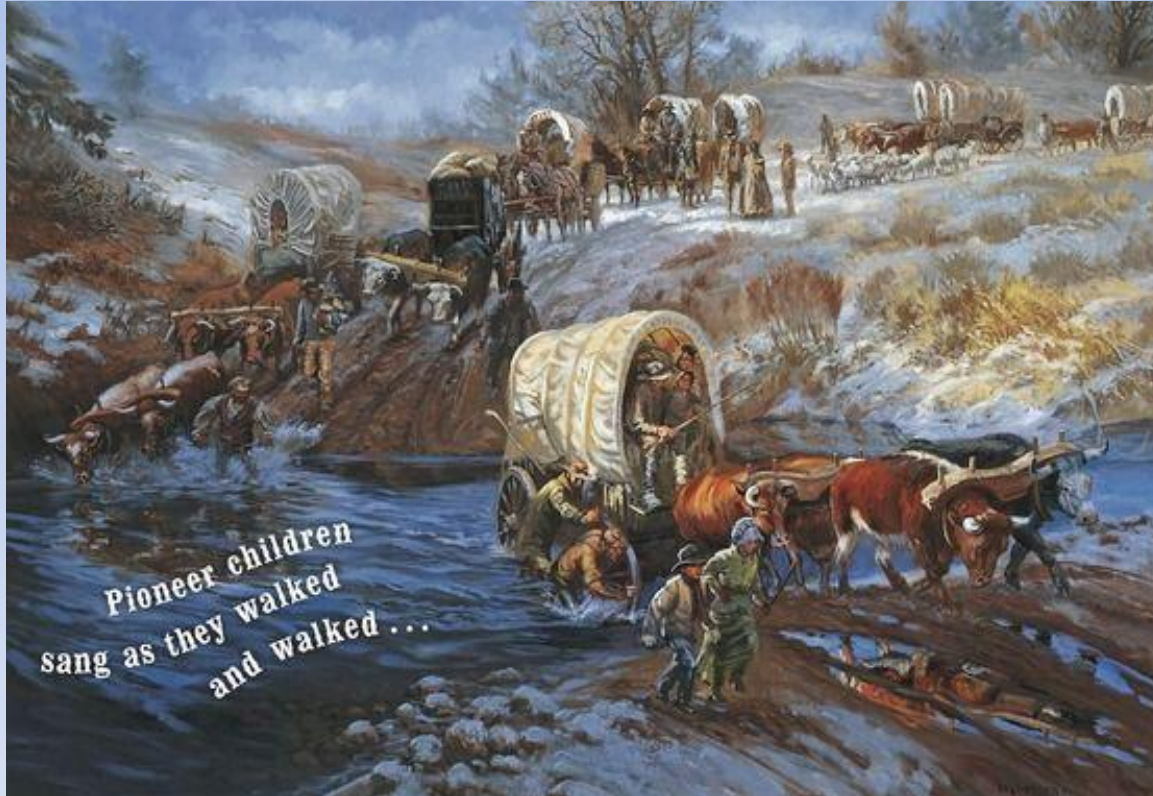


Zemira & Sally Knight Palmer

Pioneers of The Church of Jesus Christ of Latter-day Saints



by Thomas Lee Palmer

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Who are Zemira and Sally to ME?

This pedigree chart should help you decide . . .

George Palmer & Phebe Draper

Newel Knight and Lydia Goldthwaite

Zemira Palmer & Sally Knight

1831-1880

1836-1916

Alma Zemira Palmer & Alzada Sophia Kartchner

1853 -1925

1858 – 1936

Arthur Palmer & Evaline Augusta Gibbons Palmer

1890 -1963

1888 – 1985

Elwyn Gus Palmer & Ruth Westover Palmer

1919 - 2013

1919 – 2011

Thomas Lee Palmer

1943 -

Photos

Zemira Palmer & Sally Knight
1831-1880 1836-1916



Alma Zemira Palmer & Alzada Sophia Kartchner
1853 -1925 1858 – 1936

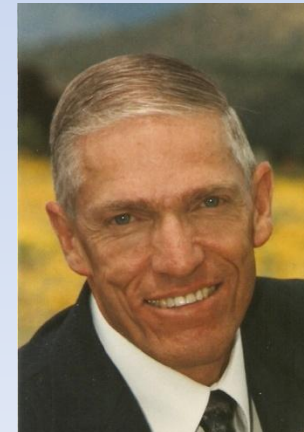


Arthur Palmer 1890 -1963
&
Evaline Augusta Gibbons
Palmer 1888 – 1985



Elwyn Gus Palmer
1919 – 2013
& **Ruth Westover**
Palmer 1919 – 2011

Thomas Lee Palmer 1943 -



Zemira Palmer and Sally Knight

by Thomas Lee Palmer (2018)

This presentation is an attempt to capture the faithfulness of our pioneer ancestors who helped colonize Utah and Arizona under the direction of the Prophet of the Lord. It is hoped that this book will help our children and grandchildren turn their hearts to their fathers as they come to know those who have gone before and that they will come to love the temples of the Lord that resulted from the sacrifice and service of their ancestors.

This book is not intended as a scholarly work, but to present to our family an overview of the lives of our ancestors – sources of the information provided herein include:

- *The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints*
- *Roy Palmer: Public Servant – His Ancestry, Life and Times* by Arvin Palmer (2005)
- *Brigham Young as a Missionary* by Eugene England in November 1977 *New Era*
- *Fact Sheets in LDS Newsroom on lds.org*
- *The Joseph Knight Family* by Larry Porter in October 1978 *Ensign*
- *The Knight Family* by William G. Hartley in January 1989 *Ensign*
- *Lydia Knight* by Jan Jansak Williams and LaRea Gibbons Strebe in August 1977 *Ensign*
- *Family Search – Memories* and stories of my ancestors
- *Our Heritage – A Brief History of the Church of Jesus Christ of Latter-day Saints, Ch. 4 (1996)*
- *The Joseph Smith Papers*
- *"Newel Knight's Journal," Classic Experiences and Adventures*(Salt Lake City: Bookcraft, 1969), pp. 46-104
- *Saints, volume 1* (2018)
- <http://zemirapalmer.blogspot.com/>
- *Four Things to Know about the Mormon Battalion – An expedition of faith and sacrifice* by Brandon Metcalf (2018) - history.lds.org
- *Picturing History – Site of the Mormon Battalion's battle with the bulls* by Kenneth Mayes, *Deseret News – 14 January 2015*
- *Marching with the Mormon Battalion* by Arianne B. Cope, *New Era*, July 2009
- <http://www.tellmystorytoo.com/members-rescuers>
- *Go Bring Them In, Ensign, July 1997 – President James E. Faust*
- *April 1971 New Era – Background [of United Order] by Leonard Arrington*

Many of the photos used in the presentation are representative of Pioneer Life and are not necessarily photos of the persons they represent – when photos are in fact of the persons or places mentioned that will be noted.

Zemira Palmer and Sally Knight

Both Zemira and Sally are second generation members of the Church of Jesus Christ of Latter-day Saints. Their parents were among the first to embrace the Gospel after its restoration in the early 1800s. Their parents instilled faith, testimony, and perseverance in each of them and we are all beneficiaries of this rich heritage. Both of their families and their descendants have stayed true to the Gospel of Jesus Christ and the Prophets the Lord has called in this dispensation.

Both Zemira and Sally witnessed, as children, the persecution and mob violence of Missouri, the expulsion from Nauvoo, the difficult migration to Utah. They also witnessed the building of the Nauvoo Temple, the dedication of the Prophet Joseph and his family, the leadership of Brigham Young, and the blessings of joining with the saints in the Salt Lake Valley. They participated in the ordinances of The Church of Jesus Christ of Latter-day Saints and accepted calls from the Lord to colonize and establish the Church in Utah and Arizona.

Zemira was in the Mormon Battalion, in the rescue party of the 1856 handcart companies, and both were participants in the United Order.

Ancestors of Zemira Palmer

Zemira's grandparents, George Palmer Sr. and Hannah Wilkinson Palmer, were born in Leicestershire, England – George on July 31, 1761, and Hannah in 1766. They came to the United States in about 1786 and were married on February 6, 1786 in Rutland, Vermont. About 1793 they moved their family to Cramahe, Northumberland, Canada, on the north shore of Lake Ontario – about 80 miles west of Toronto. They likely came from humble circumstances, as they only “gave their mark” on their land documents. George Palmer Jr. (Zemira's father) was born in Cramahe on July 13, 1795.



1786 →



1793 →



George Palmer Jr. & Phebe Draper in Canada

Zemira's father, **George Palmer Jr.**, was raised in Cramahe – a sparsely developed agricultural area. Little is known of his early years, but he undoubtedly learned the value of hard work.



The William Draper family moved into the Cramahe Township in 1809, bringing with them 11 year old **Phebe** (to become Zemira's mother), who was born in Rome, New York on October 9, 1797.

George Jr. and Phebe undoubtedly became friends in their youth, growing up in a small agricultural community.

Phebe's parents and Ancestry

Phebe Draper's father, **William Draper**, descended from early pilgrim families in the northeast part of the United States. Her mother, **Lydia Lathrop**, descended from John Lathrop who arrived in Massachusetts as early as 1635 and was "a much beloved Puritan minister". [**Zemira Palmer** became a seventh generation descendant of John Lathrop through his mother as would the **Prophet Joseph** through his mother, Lucy Mack Smith.]

John Lathrop was imprisoned in England in 1632 for failure to take the "oath of loyalty" to the established church. He was later released and came to the U.S. in 1634 – an early pilgrim seeking freedom of religion. His yearning

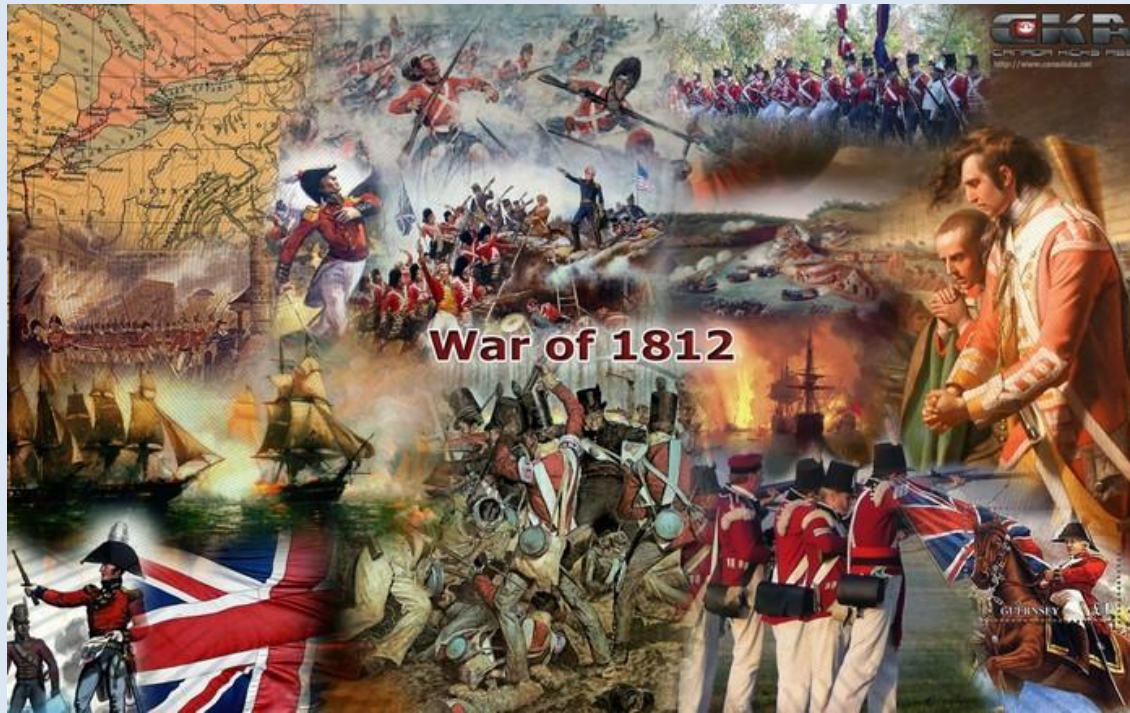


for religious freedom was likely instrumental in both the independence of America and the restoration of the Church in light of who his descendants are - six U.S. presidents and many leaders of the Church are descendants of John Lathrop. Other descendants of John Lathrop include: Henry Wadsworth Longfellow, Eli Whitney, Oliver Wendell Holmes, Sr., Shirley Temple, and Clint Eastwood.

