

**THOMAS COTT GRIGGS**

**1845-1903**

**A biography**

**Compiled by one of his grandsons, Charles Raymond Varley**

**February, 1990**

**INTRODUCTION:**

During the time that I was growing up and began to have an awareness of events that were transpiring in the Charlotte Griggs Varley home as one of Thomas Cott Griggs's grandsons, there was always a bit of mystery surrounding the life of T.C. Griggs, and particularly around his journal. A few pages from it, which pointed out his musical and/or Sunday School activities were always made available, but when my mother (T.C.'s 7th child by his first marriage) was discussing her father with her sisters, brothers or others, it was always "hush-hush" when it came to inquiries about "the journal"; where it was or what it contained. I recall asking for it so I could read it and thus know my grandfather better. He had died a little over 17 years before my birth. The answer I usually got was that cousin so-and-so had it, or aunt so-and-so has it, but it was never forthcoming. The family didn't deny that T.C. was a polygamist, and they referred to the "other" wife as "aunt", but they never wanted to talk about or reveal what was in "the journal". I do not know how many of T.C.'s immediate families had actually read or had access to "the journal" after his death. I'm sure that some myths grew up around what was actually in it.

It wasn't until the late 1980's that "the journal" reentered my life. While doing some historical biographical research in the L.D.S. Church's History Department, I discovered that someone from the Griggs family had, in 1965, loaned the journals to them, and that they had been micro filmed by the Church for "use by special researcher's only." The person who had loaned them to the Church was Mrs. Kate Griggs Whitney, who was Mollie's 5th child. As a member of the family, I was allowed to have access to the microfilms of the journals. After reading the microfilm, I had a copy made for my personal use. It is fascinating reading and gives a great insight into Mormon life in Utah during the last forty years of the 19th century.

In preparing T.C.Griggs' biography, I had two choices: to make it a listing of places and dates, mentioning his jobs and highlight events, both in the Church and in the work force, etc., or to present what follows: using his journal to really delve into his feelings and experiences of being a Latter-Day Saint, living in the late 1800's, and also including dates and events. There are those who say that some stories are better left untold; I don't believe that this is one of them. T.C.Griggs kept his journal from June, 1861 until a few days before his death in August of 1903. "The journal" actually consists of 14 diaries and 5 missionary journals, which takes up two microfilm

rolls.

He did not make an entry every day, but only as the spirit and subject matter seemed to dictate. At one time he refrained from writing for a five-year period. A large percentage of his entries included reports on the prevailing weather conditions and almost all included a report on his Church activities, and of reports of the subjects of sermons given in church meetings.

In the biography, all of the wordings enclosed in double quotation marks are verbatim copies from the journals, which were written in his own handwriting, which was easy-to-read script. His quotes are enclosed in single quotation marks. Bracketed comments: [ ], within the double quotation marks are those of mine which have been included to help explain or clear up a point or comment of his not otherwise obvious.

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THOMAS COTT GRIGGS was born on June 19, 1845 in Dover, Kent, England. Dover is one of England's oldest towns, located right on the Strait of Dover on the English Channel. His mother, Charlotte Willis Foreman, was converted to The Church of Jesus Christ of Latter-Day Saints in the mid 1850's. Her husband, Charles W. (T.C.'s father), died in 1854. T.C. was baptized into the Church at age 10, on May 17, 1856. He and his mother emigrated to America, arriving in Boston, Mass. on July 11, 1856. The boy and his mother remained in Boston until 1861. His father had been a mariner, and T.C. wished to follow that trade, but instead, worked in Boston as a peddler's assistant, an employee in a glass-working and rope-making establishment, and as salesman in the large dry-goods house of George Turnbull & Company. It was during this period that he first became interested in the study and practice of music. A church-member band sponsored by John Eardley, was formed and T.C. became an active and enthusiastic performer.

With just enough money to pay their fare, he and his mother left Boston on June 10, 1861. They traveled by rail and steamboat to New York City, Cleveland, Chicago, St. Joseph and ending up in Florence, Nebraska, where they arrived in time to be assigned to accompany the Joseph Horne handcart company to Utah. It was the year that the Civil War broke out and large bodies of troops were encountered, moving to the various fronts. T.C. recorded: "Some of the soldiers, who were drunk, abused us, and one of our company, James Slack, was killed while resisting an intruder. In Missouri, bridges were burned. Before and behind us, trains were riddled with bullets; troops under arms and places under martial law. We met the Camp Floyd [in Utah] soldiers going to the seat of war."

The company arrived at Salt Lake City on September 13, 1861. The city at that time was only fourteen years old. His entry for that day was: "Our last camp! I started out ahead of the train and tramped then to the bench and had my first peep at Great Salt Lake City, which appears well laid out. Entered the City at 11:35. Took a stroll around the Main street looking at the stores, etc., and returned to the 8th Ward Public Square and met the train." Some entries just before this one indicated that there was some fiscal accounting

going on, in that references are made that so much was paid in Florence, Nebraska, and so much was now due. Evidently the handcart or other type trains were operated much like a commercial endeavor, all a part of Brigham Young's "Perpetual Emigration Fund" program, designed to help immigrants get from Europe to what was then Utah Territory.

T.C. first spent a short time under the friendly roof of Mr. & Mrs. John Nash. His first work in Utah was digging potatoes on shares. He then hired out to William Hapgood, assisting him in the making of beet molasses, and then was in the employment of William Eddington who kept a small general store on Main Street. He then entered the employ of Chislett & Clark, being in charge of their business at Logan, Utah. When this store closed, he walked all the way back to Salt Lake City and secured employment with the Walker Brothers in their new store at the northwest corner of Main Street and First South. Walker Brothers sent him to work in their store in Fairfield, better known as Camp Floyd, Utah, near the west shore of Utah Lake. While there he became involved with vocal music and in conducting. A B.B. Messinger conducted vocal lessons and T.C. became his star pupil. He became a member of the choir in the Church's Branch there, and shortly became it's conductor. Also at Camp Floyd, as a member of the Utah Guard, he wrote on Sept. 16, 1865: "Having been appointed a 1st Lieutenant, I had the first platoon out to drill: got along first rate considering that both officers & men were quite green at the business." Some Indian problems in nearby Lehi, prompted his promotion on October 25 to a "Captain of the Guard."

By December of 1866 he was back in Salt Lake City, and on December 22 he wrote: "A week or two ago I joined Eardley's Brass Band. Have been negotiating for a house in the 15th Ward." The 1867 city directory lists Thomas C. Griggs as a salesman for Walker Brothers; residence at 16th Ward at NW corner, S Temple and 3rd West.

His entry for Sunday, June 2, 1867 included: "Bro. Sands asked me to join the Tabernacle Choir. Expect to do so." This was the start of a 36-year association that greatly influenced not only his life, but that of his family and those persons who have listened for years to his composition, "Gently Raise the Sacred Strain", which to this date (1990 is still the Tabernacle Choir's theme song. On June 7, 1867 he wrote: "Attended the meeting of the Tabernacle Choir, enjoyed myself first rate practicing with them."; and the following Sunday he wrote: "Commenced duty as a member of the Tabernacle Choir this A M. Rather rough to have to sing at 1st sight, got bravely through."

On that same date he also commented on the affairs of the country as follows: "The times seem big with events. Indians are committing great depredations on the Plains. All seem powerless to hinder. Stages have discontinued their trips. All stock east of Julesburg removed. The Burton express have out injunned the Indians by offering a reward of 20 dollars for every Indian scalp with ears attached. Reports well confirmed came of the attack on Bishop Sharp's trains [wagon trains] by the Indians and a missionary named Jenson, killed." On June 14 he wrote: "Today I applied for and received my Naturalization papers."

His entry for July 14, 1867 is quoted in full: "Nothing of an unusual nature had occurred with me the past week. Good health, contentment and happiness seem to be my portion; and an abiding faith in God and His work gives me food-sweet-food for reflection. My time seems continually occupied, and I have no desire to have it otherwise, for idleness is the mother of mischief. My time is spent at the store, and my leisure time is spent in reading, music and studying phonography, mixed with gardening and performing the various chores incidental to house-keeping."

