

## Homer Duncan Obit

Birth Jan 19, 1815..Barnet Caledonia County Vermont, USA Death March 23 1906 SLK City SLK County, Utah Son of John Duncan and Betsy Taylor Putnam

Married Asenath Melvina roainson Banker 7 Nov 1841 Chateaugay, Franklin New York

Married Sarah Teippess 11 July 1863 SLC SL Utah

### THE LATE HOMER DUNCAN

Interesting Pioneer Character Who Crossed the Plains 21 times by Ox Team.

Elder Homer Duncan who passed away at 1:15 p m yesterday at his home in this city was born at aBarnet VT 1815 making him 91 years 2 months and 4 days old. A great dear of work he has don in that time. AS a youth he was a farmer by occupation and followed that calling more or less until about 15 ears ago. For a number of years he was an intimate acquaintance of of the Prophet Juseph Smith. He cast his lot with the Latter-day Saints when e was about 38 years of age and passed through many of the try scenes of the early history of the poeple. He emigrated to Utah in 1848 and then his life of activity as a citizen and church member began. A number of his years were spent in the missionary field, being called on missions to Canada, the eastern states, England and Texas, one of this lasting four years. He crossed the plains by ox t eam 21 ties before the advent of the railroad, and has never made the jouney by steam power. Soon after this he was called to go and help build up the southern part of Utah. Accordingly he settled at Cedar City Iron County in 1869. He filled the office of Mayor of that city for a number of years. He with a number of others engaged at Iron City in the manufacture of Iron. Mny hundreds of thousands of dollars were spent in the attempt to est ablish an iron manufactory at that place

In the performancy of his life has been spent in comparative comfort. A wife and 11 children survive him: of the children all are married except one.

In the death of Elder Duncan the state loses a true and patriotic citizen and the church a faithful and devoted worker, a man respected by all who know him.

The funeral will be held in the Eleventh Ward Meeting house at 3 o'clock p m sunday. The remains may be viewed at the residence 234 south Seventh East Street from 1 to 2 o'clock p m

HOMER DUNCAN

The following history was written by Homer Duncan, himself. It has been copied from the Latter-Day-Saint Biographical Encyclopedia compiled by Andrew Jensen, Assistant Church Historian, Vol. 1, page 622-627.

Homer Duncan, a senior president of the Third Quorum of Seventy and a veteran Elder of the Eleventh Ward, Salt Lake City, is the son of John Duncan and Bejsey Taylor Putnam, (a granddaughter of General Israel Putnam, of Revolutionary War renown.) \*\* Elder Duncan writes:

When I was fifteen years of age, I first heard a portion of the Book of Mormon read, and also the testimony of the witnesses. I was at once convinced of its truthfulness. In the later part of July 1831, I had a vision. Between twelve and one o'clock, noon, while in my bedroom, my eyes were opened so that I could see far away to the west. As I looked, I saw two Elders coming to our place; who, when they arrived, said that "We have now come from heaven, just sent down." They further said that they were sowing it broadcast over the earth, and every person who partook of it, and who continued to do so, would be saved, while those who rejected it would be damned. Many partook of it, some licking it and others turning away from it. Of those that partook of it, were my father who was a congregationalist deacon, Hazen Aldrich, a Methodist class atheist. I saw them baptized on the fifteenth day of May, 1832, and I saw that I would be plowing in the field that day, I also saw that Hazen Aldrich would apostatize, and that I would join the Church after that. I saw my brother Chapman go to the western states to be baptized. This was the end of the vision. The Elders that I saw were Orson Pratt and Lyman E. Johnson, and they did baptize the four men on the 15th day of May, 1832, and I was also plowing in the fields on that day, as I had seen in the vision. My brother was baptized in 1832, in Jackson County, Missouri. Hazen Aldrich apostatized during the winter of 1837-38. I was baptized in Grand River, at Adam-ondi-ahman, Missouri in 1838. In 1839 I was ordained a Seventy in the Far West, Missouri under the hands of Heber C. Kimball and Amasa M. Lyman, Heber C. Kimball being mouth.

Before I left Quincy, Illinois, the Prophet Joseph's father who was then Patriarch to the Church, gave me a Patriarchal blessing. Among other things he told me in that blessing that I was a descendant of Ephraim and one of the hundred and forty-four thousand spoken of in the Bible, and that I should have visions both day and night until I should say: "Oh, Lord, God, Almighty, I am satisfied with thy goodness." The Patriarch's words have been fulfilled to the very letter.

In the spring of 1839, I left Quincy, Illinois on my first mission. I traveled through Illinois, Indiana, and Ohio to Buffalo, on the charge of being a spy. I was acquitted, however and received a pass which was good throughout Canada. After this I preached as I journeyed along, until I reached Coburg, Canada, where I remained a short time, and then traveled back into the country. There I met a man by the name of Luntz, who had joined the Church and who welcomed us to his house. My traveling companion was Elder Amos Hodges, and we agreed to hold a meeting on the following day, which was Sunday. I had a dream that Saturday night in which it was shown me that we would baptize three people after our next meeting. All this happened just as I had seen it. After attending to the confirmation, we went home with Johnathon Newman and his wife, two of the parties who had just been baptized. After talking about the gifts of the gospel, they wished us to administer to their ten-year-old daughter who was covered with scabs from head to foot. We did so, and in three days the scabs began to fall off and in six days she was entirely well, her skin having become perfectly smooth.

In the fall of 1839 we went east, crossing the Trent River, neither of us having purse or script. We came to a farmer's house whose name was Jehiel Hoard, where we asked for something to eat and a place to sleep. Our request was granted, and we stayed in that neighborhood about ten days, holding meetings which were well attended. The night before leaving for Coburg I asked Mrs. Hoard if we might bless her. She answered in the affirmative, after which I asked her husband if he had any objection; he said he had none. Then we laid our hands on her head and blessed her, promising her perfect health in the name of Jesus Christ, even to the removing of her whole system. She had a very large neck which protruded beyond her chin--a disease commonly known as goitre. In the morning she was entirely well, all signs of the goitre having disappeared. We left that morning and had gone four miles on our way when we were overtaken by a messenger, and asked to return, as Mrs. Hoard desired to be baptized, so we returned. After holding a meeting, \*\* This has been proved to be incorrect. Thomas Putnam, grandfather of the General is a common ancestor to both, but each is descended from a different wife.

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We went to a place where there was water and baptized Mrs. Hoard. Her husband's brother wished to be baptized also; but he had cut his foot with an ax and was compelled to walk on crutches. He disliked going in the water for fear it would injure his foot. I told him that the Lord did not institute ordinances in his Church that would injure anyone, so he walked into the water and walked about a half a mile to his home without his crutches, and his foot troubled him no more.

