

Isaiah Hamblin was born at Falmouth, Massachusetts, 20 June 1790. He was the eighth child of the ninth children born to Barnabus and Mary Bassett Hamblin. The family moved to Vermont when Isaiah was a child. Barnabus died when Isaiah was seven or nine. There are two dates of his death, 10 May, 1797, or 1799. On Nov. 30, 1812 Isaiah married Daphne Haynes at North Hero, Vermont. Daphne is the daughter of William and Polly Stoddard Haynes. She was born 29 August, 1797 in North Hero, Grand-Isle County, Vermont. Grand-Isle Co. is two Islands. North and South Hero are in Lake Champlain, Vermont.

Isaiah was a soldier in the war of 1812. He served under Gen. Dearborn. He was wounded at Plattsburg, New York. When his wife heard the guns of battle she put her baby, born 2 Feb 1814, some bandages and medicine into a boat and rowed twenty miles to the scene of action just in time to see the British flag go down. Isaiah's hearing was damaged by being so close to the cannon.

Their first baby, Melissa, was born 2 Feb. 1814, North Hero, Vermont. Their second daughter, Emily, was born in North Hero on 31 Aug., 1816.

They lived in North Hero for awhile, but after the war Isaiah worked in lumbering on the St. Lawrence river in northern New York. He employed Canadian workmen. They lived in lumber camps with crude bunks for sleeping. These were arranged around an open fireplace. The natives often slept with their feet to the fire to keep them warm. The "Kanucks" had a habit of putting pitchwood splinters between the toes of the "Yankees" when they were asleep, then lighting them and burning their feet. They did this just for sport. Some of the men were disabled this way, and so Isaiah determined to put a stop to it. The Kanuks were in the habit of stripping naked to go to bed. Isaiah went to bed and pretended to be asleep. A big Kanuck crept quietly from his bed looking for his next victim. He saw Isaiah asleep with his feet sticking out of his bunk. He whispered to the others, "Lasha! Lasha!" (the boss, the boss). Then he prepared the splinters for the fun. As he stooped to set them on fire Isaiah drew back his feet and kicked the fellow in the chest landing him stark naked on the bed of live coals. This raised an uproar and turned out the entire camp. Isaiah regretted the affair, but there was no more burned feet in the camp. The man was burned rather badly. This wasn't the end of the matter.

While taking his raft of lumber down the river the following spring, Isaiah ran aground near a settlement which proved to be the home of the man who was burned at the camp. Isaiah went ashore with his brother-in-law William Haynes and a Mr. Dodge to get supplies. A crowd gathered around the place where they were trading, and as they came out of the store a big fellow grabbed Isaiah and another did the same with Mr. Haynes telling them in a boisterous way that they must wrestle with them. Isaiah told Mr. Dodge to hurry quickly to the raft with their supplies while he and Mr. Haynes stopped to settle with the mob. Some of the crowd, seeing what they were going to do, ran for the raft and reached it before Mr. Dodge did. Isaiah and Mr. Haynes threw down their assailants, and ran for the raft. When they reached it Mr. Dodge was knocking Kanucks right and left with a heavy chain and soon had the raft clear. The raft floated and they were again safe on their journey.

(This story was taken from THE HAMBLIN FAMILY by Franklin Andrews)
Isaiah and his family moved to Ohio. First to Salem, Ashtabula county where Isaiah was sheriff for awhile, and then to Geauga county, a wilderness covered with a heavy growth of timber. It took twenty days of hard work to clear one acre of land to be harrowed and planted with wheat. In about three years the stumps would rot and the soil could then be plowed. Isaiah was over some grist mills there.