During this period he was working for the non-Mormon (Gentile) Walker Brothers Store, and the Church was urging it's members to avoid doing business with non-Mormon firms. This dilemma was hard on T.C. because the Walkers were good to him, and he viewed them as being honest.

On Sunday, May 31, 1868 he mentions for the first time the girl who became his first wife: "Had an interesting conversation with J.U. while going home with her." J.U. (Jeanette Ure) is mentioned next in his lengthy entry of Sunday, July 19: "Yesterday, mother and myself had a most unpleasant talk: she will not listen in the least to my associating with Jeanette....this is a cause of deep regret to me....mother regards me as wanting in affection and being rebellious, etc. I have endeavored at all times to do my duty as a son....My duty now as has been to take a wife, my partiality for Jeanette, in accordance with that idea is opposed by mother on account of certain notions of birth, position on family, which she entertains, and which I cannot see as she does and the future must decide if I am wrong or not." In spite of his mother's objections, he wrote on the following Sunday: "Had a most interesting talk with Jeanette this evening....[she] wished time to consider before answering. On Sunday August 9, he describes a church service in the Tabernacle (actually at this time was the Bowery) in which Church President Brigham Young was the principal speaker: "(B.Y.)..Alluded to the feasibility of manufacturing from straw the bonnets and hats which he estimated the ladies before him had spent some 10,000 dollars upon, half of which sum could have been saved and used to send for the poor. Said polygamy would prove the moral salvation of the world and called upon the females to use their influence in it's promotion." On that same date he penned: "Last Tuesday Jeanette promised to be my wife; on Thursday I spoke to and obtained the consent of her father. On my informing mother of my actions she was much affected and adverse to my course and seems determined not to be reconciled, which caused me much unhappiness, for in this as in all other things I have sought to be led by the spirit of God....I feel it to be one of the most important trials I have ever experienced." In church, and from the pulpit on August 30, 1868, T.C. heard the "authorities" again blast non-Mormon businesses, and they particularly attacked Walker Brothers. T.C. wrote: " With respect to my own feelings on this question, which for some 12 months past has been more or less agitated, I feel that it is quite correct that we should sustain one another, but, I, in 6 years employment with Walker Bros. have never found them to be as some represent them to be, as persons who would cut the throats of our best men, etc. It seems to be a species of persecution; for there are others doing business, not in the Church, who are never mentioned scarcely, only in commendation. Our duty is, as we are told, to support those who are brethren;

should not that be reason enough?" He firmly believed that his employers were being singled out for persecution. He concluded his thoughts on this subject by: "..... but if the time has come for us to cease patronizing all outside of the Kingdom, why [not] let that reason be sufficient." During the next several weeks he labored over his relationship with the Walker Brothers and the Church's list of 32 firms with which members should not do business, and Walkers was on top of the list. In describing the talks at the October, 1868 Conference of the Church, T.C. said: "Measures are afoot to establish a Co-operative wholesale store, which, properly carried out, will be one of great benefit to the people and useful in enabling them to carry out the teachings of the past conference. My position in Walker Bros. is somewhat disagreeable, many almost regarding us Mormon clerks as no better than apostates, but the feelings of the boys [Walker Brothers] are that when we are wanted elsewhere and the authorities tell us to leave, we are ready to leave."

The following Sunday he wrote: "Mother continues unwell, and still thinks me disobedient, blind, unloving, wanting in affection and a great source of sorrow, but I can not see that the course she marks out for me is the one I am bound to follow, even though she may think me this or that, but the differences between us gives me much unhappiness and makes me feel unsettled in my mind, and thoughts of doing this or doing that, or going hither or thither fill my mind. Time must tell if I am all that mother thinks me to be. Considerable sickness in the City."

On November 8 he wrote: "The principle of co-operation is spreading. A sign has been placed on Eldridge Clawson's store having an all-seeing eye with Holiness to the Lord, Zions Mercantile Co-operative Institution. This causes much comment as it is understood to be the first of a series to be placed on every store that enters the combination. It is a pleasure to me to see and seems the beginning of that time when Holiness to the Lord shall be on everything in the possession of the Saints, even to their cooking utensils. Some call the sign a blasphemy."

"Thursday, Dec. 24, 1868. Yesterday was an eventful day. I applied to Messieurs Eldridge & Clawson for a situation, they treated me very well and engaged me. Last night we worked late [at Walkers] and I told Fred I wished to leave; he was very short in his reply and had nothing to say. I have been with them 6 years a month and a day....I have left them for various reasons; the spirit of the times is against, in measure, my continuing and they through disorder etc. in their management have made it very unpleasant, wanting us to work after closing, etc....This P.M. went to the store and had 2 long talks with J.R.Walker...and he would not give me a written recommendation....they seem to have lost all the spirit of God and they are now the enemies of the truth...."

"Sunday, Jan. 31, 1869. Time rolls on and still no peace between mother and son. I should write but feel unfit for everything. I feel I am changing greatly, no zest for those occupations and amusements that I had formerly. Am I right or am I wrong?--who shall judge between us? My whole nature bids me maintain my position and remain true to her, who I have every reason to be worthy and true. And yet the sufferings of my poor mother...the problem is

unsolved. Oh I could write!!."

On March 8, 1869 he wrote: "Today I was appointed to clerk in the Emporium Cooperative. Had an interesting meeting in the Ward to take measure for the formulation of a Ward Cooperative store. I understand the U.P.R.R. reached Ogden today. Hurrah for the Railroad!" The 1869 Salt Lake Directory listed Thomas Griggs as a salesman for Eldridge & Clawson with his residence in the 15th Ward at 2 West, between 2nd and 3rd South.

"Monday, May 10, 1869. Today is a day of celebration, in honor of the last rail that unites the Union Pacific with the Central Pacific Railroad. Business was generally suspended at noon. About 20 minutes past 12 the firing of canons announced that the last spike had been driven. Our band, Croxall's, was stationed on top of the new Tabernacle. It was too windy to stay there long. A large meeting was held in the Tabernacle and speeches were made, etc....It hardly seems possible that the Railroad is completed and that we can go to Omaha in 2 days."

His difficulties with his mother over Jeanette continued, and on Nov. 28, 1869, he wrote: "The difference between mother and myself concerning Jeanette is unaltered and has given us both much unhappiness. Last Thursday I left home to commence the world anew. I have taken board and lodgings at Bro. Sadler's..." T.C. evidently planned his time very carefully as noted by his entry for Jan. 16, 1870: "...The week is generally passed as follows: on every other Sunday morning attend the 15th Ward Sabbath School and every alternate Sunday morning the Tabernacle. In the afternoon I attend the Tabernacle meetings. In the evening, generally attend the Ward meeting. On Monday as on each day of the balance of the week, get up about 6 o'clock, wash, dress, eat breakfast, perhaps play a little on Sadler's accordion and start for the store about 7 o'clock and arrive about half past 7, eat dinner in the store always, spend the evenings at my boarding house generally copying music for the Tabernacle Choir. Tuesday evenings I go to mother's to supper, and attend the Ward choir practice, sometimes taking lead when Bro. Williams is absent also lead when he is absent at meetings on Sunday evenings. Wednesday generally eat supper at the store and then go to band practice at the City Hall and return to the store for the rest of the night. Thursday sometimes go and see Jeanette, sometimes attend the 16th Ward choir practice, sometimes do both. Friday the Tabernacle Choir meets at 5:30 pm to 7 at which I attend and after supper spend the rest of the evening with Jeanette. Saturday evening spend the evening in taking a bath and getting ready for Sunday."