By this time certain sectarian minister began to say that these miracles were done by the power of the devil, etc. In the meantime, another elder arrived whom we left to finish the work in that neighborhood, and I, with my companion, returned to Coburg. We remained in that vicinity until the spring of 1840, when we crossed over the line to the State of New York. After holding meetings there, we went east through Northern New York by way of Canton, Potsdam and Watertown, holding meetings all along the road, and it was with tired and blistered feet that we reached Chautauqua. Here we asked a Catholic by the name of John McArthur if we might stay in his house that night, telling him our business. He refused us but said that Samuel Smith, a man living one mile away might take us in. We reached Mr. Smith's house at dusk, and he said we might stay with him as long as we desired. A similar offer was made to me once before at Vincennes, Indiana but I did not accept it. I decided, however, not to decline such an offer the next time.

We stayed in that vicinity a long time, holding meetings much to the annoyance of every sectarian minister in the place. A spirit of opposition filled them and one minister by the name of Miles sent word to all of his congregation to be sure and come to meeting as they were going to blow the "Mormons" sky high! but the people did not think their minister manifested Christian-like disposition in making such a remark. We continued holding well-attended meetings in that place for about two months, but so far none had come forward to be baptized. Consequently, we began to feel quite discouraged and thought of leaving the place. I said to my companion, "Let us ask the Lord." We did so and retired for the night. We had not been in bed an hour when the answer came in shape of a figure which we both understood to mean that we were to remain there.

A few Sundays later a woman asked to be baptized and from that time requests came frequently until we had baptized seventy-six persons. One morning in 1841 I had a vision in which I saw Platt N. Barker, who was then four miles away, riding his horse to water and carrying his 22 month old son in his arms. He returned to the stable, leaving his son outside, while he tied the horse and fed the animals. The child who followed his father unnoticed into the stable went close up to one of the horses who kicked him in the forehead and broke his skull. I saw a party come where I was and notify his daughter who was teaching school in that place. In the vision I also saw myself go to Mr. Barker's and stay with the child while it lived. I saw myself preach its funeral sermon and to the grave and there thank the neighbors for the kindness and sympathy for, and behalf of, the bereaved. The vision was fulfilled to the very letter.

A Baptist woman living in that neighborhood offered to furnish the feathers if the neighbors would tar and feather us. This woman was in the room a few hours before the child died. The father asked me if anything could be done for the child, to which I answered, "No." But I said that I would pray for and bless the child that it might have no more pain. I did so in the presence of Mrs. Smith, the woman who had offered to furnish the feathers, after which the child had no more pain. When Mrs. Smith left the house, she stated that she had seen the power of God manifest through me and that she would never say anything ill against any one of the "Mormon" Elders again. She kept her word, but never joined the Church.

The next time I was blessed with the miraculous display of the power of the Highest was in a night vision. I saw, four miles away, a man by the name of Armstrong way-lay one of our "Mormon" sisters, and assault her; she fought desperately, he knocked her down, giving her a black eye, but she raised up again, and, clearing herself from him, ran away, so that he did not accomplish his hellish purpose. The vision continuing, I saw that George Grover would come for me the next day to go and administer to that sister; that I would be standing in a certain place and see him coming; that Platt N. Barker would be with me, and that I would ask him who that man was coming; that I would tell him that it was George Grover coming for me to go and see Henrietta, the name of the young lady in question, who was very sick, etc. All this was literally fulfilled.

Mr. Grover came as I had seen in the vision; and as soon as he had delivered his message I saddled my horse and went to her house, four miles away. When I arrived there, I found her in a precarious condition from the effects of the previous night's encounter. I

blessed her; the pain left her, and in a few days she was alright again. I counseled her not to commence legal proceedings, as the "Mormons" did not have any friends nearby, except God and His Son, Jesus Christ. I also told her that I saw the whold encounter with Armstrong in a vision the night before.

The next miraculous manifestation of the power of God through me was upon Allison Grover, a young man (not a member of the Church) who lived in Chautauqua, in 1842. He was taken sick with the measles, and his parents sent for a doctor. The lad got along fairly well for awhile; but after a few days he contracted a severe cold and had a relapse. The doctor, who again was sent for said that the young man could not live, and speaking jeeringly of the Saints, he said, "If your Mormon Elders can cure him, I shall believe they have some power."

They sent for us. When we arrived, the lad could only whisper, and was actually dying. I asked him if he would join the Church if the Lord would heal him and make a covenant to that effect. He whispered, "Yes." Then we administered the holy ordinance to him in the name of Jesus Christ. In less than five minutes he called his mother who was in the third room from us. She came running in to see what was the matter. She was astonished to hear him speak and asked him what he wanted. He answered, speaking in a full, round voice, "I want something to eat; I am hungry." His mother, much surprised, asked me if it would hurt to give him something to eat. I answered, "Yes, it will not hurt him; he is made whole and in a few days, as soon as he gains a little strength, he will be about again." The lad kept his promise, and in a few days he was baptized. His father and mother already belonged to the Church.

At this place (Chautauqua, New York) we built up a branch of seventy six members.

In the spring of 1843 I left that place for Nauvoo, Illinois with my wife, Asenath Melvina Banker, who I had married in Chautauqua in the fall of 1841. We reached Nauvoo in the early part of July 1843. I crossed over the Mississippi River to Montrose, Iowa, where there was much sickness, and I was often called upon to visit the sick. Among others, I visited Abraham Hunsaker, who was very sick with bilious fever, and after praying, I laid my hands on his head and rebuked the fever in the name of the Lord, Jesus Christ. He said, I am healed; and he wanted to get up and dress; but his friends prevailed upon him not to do so. The next day, however, he was up and out of doors. I saw him afterwards in Keokuk, twelve miles from Montrose on a certain occasion when he was in great pain from inflammation of the bowels. I administered to him, and he was healed instantly.

A Brother Vanausdale and his wife had been sick with bilious fever for sometime, and my father and I were called upon to administer to them. I desired my father to be mouth in the administration, but he told me to attend to that part which I did, and I blessed them in the name of Jesus Christ. After we went out of the house, I asked my father if they would live or die. He told me that he had not testimony in that regard. I told him that Brother Vanausdale would be out soon, but that his wife would die.

After this, I baptized by brotha's child for her health, she having a high fever, and I also blessed her; she was made whole, and lived to come to the Valley.

At the special meeting held at Nauvoo after Joseph Smith's death at the time that the mantle of the Prophet of the Lord fell upon Brigham Young, I sat listening to someone speaking with my head down, my face hid in the palms of my hands and my elbows resting on my knees. While in this position, Brigham Young came to the stand and commenced to speak with the voice of Joseph, the Prophet. Being so well acquainted with the Prophet's voice, I nearly sprang from my seat, through astonishment; but I sat and heard the Prophet's voice as long as Brigham Young was speaking. Not only did the voice of Brigham sound like that of Joseph, but the very gestures of his right hand, when he was saying anything very positive, reminded me of Joseph, but the very gestures of the Prophet's the Church) for surely the mantle of Joseph had fallen upon Brigham.

In the spring of 1848 I was taken sick. I wrote to my brother, Chapman Duncan, who was then at Council Bluffs, to come and attend to my business and help me to move so that I could start for the mountains. He came with ox-teams, and attended to the necessary work for me. He loaded three wagons. The first one was driven by Chapman Duncan; I, my wife, and three children were in the

second; and Henry Mechem occupied the third wagon until we reached Council Bluffs.

