



## A BIOGRAPHICAL SKETCH OF ISRAEL BARLOW, SR.

Compiled by Lucy L Osmond, a granddaughter \*<sub>1</sub>

(Note: This biography is edited, and notes furnished by Ora Haven Barlow, IBFA Historian, October 1975. The notes, indicated by \* & number, as above, are shown at the end and refer to additional information, usually in The Israel Barlow Story and Mormon Mores - 1968, code IBS plus page numbers.)

Much of the information herein written is what my mother, Sarah Isabel Barlow Call, wrote, such as the names and dates and fragments of experiences she remembered from the lips of her father and mother.

From this information I have matched it with Church history and have tried, in my simple knowledge, to write the facts in story form, with the hope that my own family and other interested relatives may better know and appreciate the lives & sacrifices of our ancestors. As I have read and studied of them I have learned to love and appreciate them as I never did before.

Israel Barlow was born 13th of September, 1806, in the little town of Granville, Hampden County, Massachusetts. He was left fatherless when he was 14. His father, Jonathan Barlow, passed away the 18th of December, 1820. \*<sub>2</sub> This left the mother, Annis Gillette Barlow to care for, and to rear their six small children, the youngest less than one month of age. Her main help was her young son Israel.

Annis Gillette was born in 1781, in Grandville, Mass. \*<sub>3</sub> She died in Shelby County, Iowa, in 1853. While her children were quite young she married George Lockwood. \*<sub>4</sub> By him she had two other children, increasing her burden as he left her with them to support. In later life she married Edward Thompson. \*<sub>5</sub> Israel, his mother, brothers and sisters were baptized into the Church of Jesus Christ of Latter-day Saints on the 16th of May, 1832, and shortly afterward, at Mendon, Monroe County, N.Y. \*<sub>6</sub>

Israel assumed much responsibility for the care and support of his mother and younger brothers and sisters, so he did not marry until later in life, at the age of 33.

They joined their lot with that of the Saints in Kirtland, Ohio, and on the morning of the 5th of May, 1834, he with many other of the younger brethren bid their loved ones a farewell, and started on the memorable and perilous march of "Zion's Camp." \*<sub>7</sub>

About one hundred well armed and equipped men were led by the Prophet Joseph Smith in person. Others joined later, and they traveled on foot 35 to 40 miles a day. In preparation they had gathered from the Saints in Ohio all they

could spare of money, clothing and other necessities, to carry to the afflicted Saints in Missouri who had been robbed and plundered by mobs of their homes and earthly goods.

The company had wagons to carry the baggage while the men traveled on foot. They were all young, strong men, God-fearing and dependable.

The company was divided into tens; and each man had a responsibility; some to cook, some to build and maintain fires, some to pack and unpack, etc. Each night and morning they united in prayer. At the sound of the bugle they were on their knees. Then one man was called upon to lead.

They passed through very pleasant country and on the 17th of May they reached the Indiana border, having traveled forty miles that day. Their feet were blistered and their sox were soaked with blood. The weather was very warm. As they passed through a city people undertook to count them. One man who stood by the door of a cabinet shop said he counted more than five hundred and there were many more. Counting was attempted many times during their travels but people, it seemed, could not ascertain their number.

One day some spies carne into camp and asked where they were going and where they were from. Replies were: Some were from New York and some from Massachusetts, some from Ohio, some of them were from the East and soon they would be going West. When asked who was in charge, the answer was, "No one in particular, sometimes one, sometimes another. "

Enemies said they should not cross the Illinois River, but they were ferried across without difficulty, the ferrymen declaring there were more than five hundred. They really numbered one hundred and fifty. They were joined by Hyrum Smith and Lyman Wight with another company, raising the number to 205 souls. The entire company was made up of fine young men, and with a few exceptions, also fine spiritually.