On Monday, Jan. 31, 1870 he wrote: "Today I saw Pres. D.H. Wells [his Stake President] and got his consent to take Jeanette to wife and informed me I could be sealed the following Wednesday. This set me a going making the necessary arrangements." His wedding day, Feb. 2, 1870 was recorded as follows: "Met Jeanette as per appointment and proceeded to the Endowment House where we were sealed to each other by Pres. Wells, and I was back again to the store within an hour from the time I started. In the evening Jeanette and myself attended a party in the 15th Ward hall, but did not enjoy myself particularly well. We have made arrangements to stay with Sadler's, who have been very kind and accommodating to me. Thus after a protracted courtship, I

have at length been able to carry out my desire and fulfill my engagement, although I am sorry I have not been able to do it with my mother's consent or approval, and I regret the difference between us on that subject, but I must do my duty." By the following Sunday he was able to record: "This morning I had a long interview with mother and was gratified to find her so favorable to peace and reconciliation, and we talked over about our living in a part of the home." On the following Thursday he wrote: "On Tuesday last had another very interesting interview with mother and almost completed arrangements for our living in a part of the house....Jeanette is agreeable to the proposed arrangement, and the sky looks brighter to me now than it has for months past...."

The birth of his first child was recorded on April 26, 1871 as follows: "This morning at twenty five minutes to one o'clock Jeanette was confined of a fine healthy boy whom we propose to call Charles Ure Griggs."

Between April of 1871 and January of 1876 he made no entry in his journal. The 1873/74 city directories listed him as a salesman for the ZCMI dry goods department. His journal entry for Jan. 22, 1876 summarizes the events of the preceding five years: "...three more sons born, one of whom died....Jeanette and I have the most fervent desire and prayers that our offspring will grow to be men of God, useful to society and ever faithful to that cause which brought their grandparents from the land and associations of their birth and childhood to Utah....I left the employ of the cooperative [ZCMI] when they closed their retail department and accepted the Superintendency of Ward Cooperative Store....I have been honored with a call to the Superintendency of the Sabbath School of this Ward....My duties as leader of the Ward choir continues; I was honored by them with the presentation, by surprise, of a fine gold pen and case and with a six-volume set of a work entitled Half Hours with the Best Authors'.....several hundred elders have been called to immediately go south and form settlements in Arizona to form a nucleus around which it is expected a large number will be gathered and are to be the center of a thriving population. Reformation, repentance, renewal of covenants and baptism into the United Order 'has been the call to the Saints for several months past....Last week an organization of a 'Young Men's Mutual Improvement Association was effected..."

For some time, T.C. had wanted to take a trip back to England; wanting to go for a short, three-month visit. He obtained an O.K. from his Bishop to leave the store, and when he asked his Stake President for permission, he was told that they would have to talk it over with President Brigham Young. So, on Feb. 8, 1876 he was in a meeting with Pres. Young and ...."Bro. Wells stated to the Pres. my wishes for a little trip to see my friends and do genealogies to which he very calmly replied that I had better go for a two Year's mission!, in the which I should have ample time. Yes! he continued, we'll call Bro. Griggs next April Conference for a two-years mission; we don't care about sending the elders away from their families for longer than that. This information sent a cold chill all through me, although I have been told by several that such would be the result...although in seeking for a slice of bread, I did not expect to get a whole loaf." Subsequent decisions by his Bishop and Stake President altered this plan, and on April 12, 1876, in a

private meeting with Brigham Young, he recorded: "Pres. remarked: 'You wish to go on a visit instead of a mission? I replied that was what I preferred but would of course do as he wished. 'Well then ! he continued: make a visit and you have my blessings ."

From May 3, 1876 until July of that year, he did return to England. He made frequent entries in his journal, describing visits to London and meetings with friends. Back home, and on Wednesday, August 29, 1877 he wrote: "....At 4:45 P.M. while returning from mother's, I was informed of the death of the President [Young] which took place about 4 o'clock. The news is spreading like wildfire and the faithful saint feels deeply the loss of God's valiant champion...." T.C. then described President Young's funeral in detail.

On Feb. 7, 1878 he recorded: "Rec'd a note from Bro. C.J. Thomas to meet with the Glee club at the Tithing Office to serenade the 'Twelve'[Apostles] through the 'Telephone' , an instrument that is now attracting attention. I repaired to the office and found about 30 persons there, with the instrument consisting of a box about 8 x 12 inches and 4 inches high, also two smaller ones with a mouth piece each and two hand instruments all of which were connected with each other by wires and a main telegraph wire running out of the window and over the houses to the office of the late Pres. Young where there were similar instruments. We sang and the orchestra played and conversation was carried from the two places, but it was rather imperfect being rather indistinct. Improvements will no doubt be made." The subject of polygamy [then also called Celestial Marriage] came up from time to time in T.C.'s journal, but the first mention of it and how it would enter his life came on December 22, 1878 when he wrote: "Jeanette and I have had several serious conversations on the subject of Celestial Marriage, we both agreeing very well." Three days later, on Christmas, he attended a meeting at the "hall" and wrote: "....shortly after went and met with M.A.P.[Mary Ann Price], with whom I had a discussion about Celestial marriage; had a rather unsatisfactory result." This was the first mention of the girl he had selected to be his plural wife.

He then described his visit with M.A.P. to Jeanette, and wrote: "Jeanette exhibits prudence and generosity." M.A.P. was Mary Ann Price. On the 27th of December he wrote: "....In the P.M. went to Price's having a general conversation with Bro. & Sis. P., and Sarah and George. M.A. not there. On leaving, Bro. Price accompanied me to the door, and there I told him of interviews with M.A. and asked his consent for the company of his daughter, which he readily granted, but of course felt to leave the matter to his daughter's choice." On the very next day he wrote: "This evening Bro. Price brought me at the store the following note: 'Mr.Griggs: I wish to avoid an interview that would be very embarrassing to me and, I have no doubt, the same to you. As a friend, I respect you, but as for anything more, I cannot think of such a thing. I do not wish to have our meetings go on. I would prefer to have things as they were before this happened. Allow myself to sign myself your friend, M.A.Price. This note, which I showed to Jeanette, was a disappointment to us both. I feel, of course, to respect M.A.'s wishes and while regretting the conclusions, honor her for her straightforward course; feeling that He who guides will direct all things for the best." All of this

time he was living at 346 West 1st South, and was still manager of the 15th Ward Coop Store.

In 1862 the U.S. Congress had passed an anti-polygamy bill, called the Reynold's Act. On Jan. 7, 1879, Salt Lake City residents learned that the U.S. Supreme Court had made a decision which upheld the constitutionality of that Act. That day T.C. wrote: "Naturally enough it causes some sensation; the general feeling is abiding faith in God to overrule it for good, and the greater responsibility of the nation to the Great I Am in opposing His commandment to His people. M.A.P. came in this evening and intelligently discussed the decision, and went in and saw the baby and had quite a chat with Jeanette while I was absent..."

On Jan. 24, 1879 he wrote: "Went down to Price's; M.A. absent. Had quite a chat with Ma P. and Sarah. Mrs. P. filled with anxious solicitude with regards to matters, but spoke unreservedly on the subject of 'polygamy' as she insisted on terming it, and if she had had the making of 'Mormonism' , she would have made it without polygamy..... Jeanette feels deeply and womanly the state of affairs and finds it a struggle, and her physical weakness does not help her, and adds to my anxiety; although the path of duty lies so plainly before me, that I cannot hesitate to follow it without wavering, but must be true to my self; receiving a strength that will be imparted to all concerned which, may God grant, as I realize that at the present time it is one of the perils to them that would obey." After attending church on Jan 26, he wrote: "...Took M.A. or 'Mollie' [as she was known by] home, receiving an affirmative answer to the momentous question. We strolled around a short time and exchanged ideas on the subject before us and was pleased to note her good common sense appreciation of the case as between us and as regards Jeanette. The partially clouded moon lighted our way to her house....The scene changes and at home I find Jeanette struggling with her feelings, but Oh! what an effort it costs her in the conflict between affection and duty in rendering obedience to that command, which we both sense as true but hard. I realize it as a time of purification of each other's affection from whatever thoughts may have entered in, and a call for closer communion with Him who has been so kind and indulgent of us and has so signally blessed our union, and whose blessing and aid I devoutly invoke to assist me in my prospective enlarged family relation. On accompanying mother to her home as usual, I stated the situation of affairs to her, and received her approval of my choice, and admonition to have sacred regard for Jeanette's position and feelings in this, her hour of trial." On Feb. 7 he wrote: "Jeanette went down to the School and had quite a chat with Mollie; everything between them being quite amicable.", and on Feb. 22 he wrote: "Washington's birthday; not generally observed as a holiday. Sent Mollie the following note: Be down this evening, read Matthew Ch.24, verse 44. On going down found the family present. Sister P. still adverse, which is a cause of sorrow to Mollie who still is true. After the council I told Mollie in private the plan of action for tomorrow evening, which she approved of." On the following day, Sunday Feb 23, 1879 he penned: ".....After the meeting as per program, I met Mollie who was accompanied by Sarah E. Russell. We then took a walk and met some other friends', in whose company we spent about 45 minutes and returned home. Left Mollie very thoughtful." And so it was that he described his second marriage. I presume that it was to the Endowment House