While the family lived in Salem Jacob and Olive were born, Jacob on 2 Apr., 1819

and Olive on 7 May 1821. Three other children were born in Munson, Ohio, Adeline 18 Sep. 1823, Obed 25 Oct., and Alsen 28 Apr., 1827. According to records Isaiah was the first settler of the town of LaFayette, Ohio. In the book "History of Walworth County", the chapter "First Settlers in Town of LaFayette" (page 921-22) it states, "Isaiah Hamblin, first settler in the town, a native of the state of Ohio. He came to LaFayette, Ohio with his wife in the month of June, 1836, and settled on the southeast quarter of section twenty-five on July 18. The logs for his house being ready, the settlers from neighboring towns turned out to assist him in "raising" the first house in the town of LaFayette." Page 925 states: The first marriage in LaFayette was of Henry Johnson, son of Alpheus Johnson, to Miss Hamblin in 1837. Col. Terez Merreck of Spring Prarie sodomized the marriage. Hamblin genealogy states that Olive Hamblin married Henery Johnson, however the date we have is 27 Aug. 1838.

(Parts of the following history were taken from Jacob Hamlin's Journal.)
In late 1836 Isaiah and his son Jacob moved to Spring Prarie, Wisconsin, to make a new home for the family. They passed through Chicago, Illinois., on the way. It was then a small village.

Jacob said about Spring Prarie, "It was the most delightful country I had seen. It was beautiful with rolling prairies, groves of timber, numerous springs of pure water, and an occasional lake abounding with fish. My father and I each made a claim on 80 acres of government land which was expected soon to come into the market. I was not yet of age and my father, wishing to return to Ohio for his family, proffered to give me the remainder of my time during the summer if I would take care of the crop already sown."

It isn't known just when the family moved to Wisconsin. Possibly the summer of 1837 was spent in Spring Prairie preparing soil and planting crops. A record says that Isaiah's daughter Olive was married in LaFayette, Ohio, in 1837, another says 1838. They probably moved to Spring Prairie in 1838. A son, Francis Marion was born in Walmouth County, Wisconsin, 27 Nov 1838. Their youngest son, Frederick, was born in Spring Prairie 12 Feb. 1841. Daphney was then 43 years old, Frederick was their twelfth child. Their daughter Olive had died in 1839 in Ohio.

Jacob married Lucinda Taylor 30 April, 1839. While they were living in Wisconsin Jacob was converted to the LDS, Mormon Church, and was baptized 3 March 1842 by Elder Lyman Stoddard. Jacob said, "When my father learned that I had joined the Mormon church he said he thought he had brought up his children so that none of them would be deceived by false teachers and he turned from my gate and refused to enter my house. Other relatives said that my father knew better than to be deceived as I had been. I answered by predicting that my father, much as he knew, would be baptized into the church before I was two years older.

Jacob's Journal continues, " In the autumn of 1842 Elder Stoddard returned to the country where I lived to labor in the ministry and ordained me an Elder. About the same time my wife was taken very sick. By her request I administered to her and she was immediately healed. I visited my father and told him that signs follow the believer as in the days of the apostles.; that I was a believer, and had been ordained an Elder in the Church of Jesus Christ of Latter Day Saints and that signs followed my ministrations.

"He ordered me out of his house for believing such nonsense. I went out reflecting as to whether or not I had done wrong in predicting that I would baptize him in less than two years. Some time after this he was taken sick, and I went to see him. My mother told me that he had the spotted fever, and that there was no hope of his recovery. She believed he was dying, and so it appeared to me, but I thought that God could and would save him if I prayed for him.

I retired to a private place, and prayed to the God of Abraham to have mercy on my father, and heal him that he might have an opportunity of obeying the gospel. It was a moonlight night, and when I returned to the house my mother stood at the door. She spoke to me and very kindly said: 'Jacob, the fever has left your father; he has spoken and wants to see you.' As I approached him he said, 'The fever has left me, and your mother says that you came to see me and went away again. What has made the sudden change? Do you know? I answered that I had prayed for him, that I was a believer in the gospel. 'Well', said he, 'If it is the gospel I would like to know it, but if it is priest craft I want nothing to do with it.'