One morning a few men rode ahead of the wagon. They saw a negro woman in a garden who beckoned to them, saying, "Come here, Massah." She was much agitated as she told them there was a company of men waiting in hiding who planned to kill all of them. As they had been almost constantly threatened with destruction they did not let this message bother them.

June 19th, because of wagon troubles, they made slow progress and traveled only 15 miles. Usually they made twice that distance. That night they camped on an elevation between two branches of the Fishing River. Just as they were making camp, five men rode up and told them they should see hell before morning; using terrible oaths and obscene language, they said the whole country was enraged against them.

So far the weather had been clear and pleasant. As these men left a small black cloud was visible in the west. Within twenty minutes the rain began,

hailstones or lumps of ice as large as hens eggs fell all around but not in the camp. Here the rain was very light. The thunder rolled with awful majesty, and the red lightning flashed through the horizon, making it almost as light as day, the entire night through. The earth quaked and trembled, and it seemed that God had issued forth His mandate of vengeance.

The wind was so strong as to blow down the tents. Some of the men took shelter in an old schoolhouse nearby. Trees were blown down and twisted. The mob came to the river, two miles away, but the water had risen. It was impossible to cross.

They were badly beaten by the hail; their horses became frightened, unmanageable and fled, leaving the riders afoot. Their powder was wet and useless. Evidence was convincing, "The Elements and God were favoring and protecting Zion's Camp."

The water raised 40 feet in that one night. Normally the water in that river was ankle deep and was so when they crossed it that evening before making camp.

It was June 21, that Colonel Sconce and two other leading men from Ray County, Missouri, came into camp desiring to know their intentions. He said, "I see there is an Almighty Power which protects you people, for I with a company of armed men were on our way to destroy you, but was kept back by the storm."

When he came into the camp he was seized with such trembling that he could not stand. When he desired to know what the intentions of the Saints were, the Prophet Joseph arose and began to speak, and the power of God rested upon him. He gave a review of the sufferings of the Mormons in Jackson County, and of the many persecutions and much suffering caused by enemies, all for their religion. He said they had walked one thousand miles to assist their people, that they had no intentions to molest or injure anyone, but only to administer to the wants and needs of their afflicted brethren, that the evil reports circulated about them were false, and were circulated by their enemies to procure the destruction of the Saints.

The power of this speech melted the hearts of these men into compassion and they arose and offered them their hands and promised to use their influence to allay the prejudices against them. They went forth and rode day and night to pacify and quiet the people. They wept because of the afflictions of the Saints.

\*8 \*9

On returning to their eastern homes the brethren turned then to the building of the Kirtland Temple and to missionary work. "Zion's Camp" had taken nearly all the able-bodied men, so now they doubled all of their energy to this building. The brethren worked day and night to promote the work. The women were knitting and spinning in order to clothe those who were laboring at the building. The Lord only knows the poverty, tribulation, and distress

they passed through to accomplish this great task of completing this edifice, a home on earth for our Living God. \*10

A while after the return home of the "Zion's Camp" a meeting of its members was called to receive a blessing from the Prophet. At this meeting it was announced by him that " .. it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh..." \*8 \*11

From this choice group the Twelve Apostles were chosen, and also Presidents of the Seventies. Israel Barlow was one of the latter and was called to preach in many eastern states.

Israel, with the main body of the Saints, moved his family, because of persecution to Far West, Missouri, where\*12 they now hoped to find peace and safety and to pursue their daily work and live their religion according to their desire. Here the Saints laid out a city and many built their homes. It was from 250 to 500 feet above the level of Grand River and Israel said, "It was one of the most beautiful places I ever beheld."

The Prophet called some of the brethren, saying, "Come with me. " He led them on a short trip a few miles to the north of Far West where were the ruins of three altars built of stone, one above the other and back of each other. "There," said Joseph, "is the place where Adam offered up sacrifice after he was cast out of the Garden of Eden." The alters were at the highest point on the bluff. This spot the Prophet named "Adam-on-di-Ahman." Elder W. W. Phelps later wrote a very interesting hymn about it. \*12 \*13

In Far West my grandfather, Israel Barlow, after sharing the trials and blessings of the Saints since shortly after the Church was organized, lived and loved and planned for, and started to build a home.