that they went for the marriage ceremony. On the following Tuesday, he wrote: "All hands seem to have the blues. Jeanette said a few things, found it necessary to be patient. Went down to mother's this P.M. and chopped some wood; on returning found Jeanette and Mollie together; when we all exchanged some ideas with regard to personal likes, dislikes and habits, and the exchange was beneficial to the feelings of all. Attended the meeting of the Y.M.M.I.A. and on return to the house found mother added to the company; they having passed much of the evening together, which I was pleased to note." Evidently Mollie was still living, at least for a time, with her parents. On occasions, T.C. described the three of them going together someplace like the Tabernacle Choir practices. On April 6, 1879 he wrote: "Robert Ure [a cousin] did not feel very well about my refusal of the use of the horse and wagon and expressed himself in very angry terms. I was also in hot water with mother whom I went and saw on Friday last about the rooms vacant, and her feelings towards Mollie are not pleasant or most conciliatory..... Another hitch between the girls again; alas how weak we are." And on April 13 he wrote: ".....It was not all harmony between Mollie and I this evening.....What [with] between them all, these days are never to be forgotten and I certainly ought to be benefited by the severest trials I have ever endured." On May 4 he wrote: ".....the parting with Jeanette this evening was a trying one and will not soon be forgotten..spent the evening until ten at Prices and then took Mollie to her new home." (He didn't say where this new home was)

The current events of this period in Utah were often noted by T.C., sometimes with just one line comments. Trials and imprisonment by many for "unlawful cohabitation" were common. During the time of the "Utah War"; 1858 and later, many of the people in the church deeded their lands and sometimes other property to Brigham Young. He was worshipped almost as being a living God. After his death there arose a big law suit over much of these holdings: were they church assets, or did they belong to Brigham Young's heirs? On July 12 he addressed this matter as follows: "The Big suit between certain of the heirs of the late Pres. B. Young and the Trustees of the Church is in slow process, and is a poor affair and one that is much regretted by the people at large and promises much trouble and little honor." It took nearly 20 years for this and other similar suits to be finally resolved.

In July of 1879 he was having an addition built on to his home and noted: "Very hot and dry, water scarce, wells drying up. The bricklayers nearly up with the addition but off for a day or two waiting for bricks, which doesn't suit me. Sister Duncan seems quite concerned at a report that my name is down to be indicted. [for unlawful cohabitation] Friday, 18th. Our cow 'Cherry' , died suddenly through eating damp clover, etc. She was a gentle creature and I regret her death."

During this period he experienced much sickness among his family, and he was often greatly discouraged. On March 7, 1880, he seemed to reach rock bottom and wrote: "Disharmony in my family makes me so different to what I wish to be and weakens me in the exercise of faith for my dear boys; every word and action is misjudged and feel as though I was in a most intolerable condition of bondage: I never in my life endured the slavery I do now. I try to perform my duty but oh! how weak my family causes me to be. I pray God to

soon dispel the gloom and let me find happiness in my home." 1880 was the 50th anniversary of the organization of the L.D.S. Church and T.C. described in some detail the talks given at the April Conference, and added in this off hand comment: "Large number of missionaries called, myself among the number, to go to Great Britain and I find myself crowded with labors of preparation."

His mission in England was mostly centered in the areas of his birth and childhood. He kept up his journal all the time he was away. Entries were typical missionary subjects: visits to prospects, travels, sightseeing and, in T.C.'s case, very little about things back in Salt Lake City. Two major events occurred while he was gone: Mollie gave birth to her first child on October 13, 1880, and he was called to be the conductor of the Tabernacle Choir. It was on Nov. 1 that he received word that Mollie had delivered a boy and he wrote: 'It's a boy and Mollie doing well; thank God!.' He was gone from April 12, 1880 to October 25, 1881.

On that date in 1881, he wrote: "Into store, look around, things familiarly strange. Breakfast, children look well. With Jeanette to Binders [friends]. Mother hardly well...Uptown to Pres. Taylor's office to see him....To Historian's office to report..down home, unpacked box, then to Price's & elsewhere with Mollie; to see mother, long bedside chat, administered to her." And a few days later he added: "The Tabernacle Choir serenaded me."

On Friday, Nov.18, 1881 he wrote: Mother continued unconscious and towards evening breathed more rapidly until 5:35 p.m. when with a deep sigh she breathed her last." He described his mother's funeral and on Dec. 4th he wrote: "...Mother's continued illness occupied my attention while she was with us. Now she has lain down to rest from her many and continued labors here on earth. Slow to make friends, but when made ever true and faithful. We were almost inseparable companions from the day of my birth to the day of her death. Her constant desire was to see me faithful to God's Kingdom, [she was] punctual in all her engagements, industrious, economical, judicious in expenditures, clean in all her habits; and intelligent....Peace, dear mother from your only surviving and much loved boy...."

The matter of his role as the Choir's conductor was settled in a meeting held on Dec.12: "Beesley and myself waited on Pres. Taylor & presented the Tabernacle Choir matter to him. He felt to leave it to our feelings and thought I was acting a generous part. Jeanette and Mollie do not hit it very well just now." The Choir matter was that Bro. Beesley had been acting conductor in T.C.'s absence, and upon his return, agreed to let Beesley stay on as permanent conductor, with T.C. as assistant. "

March 8, 1882: Jeanette & Mollie broke loose again. Oh! dear, how we hurt one another....". And on Dec. 25th: ".....Jeanette & Mollie over-hauling old scores, getting ready for a better start for the future....."

On August 5, 1883, he wrote: "Have been busy building a bathroom for Jeanette, attending Committee meetings, Choir practices, Emigration matters, answering letters, attending to business, settling bills, etc., that time

flies with increased rapidity. Much of my time is now taken up for the benefit of my family and others, that I have no time to read much but the papers. I long for a little leisure in this hurried life; causes me at times to be irritable and impatient." Concerning local affairs, he noted on Aug.25, 1883: "Marshal Burt, Bishop of the 21st Ward was killed by a Negro named Harvey: the deed caused such intense excitement that the crowd took the murderer and hung him."

On Friday, August 15, 1884, he: "Made out a deed to Jeanette of the homestead occupied by her; and a deed to Mollie of her homestead and half of the lot, these conveyances to be in force at my decease." He commented on the state of polygamy again on Jan.4, 1885: "The air is thick with rumors of 'their 'being after this one or that' one. A most determined effort is being made all along the line from Idaho to Arizona to crush us out of existence as a people; the Courts stop at no bounds; a whisper from an enemy is sufficient to have them after you..It is a strange condition in a so-called land of constitutional liberty. Spies abound and children are 'pumped'...."

Monday, Jan. 26, 1885: "I find as I commence a new book that life's volume is fast being filled up. My trust is in God, I feel grateful for His many-fold mercies. I am now nearing 40 years of age; still Sup't. of the 15th Ward Coop Store; have a number of Ward duties to perform; filling the office of Sup't. of Sunday School, leader of the Choir, it's director in the Ward Incorporation. Pres. of Consolidated Library Fund Ass'n.; Chairman of Program Committee of Y.M.M.I.A.; frequently called on by the bishop [J.Pollard] on many duties such as special contributions, teacher's duties, funerals, visiting the sick, clerking, blessing children & blessings at Fast Meetings, etc., Am a member of the 2nd Quorum of Seventies, ass't conductor of the Tabernacle Choir, member of general committee of Desert Sunday School Union, etc. I feel well in these labors. My wife Jeanette remains true and faithful; now is the mother of 4 boys [alive] and 3 girls. My wife Mary Ann is doing well; true and constant and has 1 boy who is alive and 1 who is dead. Jeanette lives near the store and Mollie near the old homestead; in consequence of legal persecutions, she is an absentee."