John Lathrop

The War of 1812

With the outbreak of the 1812 War between Canada (supported by England and France) and the United States, George Jr., at age 17, became a member of the infantry for Canada and served until the war ended in 1815. On the U.S. side, the father of Andrew Smith Gibbons (my great great grandfather), William Davidson Gibbons, was in the conflict and was captured in Canada during the war – they apparently never confronted one another in battle. Both countries retained their independence and there is still debate over “who won the war?”



George Palmer Jr. & Phebe Draper

After George Jr.'s discharge from the military on April 4, 1815, he married Phebe and their first two children were born in Cramahoe Township and the next three children were born in Haldimand Township. There is a family tradition that George Jr. was a cobbler or shoemaker. Sometime after 1829 the family moved to Frontenac County – George Jr. had ties to the major city, Kingston, during the war. Three more children were born there – including **Zemira, who was born on August 9, 1831.**

On February 17, 1833 **Phebe** was baptized and confirmed by Elder Brigham Young [Brigham had joined the Church in 1832 and this was his first real mission, which he served with his brother, Joseph Young]. George Jr. was not baptized and died on December 4, 1833. (His baptism was performed by Phebe in the Nauvoo Temple April 8, 1844). In late 1834 or early 1835, Phebe determined to move to Kirtland, Ohio to be near the Church and the Prophet Joseph – her brother, William, had moved to Kirtland in September 1834. Zemira was only 3 years old at the time of this challenging journey that Phebe made with her small children.

From Canada to Ohio

Phebe's journey from Kingston, Ontario, Canada to Kirtland, Ohio with her little family during the winter of 1834-5 had to be a challenging adventure. Elders Brigham and Joseph Young reported that the 400+ mile journey they made in December 1832 required traveling "most of the way through snow and mud from one to two feet deep," including six miles on ice on the edge of Lake Ontario.

Kingston on northeast shore of Lake Ontario to Kirtland, Ohio – winter of 1834-1835



Phebe and her little family lived in Kirtland, Ohio for 4 years – while there she was visited by Patriarch Joseph Smith Sr. in 1836 and given a patriarchal blessing promising her: "if she was faithful and wise she would be blessed with a companion who would be a man of God, and that she would be able to bring up her family right."

Among the Saints

Living among the saints, including the Lord's Prophet, Joseph Smith, and in the presence of a Temple of the Lord was a sweet blessing to Phebe and her young family. **Zemira** lived in Kirtland from age 3 to 7 and no doubt met the Prophet Joseph during these early years.



Kirtland Temple



The Prophet Joseph Smith

Ohio to Missouri

When local pressures against the saints increased in Kirtland, Phebe Palmer and her family (including 7 year old Zemira) moved with the Drapers to Missouri in 1838. Soon, the Governor Boggs extermination order was issued, so Phebe's brother, William Draper, helped Phebe's family and his own move to Illinois in March 1839.



Expulsion from Missouri

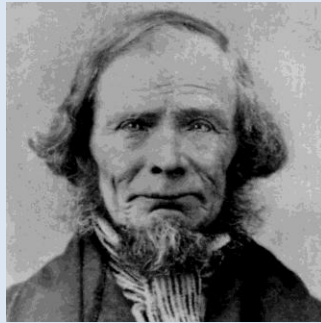
“The Mormons must be treated as enemies and must be exterminated or driven from the state. . .” Governor Lilburn Boggs
(October 27, 1838)



Petitions to the Missouri Legislature fell on deaf ears and Saints (including families of Zemira and Sally) left for Illinois in the cold of winter in early 1839.

The “man of God” - Ebenezer Brown

Ebenezer Brown and his four children (His wife, Ann, died in 1837 and was cared for by Phebe in her final days), William Draper and his family and Phebe with her four children settled in Pleasant Vale, Pike County, Illinois in 1839. Pike County is located between the Mississippi and Illinois rivers about 100 miles southeast of Nauvoo, near present day Pittsfield. The membership of the community, sometimes called Mormontown, grew to 300.



Ebenezer & Phebe



As promised in her patriarchal blessing, Phebe was blessed with a companion who was a “man of God” – Ebenezer Brown and Phebe were married in August 1842. They each had four children of their own living with them. A branch of the Church was organized in Pleasant Vale by high councilor Newel Knight from Nauvoo – later a stake and ward were created and Phebe’s brother, William Draper, became the stake president. [Newel Knight’s daughter, **Sally**, would have been only 6 years old at the time and **Zemira** was 11 . . . living 100 miles apart, neither likely had any idea that they would later marry and become my great great grandparents.]

From Pleasant Vale to Nauvoo

In the spring of 1843 hostilities against the saints were increasing and the Prophet Joseph encouraged the saints to gather in Nauvoo. Ebenezer and Phebe, with their 8 children (Zemira was age 11 at this time), obeyed and moved to the Nauvoo area.



Nauvoo, Illinois – on the bend of the Mississippi River

Sally Knight

With **Zemira Palmer** and his family in Nauvoo, Illinois (spring of 1843), let's examine the ancestry of **Sally Knight** and follow the pathway that led Sally Knight to the city of Nauvoo (she arrived in Nauvoo in 1839).

Ancestors of Sally Knight Palmer

Sally's ancestry also goes back to England. Her paternal ancestor, John Knight (born in Romsey, Hampshire, England), a carpenter, sailed to America as an early pilgrim with his wife, Mary Pickering Knight, and they settled in Cambridge, Massachusetts in 1635, shortly after the arrival in America of John Lathrop, the maternal ancestor of Zemira.



Sally's paternal grandparents, Joseph Knight Sr. and Polly Peck Knight, were a great support to the Prophet Joseph Smith during the restoration of the Church and the translation of the Book of Mormon. Just prior to Joseph Smith's 21st birthday he worked for Joseph Knight Sr. and became close friends with his sons and was beloved by the Knight family. In 1826, Joseph shared his experiences of the first vision and the plates he would soon receive with Joseph Knight and his sons – Joseph Knight Jr. records: “my father and I believed him.”

The Joseph Knight Sr. Family

The Prophet Joseph went each year to the place the Book of Mormon plates were buried in the Hill Cumorah on the anniversary of his first visit on September 22, 1823. On each visit he received further instruction from Moroni. Joseph was to receive the plates four years from the date of his first visit.



Hill Cumorah

Joseph and Emma, in Joseph Knight Sr.'s carriage, went to the Hill Cumorah on September 22, 1827, and Joseph received the plates.

He received support - financial, moral, and dedicated sustaining – from the Knight family. William G. Hartley, in an article in the January 1989 *Ensign*, noted that



we “*should not ignore the faithful and solid Knight family, who **remained loyal to the prophet longer than any other family.** The Knights bear a powerful, persistent testimony that Joseph Smith was what he claimed to be.*”

The Joseph Knight Sr. Family

One day in January 1842, the Prophet listed in the Book of the Law of the Lord the names of those **“faithful few”** who had stood by him since the beginning of his ministry—“pure and holy friends, who are faithful, just, and true, and whose hearts fail not.” He included Father Knight: “My aged and beloved brother, Joseph Knight, Sen., who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord. ... For fifteen years he has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. Behold he is a righteous man, may God Almighty lengthen out the old man’s days. ... And it shall be said of him, by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel; therefore his name shall never be forgotten.”

In 2009, the Knight family donated to the Church the walking cane given to Joseph Knight Sr. (then about 70 years of age) by the Prophet Joseph as a symbol of their mutual friendship. The cane passed down through 5 generations of Joseph Knights who were descendants of Joseph Knight Sr. [Joseph Knight Sr. died on 11 January 1847 at Mt. Pisgah in Iowa on the westward march of the saints]



Newel Knight

Sally's father, Newel Knight, (2nd son of Joseph Knight Sr. and Polly Peck Knight) was a dear friend and constant support for the Prophet Joseph through the early challenges encountered in the restoration and establishment of The Church of Jesus Christ of Latter-day Saints. Newel is mentioned in several sections of the Doctrine of Covenants.

Newel Knight's biography, as recorded in *The Joseph Smith Papers*, includes the following:

[Newel Knight] became acquainted with JS when Knight's father hired JS, 1826. Baptized into LDS church by David Whitmer, last week of May 1830, in Seneca Co., New York. Ordained a priest, 26 Sept. 1830. President of Colesville branch of church; led Colesville branch from Broome Co. to Thompson, Geauga Co., Ohio, Apr.–May 1831. Ordained an elder, before June 1831. Moved again with Colesville branch to Kaw Township, Jackson Co., Missouri, July 1831. Ordained a high priest, by July 1832. Expelled from Jackson Co. and moved to Clay Co., Missouri, Nov. 1833. Appointed member of Zion high council in Clay Co., July 1834. [First]wife died, Sept. 1834. Lived at Kirtland, Geauga Co., Ohio, spring 1835–spring 1836. Lived at Clay Co., 1836. Served on Zion high council at Far West, Caldwell Co., Missouri, 1837–1838. Expelled from Missouri and moved to Commerce (later Nauvoo), Hancock Co., Illinois, 1839. Member of Commerce/Nauvoo high council, 1839–1845.

To Father Knight's sons, the Prophet Joseph paid a simple and moving tribute: "There are his sons, Newel Knight and Joseph Knight, Jun., whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends."

