I took with me seven thousand dollars in goods of different kinds, about 4 or 5,000 dollars worth and let Joseph have them all.

I had ten or fifteen town lots and built on them. Had a good farm and rejoiced in Mormonism.

About one year after then, I, with several bretheren were taken by an officer to Carthage, accused of treason against the United States. No per- son appeared against us. We returned home.

I employed many hands to work at different work. Paid out thousands of dollars in improvements on my farm; buildings, edge pole business, and on my farm.

Brother Joseph was hid up at my hous from his enemies from Missouri. During that time, Joseph revealed the last part of the baptizement for our dead. I was present with William Clayton.

Brother Joseph sent Brother Porter Rockwell to me, requesting me to come to him. I went. He said to me, "I wish to do me the pleasure of saying to you that I have enquired of the Lord concerning you and you are favourable in His sight." I said I hoped it was so. He said, "It is so," and rejoiced with me. Joseph was often at my hous. He was tormented with law-suits, made purchase of land. I took pleasure in assisting him. One year he said I had assisted him 15,000 Dollars. He said to me that "You can have of me what no other man could have of him. That was his words to me.

Another time he came to me and said, "Have you another farm in Pennsylv- ania?" I said, "Yes." "Keep it. Do not sell it. We can do without it." I said to him that Pennsylvania was in dbbt to Great Brittain. He said it was an industrious and enterprising state and would pay the debts and prop- erty would raise in value. Said to me, "You are more posted in political matters than I am, but the Spirit says to me as I have said. I was called to the work of the Lord when I was young and had not the advantages of that as some have."

My wife and myself had made up our minds to let Joseph have all of our means until Joseph came to me and said, "Keep it."

Brother Joseph said to me, when we were together, "I prophesy you shall bring in all your father's house to this kingdom if you desire it." Said "This is said by the Spirit of the Lord." Said at another time, "I know your geneology. You are near a kin to me. I know what brought you into this Church. It was to do good to your fellow man and you can do much good."

My attention was taken up in farming. One year I raised or had raised on my farms, about seven thousand bushels of grain. East of Nauvoo.

The two years I was in Nauvoo with Joseph, it was one stream of revelations. Often said, "I will rest. I will put the duty on the Twelve." He was hunted and persued by his enemies. I was one of the City Council when the Nauvoo Expositor was stoped. That stired up our enemies. Mass meetings were gotten up answering them. Brother A. Butterfield got from one of a party held east of Carthage a determination to oppose us and do Joseph all the injury they could. I said to him, "Let Brother Joseph see it." He said, "I promised to return it immediately." I said, "Never let it out of your hands until he sees it." He showed it to Brother Joseph. When he saw it, he knew their intention. Sent bretheren to different places to lay the desperate spirit. He sent P. Rockwell to me to call with me. Said to me, "You have always wished to have been with the Church from the begining. If you go to Springfield to the Governor, it shall be with you as if you had been with the Church from the begining." I got ready to go. He said to me, "You have known me for several years. Say to the Governor, under oath, everything good and bad you know of me." I went. J. Balls and P. Lewis was sent with me. We was followed miles with officers to take us. They could not. We had the promise of Brother Joseph, "You shall return safe." We went to Springfield. Governor was gone to Carthage. We met with the governor's lady. When she looked at the letter, she knew me and said, "This is Mr. Hunter. I see you at Mr. Smith's trial." I said, "I recollect you with Judge Pope's daughter." She said that the Governor would not act until he see Mr. Smith.

On our return, when we crossed Thomas River, all was commotion. JBills thought it best to separate to avoid suspicion. We met hundred rejoice. Drunk. "We have Jo and Hyrum in jail." I met one crowd and spoke to them, why this great rejoicing was. They said, "Jo and Hyrum Smith safe." "What are you going to do with them? "Kill then, I expect." We got along without being known as Mormons. Traveled without food for ourselves and animals.

Arrived in Nauvoo 24th June, about the time Joseph and Hyrum were marty. Next day, their boddies were brot from Carthage to Nauvoo. We formed two lines to receive them. I was placed at the extream right to wheal in after the corpses. To the Mansion, passing the Temple, crowd of mourners were there, lamenting the great loss of our Prophet and Patriarch, almost to melt the soul of man. Mr. Brewer, myself and others took Brother Joseph's boddy into the Mansion Hous. When we went to the waggon for Joseph's boddy, Colonel Brewer, U. S. Officer, said, "Mr. Hunter, look here." Jurking up the coat and hat of Brother Joseph mingled with blood and dirt, "Vengence and death awate the perpetrators of this deed."

At midnight, Brother D. Huntington, his brother William, Gilbert Goldsmith and myself carried the boddy of Joseph from the Mansion Hous to the Nauvoo Hous and put him and Hyrum in one grave.

Their death was hard to bear. Our hope was almost gone, not knowing the Joseph had prepaired for the kingdom to go on.

On our way home from the Governor, we heard Joseph and Hyrum had given up all the arms. My minde was immediately reverted to the attact Bonaparte made on the Polenders. They were armed with sythes on a pole and withstood his army for a long time. We stoped at Holton settlement. I immediately enquired what arms they had. Mr. Holton said, "We have four guns in the wool

roles." I said, "Gather all your sythes and have them put on a pole." When we went to Nauvoo, I had a blacksmith shop and all night we were at work fastning sythes on poles, preparing for an attack. The council of Willard Richards (who presided) "Leave the event to the Lord," which we submitted to, but great sorrow prevailed with the people--many in despair. Brigham Young and many of the Twelve were away.