In March of 1882, the U.S. Congress passed the Edmunds Act, which was designed to seek out and persecute those living in polygamous situations. The heat was really turned on by Federal agents seeking "cohabitants". T.C. felt this persecution, and went into hiding. His first entry concerning this was on Jan.28, 1885: "Now commences my imprisonment, but it is in the custody of friends; kind, true, watchful and considerate. I spend my time in talking, writing, reading, walking, eating, etc..Am able to hold communications with the store and those up-town [Church officials]...many of the brethren are out of the way ....spies have been seen lurking around Jeanette: We get along first rate. I keep out of the sight of all callers." Pressures continued to be his lot, and on Feb.10 he wrote: "Jeanette sends word of a terrible fright received by her from a call from a supposed Deputy Marshal. It is a strange condition of things which now exist: owing to the open disregard of all the usual forms of law and the infliction of severe fines & terms, and places of imprisonment and the malice manifested on polygamists---and hardly any other Mormon has any guarantee of freedom from molestation; wives, children and

acquaintances are subpoenaed, houses are broken into, spies and traitors abound and the servants of the devil are having their own way....the council is to be quiet and patient....."

On the 7th of August, 1885, he wrote: "A strange sight met my view today in the Utah Penitentiary which I visited with Jeanette, baby Charley & Robbie and there saw honorable, influential, affectionate men of fidelity confined midst convicted thieves and murderers for sustaining the same family relation as Abraham, Jacob, David and other men of God; that is their offense." He managed to survive the year, and on July 9, 1886, wrote: "Bro. \_\_\_\_\_ came and said the deputies would be after me shortly, as they had located my family." The name was omitted, as were many others during this period, because of his fear that someone would find his journal, and it would then be possible for the authorities to know who assisted him.

Four days later he wrote: "At 2 a.m. we were all awakened by Charley Hyde. Got our 'dunnage' together and loaded up the wagon and at 3 a.m. Jeanette [and 5 of their children] and myself with Ole Chamberlain as teamster started, being joined at Hyde's by their team...Day break found us well under way for Parley's Canyon, some 2 miles up which we breakfasted in a cozy spot...On and on up hill, hot and dusty to the summit and then to East Canyon....storm threatened....on again some 4 miles and found a very satisfactory spot; Pitch tent; took supper and cheerfulness pervades. Trout bite well...." He described in detail their activities while hiding out in the mountains from the Federal Agents. Based upon favorable reports from the City, they returned home on July 20.

Things went well, and for 10 months he successfully eluded the deputies. On Saturday, May 14, 1887, he was finally apprehended by deputies, and described the event as follows: " ...I was taken to the Marshal's office where I was detained for an hour and then at 7 p.m. to Commissioner McKay's office..here a warrant was read to me charging me with unlawful cohabitation with J.U.G. & M.P.G. I pleaded not guilty and phoned for Bro. Jos. Cutler who gave a \$1,500 bond for my appearance on Monday next."

Almost from the beginning, Salt Lake City had two main newspapers. The Deseret News was (and still is) the Church owned paper. The other was what is now the Tribune. In T.C.'s day the Tribune was the strong anti-Mormon voice. Today it is more neutral. T.C.'s arrest was covered in both papers, and he wrote of the event, although somewhat sparingly, in his journal. The best summary of the entire matter is that which was written in the Oct. 4, 1887 issue of the Deseret News, and is included here in its entirety:

"THE UNITED STATES VS. THOMAS C. GRIGGS, charged with unlawful cohabitation. A jury was called, accepted and sworn. The indictment charging Mr. Griggs with unlawful cohabitation between January 1, 1885 and May 15, 1887, with Janet Griggs and Mary Ann Price, was read. A physician's certificate, showing that Janet Griggs, the first wife, was too ill to appear, was presented by the defense. MRS. LIZZIE HORNE was the first witness. She testified that her maiden name was Price: was a sister to Mary Ann Price, who was married to defendant: believed Mary Ann was his second wife; Janet Griggs was his first wife; she was living; Mary Ann had been married to defendant

about ten years; witness lived in 14th Ward; did not know where Mary Ann lived; last saw her about two weeks before Mr. Griggs' arrest; did not know where she was living during the years 1885 and 1886, and until May, 1887; Mary Ann lived in the 15th Ward about four years ago, but did not know where she lived after that. Witness lived in the 14th Ward during 1884, 1885 and 1886, but did not see Mary Ann frequently during that time; was on good terms with her; Mary Ann had one child living; he was over 5 years old; one child had died; supposed she was known as Mrs. Griggs; defendant sometimes called at her house, but never brought things for her sister; did not know where her sister was living at present; did not know whether she was alive or dead; last saw her at her father's house; did not think it strange that she should disappear for six months and nothing be heard of her; such things were common now; when Mary Ann left, she left her 5-year-old boy with her mother; do not know that any member of the family was in communication with her. The witness here burst into tears, and Mr. Moyle stated that she was in poor health, and scarcely able to appear in court.

Continuing, the witness testified that she ceased visiting her sister about four years ago, when she left the house; the house had been rented since; did not know the name of the tenant; had not seen her and defendant together for two years prior to her disappearance; never saw her at defendant's store; never saw Mary Ann clerking at the store; had not talked with the defendant during the past week; remembered the time when her sister's child was born; called there soon after; did not see defendant there.

GEORGE W. PRICE was then called. He testified that Mary Ann Price was his daughter; had not seen her for six or seven months; did not remember the occasion of her leaving; did not ask her where she was going or where she had been; she came and went as suited her; did not know whether she was dead or alive; did not care; had made no inquiries about her; the child disappeared at the same time; she and her child stayed at his house for three or four days before leaving; had visited her at her house in the 15th Ward five years ago; she held a deed to her property; supposed defendant gave it to her; did not collect rent for her in her absence; she had her own agent; did not know who he was; supposed the defendant was her husband, but did not know; they last visited him five years ago; did not know where she lived after that; never inquired; she was able to take care of herself; he had not contributed to her support during the last four years; she clerked at the 15th Ward store seven years ago, but had not been there since her boy was born. Court took a recess until 2 p.m.

IN THE AFTERNOON: Mr. Price was again called to the stand. He testified that Mary Ann was not at his house two days before he was subpoenaed to appear before the commissioner; defendant had been at his house several times since she left, but he had not been there since the child was returned; had not seen Mary Ann at meeting since 1885; his wife was at home last night and this morning; did not know where she could be found; she did not say where she was going when she left; defendant had not been at his house this morning; had not seen defendant and Mary Ann together since January 1st, 1885.

DEPUTY MARSHAL SPRAGUE was called, and testified that when he was serving

the papers in the case, he saw a lady in the Fifteenth Ward store; he went into the house and when he returned the lady had disappeared. This testimony was objected to by Mr. Rawlins, and was stricken out.

This closed the evidence, and Mr. Rawlins requested the Court to instruct the jury to acquit the defendant. This was opposed by Mr. Clark, who conducted the prosecution.

The court said that the defendant was charged with unlawful cohabitation between the dates named in the indictment. It appeared from the evidence that Janet Griggs was his lawful wife, and that Mary Ann Price was his polygamous wife, and that her youngest child was 5 years old. And while the evidence raised the suspicion that defendant had advised Mary Ann to go away, this alone could not authorize a conviction. There was no evidence that the defendant and Mary Ann Price had associated together during the past five years, and if the jury should find the defendant guilty it would be the duty of the court to set the verdict aside. The jury was instructed to find verdict of not guilty, which they did without leaving the box. T.C. was obviously relieved with the decision, yet still had to be careful in concealing his double-marriage life.