In crossing the Missouri River to Florence, Nebraska, being very thirsty, I drank all the muddy water that I could, and from that time my health was good. We stopped at Florence about ten days; when we left for the Elkhorn and remained there about ten days, until July 7, 1848, when we started for the Valley with Barney Adams as captain of fifty, and Chapman Duncan as captain of ten. Nothing of interest occurred until we reached Deer Creek. Camping one night on the Platte River, we drove our cattle from the bluffs eastward on to Deer Creek to feed. The next morning when we went for our cattle, Sidney Tanner's little cur dog followed me--a thing which he never had done before nor did afterwards. When we got to the timber, someone cried out, "Bear! I was alone, except for the dog. I soon saw a grizzly bear, which at once started for me. I ran as fast as I could while the dog remained where he was. After running a few rods, I had to stoop in order to get under a leaning tree and as I bent down, I looked back to see where the bear was. In doing so I saw the little dog followed by the bear. This was the last I knew for a long time, for when I attempted to pass under the leaning tree, I struck my head against it with great force and fell to the ground stunned. When I came to, I got up and went out of the timber where I found both the little dog and the bear standing about ten rods from me. I raised the gun, an old flintlock, waist high, leveled it at the grizzly and pressed the trigger intending to run if I did not hit the animal. The instant I shot, the bear jumped into the air; I think all of six feet, and then ran around in a circle about ten or fifteen rods till it fell dead. I have always considered this an act of Providence as the bear certainly would have killed me if the dog had not turned it in another direction.

We reached Great Salt Lake Valley through the mouth of Emigration Canyon, October 16 1848. I brought with me one bushel of wheat from Iowa for seed. This I sowed in February 1849 on a piece of land lying between Big and Little Cottonwood Creeks--on what was then known as Amasa Lyman's survey, where I first settled. When the grain was up about six inches, the crickets came and ate it up so clean that not one stubble could be seen. Next, I witnessed flocks of gulls come from the lake and destroy the crickets. Now, what shall I do for bread next year was my next thought, being one thousand miles from supplies. I watered the ground where the wheat grew and had been eaten by the crickets. Subsequently, I watered it twice, it grew, and I cut eighteen bushels of grain and still the stool did not die. I watered it again, and cut twelve bushels. I watered it a third time and cut six bushels, and the stool did not die yet; but as the frost came, I turned my cows upon it to eat. I never saw the like of it before or since, and I have always acknowledged the hand of the Lord in this--giving me bread for myself and family.

In the fall of 1850 I moved to Salt Lake City, and in 1855 I went to Texas on a mission, returning to the Valley in May, 1857 with a company of Saints of which I was the captain. We brought with us over thirteen head of cattle besides the animals used for drawing the wagons. A number of incidents happened to us on this journey which are of much interest.

When we reached Fort Leavenworth on the Missouri River, Mrs. Elizabeth Whitmore expressed a desire to return to Texas to sell her farm, gather the remainder of her cattle, sell them and come on to Utah the next year. She had already sold the cattle she had brought with her to Leavenworth when she came to me and told me her desire. She also wanted the word of the Lord for her through me, as to whether she should go back or continue the journey. After talking over the matter with her, I finally told her that the word of the Lord had come to me as follows: "Well Elizabeth Whitmore that she will arrive in Great Salt Lake Valley the 15th day of September and that she will get there before her captain."

She was much surprised and the first words she uttered were; "You don't know that; you don't know that I shall live until that time."

I told her I did not know it of myself, but the Lord had made it known to me. Then she said, "You cannot know that of yourself. I will go on and if I land in Salt Lake City on the 15th day of September then I shall know that the word of the Lord to me is true; and shall also know that "Mormonism" is true, and you are God's servant."

She did land in Salt Lake City September 15, 1857; and she got there ten days before I did. From the time of my return from this mission until 1860 I attended to my cattle in Rush Valley, Tooele County, Utah.

that cutting Duncan off from the church for unchristian conduct would not solve the real problem, for he had the cattle and there was no law to force their removal. The solution finally accepted was to award Duncan use of the mountains west of Quichapa known by the Pioneers as fine range area. quichapa Lake then became home to the longhorns and these mountains were known by the pioneers as the Duncan Mountains.

Homer later, about 1869 joined sixty other owners and invested in a sheep herd. Sheep were valued at five dollars a head and also was turned in for stock in the Cedar City Cooperative Sheep Assn. The assn was a well managed, dividend paying company, with most of the far sighted people and organizations of southern Utah among its stockholders.

Homer Tomas Duncan and grandson stated that this sheep herd was indeed a good investment. It kept Homer's large family well after his death and also some of the sheep was given to the sons to do as they desired. Homer's father, Horace sold his portion, and his two other brothers trailed their share of sheep into Emery Co. and with their yearly increase, they became well off financially.

In the spring of 1860 I left on a mission to England; during this mission I had many manifestations of the power of the Lord. I returned home in 1861 as captain of an independent company with which I arrived in Salt Lake City September 13, 1861. In 1862 I was captain of a train that went to Florence, Nebraska to bring in a company of emigrants. I returned with them to Salt Lake City September 24, 1862.

In the summer of 1866 I went to Pittsburg, Pennsylvania to bring my father, John Duncan, to Utah. I also brought out my nephew Louis Fisher. From 1866-69 I was engaged in the cattle business. In the summer of 1869 I moved my family to Cedar City, Iron County, Utah. While out on my ranch ten miles from Cedar City, I was taken one morning with a very severe pain in my left leg which was swelled up to an enormous size. Nearly all of the blood in my body passed into the limb in eighteen hours, and gangrene set in. I sent to Cedar City for the Elders and some oil. They reached the ranch at 12:00 o'clock at night, bringing a doctor with them. I requested them to amputate my left leg which by this time was so large that I could not move it. They anointed me from my hip to my foot; and they also poured some oil on my head, and then placed their hands on my head and confirmed the anointing. Before they took their hands off my head, I was free from all pain. By this time so much blood had gone into the leg that the doctor would not allow me to go to sleep, and watchers were kept by my side night and day for about ten days until reaction took place.

December 18, 1895 as I was going down the back steps of a house in Salt Lake City (after I had removed from Iron County) I saw some ice at the foot of the steps, and so I took hold of a post that held up the porch lest I should slip and fall; but when I stepped on the ice, my feet went high into the air. The jerk and my weight made my arm let go of the post and I fell on the doorstep and broke some of my ribs. I sent for the doctor, who, after examining me, said that the ribs were broken off one and one half inches from the spinal column. He bandaged me up and said that was all he could do for me. I suffered the most excruciating pain for three nights and three days; the bones were grating every time I coughed. (I had a very bad cough, too.) Dropsy set in until my body and chest was full of water and the bandage had to be cut in order to enable me to breathe. On the third day, at night, Bishop Robert Morris came in and said he wanted to bless me. I told him I needed a blessing very much, and could not live much longer in such a condition. The bishop then knelt by my bedside, laid his hands on my head and said, "Bones come together, cough stop, and you have a good night's sleep." The pain stopped, the cough ceased, the bones came together, and I slept nearly 21 hours; the water all went away.