The Saints had been driven from their homes in Clay County. Now they were about to be expelled also from their homes in Far West. It was in August the mob began destroying property of the Saints and driving off their cattle. The origin of this persecution was much the same as that in Jackson County, only five years before. The thrift of the Saints, with their organized cooperative power and influence had aroused the fears of the jealous gentile neighbors. The Saints were driven from their homes, their houses were plundered and burned, their fields laid waste. Men, women and children fled for their lives in all directions.

News came to the Saints that a mob was gathering in all parts of Missouri to come against them. The Saints guarded their homes with much courage but with the loss of some of their most beloved brethren.

On October 25, 1838, a Methodist preacher, Samuel Bogart, although a

member of the State Militia, continued his depredations against the Saints. In a skirmish which lasted only minutes three of the Saints were killed, one of them a beloved leader, David W. Patton. The mob claimed that they lost only one man. Israel Barlow was a participant in this, the "Crooked River Battle."

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It was on the 30th of the following October, 1838, that Colonel William O. Jennings led a mob in an attack on the little settlement at Hauns Mill in Caldwell County. They killed 17 men and some children. Many others were wounded. These attacks were conducted most cruelly, but not one arrest was ever made of these cruel aggressors. It was November 1st that my grandfather with others were forced, by mobs professing to be the regular State Militia, and numbered at about 7,000, to give up their firearms, their own private property. This was done while a cannon was turned on the men while trying to defend their wives, mothers and children.

After compelling them to surrender their arms the mob plundered the citizens of Far West of their bedding, clothing, money, everything of value. They even raped some of the women to death in the sight of their husbands, who were being held helpless at the mouth of the cannon by fiends who were anxious to blow them into eternity. Men were taken at the point of a bayonet and compelled to sign over their property to defray the expenses of this war made on them by the state of Missouri.

It was November 6th that General Clark delivered his noted extermination statement. This required that all leading men be turned over to the mob to be taken to prison and that all their properties be signed over to the state. All others of the Saints must leave the state by order of the governor, or they should be destroyed and their property burned. The murders, house burnings, robberies, drivings, whippings, imprisonments, and other cruelties inflicted upon those faithful Saints by the illegal orders of Missouri's chief executive have only partly been told. Lilburn W. Boggs was the governor of Missouri at this time. \*14

It was April of 1839. Most of the Saints had located in the state of Illinois, at Quincy, Adams County, or in nearby locations. Some were in Iowa. The Church authorities were trying desperately to find a more permanent location for the Saints to settle. Israel Barlow found that place and reported to a committee that had been appointed. \*15 It was Commerce, Ill., later called Nauvoo. It was on the east bank of the Mississippi River. Here, on the western border of Illinois the Saints built a beautiful city and a temple, but they were not permitted to remain long in peace to enjoy the benefits of their labors. \*16

It was at Quincy in February 1839 that Israel met Elizabeth Haven and courted her that year. \*17 On the 25th of February 1840 they were married at Quincy by Patriarch Isaac Morley. \*18

At their new home in Nauvoo their first child was born, James Nathaniel, 8 May 1841, but unfortunately the child died on his day of birth. In the next five

years Israel II, Pamela Elizabeth and Ianthius Haven were born to them. The second child, Israel II, was born 5 Sept. 1842 in the home of Annis Gillette Thompson the day after her second husband, Edward Thompson, had died there. \*19

While at Nauvoo Israel married a second wife, Elizabeth Barton, 28 January 1846. Both wives were sealed to him in the Nauvoo Temple that month. \*20 The family left Nauvoo, it is presumed, Monday morning, 15 June 1846, when their baby Ianthius was just over a month old.