In March of 1887 the U.S. Congress had passed yet another bill aimed at "Celestial Marriage". It was known as the Edmunds-Tucker Act and was designed not only to eliminate polygamy, but it's thrust was at the Church itself and particularly at it's property, and expected to confiscate the physical assets of the L.D.S. Church. On Nov.11, 1887, T .C. described the actual taking of Church properties: ".....the taking possession of the Tithing House and grounds by the Marshal.....On going to the Temple block for prayer circle meeting found our clothes had been taken from [the Endowment House] to the News office for safety; the keys of Endowment House gone, so we got our clothes and separated. Thus we see Church & state. State & church. Uncle Sam an anarchist & thief....A condition of uncertainty as to the Tabernacle, Temple, etc., prevailing.

"Referring again to some conditions within the City, he wrote on March 4, 1888: ".....The Real estate boon or craze is phenomenal. Fabulous prices are being paid for lots and it is a question of most serious moment, for the Saints are selling themselves out, and money is pouring in and many are being tried by riches. " In May of 1888 he journeyed to Manti, Utah to attend the dedication of the Manti Temple. He stayed there for several days, and described in detail both his trip and the ceremony .

At the start of the new year, he wrote on Jan.1, 1889: ".....I am turned 43 years of age; hair getting gray; upper teeth all gone; fair bodily health, little trouble with piles. Feel first rate in the Gospel; am President of the 2nd Q. of Seventies; Sup't of 15th Ward Sunday School; Conductor of the Ward Choir; Ass't Conductor of the Tabernacle Choir; one of the committee of publication of Desert Sunday School Union; ditto on getting up a large music book to be called the L.D.S. Psalmoday . By the Edmunds-Tucker bill I am deprived of the right of suffrage and all political privileges, save that of paying taxes which lately have been increased by the 'boom . I am the

proprietor and manager of the 15th Ward Store which is now getting into better condition although it has been quite a struggle; as family expenses have drawn heavily upon me. Jeanette is without a 'hired girl' and finds her household cares quite irksome causing her to complain somewhat... [he then described what each of his 1st family's children was up to]. Mollie is living in the 19th Ward and the most comfortably situated since the raid, and finds much comfort in her daughter."

He decided in April of 1889 to take a third wife, and on the 26th made the following entry in his journal: ".....This p.m. after secret prayer, called on Sister\_\_\_\_\_and made inquiries concerning the history of her\_\_\_\_\_th daughter:\_\_\_\_\_and if she had any objections of speaking to\_\_\_\_\_on the subject of Sister\_\_\_\_\_said she had not and then called into my presence and left us. I told\_\_\_\_\_plainly my object and she was quite taken aback and declined the offer. we conversed for some little time on the subject and I then withdrew, feeling first rate, having an abiding faith in Providence as the Great Guide in all things... Returned home at 11:15 and told Jeanette of my interview with Sisters\_\_\_\_\_ and\_\_\_\_\_, and the result." Three days later he informed Mollie of his rejection.

On Thursday, September 25, 1890 he made this seemingly insignificant entry: "Pres. Woodruff issues a manifesto on Plural Marriage: it makes me sick." The Manifesto was and still is an Official Declaration of the L.D.S. Church essentially stating that they were not teaching polygamy or plural marriage, nor had they done so during the past year; and had told the Church membership not to enter into a marriage relationship that was forbidden by law. It was signed by Wilford Woodruff, President of the Church and dated October 6, 1890. It was then made, and still is, official Church Scripture, being a part of the Doctrine and Covenants.

T.C. was a man who was thoroughly converted to his Church, and had endured much mental and financial suffering in order to practice plural marriage; one of it's teachings. Now that Church had reversed itself and said that it was not to be practiced and those who did were to be excommunicated. In reporting on the October, 1890, conference of the Church, he wrote: "The presentation of the Articles of Faith and the Manifesto and resolutions and remarks of Pres. G.Q.Cannon produced a profound sensation. I am dazed but feel it is all right, but terribly tried in my feelings." On the same subject, which seemed to occupy most of his emotions during this time, he wrote on June 24, 1891: "....It is now the period of affiliation and not of 'Come out of her, Oh my people'. Celestial marriage is abandoned and the law is paramount and those who uphold Plural marriage are the de generates; the outlaws of the community. Those who have abandoned it are in the front-top of the wheel; a feeling of pity as towards those who are unfortunates for those who still maintain the rightfulness of the plural relation, they feel that they are measurably deserted by the brethren [Church leaders] as judged by the public uttered and published utterances of those in authority." On the 9th of November, he added: "When the word of the Lord came to the people that they must obey the man made laws and become like the rest of us, it has created among the people the greatest furor I have ever witnessed since the Prophet commanded men to take to themselves wives. Some are awfully mad, others just heart broken. The

thought of breaking up their homes, separating themselves from those that are dear to them. They really don't know how to get about the business. Many men, I find, would rather die than be separated from their families..I have not passed such a solemn day as yesterday for a very long time. It was Fast Day; I dare not trust myself to speak. I went to the alter and there poured out my anguish in tears for the daughters of Zion.."

On January 1, 1892 he wrote: "New Year's day finds me and family in poor health; but the burdens and responsibilities of life seem heavier. My boys seem careless of their time; much given to pleasure seeking and indifferent to the requirements of the gospel. Life is much of a drive but withal I am happy in the faith of the gospel, but trials abound."

T.C. kept his two wives and families, but his journal reveals the difficult time he had in doing this. He kept his families separated; the record never revealing any joint public events with or between Jeanette and Mollie. He took a trip to San Francisco from July 12 to August 5, 1892 and kept a detailed account of that trip.

Back home and in November of 1892, he commented about the Salt Lake Temple, then nearing completion: "Apportionment of S.Lake Stake for the completion of the temple: 75,000; 3,500 of this to be paid by the 15th Ward; 100 of this by myself." On April 6, 1893, he attended and described the dedication of the Salt Lake Temple and on April 7 he wrote: "Everybody joyful, friends meeting friends; goodwill, charity and kindness abounds; such are the fruits of the Dedication of the Temple. On Wednesday eve some 1000 non Mormons, some of whom have been our most persistent and bitterest enemies, passed through the Temple, viewing it's beauties and design with admiration; the effect of this is also good; it is indeed returning good for evil, notably so!"

In 1893 a severe economic depression hit the U.S.A. It's effect in Utah was noted by T.C. in his July 22 entry: "...The weather is hot! A time of great financial and labor distress and perplexity....Banks and business enterprises breaking daily." At that same time he noted the tight financial condition that the Church was also in and wrote: "Got 500.00 from Spencer Claw son & Co. and loaned it to the Church."

From August 28 to September 13, 1893, he accompanied the Tabernacle Choir to the Chicago World's Fair and kept a good account of this visit.

He and his two wives did get together for a real occasion, as he described it on April 18, 1884: "A glorious day in my experience: with Jeanette to the Temple. Mollie arriving soon after....To the assembly room and meeting in it singing, and then to the 1st and 2nd rooms of the temple; witness the very affecting service therein; we three then changed our clothes and to the exquisite sealing ordinance room and there rec'd from Pres. L.Snow and aids our second annointings. [This terminology is not now used in the Church. What he, in all probability meant, was that they each repeated their endowments that they had earlier taken in the Endowment House] My heart goes out in profound gratitude to Father for His mercy and saving help to his weak and mortal child."

In July of 1894 he described in detail the national railroad strike that was crippling the Nation, and wrote on July 4: "This is the gloomiest and most unnatural 4th that the Union has ever seen. Insurrection in 20 states." His son Charley had been working on a ranch in the Tetons of Wyoming/Idaho, and in September of 1894, T.C. journeyed to the Driggs, Idaho area, where he purchased a ranch, which he called "The Griggs Ranch".

On September 27, 1894 he wrote: "Went and registered on the Constitution, or short oath. Pres. Cleveland has issued a general par don and amnesty to violators of the Edmund-Tucker law. I feel to appreciate the proclamation and trust the results will be beneficial as an act of justice."