"Soon after the sickness of my father I sold my home and started for Nauvoo, Hancock county, Illinois. In passing my father's house I found him quite well, and he desired me to remain overnight. He showed much interest in the principles of the gospel, and when I left his house in the morning the spirit manifested to me that my father and his household would yet accept the truth."

Jacob continues, "The following winter I assisted in guarding the Saints in and around the city of Nauvoo. My brother Obed lived about 30 miles out in the country. He was taken sick, and sent for me to come and see him. On arriving at his house I found that he had been sick for nearly three months, and that doubts were entertained of his recovery. He was in very bad and dirty conditions being there alone and so ill. I anointed him with oil, and in the name of the Lord Jesus, layed on hands and prayed for him, and told him that he should recover, which he did immediately.

The occurrence had much influence on my parents. They both attended the following April 1845 conference in Nauvoo. At its close my father asked me if I did not wish to baptize him and my mother. As they were both desirous that I should do so, I baptized them in the Mississippi river on April 11, 1845.

"My father told me that it was not any mans preaching that had convinced him of the truth of the gospel, but the Lord had shown it to him in night visions. Said he, 'It is your privilege to baptize your parents, for you have prayed for them in secret and in public; you never gave up on them up. You will be a Joseph to your fathers house."

In 1845 Isaiah and Daphne moved in with Jacob and Lucinda for awhile. Melissa had married Issac Fullmer in 1833. They lived on a farm not too far from Nauvoo. Melissa became ill and died later that year.

Isaiah and Daphne didn't go back to Wisconsin. Alsen 17, and William 15 moved the rest of the family to Illinois. Edwin was 10, Francis and Frederick were younger. This was a time of rejoicing as all all but Emily had gathered to Illinois. She had married James Fullmer (Issac's brother) and had later died (4 July, 1845) in Wisconsin. Olive had died earlier in Ohio.

Isaiah and Jacob got occasional work. They also spent time working on the Nauvoo temple. Then it became necessary to help with preparations for the move from Nauvoo. Wagons had to be made, harnesses and oxen bought, and provisions gathered.

Daphne and Isaiah received their patriarchal blessings in Jan. 1846 by John Smith. Isaiah's lineage was given as Manassah; Daphne just as Abraham. They received their endowments in the Nauvoo Temple Feb. 2, 1846, not long before leaving with the exiled saints. (The saints began leaving Feb. 4, but the Hamblins left a short time later.)

(Parts of the following history were taken from a book written by Paul Baily.)

By a great effort the Hamblins, in spite of poverty and delay, had gotten themselves started westward before the summer was out and Nauvoo was fallen to the enemies. They settled first in Sugar Creek, Iowa; the first stopping place for the saints. They later crossed Iowa, moving westward to Pottawattame county 150 miles from Nauvoo. There a "welfare unit or camping place was set up named Garden Grove. Log houses were built, wells dug, crops planted. It became an "oasis in the desert" to thousands of exiled Mormons who stopped there to get more food before starting on west again. 75 miles further on another town was started, Mt. Pisgah, for the same purpose. It was larger than Garden Grove. Two other stopping places were Winter Quarters, Nebraska, now Florence and Kanesville (Council Bluffs), Iowa.

As the Hamblin family began preparations to leave for Council Bluffs in 1847, Daphne became ill. They waited two days hoping she would become better but she died there and was buried along the trail, only a crude marker for her grave. Her youngest child, Frederick, was then about five or six, Francis about nine, and Edwin twelve. Several older sons were also with the family.

On April 11 1847 Jacob arrived at his fathers home in Iowa to find that four of his brothers had embraced the gospel. His mother had died not long before his arrival.

During the winter of 1846-47 the saints lived in crude homes and shelters. There was so much death and and sickness there was hardly anyone to bury the dead. There was no time to make coffins so many were wrapped in grave clothes and buried with split logs at the bottom of graves. Many graves were robbed by the wolves. During the first year at Winter Quarters over 600 saints died.