Israel associated personally with the Prophet Joseph and was a true and trusted friend. At one time the Prophet sent him to deliver an important message some distance away. The Prophet told him to go in haste, not to stop for food for either his horse or himself. This he observed, and on the return trip he realized that he was being followed by a mob. As he had left the Prophet had handed him his own gun. When he was about to cross a bridge he was inspired to leave the road. He rode into the willows and that mob lost sight of him. On arriving at the Prophet's home, though it was far into the night, the Prophet was waiting for him.

As he was about to report, Joseph told him he had seen it all. The Prophet promised grandfather that there would always be descendants of his family in the Church to represent him. He told him to keep the gun, and it has been a treasured family relic ever since. \*21

The Summer of 1841 held great promise for the Saints. The crops were promising, wheat mostly ripe and in the bundle. Flour could be secured for \$2.25 per hundred, corn brought 25¢ a bushel. Bacon sold for 7 and 8¢ per pound. Butter was 10¢ and other things in proportion. The whole country miles around was abundant with corn, wheat, potatoes and all kinds of produce. "The blessings of God rest on his people. "

People from other parts remarked how much better the crops were here at Nauvoo than in other parts of the country with the same condition and climate. The Saints were putting forth a great effort to build the Temple; all who could work devoted every tenth day working on it. This was the Summer of 1841.

The winter of 1843 the Relief Society came into being, and from this organization came the need of the M.I.A.

It was May 1844, the year of national elections. Who could be President of the United States? Joseph Smith was urged to run for that high office. A hundred men went over the nation to present him as a candidate. Alas! Little knew those faithful souls, who went forth full of hope and patriotism that bright May morning, that they had had their last look on the face of their beloved Prophet whom they were offering as a political savior of the nation, and that within six weeks, while they were still away on their errand, a deed would be done, which for cruelty and atrocity, must stand without parallel in the annals

of modern crime. It may have been destiny that the powerful leaders were far away, and Satan chose to strike, and God permitted. On the 27th of June 1844, Joseph Smith the latter-day Prophet and his brother Hyrum were assassinated in the Carthage Jail. It was a sad day, the darkest day in American history.

God raised up others to carry on his work. Grandfather told his children of the wonderful manifestation: at a conference held shortly after the death of the Prophet, while Brigham Young was speaking to the people, his whole being was transfigured. His face shone like an angel's; his form seemed to dilate and expand as though he were being lifted from the floor. His voice changed. His look, his very manner was that of Joseph, not Brigham. The multitude of thousands saw and testified of its truth. The mantle of the dead Prophet had fallen upon the shoulders of the living. Joseph, from behind the veil, had pointed out his successor and all the people said, "Amen." \*22

Joseph had planned to lead the Saints on an exodus to the West. The winter of 1845-46 the entire community of L.D.S. were making plans to leave the state. This time they resolved to go to another government to seek a home of peace and liberty in the savage wilds of the West. They were like an exiled nation going forth like Israel from Egypt into the wilderness. The winter of 1845-46 was one big workshop in Nauvoo. Everyone was preparing for the exodus.

On Wednesday, 4 Feb. 1846, the first of the Saints left Nauvoo and crossed the Mississippi River on their journey to the West. After a few days the work of ferrying the Saints to the Iowa side of the river was kept up day and night. By February 14th the river had frozen and Brigham Young with a large company of Saints crossed on the ice and continued about nine miles to Sugar Creek. The weather was extremely cold and stormy. A great number of the people were without warm clothing or tents. Many of the wagons were without covers and others were very poor and quite useless. A number died as a result of exposure. Nine babies were born the first night after leaving Nauvoo, parents being driven from their comfortable homes by the persecuting mob. Some babies were born in tents, some in covered wagons and some on the bare snow covered ground.

A majority of the Saints continued to leave Nauvoo until the latter part of April. The Saints were organized for convenient care of the needy. Although there were some differences to be settled at times, President Young declared that he doubted if there ever had been a body of people, since the days of Enoch, who had done so little complaining under such unpleasant and trying circumstances.