Colesville Branch

After the Church was organized on April 6, 1830, Joseph Smith returned to Harmony, Pennsylvania. On his way home, he stopped in Colesville to visit with the Knight family. He preached to them and helped prepare them for baptism. Newell Knight had many gospel discussions with the Prophet, who at one of the meetings invited Newel to pray. Newel declined and said he would rather pray alone in the woods. The next morning Newell went to pray and was overcome with an oppressive feeling; he returned home and asked his wife to get the Prophet. Joseph quickly responded and cast the evil spirit from him with the words, "In the name of Jesus Christ, depart from him". Newel immediately relaxed and was no more troubled. This was the first miracle performed in the restored Church. Newell was soon baptized and became the president of the Colesville New York branch of the Church – a group of dedicated saints, who loved and followed the Prophet.



Colesville, New York later became known as Ninevah

The Susquehanna River runs through Colesville just north of the site of the restoration of the Aaronic Priesthood in 1829.

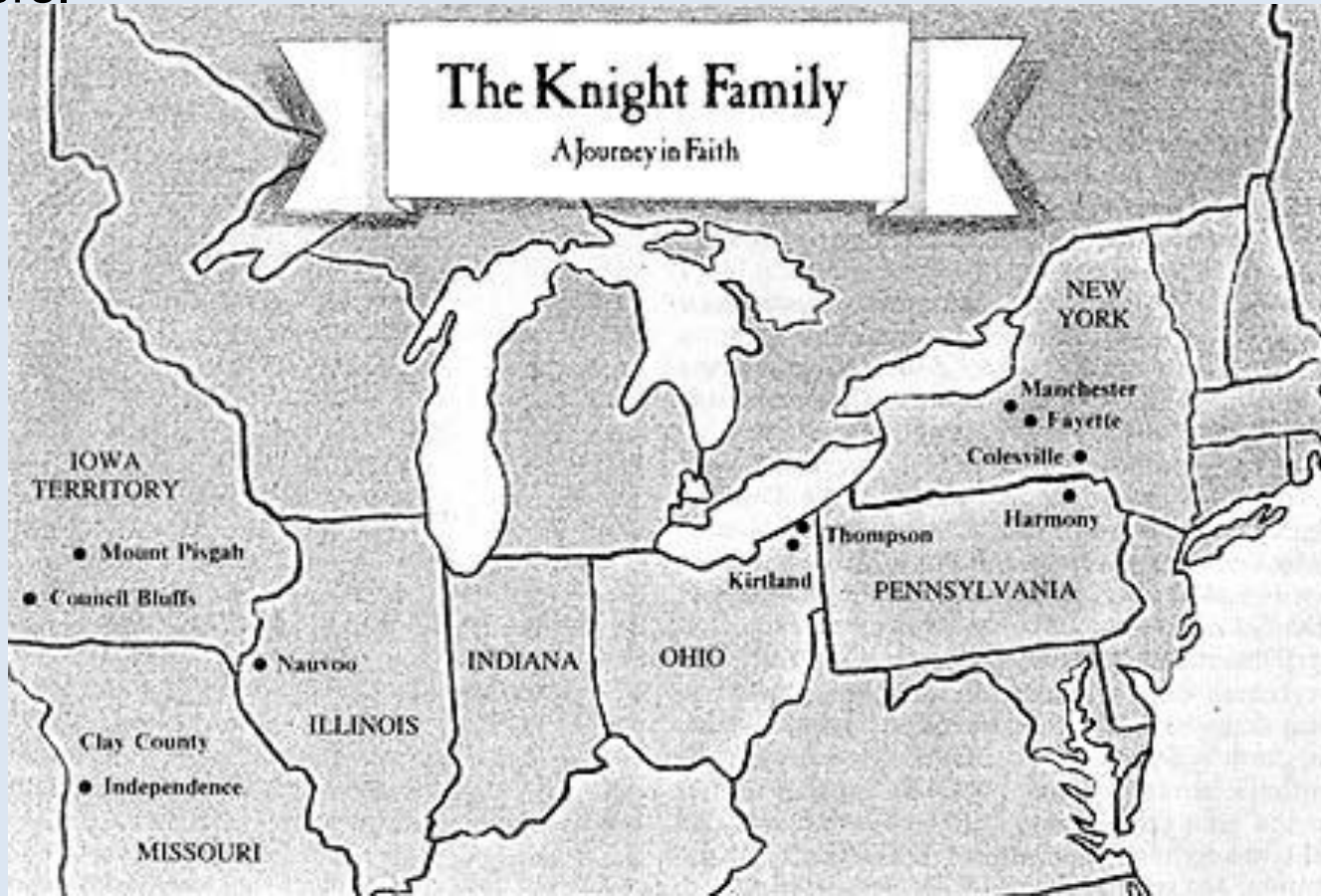
Colesville Saints to Ohio and Missouri

The prophet invited the Colesville saints to join the saints in Ohio – they immediately left their homes and property and came to Ohio in May 1831. The land that was to be set aside for their branch was no longer available and the Prophet Joseph received a revelation (D&C 54) that the Colesville saints were to go on to Missouri and help establish the Church there – the Prophet and others had already planned on a mission to that area. The sixty members of the branch traveled mostly by steamboat on the rivers arriving in Jackson County, Missouri in July 1831. The captain of the steamboat said they “were the most peaceable and quiet emigrants they had ever carried west; ‘no profanity, no bad language, no gambling and no drinking.’”



A Journey of Faith

The journey of the Knight family and the Colesville saints was truly a journey of faith – they responded willingly and without hesitation to the direction of a living prophet: from Colesville to Kirtland, Ohio; from Kirtland to Jackson County, Missouri; from Jackson County to Clay County and then on to Nauvoo; from Nauvoo to Mt. Pisgah and on to Council Bluffs and Winter Quarters.



Jackson County, Missouri

The Colesville Saints settled in Jackson County, Missouri in the summer of 1831 and began plowing the ground and establishing homes – though they were poor and destitute. A week after their arrival, Polly Peck Knight, Newel's mother, passed away.

As recorded in ***Our Heritage***: “Despite the inconveniences of the frontier, the Colesville Saints remained cheerful and happy. Parley P. Pratt, who settled with them, said: ‘We enjoyed many happy seasons in our prayer and other meetings, and the Spirit of the Lord was poured out upon us, and even on the little children, insomuch that many of eight, ten or twelve years of age spake, and prayed, and prophesied in our meetings and in our family worship. There was a spirit of peace and union, and love and good will manifested in this little Church in the wilderness, the memory of which will be ever dear to my heart.’”

On August 2, 1831, the Prophet Joseph Smith and others assisted the Colesville Saints in placing the first log as a foundation for the establishment of Zion. It was done at the site of the building which was to be both a school and a church.

Mob Violence

The Saints in Jackson County grew to approximately 1,000 by 1833. Newel Knight states in his autobiography: “On the 6th of April, 1833, the Church met together at the ferry on Big Blue River to celebrate the Church's birthday. . . The brethren returned to their homes renewed in spirit, and rejoicing in heart. Such peace and happiness were not however, to continue long without an interruption from our enemies. . . An immense mob collected together expressing a determination to drive us from our homes for they would not allow the "Mormons" to live in their midst.”

The mob violence intensified leading to destruction of the printing press and tarring and feathering of Bishop Partridge.



A Miracle in the midst of persecution

The Battle of The Big Blue followed. In the Church manual, **Our Heritage**, the following is recorded: “Two members of the mob were killed, and the Saints lost Andrew Barber. Philo Dibble was shot three times in the stomach. Newel Knight was called to administer to him, with miraculous results. Brother Dibble related: “Brother Newel Knight came to see me, and sat down on the side of my bed. ... I felt the Spirit resting upon me at the crown of my head before his hand touched me, and I knew immediately that I was going to be healed. ... I immediately arose and discharged three quarts of blood or more, with some pieces of clothes that had been driven into my body by the bullets. I then dressed myself and went out doors. ... From that time not a drop of blood came from me and I never afterwards felt the slightest pain or inconvenience from my wounds, except that I was somewhat weak from the loss of blood.”

Saints Flee to Clay County - 1833

Newel Knight records in his autobiography: “In the midst of this terrible excitement several of the leading Elders offered themselves and their lives, for their brethren if that would satisfy and let the rest remain in peace. The answer was, “No; but every one must die for himself.” I must not omit to mention one act of cruelty, which, if possible, seems to surpass all others. In one of the settlements were four families of very old men, infirm and very poor. They seemed to think that they would not be molested and so remained behind, but no sooner did the mob learn of it, than they went to their houses, broke their windows and doors, and hurled great stones into their rooms endangering their lives; thus were these poor old men, and their families, driven before the ruthless mob in midwinter. These men had served in the revolutionary war, and Brother Jones had been one of General Washington's body guard, but this availed them nothing, for they were of the hated people. **Thus were all the Saints compelled to flee into Clay Co.**, where the sympathies of the people were extended towards them. The **Colesville Branch**, as usual, kept together and formed a small settlement on the Missouri bottoms, building themselves temporary houses; a few other families settled with us; and the Saints all around built themselves places of shelter for the winter. But the scenes that were endured, at the river side, immediately after the flight [were difficult to bear]. Yet the Saints did not forget to return thanks unto Almighty God for deliverance from the hands of their vile enemies and to seek His protecting care for the future-- that He would soften the hearts of the people to whom they had fled, that they might find among them something to sustain themselves.”

Zion's Camp, then back to Kirtland

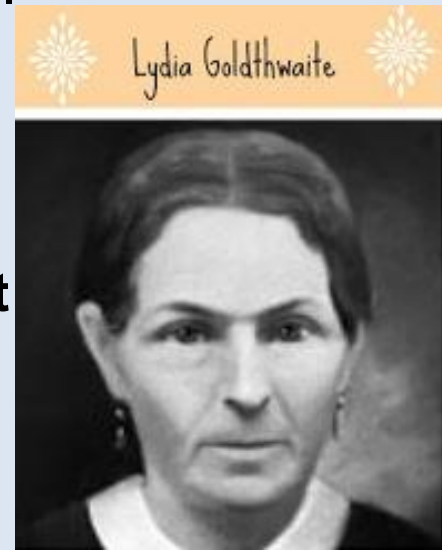
Newel Knight and his family were in Missouri when the Prophet organized Zion's Camp – The Camp of Israel – to go to Missouri to aid the saints. They arrived in June, 1834 and were miraculously protected by a sudden storm that sent a threatening mob back to Jackson County. Newel was called, along with others, to return to Kirtland, but in late summer he and his first wife, Sally, became ill with malaria. Newel records: “On the 15th of September, Sally, my wife, died; truly she died a martyr to the gospel of our Lord and Savior, Jesus Christ. She was of a frail constitution, and the hardships and privations she had to endure were more than she could survive. A short time previously she had given birth to a son, which had also died. My health continued poor, so that I could do but little work until the time had arrived for the Elders, who had been called to go to Kirtland, to start. I made the best arrangements I could for the care of my little son Samuel and aged aunt; and in company with a number of my brethren, got on board some canoes, which we had got for the purpose, and floated down the Missouri river. We traveled on the river by day, and at night camped on its shore. I was hardly able to walk when I started on this journey but my strength gradually increased. When we had got far enough from those who were so bitterly prejudiced against the gospel, that we could get a hearing, we left our canoes and parted, traveling two by two preaching the gospel to those who would listen to us. **I arrived in safety in Kirtland, in the spring of 1835, and commenced labor on the [Kirtland] temple,** where I continued to work until it was finished, and ready for the endowments.”