Elder Duncan who for several years, has been the senior president of the Third Quorum of Seventy, is now eighty-seven years old and is a most remarkable man. His memory is excellent, his general intellect unusually bright, and his physical condition good for one his years, and for one who has passed through so many of those hardships and trials which fall to the lot of most mortals.

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The following has been copied from Pioneers and Prominent Men of Utah:

- Duncan, Homer (son of John Duncan and Betsy Taylor Putnam of Barnet, Caledonia County, Vermont) was born January 19, 1815 at Barnet. He came to Utah October 16, 1848 with the Barney Adams Company.
- Married Asenath M. Barker 1841 in New York State (daughter of Platt N. M. Barker) Their children, Julia Emily b 25 April 1845, d 26 Apr 1873; John Chapman b 9 Sept 1846m Teresa Ann Urlei; William Platt b 2 Apr 1848 d 10 March 1860; Parmelia Asenath b 20 May 1850 m Frank C. Foster; Lydia Maria b 24 Nov 1852 d 25 Oct 1854; Homer Putnam b Aug 13 1855 d 24 Aug 1855; Mary Putnam b 14 Oct 1858 m Louis Fisher m James Underwood; Lillies Isabel b 30 Aug 1862 d Aug 10 1863; Emma Jane b 20 Oct 1864 m William J. Strong;
- Don Delamore b 29 June 1868 m Anna H. Derrick/

- Married Sarah Trippess 11 July, 1863 at Salt Lake City (daughter of John Trippess and Susannah Barr of Foleshill, Eng.) who was born March 30 1839, Coventry, England and came to Utah 1862. Their children: Denamore Trippess b 4 Feb 1866 m Nida Fuller; Sarah Ellen b 1 Apr 1868 m Robert Morris; May b 17 Sept 1871 d 9 March 1901; Homer Horace b May 26 1873, m Lottie Cheshlire; Louis Chapman b 25 Apr 1875 m Zella Barton (deceased) m Alice Foster; George b 8 July 1877 d same day; Israel Putnam b 30 May 1880; Marsha Putnam b 25 Jan 1885 m Rodney W. Dartlett.

HOMER DUNCAN Written by Gloria Duncan Chasten

They arrived in the Salt Lake Valley October 16 1848 with the Barney Adams Handcart Company

"Twas said of Homer Dundan at the time he was eighty seven years old I'A most remarkable man! His memory is excellent, his general intellect bright, and his physical condition good for one his years, nd for one who has passed through so many hardships and trials which fall to the lot of most mortals.

Homer Duncan, son of John Duncan and Betsey Taylor Putnam, was boen 19 January 11815 at McIndoe FallsI, Barnet Township, Caledonia Coounty Vermont. At the age of fifteen he first heard a portion of the Book of Mormon and the testimony of the witnesses. I is no wonder he was at once convinced of its trluthfulness having had a religous background and many of his forefathers devout ministers. No doubt he cherished a testilmony as did his 3rd great grandfather, Thomas Putnam, born two centuries before the Book of Mormon was published, when Thomas wrote in his will: "I give my soul into the hands of Jesus Crist in whom I hope to live forever, and my body to the earth, in hope of a glorious resurrection with him when this body shall be made like unto his glorious body and for lthe estate God hath give me in this world"

Lit tle did he realise the trials and hardships he would endure along with the other early pioneers when he accepted the Gospel of the Church of Jesus Christ of Latter-day Saints and was baptized at Grand River, Adam-ondi=ahman, Missouri in 1838. He left for his first mission f rom Quincy, Illinois 1839 to travel on foot through Illinois, Indiana, New York, Canada,...with nary a penny in his pocket, abut his soul bubbling over with enthuseasm and a strong determinationn in his heart to give to the people of the world a personal testimony that Jesus lives and that Joseph Smith was a prophet of God.

Homer lived close to is Father in Heaven and was dependent lupon him for his safeceeping. His generosity was revealed in his willingness to give his liife to his Lord. He witnessed many faith promoting incedents and miracles as manifest through the power of the Priesthood wich he possessed. He was called upon constantly to heal the sick for he held within himself through the Priesthood a great healing power.

Homer Duncan with his first wife, Asenath Melvina Banker and three children crossed the plains and arrived in the Salt Lake Valley 16 October 1848. They b rougght with them o ne gushel of wheat which they guarded with their lives that they might plant it in the Valley to provide food for them for the coming year. In February he went out anf planted the wheat He rejoiced with his family as the little green shoots sprang forth and covered the ground with a carpet of green. Surely there would be an abundance of wheat when summer rolled around. However his joy turned to sorrow when the grain was about six inches high. Ugly blalck crickets covered the ground and ate up the grain so clean that not one stubble could be seen. Where had the crickets come from? Why had the Lord forsaken these early poineers who had given



their all, their lives, and who had endured so many hardships to gain freedom in the West and save their religion and escape the persecution which was wrought upon them in the East.

Then a miracle, an answer to a prayer, happened. Flocks of white gulls came from the sky and devoured every last one of the crickets. A sight it was to look out over the barren fields. Yet, Homer knelt down and thanked his Heavenly Father for ridding them of this "Black Plague"

With a lighter heart, having great faith in his Lord, he arose to his feet and went and watered the ground where the grain had been. Soon he watered it again. Lo, and behold the grain began to grow again. At harvest time eighteen bushels of grain was gleaned. The stubble did not die and he watered it again and again and soon harvested twelve bushels more. After this he watered it again and harvested six bushels, and the stubble still did not die. Then as frost came Great Grandfather Duncan turned his cows upon it that they too might be well fed. In his own words he said, "I never saw the like before or since, and I have always acknowledged the hand of the Lord in this, giving me bread for myself and my family.

Homer Duncan filled a Mission to Texas and also another to England where he met and baptized my great grandmother Sarat Trippus or Trippelss. Family tradition says that she dressed up like a boy and ran away from her parents. Somehow she managed her way on a ship and came to his country and Utah in 1862. She married Hoer Dun as a polygamist wife in 1863.

Hoer inherited from the Putnams (his mothers line) the characteristics so well known to them: that of good physique, Saxon features, of good height, inclined to be too generous, patriotic, and more inclined to lead than to be led. In his latter years his hair was light and his thick eyebrows protected his deep set eyes. His long white beard was characteristic.