It was not until September of that year that practically all of the Saints had left Nauvoo, about seven hundred souls remaining, consisting of the very poor, sick and old with some of the able-bodied men left to care for them. Israel was one of these left for a time and while he was there gave care and aid in preparation for leaving. \*23

Those left to the last were driven from their homes at the point of a gun and bayonet. Old men, women and children, sick, dying and shelterless were camped on the western shore of the Mississippi. And yet their brethren, the

heroes of the Mormon Battalion, were on duty marching to fight their country's battles on the plains of what was at that time Mexico. \*24

The last company to leave Nauvoo was not prepared with food for the long journey to Winter Quarters, but they were sustained like Israel of old. Quail carne into the camp in flocks and were easily caught and killed.

It was in June, 1846, that Captain James Allen of the U.S. Army arrived at Council Bluffs on the Missouri River where Brigham and the Apostles were. Captain Allen presented his credentials for raising five hundred men, as the United States had declared war on Mexico.

Imagination alone can picture the surprise and dismay with which this startling news was received. What! The nation which had thrust them from its borders, robbed them of their homes, driven them into the wilderness, hoping they would perish, now calling upon them for aid? This in the full face of the fact that their oft appeals for help had been denied? Five hundred men, the flower of the camp were wanted, and this in the heart of Indian country, in the midst of an exodus unparalleled for its dangers and hardships, when every active man was needed as a bulwark of defense, and to help care for the aged and feeble, besides their own families.

Yes, it was their country calling; and this people loved their country, loved its institutions and its laws, though self-seeking politicians had been a cruel stepmother to them rather than a true parent. Such demand! Brigham Young declared there would be volunteers. Within two days four hundred men had volunteered and even more a few days later. \*25

Taking over five hundred men of their most vigorous ones who were young made it impossible in their weakened condition to continue that year on their journey to the West. As they were in Indian country, Colonel Thomas L. Kane, at least one U.S. official who was understanding and friendly to these outcast people, secured consent for the Saints to make the Indian lands an abiding place, as long as they should remain in that country. \*26

The Mormon Battalion set forth for the West about the middle of July, 1846. The place the Saints chose to stay during the winter was named Winter Quarters. Here everyone labored diligently to construct shelter for their families for the winter. Through kind treatment they made friends with the Indians and lived in comparative peace.

It was in April of the following spring, 1847, that Brigham Young and his pioneer company started for the West, arriving in Great Salt Lake Valley July 24th, 1847.

The spring following, during the month of May, 1848, preparations were finally made for the departure of the main body of the Saints who were on the banks of the Missouri. The first teams left the morning of May 9th, and that



night these Saints made camp on the Elkhorn River, where they built a raft on which to cross.

President Young had returned from Great Salt Lake and on May 26 had taken command of the camp and led them across the plains. There were more than six hundred wagons and more than 2,000 people with their goods and all their cattle. Israel Barlow and family were among this company. He had charge of a company of ten. \*27

The camp was organized as a military body in companies of 100, 50 and 10 as had been revealed to Brigham \*28a Young that they should do. Instructions were to travel close together, every man to keep his loaded gun in his hand, ready for instant use, and every man to walk beside his wagon. Let your imagination linger for a moment and see this greatest exodus of all time.

A call of the bugle at 5 a.m. would cause all to arise and assemble for prayers, get their breakfast and be ready to start the caravan by 7 a.m. Half past eight of an evening at the sound of the bugle all were to retire to their own wagon for prayer and to bed by nine o'clock. Saturday nights tents were pitched, and they rested and worshipped on the Sabbath Day. The wagons corralled in a circular array with the oxen inside the circle, the tents and fires outside.

Throughout all their hardships and privations, past, present, and prospective, cheerfulness reigned throughout the camp. Songs were sung, jokes passed and stories told. People were happy, for their hope was within them.