Sally's Parents

Sally's mother, Lydia Goldthwaite, was living in Canada with friends following her first husband's abandonment of her and their children. Her life brightened there for she found The Church of Jesus Christ of Latter-day Saints in Canada. She then gathered with the saints in Kirtland bringing her children and only \$50, most of which she willingly loaned to assist with the release of the Prophet Joseph, who was in jail. **Lydia** lived with Hyrum and Jerusha Smith, who took care of her like family. After **Newel** arrived back in Kirtland from Missouri in the spring of 1835, Jerusha introduced the two (both had lost their companions – one to death in Missouri and the other to abandonment). **Newel** and **Lydia** were married on November 23, 1835 in Kirtland, Ohio by the Prophet Joseph (the first marriage ceremony he performed) at the home of Patriarch Hyrum Smith.



Newel and Lydia Knight



Newel & Lydia Knight

Newel labored on the Kirtland Temple until it was finished. Lydia was present for the dedication and witnessed the outpouring of the Spirit and heard the dedicatory prayer recorded in Doctrine and Covenants Section 109. They were in Kirtland when the keys were restored in the Kirtland temple on April 3, 1836 as recorded in Doctrine and Covenants Section 110.



Kirtland Temple

Newel and Lydia planned to move west to Clay County Missouri in 1836, but were puzzled how to pay for their journey. The Prophet Joseph stopped by and said, “So, Newel, you are about to depart for your western home. Are you amply provided for?” Newel responded that they were rather cramped now for means. Joseph said to Lydia, “I have not forgotten how generously you helped me when I was in trouble.” He stepped out of the house and returned a short time later with more than the sum she had loaned him and told them to purchase what they needed to make the trip – the Knight family went west.

My great great grandmother, **Sally Knight**, was born to Newel and Lydia on **December 1, 1836 in Clay County Missouri.**

On to Nauvoo

Sally was only two when Newell and Lydia moved from Missouri to Nauvoo and she lived with her family in Nauvoo from 1839 to 1846. She was blessed to live in Nauvoo in the presence of the temple, which her father labored to help complete, and in the community of saints and a living prophet.

Lydia, Sally's mother, was a woman of great faith. Lydia came down with malaria in Nauvoo. Desperately ill, she asked Newel to go to the Prophet and ask him for a handkerchief blessed in her behalf. When he returned with the prophet's handkerchief, he said, "this is from Joseph and he says Heavenly Father shall heal you." The next morning the doctor was shocked to see her nearly well.

Newell and Lydia Knight remained faithful to the Prophet Joseph and the restored Church of Jesus Christ of Latter-day Saints – a blessing to their posterity.

Sally was blessed to have such a strong heritage of faith, devotion and loyalty – this example of those who went before her sustained her throughout her life and now blesses our lives.

Nauvoo- the city beautiful

The city of Nauvoo grew out of swamps and hard labor into a beautiful city on the bend of the Mississippi River. Zemira and Sally, as children who had experienced very difficult times, likely found joy with other children in gratitude for their freedom from persecution. Zemira and Sally both lived as children in Nauvoo from 1843 to 1846, Zemira then 12 – 14 years old and Sally 7 to 9 years of age.



Carthage, Illinois

**Joseph and Hyrum were murdered by a mob in
Carthage Jail on June 27, 1844**



Endowed from on High

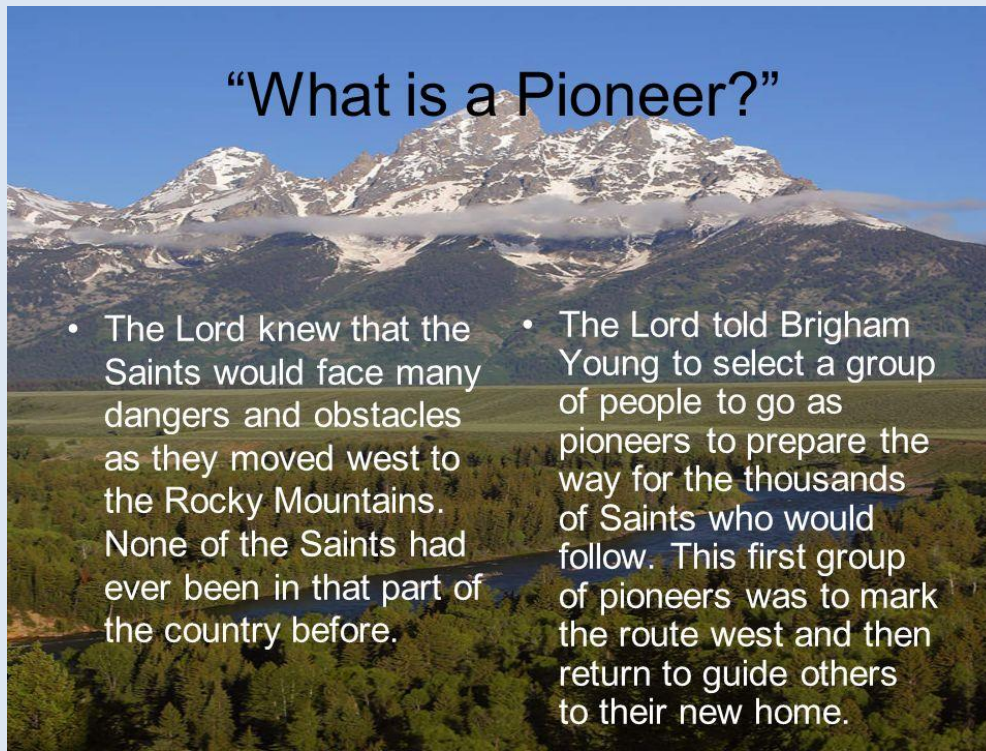
Sally Knight's parents, Newell and Lydia Knight, were endowed in the Nauvoo Temple on December 13, 1845; eleven days later – on December 24, 1845 – **Zemira Palmer's** mother, Phebe Palmer Brown, and Ebenezer Brown each received their endowment in the Nauvoo Temple [Sally was 9 years old and Zemira 14]



Nauvoo Temple

Going West

Following the death of Joseph and Hyrum, persecution increased. One day Newel Knight came home and told his wife that Brigham Young and the Council had decided they must turn their faces westward and flee into the wilderness, this time to the Rocky Mountains beyond the confines of the United States where God had ordained they should build a city in the wilderness, where they would have peace, quietude and freedom to worship as they chose.

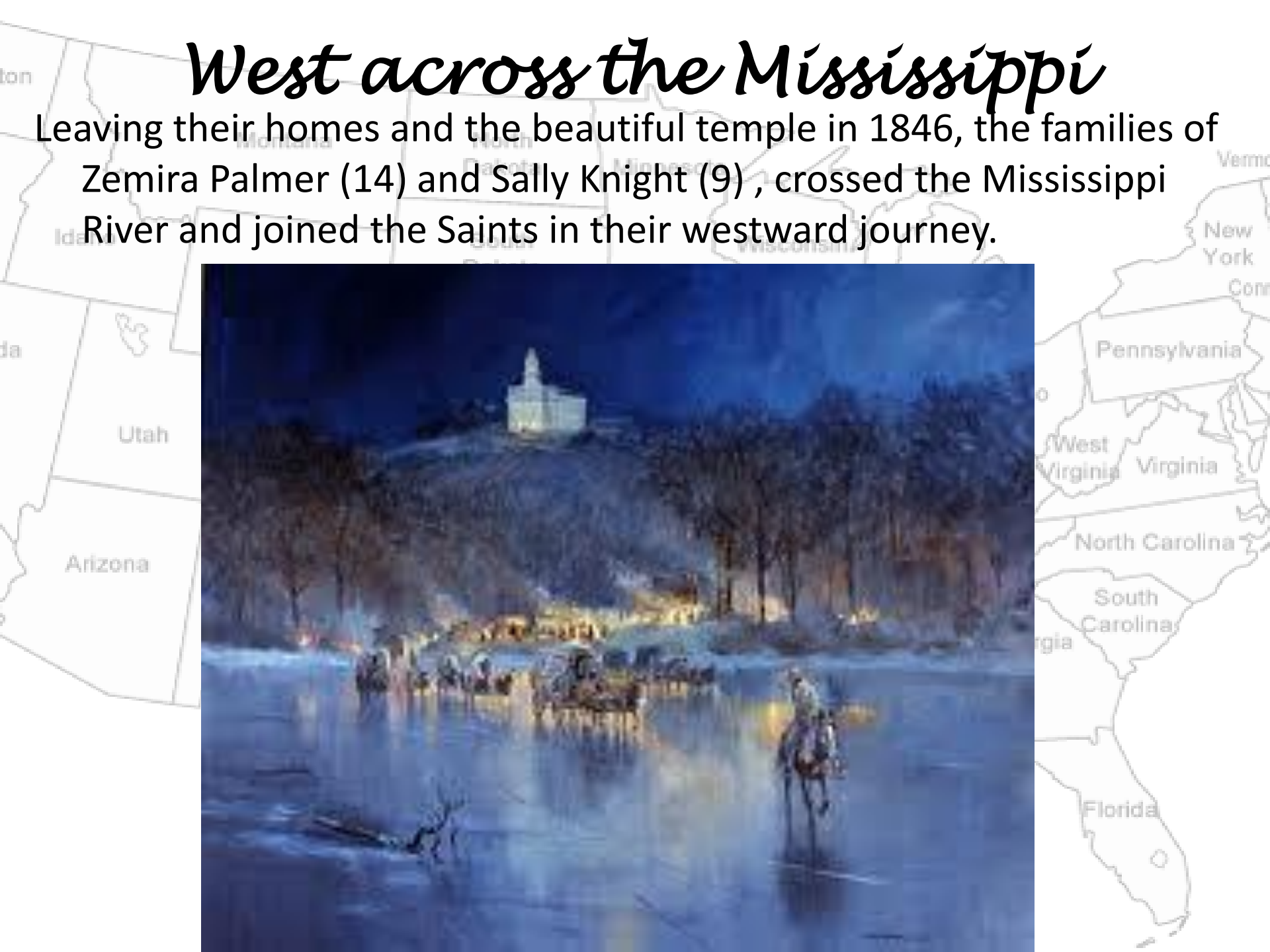


“What is a Pioneer?”

- The Lord knew that the Saints would face many dangers and obstacles as they moved west to the Rocky Mountains. None of the Saints had ever been in that part of the country before.
- The Lord told Brigham Young to select a group of people to go as pioneers to prepare the way for the thousands of Saints who would follow. This first group of pioneers was to mark the route west and then return to guide others to their new home.