1895 started out for him as a happy year, as he wrote on January 24: "At the unusually large attendance of the Tabernacle Choir this evening, Pres. Joseph F. Smith announced that we should regard our musical labors in the choir as a mission; the choir had and were doing much to remove the prejudices that have existed against us....By this meeting, music has received a recognition from the authorities not here to-fore accorded it."

On Saturday, February 2, 1895 he wrote: "The Silver wedding day of Jeanette & myself. I presented her with a dozen silver tea spoons and she gave me a silver temple spoon and a napkin ring....." And two days later: "Some 50 of our friends came as a surprise party and spent the evening with us in honor of Silver wedding day. Jeanette was fully surprised; I was one of the conspirators."

He visited his ranch at least once a year, and wrote accounts of how much he liked it. At about this time he started commenting, on occasion, about his ill health. His only journal entry concerning sports was made on the 27th of December, 1895: ".....Robbie [son] football crazy and talks of going to California with a foot-ball team. The brutal game has a tremendous hold on the public."

"Saturday, January.4, 1896. About 10 a.m. the whistles began to blow and the bells to ring, giving announcement to the citizens that Pres. Grover Cleveland had signed the proclamation that Utah was a STATE, the 45th star on the National flag. People felicitated each other on the event and a feeling of joyous hopefulness prevailed." On November 3, 1896 he wrote: "After living in the United States for over 40 years, today I cast my first vote for the president of the U.S., voting for Wm. Jennings Bryan....Jeanette and Mollie both voted today. "

He started out 1897 with a long entry which summarized his situation: "The new year finds me feeling well in the gospel, rejoicing in the goodness of the Lord, thankful for His mercies, occupying the position of 3rd pres in the 2nd Q. of Seventy; a senior member of the Desert Sunday School Union Board; Sup't. of the Sunday School of the Salt Lake Stake; old time member of the Tabernacle Choir; one or two positions in the 15th Ward. Jeanette and 9 children live at 346 W. 1st South; Charley & Robbie are at the ranch in Teton Canyon, Wyo. Mollie and 4 children live at 26 South 4th West.....I owe about 1200.00

besides the exorbitant taxes of Jeanette's home. Mollie's lot is unpaid and into slavish debt we continue to go, to the great trial of my feelings."

On January 30, 1897 he wrote: "This day closes my official connection with the 15th Ward store, wherein about one half of my life has been spent; as James [son] takes the management on Monday next."

Two days later he added: "I am desirous of employment and family needy. Receive a letter from Charley; they are out of flour and he writes in a despondent, desperate strain."

His entry of November 9, 1897 was typical of how he led a life with two wives: " A cold, wintry time. Assist Mollie with her washing and then to Jeanette's and fix up blinds." One of his daughters by Jeanette, Ivy, was stricken by an illness while young and left without speech or hearing. T.C. spent a lot of time both with her and writing about her. She spent a lot of time at the State School for the Deaf, in Ogden, Utah. Ivy was a dear soul, and one of my favorite aunts.

He obtained work at Spencer Clawson's store and recorded on the 23rd of February, 1898: "Up to my work at Spencer Clawson's. He set me to arranging and cleaning the second floor rooms; the stock is in a horrible condition. When I went into the basement to wash my self the vision of my labors as a boy in Boston came vividly before me, and now at 53 years of age, it seemed like commencing my life again.." He often commented upon the behavior two of his sons: Charley and Bert, and wrote on March 7, 1898: ".....At home found Bros. Walker and Grant laboring with Bert and Charlie who are much in the dark and stubborn. Oh, Father; may their hearts be softened and their eyes be opened."

Mollie's last child was born on June 30, 1898 with this entry: "Mollie was delivered of a nice boy. Mollie and baby doing pretty well."

He often mentioned recreational activities that included his family, or one of his church groups. Included in the places mentioned are the Salt Lake Theater, Saltair, Liberty Park, and Lagoon. He often wrote about his children and the refusal of some of them to carry out their father's requests; chores, etc. and he summed it all up in a September 6, 1898 entry: "When will my family learn the lesson of obedience!" In September of 1898 the 15th Ward Store building was torn down, and this is how he described that event: "Good bye old 15th Ward Store! Identifies with some 30 years of my life. I could write much about you; Farewell ye walls, counters, shelves and all your associations of pleasures, pains, profits, losses and dear and valuable friends and patrons, etc., etc....."

Another historical event was recorded by T.C. with but this passing comment: "May 18, 1899: Saw for the first time the horse-less carriage which sped past the house at a 10 miles an hour gait."

1900 came and T.C. penned this entry: "We feel the importance of the change from 1899 to the new year 1900. At mid-night bells were rung and whistles

blown announcing the advent of 1900. I spent the morning at Mollie's reading the book; 'In His Steps or 'What Would Jesus Do? , and in moving some logs, etc...The afternoon I spent at Jeanette's cleaning the stable, cutting kindling and writing a letter to Jimmie.... This day of the new year still finds me in the employ of Spencer Clawson...and the same church jobs I've held in recent years....Am owner of a house at #32 S. 5th West and a double house in rear of said #32; the land on the north and the land in rear of the lot which I gave Jas. Griggs. Also of 11 1/4 rods of land immediately south of T.H. Evans on 5th West. Likewise some 9 1/2x10 rods of land in Verona Addition, Sugar House Ward. Taxes and tithing for '99 all paid..Jeanette is at 346 W. 1st South..Mollie is at 26 S 5th west. There is a 1200 mortgage on Jeanette's home and she and Mollie have quite a struggle to get along on the limited amount I have to give them semi-monthly. I rejoice greatly in my faith in God, and in my very agreeable labors in the cause of Zion and feel Father will, in due time, deliver us all from our difficult circumstances. I sorrow in the unbelief of several of my children."

The seemingly ever-present matter of polygamy came up again, as he recorded on January 8, 1900: "Pres. Snow is out with a manifesto on Polygamy and Unlawful cohabitation, which means increased trial, hardships and sacrifices for those who have been so loyal in the observance of their plural marriage covenants. Father, guide and direct us through this new and unlooked for ordeal."

On January 31, 1900 he lost his job, recording: " .....This is my last day at Spencer Clawson, where I have been for over 25 months having received much consideration from him during that time for which he has my gratitude and it is with regret that I leave him." In May of 1900 he obtained work as the Business Manager for the Desert Sunday School Union ' a paid church position.

On January 1, 1901, he summarized his life as follows: "My situation and that of my family is as follows: I am in the employ of the Desert Sunday School Union. I have my desk at it's business office, # 408 Templeton building. I have been the editor of the S.S. Union's department of the Juvenile Instructor. I am the acting senior president of the 2nd Q. of Seventy, the 4th member of the Desert Sunday School Union Board, Sup't. of the Sunday schools of Salt Lake Stake, now 33 in number. A still active member of the Tabernacle Choir and of the 15th Wd. choir, which my son James now leads. I have two wives and 16 children living and 4 children in the spirit world. I have considerable indirect financial burden resting on me which holds me back in my feelings somewhat and is a trial to me. I am in my 56th year, enjoy my faculties well. Use eye glasses a little at night. Have tolerably white hair, but tolerably free from pain and aches. My tithing is fully paid up and I rejoice, oh how I rejoice in the gospel of Christ and the glorious hope of the future and in the restoration of the Gospel through Joseph Smith, the Prophet." He then went on to describe where his wives lived and where each of his children were living, and what they were doing. Robbie was alone at the ranch. He had, by this time, begun, on occasion em to refer to Jeanette as "Mama", and more and more referred to Mollie as "Mary Ann".

Electricity had been installed in his homes and barns, and he noted on

January 10 of 1901 that the electric bill of #346 for December was \$3. 30.

On Friday, September 13, 1901, he made the following entry: "Forty years ago today I left our camp in Emigration Canyon and walked into Salt Lake City, a stranger with a 10-cent piece. in my pocket. Oh! how my Heavenly Father and Guide has blessed me in those forty years!!." In August of 1901 1 he visited the ranch in the Tetons .