Soon they were in the country of the Pawnee Indians of which there were about 12,000 who were warriors. These Indians were friendly, though ready to plunder, and the company had to keep vigilant guard over everything, especially their livestock. But often some were missing.

The country was beautiful, ( *text missing* ) tiring, although they traveled through the same kind of scenery day after day. They trekked on the north side of the Platte River, with its muddy water, as it was high water season. It meandered through vast level prairie, with an occasional beautiful cottonwood grove. Thus they crossed the area of what is now the entire state of Nebraska. Still following the Platte River they then crossed what is now the eastern border of Wyoming.

Herds of buffalo roamed the plains, so the pioneers of 1848 were plentifully supplied with meat and a buffalo robe was a bed in itself.

President Young cautioned them not to kill needlessly, as it was displeasing to the Lord. The leaders counseled the Saints to cease profanity, loud laughter and to use their spare time reading and storing their minds with knowledge.

They reached Fort Laramie, now in eastern Wyoming, and had traveled 543 miles from Council Bluffs, or Winter Quarters. Here they crossed the Platte

River, having broken anew road over the plains for several hundred miles, along which tens of thousands of Saints would travel later. It was known for many years as the old Mormon Road, until the railroad came later and largely eliminated its use and did away with the toils and trials of the ox team and their journeys of early days. \*28

Over mountains they traveled. They passed Independence Rock and South Pass. Then they came to Fort Bridger and ever on, now over high ridges, then down steep canyons, through narrow passes, crossing through swift and deep streams. At last their dust covered wagons emerged from the mouth of that ravine now known as Emigration Canyon, and the valley of the Great Salt Lake burst like a vision of glory upon their enraptured view. This company of Brigham Young arrived in the valley on the 23rd of September, 1848. \*28b

In this company Israel Barlow's family consisted of his two wives and his four children, Israel, Pamela, Ianthus Haven and a baby boy born to them in the little area called Horse Creek, or Horseshoe Creek, now in Wyoming. The day of his birth the family dropped out of the train and were late getting into camp. Brigham Young, who was a cousin of Elizabeth Haven, was very kind and thoughtful of them and sent help to bring them in. Brigham's wife had a baby about the same time and the camp rested for a day and had a general washday. \*29

Israel Barlow, my grandfather, had a second wife known as Aunt Betsy. She mothered and loved all the children, but had none of her own.

Israel took up land in North Canyon, now known as Bountiful. He was a successful farmer, gardener and horticulturist, and budded many now choice varieties of fruits into his splendid orchards. He raised the most variety and the best grades of apples in the country round. He always gave the school children all the apples they could eat. \*30

He built a two-room adobe house and Aunt Betsy taught school in one of the rooms. A little girl, Mary Antenett, named after Marie Antoinette, the French Queen, was born the 13th of November 1850. The family members were hard working, industrious, contented and happy. \*31

It was the year of 1853 that Israel was called on a mission to Great Britain. He made preparations immediately to leave. He moved his first wife to Salt Lake City into her sister's house, that of Mary Ellen Palmer, as there was to be another baby. The work at the farm, the family and the new baby would be too much for Aunt Betsy.

The farm had been rented out by Israel and after he had left, his first wife Elizabeth had their old log house, built before the adobe one, moved to Israel's lot in Salt Lake City. It was on the same block as her sister's house. \*32

In this log house Aunt Betsy cared for Elizabeth and her children during

Israel's absence, although she often went to the farm, no doubt, for some of their food.