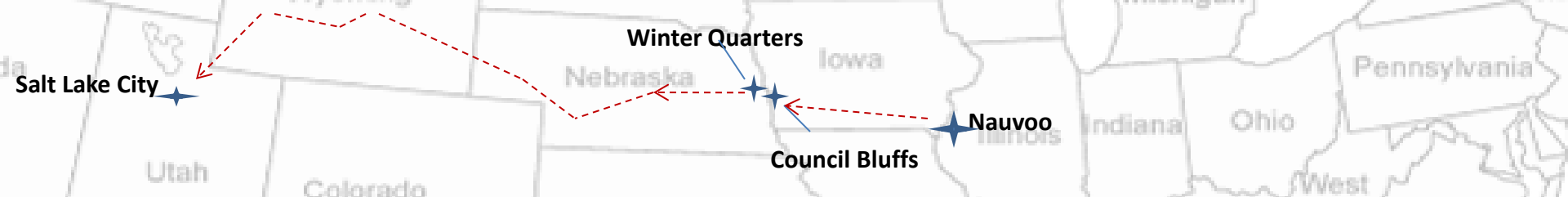
West across the Mississippi

Leaving their homes and the beautiful temple in 1846, the families of Zemira Palmer (14) and Sally Knight (9), crossed the Mississippi River and joined the Saints in their westward journey.



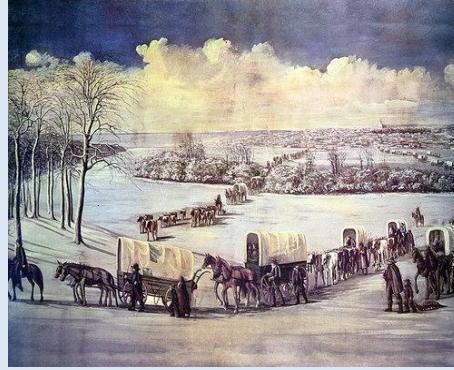
The Mormon Trail

Nauvoo to Council Bluffs (Kanesville) and Winter Quarters
then to the Great Basin – the Salt Lake Valley



Going West

Sally's family equipped two wagons, provisions for three months being packed in one wagon and the family in the other. They joined the moving company and left Nauvoo the morning of April 17, 1846.



Four weeks' travel brought them to Mt Pisgah, where they stayed several weeks to rest their teams. Two weeks of slow traveling brought the company to Council Bluffs where they again paused to recuperate. Rain and cold made life in the wagons and tents miserable, prompting Newell to copy or create this poem.

**It is early in September,
The northern winds blow cold,
Chilling our half-clad children,
The feeble and the old.
And a Father's heart is anxious
To find a better home
Where the chilling frosts of winter
Can not so freely come.**

Going West

Ebenezer Brown and Phebe Draper Palmer Brown with their 8 children (including Zemira – then 14 years old) traveled by oxen and wagons from Nauvoo to Council Bluffs in 1846.



The saints camped on both sides of the Missouri River – some in Winter Quarters, Nebraska and some in Council Bluffs (Kanesville), Iowa.



Winter Quarters



Council Bluffs

A season among the Ponca Indians

Newel, Lydia and their 7 children traveled to Winter Quarters. When President Brigham Young told the saints they would not go further west until spring, Newel and family went a ways north of Winter Quarters and spent the winter among the Ponca Indians at Fort Niobrara, Nebraska. Well out into Indian country Newel Knight became very ill. He finally said, "Lydia, it is necessary for me to go. Joseph wants me. Don't grieve too much, for you will be protected." Newel Knight died on January 11, 1847 at Fort Niobrara – Sally had just turned 10 years of age in December and was likely a great help to her mother as the oldest child of Newell and Lydia. Samuel,

Newell's son by his first marriage, was 14 and quickly became the man of the family. Lydia had not forgotten her obedience to the Lord and cared for her family with work and sacrifice. They still had the yoke of oxen and a wagon, but with an infant they were unable to travel with the saints in the first company – she consecrated the wagon and animals for another family to use.



Ponca Indian family

Joining the Saints in Salt Lake Valley

When Lydia did leave to join the saints, she and her children walked most of the way, finally joining the Saints in Salt Lake Valley on October 3, 1850. Sally Knight was now a young woman – soon to be 14 years of age and would soon catch the eye of Zemira Palmer returning from his Mormon Battalion mission.



[For several years **Lydia Knight** resided in the City and on a farm near the City. She subsequently located in Provo, where she taught school. Next she resided at Payson and Santa Clara, but when the St. George Temple was finished in 1877 she was called by President Brigham Young to labor in that sacred building as an ordinance worker. She responded cheerfully, made her permanent home in St. George and attended faithfully to her duties in the Temple till the day of her death, which occurred in St. George April 3, 1884. Sister Lydia's life was full of events and her character full of integrity; she possessed a lovely disposition, gained the confidence and good will of all who knew her and died a most devoted and faithful Latter-day Saint. Her motto, “**God rules**”, represented her total faith in a living God.]

The Mormon Battalion

The Mormon Battalion, the only religiously based unit in United States military history, served from July 1846 – July 1847 during the Mexican–American War of 1846–1848.

The United States declared war on Mexico on May 14, 1846. On June 2, 1846, President James K. Polk authorized 500 Mormons to be enlisted to help the United States in its war with Mexico. On June 26, 1846, Captain James Allen and an escort of soldiers arrive at Mount Pisgah, Iowa, to begin enlisting a Mormon Battalion. In mid-July, 1846, the battalion was formed with approximately 500 – including at least 34 women and 44 children, and headed for Fort Leavenworth for training.



Zemira in The Mormon Battalion

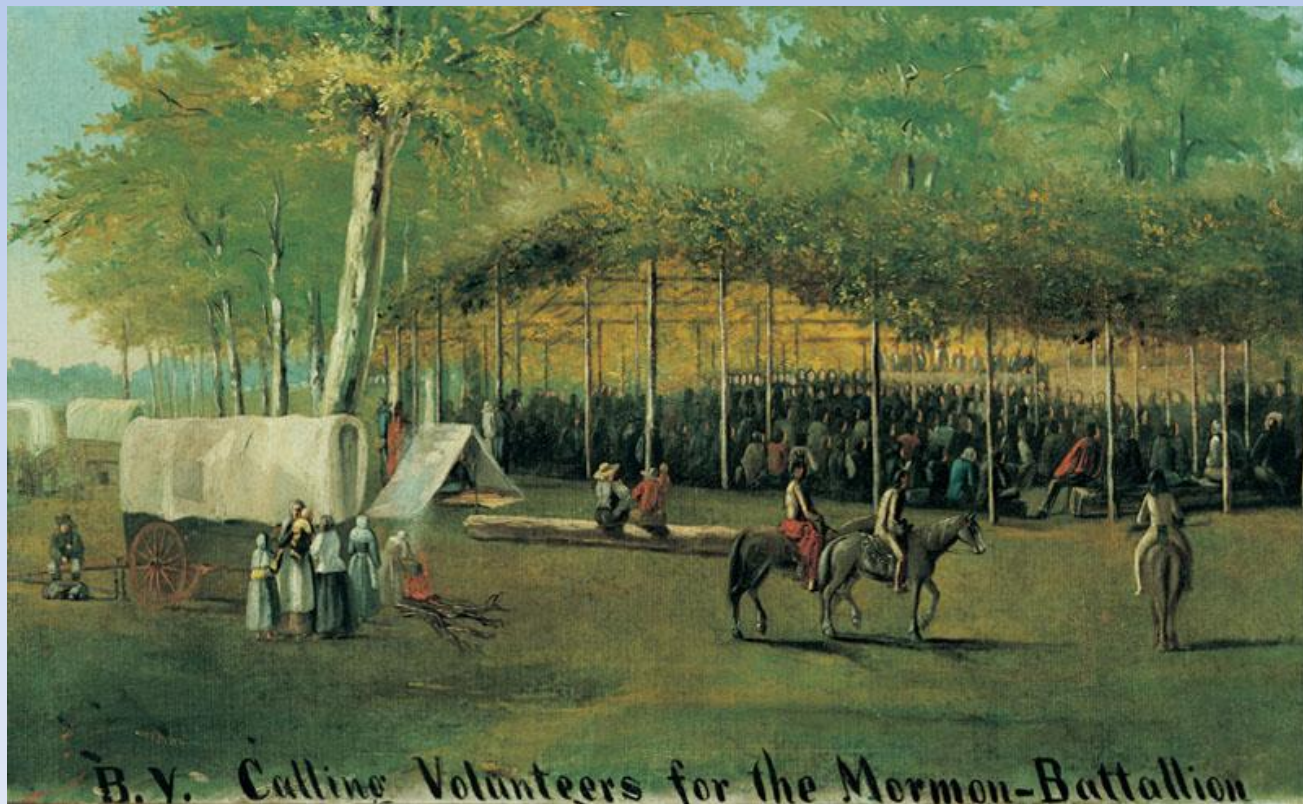
The Browns were camped just outside of Council Bluffs, Iowa, where they heard that the lead wagons, with Brigham Young, had stopped. One night, a carriage drove into camp with Brigham Young aboard. He stayed the night with them and told them that US soldiers had just arrived at Council Bluffs and had requested five hundred men to fight in the War with Mexico in California.

Brigham Young was on his way to ask as many men as possible to volunteer. Ebenezer volunteered and Phebe refused to stay behind, so she signed up as a laundress and cook. They made arrangements for relatives to take care of their children.

Zemira Palmer, Phebe's son, was determined to go along even though he was only 14 years old. When Colonel Allen was selecting those who he felt were qualified to go out of a line of men, he came upon Zemira and told him he was too short and too young. So Zemira went down the line a ways and got up on a log to appear bigger. The Colonel was not fooled, but was impressed with him and said he could go as his personal aide.

The Mormon Battalion - why?

Why did 500 volunteers agree to join the army? They joined because they listened to President Brigham Young, a living prophet. Captain Allen never would have been able to persuade them to enlist. But President Young knew that their service would provide funds to help the Saints reach the Salt Lake Valley, allowing them to gather as a covenant people. With trust in the Lord and a prophet, volunteers prepared to march with the U.S. Army.



The Mormon Battalion - why?