Soon after Joseph's death, I was ordained a High Priest. Soon after that, was set apart and ordained a Bishop to take charge of the Fifth Ward, Nauvoo, by President Brigham Young, H. E. Kimball and Bishop Newel K. Whitney all filled with the spirit of the Lord. President Young spoke. Among the many blessings conferred on me, one I was much impressed-- that was that you shall have power to raise up the drooping spirit. When these words were spoken, a remarkable sensation from President Young's fingers into my head, confirming his saying. I continued Bishop three years until we went away. During my labours in 5th Ward, bretheren were liberal in their offerings to the poor. Poor were looked after and made comfortable.

The Temple was forwarded and men worked with a small remuneration and others assisted with a liberal hand. Many got their endowments but the world said, "Go away, you must."

A committee of three was sent from Quincy, Illinois. One said he knew me. It was a Mr. Pearson of Delaware County, Pa., my birthplace. I see him in the Temple. I said, "How is this that I cannot share the laws of my country." He was confused. Said, "I know you better than you know me. You were a Commissioner and your office was in the same hous as my father's office. If this people was like you." I said, "You know none but me. There are better men than I am." Said, "Your people are not popular or lawful and cannot stay with the consent of the people."

The Twelve and some other bretheren left in the winter of 1845-1846. I was counceled to remain. Left in the spring or summer. Let part of my property go for a fitout for one-tenth of the worth. Other property I made over to the Trustee in Trust and some is there without conveying to any person, at a loss of more than 30,000 dollars.

Moved to Iowa. Was taken sick. Remained for one month or six weeks. Recovered of sickness and went to Winter Quarters. Suffered with sickness, and family, seven at a time. Spent the winter at Winter Quarters somehow.

Next spring fitted out for the West six or eight weeks after the pioneers. Travelled a trackless corse part way. Met with many Indians. Got some bufalow meat. Bot bufalow roabs and mocissons cheap. Something new every day. Arived in Salt Lake 30th of September 1847. All well but teams worn down. Had an open winter. Teams recruited. Our bredstuff verry limated. Used to get roots from the Indians and dig ourselves sego and other roots. Flour would sell for 50 cents per pound, fall of 49.

I was sent by the Presidency to take about 5,000 dollars in gold to bring in the poor brætheren. Met by the

The next year was the year of gold diggers and collars. Had great dif- ficulty of getting teams. All were bot up by gold diggers. Got fitted out this side of Missouri River 4th July. Wild oxen, poor drivers, little in-

terest in the teams .. did not own them, but had a few good men that will be ever remembered. Got to Salt Lake on 10th October. My accts. audited and sale of cattle, wagons and assistance of bretheren in emegrating was some 700 dollars better than when I started. After the accounts were made out and presented, President Young said, "This way we will bring in all our bretheren from this day. March 7, 1871. I have been employed more than twenty-one years (George Goddard and Clark) in the imigration of our bretheren from U. S. and eastern world.

In April 7, 1851, I was appointed Presiding Bishop of the Church, Bishop Newel K. Whitney deceased. I acted with President Young and H. C. Kimball as councilors for some time.. one year and more. Bishop I. W. Hardy and J. C. Little was appointed my councilors and have acted as such and have rendered me great assistance and verry particular in keeping a record.

I have acted in the part of the Priesthood allotted me, with the love and fear of God before my eyes and His spirit, to the best of my ability and hope acceptable in the sight of God and him that presides over me in this Latter-day work.

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"It would require a volume to tell all that could be told, even briefly, of the life and character of this good and noble man. Honest and straightforward in his dealings, and candid even to bluntness in his speech, his heart overflowed with kindness and he enjoyed the love and confidence of all who knew him. Childlike and humble in spirit, he was nevertheless shrewd and discerning, and no one ever succeeded in covering up the real design in approaching him. He was charitable and open-handed to all, even to tramps and vagrants. He would sometime quote them in his humorous way: "Hunting work, hunting work, yes, yes, but they don't want to find it very ~~had~~. Feed them brethren, feed them--mustn't let them starve." He was not only quick to perceive, but ready and witty at retort, and had an eccentric way, which many will remember, of turning a conversation sprung upon him, into a channel utterly foreign to the purpose of the other party, and as the visitor arose to leave, thinking he had come on a fruitless errand, would suddenly revert to the original theme and give the answer which he had all along been cogitating, while his speech was pursuing an entirely different course. He was a great exhorter to faithfulness, particularly in the payment of tithes and offerings, and other temporal matters with which he had immediately to do. His familiar speech at the Bishop's meetings: "Pay your tithing and be blessed," has passed into a proverb.

"The death of the Bishop occurred on Tuesday, October 16, 1883, at ten minutes to eight o'clock p.m. The immediate cause was internal inflammation, an ailment from which he had suffered for years, and which he anticipated would finally prove fatal. His health had been feeble for a long time, though his mind was unimpaired, and for the last month he had frequently been absent from his office. Among those who visited his bedside during his illness were President John Taylor, Apostle Erastus Snow, Bishops William Thorne, Jacob Weiler and Alexander McRae. He expired in the presence of several members of his family, and it was thought that his final words were "O my God." His funeral obsequies were solemnized at the ~~Salt Lake Assembly Hall~~ on Friday, October 19, at two o'clock p.m., when thousands who had known and loved him in life assembled to pay respect to his memory. So passed from this stage of action, where for over ninety years he had acted well and faithfully every part assigned him, a man of God as noted for his uprightness and unflinching integrity, as for his genial nature and overflowing kindness of heart. His name is written in the Lamb's book of life, never to be blotted out, and his memory on earth will endure as long as the great work with which he was identified, and which he labored so long and faithfully to establish.

O. F. Whitney."

Note: My father, Edward W. Hunter, said the place of the funeral services was changed from the Assembly Hall to the Tabernacle.