On February 3, 1854, Elizabeth gave birth to twin boys. She named them Wilford Elbert and Willard Albert. The following October little Willard passed away. Their first son, James Nathaniel, had lived but a few hours and was buried in Nauvoo, Illinois. \*33

Israel made many friends and gladdened the hearts of many with the gospel message he so earnestly and diligently taught to people. Many of them gladly received his messages of love and life. He filled an honorable and useful mission sailing for home April 17, 1855, on the ship Samuel Curling. He was director, or president, of a company of 581 Saints who were emigrating to Utah. They arrived in New York City 27 May, 1855. They took passage by boat down the Ohio River to St. Louis, after taking rail to Philadelphia. From St. Louis they went by boat to Winter Quarters up the Mississippi River. There at Winter Quarters he made preparations to cross again the plains by ox team. This trip was made in the Milo Andrus company, and was conducted in the usual way with groups of 100's, 50's and 10's. Israel was a captain over 50.

\*34 \*28a

One young girl, Lucy Heap, came from England in this company. She walked the entire distance, one thousand miles, from Winter Quarters to Salt Lake City, save for a few rides across streams. \*35

Soon after Israel's return home he brought his wife Elizabeth from Salt Lake City back to the farm.. He was happy to be back with his family again and to make the acquaintance of his youngest son now nearing his second year. Also there was sadness for the little one who passed from this life before he could see him. \*36

Grandfather now built another room onto his long house which faced the south. Aunt Betsy lived in the large west room where she had a loom and did the family weaving. She mothered and loved all the children and they adored her.

December 2, 1855, Israel Barlow married Lucy Heap and brought her home to the farm to live. She lived in the east room of the long house and Auntie Elizabeth occupied the adobe room in the middle. In one end of it was a large pantry and a stairway leading down to a large cellar. \*37

Auntie's boys were good help on the farm and Israel also raised bees and sold honey. Grandfather had dark eyes and hair and as a young man was tall, straight and handsome. He had a kind, genial disposition, a bit reticent and very conscientious. He was sincerely religious; a devoted husband and kind father and thoughtful neighbor.

In Nauvoo Grandfather was a bodyguard to the Prophet Joseph Smith and a

right-hand man to Brigham Young. When the Saints were driven from Nauvoo in the dead of winter he helped to move them across the Mississippi River. He helped care for the unfortunate who were unable to go with the majority. Brigham left him in charge to look \*38 after the interests of the Saints' property in Nauvoo, and to dispose of, as much as possible, what they could not sell before they left. He helped the sick and the poor to leave Nauvoo. He was one of those who had to meet the mobs and the murderers who came to destroy the disabled and the helpless while they were waiting to be on their way to the West. He was there when they laid the cornerstone for the Nauvoo Temple. He helped with the ox teams, and also with his fine team of horses, to haul the stones. He helped to lay the foundation, to build the walls and to put the shingles on the roof of that sacred building.

He raised two fine families, fourteen children, eight of them sons. He helped build the canals and he cleared the land and helped to make "the desert blossom". In short, he quietly, though diligently, helped to build up Zion.

He was one of the First Quorum of Seventy ever established in the Church in these latter days and then was chosen to be Senior President of the Sixth Quorum of Seventy, which office he held practically all his life, after it was organized in the fall of 1844. He was ordained a patriarch by President Wilford Woodruff, December 8, 1882, a little over ten months before his death, 1 November 1883. And five weeks before his death this Sixth Quorum was reorganized and transferred to the Bear Lake Stake of Zion. \*40

He did block teaching until he was quite aged. He was sick for several months before his death. He died as he had lived, having a fervent testimony of the divinity of the Gospel of \*37a Jesus Christ as revealed to the latter-day prophets. He had a deep assurance that he would again dwell with his loved ones.