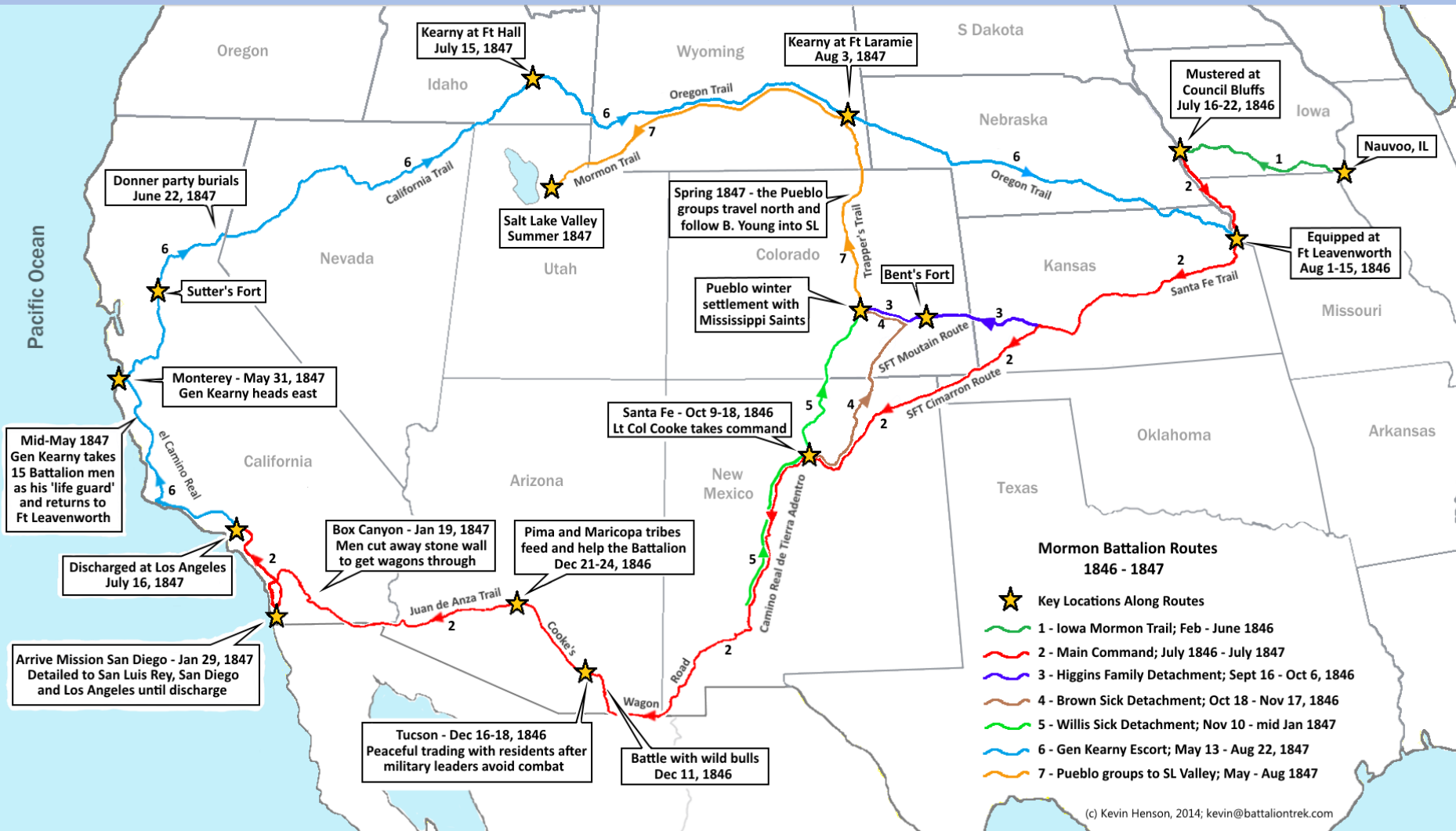
Two days before the volunteers left, Church leaders met privately with them. President Young and others gave them "their last charge and blessing," which included a promise that their "lives should be spared and [their] expedition result in great good, and [their] names be handed down in honorable remembrance to all generations."

President Young made a declaration that must have comforted that group of "non-soldiers." He promised "that they would have no fighting to do."

Each man in the battalion received 42 dollars as a clothing allowance, as well as wages for his service. Some of the women were paid for doing laundry for the group. Members of the battalion donated a portion of their clothing allowance to the Church to provide essential funds for the trek west. This contribution was so valuable that President Young said they were the "present and temporal salvation" of the Saints. This was their first of many contributions to the Church and to the growth of the American West.

Route of the Mormon Battalion

Their trek covered roughly 2,000 miles from Council Bluffs, Iowa, to San Diego, California.



The Mormon Battalion

Just as President Young had prophesied, the Mormon Battalion never had to fight in the Mexican-American War. They did, however, face hardships, including fatigue, hunger, and sickness. Their most severe challenges were lack of water and harsh terrain.



The Mormon Battalion

The battalion endured several lengthy marches without water. Out of desperation, they often relied on contaminated water sources. Some strained "water through their teeth to keep back the live as well as the dead insects and mud from being swallowed by wholesale, and after quenching their thirst, they filled their canteens out of the tracks of the oxen and mules."

Many became so weak during the march that they had to leave the battalion, reducing the total number from about **500 to about 300**. Three detachments—including almost all the women and children and some men who were sick or injured—went north to Fort Pueblo, in present-day Colorado, in the early months of the march. They eventually made their way to Salt Lake City. Zemira Palmer with his parents, Phebe and Ebenezer Brown, stayed with the battalion.

The Battle of the Bulls

The only battle the Mormon Battalion engaged in was with stampeding bulls.



Photo by Kenneth Mayes of the site of the battle of the bulls on the San Pedro River (in present Cochise County, Arizona).

On Dec. 11, 1846, the battalion had the only major “battle” in its journey when a number of wild bulls charged and a dusty, chaotic melee ensued. At least three men of the battalion were injured, three mules were gored to death and some of the wagons were overturned. At least nine of the bulls were killed by members of the battalion.



Enduring trials through Faith

The men maintained a positive attitude through their suffering. Battalion member William Coray said, "Notwithstanding the extreme suffering of the men, there was not much grumbling after all." Their attitude was grounded in their trust in God and their gratitude for His mercies. Upon being ordered to go to San Diego at the end of the march, Robert S. Bliss expressed faith that represented the feelings of many of his fellow soldiers. He testified, "God be praised for his protection over us according to the Word of his Servant the Prophet."

Battalion member David Pettigrew recorded his feelings when the company reached San Diego: "We shortly came in sight of the Pacific Ocean, which to us was a good sight as we had performed a long and tedious march and suffered many hardships and privations both with weariness, hunger, thirst and cold; most of us were barefoot and our clothes were very ragged."

Those weary, hungry, thirsty, ragged soldiers **established the first practical wagon road to the Pacific coast**—another lasting contribution to the American West. The wagon route the battalion soldiers established, known as Cooke's Wagon Road, became a major emigration and freighting route and led to the 1853 Gadsden Purchase, a 30,000-square-mile land acquisition from Mexico in present-day southern Arizona.

San Diego, California - at last!

San Diego and the Pacific Ocean welcomed the weary Mormon Battalion on January 29, 1847. With the lack of water they experienced on the trail – the vast waters of the Pacific must have been an impressive sight!



Their march of some 2,000 miles from Council Bluffs to California is one of the longest military marches in history. They participated in the early development of California

by building Fort Moore in Los Angeles, a courthouse in San Diego, digging wells, and making bricks used throughout southern California. Most of the battalion members were discharged from a one year enlistment in July 1847.



Battalion members return to their families

After being discharged from their U.S. Army enlistment, the battalion members returned to their families on several routes:

- Some went to the Salt Lake Valley (pioneering the California Trail used by many in the Gold Rush just two years later) only to find that their families were still in Iowa – they traveled onward another 1000 miles to Winter Quarters to be reunited with their loved ones
- About 80 re-enlisted and were not discharged until March 1848.
- Some went on to Sutter's Mill to help with the construction of a mill on the American River.

Mormon Battalion members have been praised for their service:

“Theirs was a lifetime worthy of emulation, filled with unselfish service to their country, their Native American and Spanish American friends, and to their fellow Mormons.”

<http://www.mormonbattalion.com/history>

Remembering The Mormon Battalion

Various locations commemorate the battalion's service and accomplishments, including the Mormon Battalion monument located on the grounds of the Utah State Capitol and the Mormon Battalion Historic Site in Old Town San Diego – shown below. President Brigham Young declared: “The Mormon Battalion will be held in honorable remembrance to the latest generation; and I will prophesy that the children of those who have been in the army, in defense of their country, will grow up and bless their fathers for what they did at that time.”



Zemira and family - San Diego to Sutter's Fort

Ebenezer & Phebe Brown. After their arrival in San Diego, the Battalion was dismissed. Phebe and Ebenezer re-enlisted along with about a hundred other Battalion members. This was a one year extension that was requested by the US. After their one year extension was up, Phebe and Ebenezer headed North with the Levi Hancock Company to Sutter's Fort where Ebenezer was hired on as a laborer. Ebenezer also tried his luck at panning and did collect some gold.

Zemira did not re-enlist, but went north to the American River near the present day Sacramento with a group of Battalion boys to work for a Mr. Sutter who was building a fort and a mill. John Sutter hired these men to help build a fort and mill on the American River in northern California. Six of those men were present when gold was discovered at the mill, prompting the famous gold rush of 1849.



The Mormon Battalion - The California Trail

After their discharge, the members of the Mormon Battalion continued to make history as they made their way east. Many helped establish additional wagon routes connecting California, Nevada, and Utah. Some of them (including Zemira) found temporary employment in California because they knew there was a shortage of supplies in the Salt Lake Valley.



Sutter's Fort to Salt Lake City

The call came from Brigham Young for all the Battalion members to return to Salt Lake, and this they did. Ebenezer, Phebe and Zemira traveled with a group, which was one of the Battalion groups that made their way up over the high California mountains near present day Tahoe. They discovered some of the remains (that were not previously buried) of the famous, disaster-struck, Donner-Reed party. Since the rescue of those that did survive happened in the middle of a very harsh winter, nothing was ever done with some of the dead bodies that were left behind.



Donner Pass

Phebe, Ebenezer and Zemira arrived in Salt Lake Valley, completing their 3000 mile journey in the fall of 1848. Phebe rode a mule by the name of Ginny, from California all the way to Utah.

Settling in Draper, Utah

When they arrived in the Salt Lake Valley, they found that Ebenezer's children had been there just one week. Ebenezer joined with a few of his sons and headed south of Salt Lake and settled along Willow Creek. This place later became known as "Draper", in honor of Phebe and her brother William, who was the first Presiding Elder of that branch.

Ebenezer was asked to be the first Postmaster, but he could not read or write very well, so Phebe, who was well educated for those days, ended up running things. She was given the title of Postmistress.

Phebe also ran a school for the younger children, worked in the Relief Society, and was active in all pioneer activities. She was a familiar figure at church meetings in her cape with a little cap on her head. She always brought a cushion to soften her bench.

Zemira and Sally

Following different very difficult pathways, but always following the direction of the Lord's Prophet, Sally Knight and Zemira Palmer finally connect.

Sally and her family had arrived in the Salt Lake Valley in October 1850 and she went to Brigham Young Academy. There she met Zemira Palmer and they were married on Sally's 15th birthday, 1 Dec 1851. Zemira was 20 years old and had been back in the Valley only a little over three years. They were sealed in the Endowment House on 18 September 1855 by Heber C. Kimball.