He tells of this experience. "December 18 1895 as I was going down the back steps of a house in Salt Lake City after I had removed from Iron county, I saw some ice at the foot of the steps, so I took hold of a post that held up the porch, lest I should slip and fall, but when I stepped on the ice, my feet went high in the air, the jerk and my weight made my arm let go of the post and I fell on the doorstep and broke some of my ribs..I sent for a doctor, who after examining me, said that the ribs were broken off 1 1/2 inches from the spinal column. He bandaged me up and said that was all he could do for me. I suffered the most excruciating pain for three nights and three days; the bones were grating every time I coughed. I had a very bad cough too and drowsy set in, until my body or chest was so full of water that the bandages had to be cut off in order to enable me to breath. On the third day, at night Bishop Robert Morris came in and said he wanted to bless me. I told him I needed a blessing very much, and could not live much longer in such a condition. The bishop then knelt by my bedside, laid his hands on my head and said 'bones come together, cough stop, and you have a good sleep' The pain stopped, the cough ceased, the bones came together, and I slept nearly 21 hours; the water all went away also.'

Homer Duncan was an excellent specimen of good pioneer stock, having crossed the plains 11 times with ox team, and having endured hardships and heart rending experiences. He never

failed to thank his Lord for the miracles he witnessed and the blessings he received. It was his his experiences , good will and characteristics which helped to mold him into the great man he was at the time of his death. 91 years . It could be said of him as he sank into his grave :Well done though good and faithful servant. Enter into thy rest"

## A BIT OF HISTORY OF HOMER DUNCAN then of Cedar City

About 1868 in Cedar City, Utah, several men established a private iron-making enterprise that lasted into the 1880's, at a site south of Iron Mountain, twenty miles west of Cedar City. Ebenezer Hanks, Peter Shirts, Robert Richey, Homer Duncan, Chapman Duncan and Seth Blair. They called their Iron Works the same as well as Pinto Iron Works. It included a smelting furnace, three bee-hive shaped charcoal ovens and a number of smaller shops at Iron City along Little Pinto Creek.

Iron's population ranged from 89 in 1870 to several hundred in 1875. Substantial brick and frame homes and buildings were built in town, including a brick schoolhouse, where Miss Deseret Page taught each grade.

The Iron Works produced pig iron for stoves, dutch ovens and other household items, and also for machinery used at the Nevada mines. It sent several tons to Salt Lake City where Pres. Brigham Young paid for it to be made into twelve oxen for the Baptismal font for the St George Temple. The completed oxen weighed 18,000 lbs. and were shipped back to St George separately to dissuade any rebels from harming them.

Lack of capital, litigation over claims, and finally the onset of government raids on polygamist families, it became necessary to close out this last era of iron making in the nineteenth century.

## TEXAS LONGHORNS

In early years, most people had only a few head of cattle, which they could not afford to herd separately, nor could they keep them near the settlements or let them wander unattended on the open ranges. The answer was grazing grants, which were administered by the county courts and given to some men to herd cattle, horses and sheep for a livelihood. These people were given large acreages for their exclusive use as herd grounds, sometimes for the benefit of a specific community, and usually without a charge. Herdsmen charged a fee of one cent per head per day for herding. The system protected the stock and kept animals away from the settlements.

The county's first 'Range War' was over the rights of a settler bring cattle onto the range. Utah was, in those days, a good horse market and California wanted horses to trade for Utah cattle. In 1869 Homer Duncan of Cedar purchased about 1,200 head of Texas Longhorns at a bargain price; however, when he brought them close to Cedar's community a tempest arose. The settlers considered long horns as inferior breed and did not want them mixed with their more docile cattle or grazing on already over stocked ranges. The dispute would come up in the local Bishop's Court, a Mormon church institution that effectively arbitrated disputes in the early days. When the court ordered Homer Duncan to remove his cattle from the community ranges or be disfellowshipped, he appealed to the local church High Council. The council recognized

that cutting Duncan off from the church for unchristian conduct would not solve the real problem, for he had the cattle and there was no law to force their removal. The solution finally accepted was to award Duncan use of the mountains west of Quichapa known by the Pioneers as fine range area. quichapa Lake then became home to the longhorns and these mountains were known by the pioneers as the Duncan Montains.

Homer later, about 1869 joined sixty other owners and invested in a sheep herd. Sheep were valued at five dollars a head and also was turned in for stock in the Cedar City Cooperative Sheep Assn. The assn was a well managed, dividend paying company, with most of the far sighted people and organizations of southern Utah among its stockholders.

Homer Tomas Duncan and grandson stated that this sheep herd was indeed a good investment. It kept Homer's large family well after his death and also some of the sheep was given to the sons to do as they desired. Homer's father, Horace sold his portion, and his two other brothers trailed their share of sheep into Emery Co. and with their yearly increase, they became well off financially.

## Homer Duncan Obit

Birth Jan 19, 2815..Barnet Caledonia County Vermont, USA Death March 23 1906 SLK City SLK County, Utah Son of John Duncan and Betsy Taylor Putnam

Married Asenath Melvina roainson Banker 7 Nov 1841 Chateaugay, Franklin New York

Married Sarah Teippess 11 July 1863 SLC SL Utah

### THE LATE HOMER DUNCAN

Interesting Pioneer Character Who Crossed the Plains 21 times by Ox Team.

Elder Homer Duncan who passed away at 1:15 p m yesterday at his home in this city was born at aBarnet VT 1815 making him 91 years 2 months and 4 days old. A great dear of work he has don in that time. AS a youth he was a farmer by occupation and followed that calling more or less until about 15 ears ago. For a number of years he was an intimate acquaintance of of the Prophet Juseph Smith. He cast his lot with the Latter-day Saints when e was about 38 years of age and passed through many of the try scenes of the early history of the poeple. He emigrated to Utah in 1848 and then his life of activity as a citizen and church member began. A number of his years were spent in the missionary field, being called on missions to Canada, the eastern states, England and Texas, one of this lasting four years. He crossed the plains by ox t eam 21 ties before the advent of the railroad, and has never made the jouney by steam power. Soon after this he was called to go and help build up the southern part of Utah. Accordingly he settled at Cedar City Iron County in 1869. He filled the office of Mayor of that city for a number of years. He with a number of others engaged at Iron City in the manufacture of Iron. Mny hundreds of thousands of dollars were spent in the attempt to est ablish an iron manufactory at that place

In the performancy of his life has been spent in comparative comfort. A wife and 11 children survive him: of the children all are married except one.

In the death of Elder Duncan the state loses a true and patriotic citizen and the church a faithful and devoted worker, a man respected by all who know him.

The funeral will be held in the Eleventh Ward Meeting house at 3 o'clock p m sunday. The remains may be viewed at the residence 234 south Seventh East Street from 1 to 2 o'clock p m

HOMER DUNCAN

The following history was written by Homer Duncan, himself. It has been copied from the Latter-Day-Saint Biographical Encyclopedia compiled by Andrew Jensen, Assistant Church Historian, Vol. 1, page 622-627.