My own grandmother, Lucy Heap Barlow, was the mother of eight children whom she bore to this good man, Israel Barlow. There were four sons and four daughters. Truman H. married Fanny Pearl Call, Sarah Isabel(my mother) married Joseph Holbrook Call. Annis Jannette married Chester V. Call. Janie married Ira Call. (All these Calls were brothers.) Hyrum H. married Margaret Burton. Minnierette married Chester V. Call (plural marriage). Granville H. married Eliza Burningham. Nathan married 1st, Dora Tolman and after she passed a way, 15 February 1920, married, 20 July 1922, Amelia Lydia Kunz who is still living. \*39

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About the Writer: Lucy Isabel Call Osmond was born 11 March 1883, the very year that her grandfather was to die. She was the second child of Sarah Isabel who also was the second child of Lucy and Israel. Her birthplace was Chesterfield, Idaho, the very area, then the Bear Lake Stake, to which Israel had managed to have his Sixth Quorum of Seventy transferred and re-organized five weeks before his death. \*40

Since the writer was a babe of less than seven months when Israel died she therefore, did not know or see him. But she was nine years old before her Auntie Elizabeth died and eighteen years old before her grandmother Lucy died. Thus she, no doubt, had the opportunity of hearing much from these widows of her grandfather, Israel Barlow. She even lived with her grandmother Lucy in her West Bountiful home for a period of six months when she was fourteen years of age.

She married, 29 August 1901, nearly two months after her grandmother Lucy died, James Arthur Osmond, who died in 1965. They had six children, four of whom are still living. \*41 \*42

She now lives with her oldest child, Mrs. Lenna O. Wimmer, at 3351 Edward Way, Salt Lake City, Utah, and at the age of 92 1/2 is in relatively good health, although she must use a walker, a wheelchair and a hearing aid.

She still is blessed with the ability to read and to study and enjoy the scriptures. Never idle, when she is awake, she still does some handwork when her arthritis will permit. Her family, she says, is very good to her, for which she is very thankful.

Of all of Israel Barlow's grandchildren, Lucy I. C. Osmond is now the oldest living one with us, May God still continue to bless her, for she has a strong testimony in the Gospel and has always been, in her younger life, an active member in God's Church. OHB

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Lucy Isabel Call Osmond died 12 September 1979. \*43

Ora Haven Barlow, who edited this biography and added the notes, died 21 November 1986. \*43

## NOTES

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### IBS: The Israel Barlow Story and Mormon Mores - 1968

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|---|-----------------------------|---------------------------------------|
| *1. IBS pgs 649,724                                 | *14. IBS pgs 130-131        | *29. IBS pg 251                       |
| *2. Per a letter of James Barlow, ITI               | *15. IBS pgs 132-137        | *30. IBS pg 257                       |
| *3. Unresolved See IBS pgs 13, 19, 70               | *16. IBS pg 177 Chap.VI     | *31. IBS pg 415                       |
| *4. IBS pgs 17, 84                                  | *17. IBS pg 138             | *32. IBS pg 323                       |
| *5. IBS pgs 16, 17, 180, 183, 184                   | *18. IBS pg 170             | *33. IBS pg 306                       |
| *6. IBS pgs 11, 13, 119                             | *19. IBS pg 183             | *34. IBS pgs 388, 397, 398            |
| *7. IBS pgs 106 to 112                              | *20. IBS pg 13              | *35. IBS pg 399                       |
| *8. History of the Church Period I Vol. II          | *21. IBS pgs 191, 194-195   | *36. IBS pg 414                       |
| *9. IBS pg s 120, 121 notes 13 to 19                | *22. IBS pg 204             | *37. IBS pg 403-410                   |
| *10. IBS pg 113                                     | *23. IBS pg 228             | *37a. On 4th wife see IBS pgs 11, 511 |
| *11. IBS pgs 111, 112                               | *24. IBS pg 242             | *38. IBS pg 228, 229                  |
| *12. IBS pgs 122, 129                               | *25. IBS pg 243             | *39. IBS pg 13                        |
| *13. Hist. of the Church Per. I Vol. II pgs 364-365 | *26. IBS pg 245-246         | *40. IBS pg 505                       |
|   | *27. IBS pgs 250-255        | *41. IBS pg 649                       |
|   | *28. IBS pg 252             | *42. Md. in S. L. Temple              |
|   | *28a. Or families, 10, etc. | *43 new.familysearch.org 6/6/2010     |
|   | *28b. IBS pg 255            |                                       |