Sally Knight



The Endowment House – dedicated in 1855

Zemira and Sally Palmer family

Their first child, a son, was born 12 Jun 1853 in Provo. They named him Alma Zemira – he would become my great grandfather and a key pioneer in the settlement of Northern Arizona. Then their twin girls were born 1 Jan 1855. They were named Mary and Martha. However, Martha died the day she was born and Mary followed in death a week later on 8 Jan 1855. Martha was removed from her grave and the two were then buried together. Lydia Amelia was born 20 Jan 1856 and Phebe followed on 18 Feb 1858, and then James William on 23 Sep 1860, all at Provo. During these first 10 years of their marriage, they attended school and farmed in Provo.

Zemira - the rescue of 1856 Handcart Companies

In Salt Lake City, at general conference on 5 October 1856, this is what President Brigham Young said:

“Many of our brethren and sisters are on the plains with handcarts, and probably many are now seven hundred miles from this place, and they must be brought here, we must send assistance to them. ... “I shall call upon the Bishops this day. I shall not wait until tomorrow, nor until the next day, for 60 good mule teams and 12 or 15 wagons. I do not want to send oxen. I want good horses and mules. They are in this Territory, and we must have them. Also 12 tons of flour and 40 good teamsters, besides those that drive the teams. ... First, 40 good young men who know how to drive teams, to take charge of the teams that are now managed by men, women and children who know nothing about driving them. Second, 60 or 65 good spans of mules, or horses, with harness, whipple trees, neck-yokes, stretchers, lead chains, &c. And thirdly, 24 thousand pounds of flour, which we have on hand. ...

“I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the Celestial Kingdom of our God, unless you carry out just such principles as I am now teaching you. *Go and bring in those people now on the plains.* And attend strictly to those things which we call temporal, or temporal duties. Otherwise, your faith will be in vain. The preaching you have heard will be in vain to you, and you will sink to *Hell*, unless you attend to the things we tell you.”

Zemira Palmer heeded the call and assisted in the 1856 rescue of the handcart companies.



Zemira and Sally called to help settle other communities

They were called to help settle **Heber City**, and two sons were born here. George Asael on 1 Nov 1862 and Jessie Milo on 11 Dec 1864. When he lived in Heber City he was the Constable of Wasatch County and was also a Captain. He served in the Buchanan War. Then they heeded a call to settle the **Panaca** area. Here they had a baby girl named Emma who was born 30 Jun 1867. Next they were called to **Eagle Valley**, where Newel Knight Palmer was born 9 Jul 1870. When states lines were defined, they found they were in Nevada, so they moved back to Utah. Sally lived one year with her mother in Santa Clara and then the family moved to **Panguitch**. Here the three oldest children were married all on the same day, 11 May 1874, to two brothers and their sister. 21 year old **Alma Zemira** married **Alzada Sophia Kartchner**, 18 year old Lydia Amelia married John Kartchner, and 16 year old Phebe married Mark Elisha Kartchner. All three young couples were called to **eastern Utah**, traveling through the "Hole in the Rock". The family of Zemira and Salley never all got together again due to the difficulty of travel in those days.



HOLE IN THE ROCK trail

Zemira and Sally settle in Springdale

Sally and Zemira then moved to Springdale, Utah, just west of Zion Canyon with the rest of their family; 3 boys and 1 girl. Zemira was called to preside over the Elders there and bought land in Zion's Canyon where he raised fruit, potatoes and corn. The floods of the Virgin River often washed the fruit down the river. The floods also washed much of the farm land away. It was in Springdale that another son, Joseph, was born on 20 Nov 1874. He never did meet his older brother Alma and sisters Lydia and Phebe as they were living in Blanding, UT.



Springdale, Utah

Relocating to Long Valley

Zemira heard of the people in Long Valley living the United Order. He and his son, James, visited the place and learned how nicely the people were doing. They decided to move there, so the next spring, in 1876, they joined the Order.



Long Valley, Utah

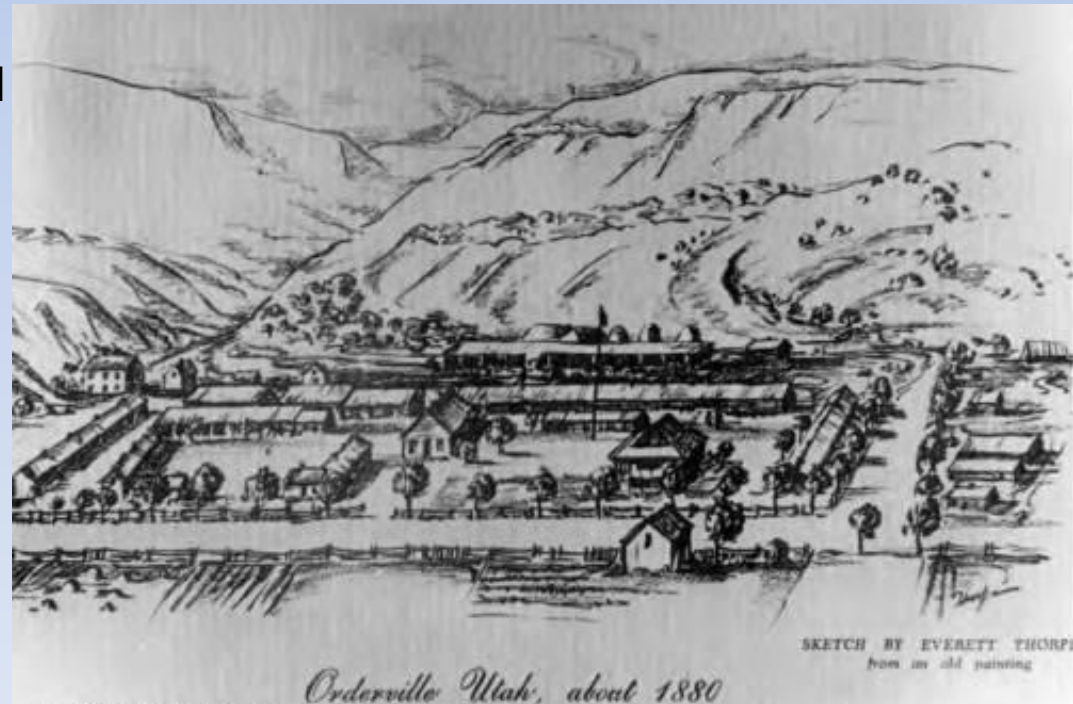
The United Order

Leonard J. Arrington, Church Historian, provided this background on the United Order: “In the early 1870s, Brigham Young and his associates commenced the organization of community-wide United Orders of Enoch. More than one hundred such orders were launched. They were designed to help the Saints approximate the Christian society suggested by the revelations. Every person was asked to contribute his economic property to the United Order organized in his community, and each able-bodied male and female was given an assignment or stewardship—to plant and cultivate crops, to prepare meals, to graze livestock, to sew dresses, to do blacksmithing, to teach children, to work with leather, to bake bread, to build houses, or to nurse the sick. There was to be spiritual union as well as temporal union, and rules were drawn up according to which all were expected to live. Each participant (and participation was voluntary) underwent a new baptism and made a solemn covenant to obey the rules of the Order. The first and most famous of these family orders was established at Orderville, in Kane County, Utah. This organization lasted for eleven years. Testimonies of those who lived in this Order verify that their lives were happy and exciting, that they enjoyed the experience of laboring collectively, and that they reached a new plateau of spirituality and unselfishness.”

The United Order

In 2012, Michelle Hill for Utah Humanities provided this description of the United Order in Orderville: “One of the most successful communities to follow the “United Order” was appropriately named Orderville. Located in Kane County, east of Zion Canyon, Orderville was established on July 14, 1875, as an offshoot of the Mt. Carmel United Order. Orderville community members had an unusually strict interpretation of communal living. They ate together in a common dining hall, wore uniform clothing that was locally-made, and lived in identical housing. An elected board supervised all social and economic activity, and residents were assigned to work in departments such as blacksmithing, midwifery, or farming.

There was no private property, since all belongings were deeded to the Order. At the end of the year, accounts were balanced and those who had excess donated it back to the Order, while all debts were cancelled.” **Zemira** worked in the [United] Order as a carpenter. **Sally** worked in the Order spinning, weaving, and braiding straw for hats. She also cared for the children.



Zemira and Caroline Jacques

Zemira had married a second wife, Caroline Jacques on 30 Mar 1856 while living at Provo and they had 8 children, six of whom lived to maturity. Caroline died on December 16, 1877, 3 days after her last child, Ann, was born, leaving her younger children in Sally's care. This made nine children for them to care for. Sally went to Santa Clara and stayed with her mother to have her last child, Chloe, who was born 31 Jan 1878.



Caroline Jacques Palmer



Headstone in Orderville Cemetery

Children of Zemira Palmer

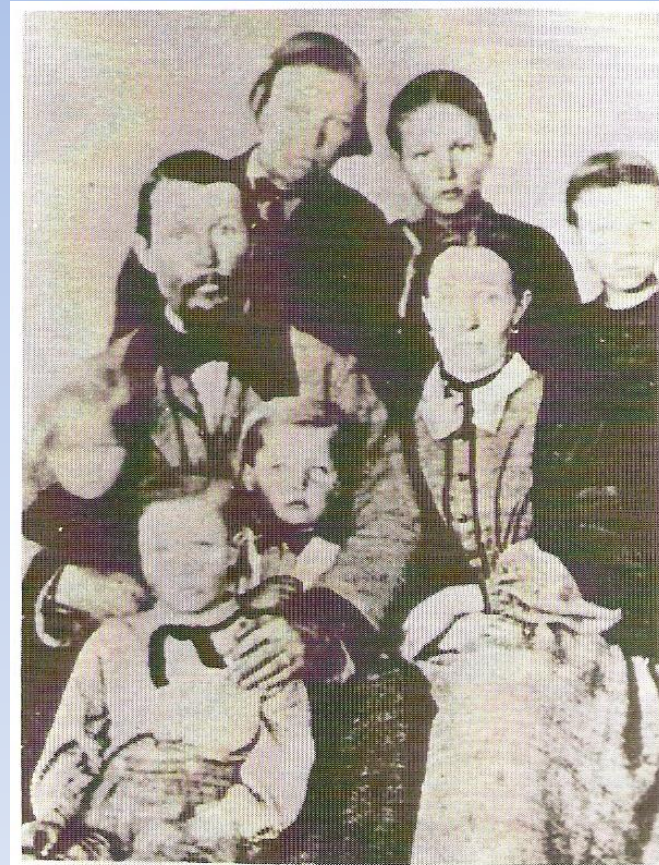
Children of Zemira Palmer and Sally Knight Palmer:

Alma Zemira (1853), Mary (1855), Martha (1855), Lydia Amelia (1856), Phoebe (1858), James William (1860), George Asael (1862), Jesse Milo (1864), Emma (1867), Newel Knight (1870), Joseph (1874), Chloe (1878)



Children of Zemira Palmer and Caroline Jacques Palmer:

Sarah Arletta (1859), Susan Louisa (1863), Mary Dell (1865), George Edwin (1866), Daniel Witmore (1869), Almeda Eve (1872), Laura Lovina (1875), Ann (1877)



Zemira Palmer and Sally Knight Palmer (daughter of Newell Knight) and their family. Probably in Orderville. Alma Zemira, the oldest is in the rear behind his father.