Homer Duncan, a senior president of the Third Quorum of Seventy and a veteran Elder of the Eleventh Ward, Salt Lake City, is the son of John Duncan and Betsy Taylor Putnam, (a granddaughter of General Israel Putnam, of Revolutionary War renown.) \*\* Elder Duncan writes:

When I was fifteen years of age, I first heard a portion of the Book of Mormon read, and also the testimony of the witnesses. I was at once convinced of its truthfulness. In the later part of July 1831, I had a vision. Between twelve and one o'clock, noon, while in my bedroom, my eyes were opened so that I could see far away to the west. As I looked, I saw two Elders coming to our place; who, when they arrived, said that "We have now come from heaven, just sent down." They further said that they were sowing it broadcast over the earth, and every person who partook of it, and who continued to do so, would be saved, while those who rejected it would be damned. Many partook of it, some liking it and others turning away from it. Of those that partook of it, were my father who was a congregationalist deacon, Hazen Aldrich, a Methodist class atheist. I saw them baptized on the fifteenth day of May, 1832, and I saw that I would be plowing in the field that day, I also saw that Hazen Aldrich would apostatize, and that I would join the Church after that. I saw my brother Chapman go the the western states to be baptized. This was the end of the vision. The Elders that I saw were Orson Pratt and Lyman E. Johnson, and they did baptize the four men on the 15th day of May, 1832, and I was also plowing in the fields on that day, as I had seen in the vision. My brother was baptized in 1832, in Jackson County, Missouri. Hazen Aldrich apostatized during the winter of 1837-38. I was baptized in Grand River at Adam-on-di-alman, Missouri in 1838. In 1839 I was ordained a Seventy in the Far West, Missouri under the hands of Heber C. Kimball and Amasa M. Lyman, Heber C. Kimball being mouth.

Before I left Quincy, Illinois, the Prophet Joseph's father who was then Patriarch to the Church, gave me a Patriarchal blessing. Among other things he told me in that blessing that I was a descendant of Ephraim and one of the hundred and forty-four thousand spoken of in the Bible, and that I should have visions both day and night until I should say: "Oh, Lord, God, Almighty, I am satisfied with thy goodness." The Patriarch's words have been fulfilled to the very letter.

In the spring of 1839, I left Quincy, Illinois on my first mission. I traveled through Illinois, Indiana, and Ohio to Buffalo, on the charge of being a spy. I was acquitted, however and received a pass which was good throughout Canada. After this I preached as I journeyed along, until I reached Coburg, Canada, where I remained a short time, and then traveled back into the country. There I met a man by the name of Luntz, who had joined the Church and who welcomed us to his house. My traveling companion was Elder Amos Hodges, and we agreed to hold a meeting on the following day, which was Sunday. I had a dream that Saturday night in which it was shown me that we would baptize three people after our next meeting. All this happened just as I had seen it. After attending to the confirmation, we went home with Johnathon Newman and his wife, two of the parties who had just been baptized. After talking about the gifts of the gospel, they wished us to administer to their ten-year-old daughter who was covered with scabs from head to foot. We did so, and in three days the scabs began to fall off and in six days she was entirely well, her skin having become perfectly smooth.

In the fall of 1839 we went east, crossing the Trent River, neither of us having purse or scrip. We came to a farmer's house whose name was Jehiel Hoard, where we asked for something to eat and a place to sleep. Our request was granted, and we stayed in that neighborhood about ten days, holding meetings which were well attended. The night before leaving for Coburg I asked Mrs. Hoard if we might bless her. She answered in the affirmative, after which I asked her husband if he had any objection; he said he had none. Then we laid our hands on her head and blessed her, promising her perfect health in the name of Jesus Christ, even to the renovating of her whole system. She had a very large neck which protruded beyond her chin--a disease commonly known as goitre. In the morning she was entirely well, all signs of the goitre having disappeared. We left that morning and had gone four miles on our way when we were overtaken by a messenger, and asked to return, as Mrs. Hoard desired to be baptized, so we returned. After holding a meeting, \*\* This has been proved to be incorrect. Thomas Putnam, grandfather of the General is a common ancestor to both, but each is descended from a different wife.

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We went to a place where there was water and baptized Mrs. Hoard. Her husband's brother wished to be baptized also; but he had cut his foot with an ax and was compelled to walk on crutches. He disliked going in the water for fear it would injure his foot. I told him that the Lord did not institute ordinances in his Church that would injure anyone, so he walked into the water and walked about a half a mile to his home without his crutches, and his foot troubled him no more.

By this time certain sectarian ministers began to say that these miracles were done by the power of the devil, etc. In the meantime, another elder arrived whom we left to finish the work in that neighborhood, and I, with my companion, returned to Coburg. We remained in that vicinity until the spring of 1840, when we crossed over the line to the State of New York. After holding meetings there, we went east through Northern New York by way of Canton, Potsdam and Watertown, holding meetings all along the road, and it was with tired and blistered feet that we reached Chautauque. Here we asked a Catholic by the name of John McArthur if we might stay in his house that night, telling him our business. He refused us but said that Samuel Smith, a man living one mile away might take us in.

We reached Mr. Smith's house at dusk, and he said we might stay with him as long as we desired. A similar offer was made to me once before at Vincennes, Indiana but I did not accept it. I decided, however, not to decline such an offer the next time.

We stayed in that vicinity a long time, holding meetings much to the annoyance of every sectarian minister in the place. A spirit of opposition filled them and one minister by the name of Miles sent word to all of his congregation to be sure and come to meeting as they were going to blow the "Mormons" sky high; but the people did not think their minister manifested Christian-like disposition in making such a remark. We continued holding well-attended meetings in that place for about two months, but so far none had come forward to be baptized. Consequently, we began to feel quite discouraged and thought of leaving the place. I said to my companion, "Let us ask the Lord." We did so and retired for the night. We had not been in bed an hour when the answer came in shape of a figure which we both understood to mean that we were to remain there.

A few Sundays later a woman asked to be baptized and from that time requests came frequently until we had baptized seventy six persons. One morning in 1841 I had a vision in which I saw Platt N. Banker, who was then four miles away, riding his horse to water and carrying his 22 month old son in his arms. He returned to the stable, leaving his son outside, while he tied the horse and fed the animals. The child who followed his father unnoticed into the stable went close up to one of the horses who kicked him in the forehead and broke his skull. I saw a party come where I was and notify his daughter who was teaching school in that place. In the vision I also saw myself go to Mr. Banker's and stay with the child while it lived. I saw myself preach its funeral sermon and to the grave and there thank the neighbors for the kindness and sympathy for, and behalf of, the bereaved. The vision was fulfilled to the very letter.

A Baptist woman living in that neighborhood offered to furnish the feathers if the neighbors would tar and feather us. This woman was in the room a few hours before the child died. The father asked me if anything could be done for the child, to which I answered, "No." But I said that I would pray for and bless the child that it might have no more pain. I did so in the presence of Mrs. Smith, the woman who had offered to furnish the feathers, after which the child had no more pain. When Mrs. Smith left the house, she stated that she had seen the power of God manifest through me and that she would never say anything ill against any one of the "Mormon" Elders again. She kept her word, but never joined the Church.

The next time I was blessed with the miraculous display of the power of the Highest was in a night vision. I saw, four miles away, a man by the name of Armstrong way-lay one of our "Mormon" sisters, and assault her; she fought desperately, he knocked her down, giving her a black eye, but she raised up again, and, clearing herself from him, ran away, so that he did not accomplish his hellish purpose. The vision continuing, I saw that George Grover would come for me the next day to go and administer to that sister; that I would be standing in a certain place and see him coming; that Platte N. Banker would be with me, and that I would ask him who that man was coming; that I would tell him that it was George Grover coming for me to go and see Henrietta, the name of the young lady in question, who was very sick, etc. All this was literally fulfilled.