On his birthday, June 19, 1902, he wrote: "My 57th birthday. How great and numerous have been the kindness of Father to me. Jeanette not very well. With Mollie to Zions Building and Benefit Society where she gave me a mortgage on her house and received a 500.00 loan less 14.15, record expenses, etc. Board meeting; brother Geo. Reynolds got a little flurried and apologized. In the evening went down to Liberty park where the 15th Ward. S.S. were. Took some of the children for a boat ride. Park is beautiful. Jeanette is better."

In August of 1902 he again visited the Teton Ranch and as usual, wrote of his trip, enjoying it very much. Back in Salt Lake, on the 13th of August, he wrote: "Buffalo Bill's parade a very fine one, followed by the Elk's parade; one of the finest ever had in the City; the Park City miners; the Joliet convict lock step; Uncle Sam, etc., were amusing features; the illumination particularly fine. Attended the Theater and saw Corianton dramatized from the Book of Mormon. It was a splendid performance and an extraordinary play." On the next day he wrote: "Buffalo Bill & Company had a great reception at the Tabernacle recital today....."

"Sept. 9, 1902: Cotch it [got bawled out] last night from Mollie and from Jeanette this morning--funny, I generally get it from both at the same; I suppose that helps to keep me balanced." Two days later he commented that: "City very short of water.", and that: "Stephan [Choir conductor Evan Stevens] thinks at 60 years of age, men of the Choir should generally be retired."

On Monday December 22, 1902, he made this comment about one of the inventions of the time: ".....Marconi today succeeded in sending by his wireless telegraph system from Nova Scotia across the Atlantic to Wales, a distance of 2400 miles, a message to the King of England. All hail ! to this great achievement."

He started 1903 with the following entry: "I have many feelings of gratitude to my Heavenly Father for His abundant mercies to me and mine. The financial burdens resting on us I hope will be lightened and removed.....", And on the next day: ".....Oh Father, help us speedily to lift the many financial burdens we are now bearing."

The first clue to a serious health problem came on January 7, 1903 with this entry: "Office at 6:10. Worked through the long day, but all too short for my labors; in considerable distress of body which is known to none but myself and Father." On July 5, 1903, he wrote: "Six weeks have passed since my last entry in this Journal; during that time I have suffered my pain, weakness and afflict ion and whither I should live or die has been a question in the minds of many. My sickness entailed hard labor upon wife, Jeanette and

she has been constant day and night in skillful attendance on me.....Wife Mollie and her children up daily to learn how papa is." On June 14, his innermost feelings about his situation were recorded in detail: ".....Wife Mollie's cow calved and she came near loosing the cow by sickness. Jeanette and Mollie both feel much discouraged financially, in this respect referring to their dispositions, judgment and manners they are severely tried and I am caused to suffer much as my financial policy is so misjudged, etc., and unacceptable. One great difficulty is no credit is given me by them for what I do, but what I should do is a constant and ever present subject of remark, and becomes a source of corroding discontent and harsh judgment of my purposes and actions. Now that the mist of my sickness is abating some little, I am made to feel most keenly a condition of opposition, complaint and almost resentment so that measures favored but a short time ago are now opposed. The Lord strengthen me in these, my severe trials that I may the better be understood by my dear family."

On July 8, 1903, he was still weak, but felt well enough to begin his travels to the ranch. At the ranch, and on August 9, 1903, he made what was to be his last entry in his journal: "Up at 4:50, rubbing my stomach to relieve myself of pain and distress; watched the full moon sailing majestically down the Kanyon to the western horizon of the Valley. Too weak to attend the S.S. conferences which is a cause of much mortification to me. Talked seriously to Robbie about getting a wife."

Thomas Cott Griggs died on August 12, 1903 at his Teton ranch. The cause of death was listed as Bright's Disease, which in laymen's terms is inflammation of the kidneys. He was 58 years old.

His funeral was held on Sunday, August 16, 1903 in the Assembly Hall on Temple Square in Salt Lake City. In a two column article, the "Deseret News" covered the event with headlines reading: "Friends Pay Tribute to His Worth As a Citizen, Neighbor, Associate and Church Worker", and "COULD BE DEPENDED UPON" and "Assembly Hall Filled to Overflowing". The article went on to indicate that the services were simple, yet impressive. The Tabernacle Choir sang his song: Gently Raise the Sacred Strain. Speakers were his Bishop, a representative of the 2nd Quorum of Seventy, an Apostle, Church President Joseph F. Smith, and "Elder Charles B. Savage, as a representative of the Tabernacle Choir, next spoke. He said Elder Griggs' chair in that grand body of singers was now vacant, it was now draped. The choir had lost one of it's representative men. He had been faithful and true in all things. He was an honest man. He loved his fellows and his heart was attuned in all that was grand and praiseworthy. Now he had gone to join "the choir invisible", to there mingle his voice with the good and the just. He was a soldier in the battle for truth and the members of the choir felt keenly the loss they had sustained in the death of their fellow member, Thomas C. Griggs."

He was buried in the Salt Lake City cemetery.

POSTSCRIPT:

T.C. Griggs: A good number of his feelings, problems, joys and sorrows are revealed to us. I thank him for putting down thoughts and events that,

perhaps, most of us would be reluctant to record about our own lives. He was honest and devout, firmly convinced of the truthfulness of his Church's teachings and practices of that era. He was dedicated to his Church, his music, his families and to his work, seemingly in that order.

After reading his journal, one comes away with the knowledge that he wrote as if he were a highly educated man. He couldn't have had much formal education, no more than 3 years or so, yet his use of the language, his spelling and punctuation all bear the mark of one who had had extensive schooling, particularly for his period.

Two of his songs are still in the Church's Official song book: "Gently Raise the Sacred Strain" and "Earth With Her Ten Thousand Flowers", now known as "God is Love". The first mentioned song is still used as the theme song for the now world-famous Tabernacle Choir. He composed the music for these two songs. In going through his journal, I found no mention of his commenting about the writing of these songs, or of others he may have composed; dates, reasons, back ground, etc., seemed to be omitted.

Of his children by Jeanette, I had somewhat close contact with 6 (excluding my mother) and to a lesser degree with 3 others. Always in discussing their father, the two words which always came up when describing T.C. were: "stubborn" and "unbending". I had absolutely no contact with any of his children by Mollie. I can't recall ever seeing, meeting, or hearing about any of them from my mother or from her brothers or sisters.

The wives: The real relationship between his two wives and families can only be partially gathered from his journals. Plural marriage was not, evidently, a pleasant and joyful experience for him or for either of his wives. One wife, Jeanette, seems to have gotten first call, attention or mention, and perhaps even first place in his heart. Jeanette gave T.C. 13 children, and lived only five years longer than he did. She was 58 years old when she died on July 19, 1908. She was buried next to him. Mollie gave him seven children, and died on March 31, 1931 at age 73. She, too, was buried next to T.C.

The Teton Ranch: It was impossible to determine from his journal, just how many acres the ranch contained, nor the amount that he and/or his son(s) ? paid for it, or of the sequence of ownership between them. There are mentions of timber and/or water rights, but no concise other data. As I understand it, the property remained in at least one of his sons ownership. I am not aware of the ranch's current owner ship, but I do know that in the early 1980's it still had a Griggs owner. I can recall my visiting the ranch as a boy.

#### MISCELLANEOUS:

It is interesting, living in the Salt Lake City area 100 years later, in 1990, looking around and trying to see the things that T.C. saw; to see what is left. The mountains are the same. I've traveled up and down Parley's, Emigration and East Canyons, trying to visualize what they were like when he was here. The site where his house and the 15th Ward Store were, is now a vacant lot in a growing commercial area of Salt Lake City. Mollie's home site

is now the site of the Union Pacific Depot and rail lines. There remains, in the down town area of Salt Lake, in the vicinity of T.C.'s main activities, approximately thirty five buildings still standing which were there while he was still alive. The attached map shows the location and layout of his home at 346 West 1st South. The 15th Ward Store was just next door east. This is a 1900 map of the area.