Zemira's passing

Zemira died 22 Oct 1880, leaving Sally with 6 children of her own and 3 of Caroline's to care and provide for. This was quite a trial as Chloe was only 2 years old and Joseph would turn six a month later. Newel was 10, Emma was 13, Jessie almost 16 and George had just turned 18. James had married Mary Ann Black on 12 December 1879 and then moved to Blanding where his brother and sisters were living. Zemira was only 49 when he died, and though his life was short, it was full of adventure, struggle and rewards. He lived a good life and was a good example and taught his family well. He was a kind and loving father and husband and loved the gospel. His posterity will long remember his example and share a duty to honor his name.



Zemira Palmer



Photo of headstone taken in 2011



New headstone

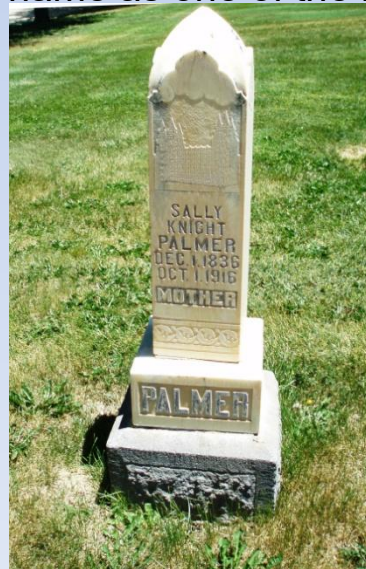
Sally

Sally and Zemira had a good married life, even though it was only 29 years. Sally stayed in Orderville and finished raising her family. She became a midwife and helped many people. They were a close family and enjoyed and helped each other. Sally had always desired learning, so she and her daughter Chloe went to the Brigham Young Academy and enjoyed going to school together. Sally lived to see all of her children married and endowed in the temple. She also lived the law of plural wives and had been gracious while sharing Zemira with his second wife Caroline. Sally became interested in temple work later in life and spent time in the St. George and Salt Lake temples for nearly 20 years, doing work for over 1400 of her ancestors who had passed on without hearing the gospel. When Sally was 77 years old, she fell and broke her hip. She recovered sufficiently to do work in the Salt Lake temple, but decided to move back to Orderville shortly after. She was in Orderville when she died on 1 Oct 1916 at the age of 80. Emma (Caroline's daughter) helped make Sally's burial clothing. Sally had been a widow for 36 years, so her reunion with Zemira had to be a sweet one.

Sally Knight Palmer kept the faith and taught her children the gospel and helped her mother, Lydia, throughout her life (Lydia passed away in 1884). Death is always sweet for those who have lived their lives faithfully and well - Sally certainly did just that. Her exemplary life and service invite her posterity to honor her life and her name as one of the noble ones.



Sally Knight



Headstone

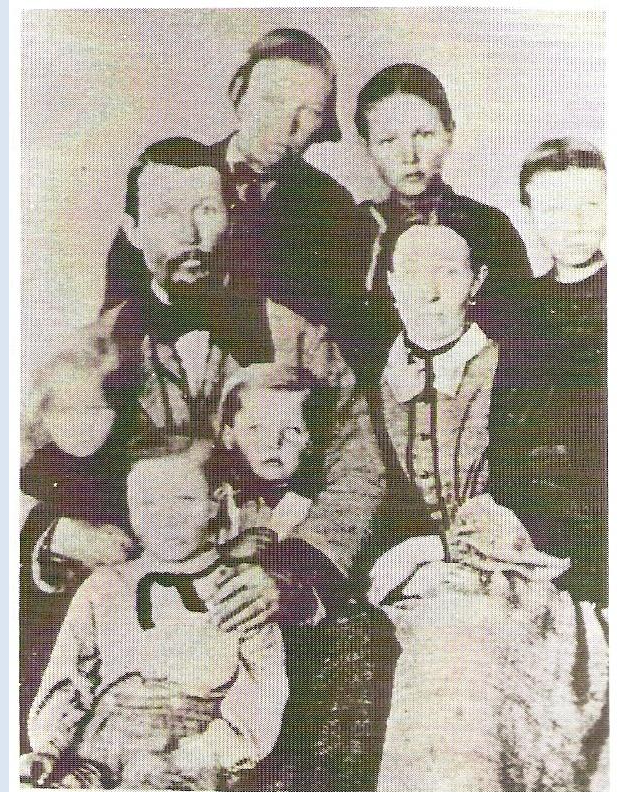


Headstones of Sally, Caroline & Zemira

Alma Zemira Palmer

As noted above, Alma Zemira Palmer (my great grandfather), was born on June 12, 1853, in Provo, Utah. Little is known of his childhood except that he endured the hardships of pioneer life as had his parents before him in settling new frontiers. At an earlier age he learned the value of honesty and as the oldest of Zemira and Sally Palmer's children help teach this value and others to them.

Alma Zemira with his family –
he is standing behind his father



Zemira Palmer and Sally Knight Palmer (daughter of Newell Knight) and their family. Probably in Orderville. Alma Zemira, the oldest is in the rear behind his father.

Alma Zemira and Alzada Palmer

At age 19, Alma Zemira Palmer struck out on his own and went to Panguitch, one of the early Mormon settlements. Alma Zemira began farming with the team of horses his father had sent with him. It was in Panguitch that Alma Zemira met and courted Alzada Sophia Kartchner, daughter of William Decatur Kartchner and Margaret Jane Casteel Kartchner. Alzada was born in a wagon box (near present day Victorville, California) on her family's journey from California to Utah



William Decatur and Margaret Jane Casteel Kartchner

Alma Zemira and Alzada Sophia were married May 11, 1874 in the Endowment House in Salt Lake City.

Alma Zemira and Alzada Sophia
Palmer



The Call to settle Northern Arizona

Alma and Alzada went to Beaver for a while

He worked for William Flake, and this is where their first child was born 24 July 1875.

They named him Wesley.

They soon moved back to Panguitch and were there two and one half years when a mission call came



from President Brigham Young to go to Arizona and colonize there. They, as well as Alzada's father, William Decatur Kartchner and family, her brothers, Mark and John and families, and William Flake (who married Prudence Kartchner, Alzada's sister), went to Arizona. Alma walked all the way from Panguitch to Arizona, and drove three yoke of oxen. He had two wagons of furniture and necessary clothes and supplies for one year until other crops could be raised.

When they got to the Big Colorado River it was late in the day but Father Kartchner took the women across in a small boat. They soon found that they could not get the wagons and animals across until morning so the women were brought back again. (Alzada said it was a frightening experience that she had to repeat).

From "Old Taylor" to Snowflake

He went on as far as the Little Colorado River, across the river from where Joseph City is now, to a place called The Old Taylor Place. The men began fixing to farm. They put two or three dams in the Little Colorado River to store water for their crops. They built a dining room and kitchen and prepared to live the United Order where all would eat together and take turns cooking.

While they were here a little girl was born to them and they called her Ida. She was born 13 June 1878, the first child in Arizona in their company. They worked hard but the quick floods would take out the dams every time one was built. It became very discouraging. When Alma saddled up his horse to look for another place, William Flake asked where he was going. Alma replied, "To find a better place."



Their first Arizona Home

They went South about 30 miles or more where a man by the name of Stinson lived on a creek called Silver Creek. They made a trade with him. They brought their families to the new place and settled on

the East side of the river. They were planning on living the United Order here but Apostle Snow came to their camp for a conference and told them not to. He told them to build a town on the west side of the creek and use the east side for farming. They were to lay out a town, build on their city lots, and eat at their own tables. That suited Alma fine as he liked to do things for himself and take care of his own horses. He helped Major Ladd lay out a town, then things were divided up the best way possible according to what each one had put into the Order. Half the dining room fell to him and half to John Kartchner. This new town was named for Apostle Snow and William Flake. It was called **Snowflake**.

From Snowflake to Taylor

They took part in the various organizations in the Snowflake Ward. They lived in Snowflake until 1895. They had eight children. They taught them the laws of God and all helped make the little town thrive. Alma was a member of the High Council for many years. He also was a member of the Board of Education and his council and advice was sought by many in both positions. He was wise in his decisions. He did not talk a lot but when he said things people knew him to be wise. Alma and Alzada later moved to the Taylor Ward, three miles south of Snowflake. While building a new home they lived in a lumber house. Alma built a store and had a good business. He had one of the biggest barns in town, with a nice well with a pump. Soon their new 8 room brick home was finished, and well furnished. Most people enjoyed coming to their home. Many Apostles stopped there when coming to conference.

Alma was a successful merchant. People felt they would get a square deal from Alma. The Indians found him to be fair and also bought from him. The children liked Alma also. Their eggs bought more candy at Alma's store than anywhere else. In Taylor Alma was a member of the Bishopric around 1904-6. In this position he was honored and respected very much. He expected his own family to be and do the things he asked of others. They were expected to live and uphold the standards of the church. Alma did not talk much but if anyone needed his help, he was there. He often gave food and clothing to the needy. Many unpaid bills at the store were marked off the record for people who could not pay.



A.Z Palmer Store in Taylor

The A.Z. Palmer Store

The A. Z. Palmer Store eventually became the Taylor Arizona Museum – a monument to the integrity and character of a noble Arizona Pioneer and honest merchant..



From Taylor to Mesa

When the ground was dedicated for the Temple in Mesa in 1924 Alma and Alzada decided to move there so they could spend their last days serving in the temple. They bought a piece of land and began to build a new home but Alma was sick most of the time. On January 25, 1925, he passed away.

The children of Alma Zemira Palmer and Alzada Sophia Kartchner Palmer:



Wesley Palmer (24 Jul 1875)

Ida Palmer (13 Jun 1878)

Alma Jordan Palmer (21 Mar 1881)

Jesse Palmer (21 May 1883)

John E Palmer (26 Jul 1885)

Sally Jane Palmer (20 Nov 1887)

Arthur Palmer (15 Dec 1890) - My Grandfather

Dora Palmer (3 Oct 1894) – Grandmother of Doug and Steve Hatch

Rosetta Palmer (25 Dec 1896)

Lula Palmer (6 Oct 1899)

WHY?

Some may wonder **WHY** so many suffered, sacrificed and labored to establish settlements in what many viewed as desolate wild country.

The **Lord** answered the question by providing to the saints in 2002 a beautiful temple of the Lord in response to the establishment of the Church from Moenkopi to St. Johns and from Flagstaff to Eagar – now with 13 Stakes of Zion. The Snowflake Arizona Temple was dedicated on 3 March 2002.



The Snowflake Arizona Temple stands as a symbol of gratitude for those who went before. In the dedicatory prayer for the temple, President Hinckley expressed that gratitude:

“We are thankful for those who laid the foundations of this and other nearby communities. They struggled so desperately for so long against adversities of many kinds. Now their posterity enjoy the sweet fruits of their efforts, and crowning all is this magnificent and beautiful temple.”