Mr. Grover came as I had seen in the vision; and as soon as he had delivered his message I saddled my horse and went to her house, four miles away. When I arrived there, I found her in a precarious condition from the effects of the previous night's encounter. I

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blessed her; the pain left her, and in a few days she was alright again. I counseled her not to commence legal proceedings, as the "Mormons" did not have any friends nearby, except God and His Son, Jesus Christ. I also told her that I saw the whole encounter with Armstrong in a vision the night before.

The next miraculous manifestation of the power of God through me was upon Allison Grover, a young man (not a member of the Church) who lived in Chautauque, in 1842. He was taken sick with the measles, and his parents sent for a doctor. The lad got along fairly well for awhile; but after a few days he contracted a severe cold and had a relapse. The doctor, who again was sent for, said that the young man could not live, and speaking jeeringly of the Saints, he said, "If your Norman Elders can cure him, I shall believe they have some power."

They sent for us. When we arrived, the lad could only whisper, and was actually dying. I asked him if he would join the Church if the Lord would heal him and make a covenant to that effect. He whispered, "yes." Then we administered the holy ordinance to him in the name of Jesus Christ. In less than five minutes he called his mother who was in the third room from us. She came running in to see what was the matter. She was astonished to hear him speak and asked him what he wanted. He answered, speaking in a full, round voice, "I want something to eat; I am hungry." His mother, much surprised, asked me if it would hurt to give him something to eat. I answered, "yes, it will not hurt him; he is made whole and in a few days, as soon as he gains a little strength, he will be about again." The lad kept his promise, and in a few days he was baptized. His father and mother already belonged to the Church.

At this place (Chautauque, New York) we built up a branch of seventy six members.

In the spring of 1843 I left that place for Nauvoo, Illinois with my wife, Asenath Melvina Banker, who I had married in

Chautauque in the fall of 1841. We reached Nauvoo in the early part of July 1843. I crossed over the Mississippi River to Montrose, Iowa, where there was much sickness, and I was often called upon to visit the sick. Among others, I visited Abraham Hunsaker, who was very sick with bilious fever, and after prying, I laid my hands on his head and rebuked the fever in the name of the Lord, Jesus Christ. He said, I am healed; and after prying, I laid my hands on his head and rebuked the fever in the name of the Lord, Jesus Christ. He said, I am healed; and he wanted to get up and dress, but his friends prevailed upon him not to do so. The next day, however, he was up and out of doors. I saw him afterwards in Keokuk, twelve miles from Montrose on a certain occasion when he was in great pain from inflammation of the bowels. I administered to him, and he was healed instantly.

A Brother Vanaudale and his wife had been sick with bilious fever for sometime, and my father and I were called upon to administer to them. I desired my father to be mouth in the administration, but he told me to attend to that part which I did, and I blessed them in the name of Jesus Christ. After we went out of the house, I asked my father if they would live or die. He told me that he had not testimony in that regard... I told him that Brother Vanaudale would be out soon, but that his wife would die. After this, I baptized by brother's child for her health, she having a high fever, and I also blessed her; she was made whole, and lived to come to the Valley.

At the special meeting held at Nauvoo after Joseph Smith's death at the time that the mantle of the Prophet of the Lord fell upon Brigham Young, I sat listening to someone speaking with my head down, my face hid in the palms of my hands and my elbows resting on my knees. While in this position, Brigham Young came to the stand and commenced to speak with the voice of Joseph, the Prophet. Being so well acquainted with the Prophet's voice, I nearly sprang from my seat, through astonishment; but I sat and heard the Prophet's voice as long as Brigham Young was speaking. Not only did the voice of Brigham sound like that of Joseph, but the very gestures of his right hand, when he was saying anything very positive, reminded me of Joseph. My decision was then made as to who should lead the Church; for surely the mantle of Joseph had fallen upon Brigham.

In the spring of 1848 I was taken sick. I wrote to my brother, Chapman Duncan, who was then at Council Bluffs, to come and attend to my business and help me to move so that I could start for the mountains. He came with ox-teams, and attended to the necessary work for me. He loaded three wagons. The first one was driven by Chapman Duncan; I, my wife, and three children were in the



second; and Henry Mechem occupied the third wagon until we reached Council Bluffs.

In crossing the Missouri River to Florence, Nebraska, being very thirsty, I drank all the muddy water that I could, and from that time my health was good. We stopped at Florence about ten days when we left for the Elkhorn and remained there about ten days, until July 7, 1848, when we started for the Valley with Barney Adams as captain of fifty, and Chapman Duncan as captain of ten. Nothing of interest occurred until we reached Deer Creek. Camping one night on the Platte River, we drove our cattle from the bluffs eastward on to Deer Creek to feed. The next morning when we went for our cattle, Sidney Tanner's little cur dog followed me--a thing which he never had done before nor did afterwards. When we got to the timber, someone cried out, "Bear!" I was alone, except for the dog. I soon saw a grizzly bear, which at once started for me. I ran as fast as I could while the dog remained where he was. After running a few rods, I had to stoop in order to get under a leaning tree and as I bent down, I looked back to see where the bear was. In doing so I saw the little dog followed by the bear. This was the last I knew for a long time, for when I attempted to pass under the leaning tree, I struck my head against it with great force and fell to the ground stunned. When I came to, I got up and went out of the timber and met two negroes who belonged to the company. I borrowed a gun from them and went back to the place where I first saw the bear. Here I found both the little dog and the bear standing about ten rods from me. I raised the gun, an old flintlock, waist high, leveled it at the grizzly and pressed the trigger intending to run if I did not hit the animal. The instant I shot, the bear jumped into the air, I think all of six feet, and then ran around in a circle about ten or fifteen rods till it fell dead. I have always considered this an act of Providence as the bear certainly would have killed me if the dog had not turned it in another direction.

We reached Great Salt Lake Valley through the mouth of Emigration Canyon, October 16 1848. I brought with me one bushel of wheat from Iowa for seed. This I sowed in February 1849 on a piece of land lying between Big and Little Cottonwood Creeks--on what was then known as Amasa Lyman's survey, where I first settled. When the grain was up about six inches, the crickets came and ate it up so clean that not one stubble could be seen. Next, I witnessed flocks of gulls come from the lake and destroy the crickets. Now, what shall I do for bread next year was my next thought, being one thousand miles from supplies. I watered the ground where the wheat grew and had been eaten by the crickets. Subsequently, I watered it twice. It grew, and I cut eighteen bushels of grain and still the stool did not die. I watered it again, and cut twelve bushels. I watered it a third time and cut six bushels, and the stool did not die yet; but as the frost came, I turned my cows upon it to eat. I never saw the like of it before or since, and I have always acknowledged the hand of the Lord in this--giving me bread for myself and family.

In the fall of 1850 I moved to Salt Lake City, and in 1855 I went to Texas on a mission, returning to the Valley in May, 1857 with a company of Saints of which I was the captain. We brought with us over thirteen head of cattle besides the animals used for drawing the wagons. A Number of incidents happened to us on this journey which are of much interest.

When we reached Fort Leavenworth on the Missouri River, Mrs. Elizabeth Whitmore expressed a desire to return to Texas to sell her farm, gather the remainder of her cattle, sell them and come on to Utah the next year. She had already sold the cattle she had brought with her to Leavenworth when she came to me and told me her desire. She also wanted the word of the Lord for her through me, as to whether she should go back or continue the journey. After talking over the matter with her, I finally told her that the word of the Lord had come to me as follows: "Tell Elizabeth Whitmore that she will arrive in Great Salt Lake Valley the 15th day of September and that she will get there before her captain."

She was much surprised and the first words she uttered were; "You don't know that; you don't know that I shall live until that time."

I told her I did not know it of myself, but the Lord had made it known to me. Then she said, "You cannot know that of yourself. I will go on and if I land in Salt Lake City on the 15th day of September then I shall know that the word of the Lord to me is true; and shall also know that "Mormonism" is true, and you are God's Servant."

She did land in Salt Lake City September 15, 1857; and she got there ten days before I did. From the time of my return from this mission until 1860 I attended to my cattle in Rush Valley, Tooele County, Utah.

In the spring of 1860 I left on a mission to England; during this mission I had many manifestations of the power of the Lord. I returned home in 1861 as captain of an independent company with which I arrived in Salt Lake City September 13, 1861. In 1862 I was captain of a train that went to Florence, Nebraska to bring in a company of emigrants. I returned with them to Salt Lake City September 24, 1862.

In the summer of 1866 I went to Pittsburg, Pennsylvania to bring my father, John Duncan, to Utah. I also brought out my nephew Louis Fisher. From 1866-69 I was engaged in the cattle business. In the summer of 1869 I moved my family to Cedar City, Iron County, Utah. While out on my ranch ten miles from Cedar City, I was taken one morning with a very severe pain in my left leg which was swelled up to an enormous size. Nearly all of the blood in my body passed into the limb in eighteen hours, and gangrene set in. I sent to Cedar City for the Elders and some oil. They reached the ranch at 12:00 o'clock at night, bringing a doctor with them. I requested them to anoint my left leg which by this time was so large that I could not move it. They anointed me from my hip to my foot; and they also poured some oil on my head, and then placed their hands on my head and confirmed the anointing. Before they took their hands off my head, I was free from all pain. By this time so much blood had gone into the leg that the doctor would not allow me to go to sleep, and watchers were kept by my side night and day for about ten days until reaction took place.

December 18, 1895 as I was going down the back steps of a house in Salt Lake City (after I had removed from Iron County) I saw some ice at the foot of the steps, and so I took hold of a post that held up the porch and fell; but when I stepped on the ice, my feet went high into the air. The jerk and my weight made my arm let go of the post and I fell on the doorstep and broke some of my ribs. I sent for the doctor, who, after examining me, said that the ribs were broken off one and one half inches from the spinal column. He bandaged me up and said that was all he could do for me. I suffered the most excruciating pain for three nights and three days; the bones were grating every time I coughed. (I had a very bad cough, too.) Dropsy set in until my body and chest was full of water and the bandage had to be cut in order to enable me to breathe. On the third day, at night, Bishop Robert Morris came in and said he wanted to bless me. I told him I needed a blessing very much, and could not live much longer in such a condition. The bishop then laid by my bedside, laid his hands on my head and said, "Bones come together, cough stop, and you have a good night's sleep." The pain stopped, the cough ceased, the bones came together, and I slept nearly 21 hours; the water all went away.

Elder Duncan who for several years, has been the senior president of the Third Quorum of Seventy, is now eighty-seven years old and is a most remarkable man. His memory is excellent, his general intellect unusually bright, and his physical condition good for one his years, and for one who has passed through so many of those hardships and trials which fall to the lot of most mortals.

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The following has been copied from Pioneers and Prominent Men of Utah:

- Duncan, Homer (son of John Duncan and Betsy Taylor Putnam of Barnet, Caledonia County, Vermont) was born January 19, 1815 at Barnet. He came to Utah October 16, 1848 with the Barney Adams Company.
- Married Asenath M. Banker 1841 in New York State (daughter of Platt N. M. Banker) Their children, Julia Emily b 25 April 1845, d 26 Apr 1873; John Chapman b 9 Sept 1846; Teresa Ann Urte; William Platt b 2 Apr 1848 d 10 March 1860; Permelia Asenath b 20 May 1850 m Frank C. Foster; Lydia Maria b 24 Nov 1852 d 25 Oct 1854; Homer Putnam b Aug 13 1855 d 24 Aug 1855; Mary Putnam b 14 Oct 1858 m Louis Fisher m James Underwood; Lillies Isabel b 30 Aug 1862 d Aug 10 1863; Emma Jane b 20 Oct 1864 m William J. Strong; Don Delamore b 29 June 1868 m Anna H. Derrick/
- Married Sarah Trippess 11 July 1863 at Salt Lake City (daughter of John Trippess and Susannah Barr of Foleshill, Eng.) who was born March 30 1839, Coventry, England and came to Utah 1862. Their children: Denamore Trippess b 4 Feb 1866 m Nida Fuller; Sarah Ellen b 1 Apr 1868 m Robert Morris; May b 17 Sept 1871 d 9 March 1901; Homer Horace b May 26 1873, m Lottie Cheshire; Louis Chapman b 25 Apr 1875 m Zella Barton (deceased) m Alice Foster; George b 8 July 1877 d same day; Israel Putnam b 30 May 1880; Martha Putnam b 25 Jan 1885 m Rodney W. Bartlett.

Family resided in Salt Lake City, Cedar City, and St. George, Utah.

Missionary to Texas and England 1855-61; Senior Pres. 3rd Quorum of Seventies. Crossed the plains 11 times with ox teams. Called to help settle St. George 1863, later moved to Cedar City, returning to Salt Lake 1885, where he died 23 March 1906.

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The following has been copied from Tales of a Triumphant People, (a history of Salt Lake County 1847 to 1900 published by Daughters of Utah Pioneers of Salt Lake County Company) page 37:

Another man who made his home in the Eleventh Ward for many years and who also knew the Prophet Joseph Smith intimately was Homer Duncan. He is entitled to our admiration also, for he crossed the plains 11 times with ox teams in helping bring the pioneers to the Valley.

Asenath Duncan sold milk, cheese, butter and candles to soldiers of Johnston's Army when they camped near them. Pamela, her daughter tells of delivering milk to the soldiers for which delivery was rewarded by the soldiers with some little gift. One time they presented her with a nice box of rock candy...a rare thing in those days. She was so surprised and delighted that she still remembers the day as distinctly as any Christmas present she ever received. The soldiers were very courteous and friendly during the time they were camped near our camp.

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