People in the companies going west were divided into orderly camps of hundreds, fifties, and tens with a captain over each camp. Feed for cattle was scarce as well as food for people. The faith of the saints was truly and severely tested, and the Hamblins were no exception. Obed died in 1848, Jacob's Lucinda had left him, and there were now two motherless families to care for. Jacob married Rachel Judd in 1849.

The family, except for William who had already left, was ready to leave for Utah in 1850. They joined the Aaron Johnson company. The older boys drove cattle while the others came in two wagons.

As they began the trip West cholera attacked the camp. Jacob got it. His father blessed him and he was healed. The next day Jacob's son Lyman became ill. Isaiah administered to him and as he did he rebuked the destroyer and commanded it to leave him, the family and the camp. There were no more cases of cholera after that.

One day Jacob's oldest son Duane took the reins to drive the team and he fell forward. Both iron wheels passed over him. They didn't think he would breath again. Isaiah stopped the team, knelt, and administered to him. Duane arose, brushed the dust from himself, and said he wasn't hurt. The rest of the trip, as far as we know, was quite uneventful except while crossing a river Jacob was thrown from the wagon or ferry, and nearly drowned.

The trip would have seen hot, dry, dusty and windy days, wet, muddy days, hunger, thirst, heat, and cold. They always camped on Sunday to rest and worship. At night, after supper, there was usually singing and dancing to help lift the spirits of the travel weary saints. After prayer night guards would be posted, men and older toys taking turns.

On 31 Aug., 1850, at mid day, they came out of the canyon and looked out over the Salt Lake valley at the farms, irrigation ditches, and houses of the city.

It was a welcome sight; Isaiah wept aloud for joy. They had at last reached Zion. They had left behind them Mother Daphney, 1847, also Obed who died in 1848. Three daughters had also died before the family left Nauvoo: Olive, Emily, and Melissa.

They arrived in Salt Lake the next day. They all knelt in Union Square in common prayer.

Quite a few business structures and homes had been built in Great Salt Lake City, even a few two story buildings. Trees had been planted, lots had been fenced. There were many log and adobe houses. There were about 5,000 inhabitants there now. Many Saints had gone to settle in outlying areas.

Isaiah's son William had come to Utah in 1848 driving a team for G. A. Smith. His daughter Adeline Amarilla Littlefield came to Utah also, but there was no mention of her coming with Isaiah and his family. She married again to John Ensign Riggs in 1851 at Tooele, Utah. She had married Lyman "C" Littlefield Jan 31, 1846 or 47.

The Hamblins were called to settle in Tooele Valley early in 1851. Tooele had been settled in the fall of 1849. It is about 35 miles South West of Salt Lake City, located on elevated land overlooking Tooele Valley and part of the Great Salt Lake. It is near the west base of the Oquirrh Mountains that separate Tooele Valley from Salt Lake Valley.

Before the Hamblins arrived in Tooele Valley a water ditch had been made and some houses built about a mile Southwest of where Tooele City now stands. The houses were built on the bank of a creek. They were built so close together that they were almost joined under one roof.

On April 24, 1850 the Saints in Tooele Valley, where the present town is, were organized into a branch of the church by Apostle Ezra T. Benson. The Saints who settled Tooele were loyal and willing people who rolled up their sleeves and went to work plowing, planting, fencing, digging ditches, making dams, and building homes. Usually one of the first buildings was a public house where Church meetings, school, dances and socials were held.

In the 1851 Utah Census of Tooele, the following was listed for Isaiah Hamblin: Isaiah Hamblin 61 born Mass. Real estate \$100, farmer; William Hamblin 20 farmer born Ohio; Oscar 18 farmer born Ohio; Edward 16 born Ohio farmer; Francis 12 b. Wisc.; Frederick 10 born Wisc.; Lydia 51 born Main. Isaiah was sealed to a Lydia Emroy in 1850 or 51. I have found nothing else about her anywhere.

In 1852 they started having trouble with Indians. President Brigham Young encouraged the people to feed rather than fight the Indians. Jacob was given a special calling to work with the Indians as a peacemaker. It may be interesting to note that in Isaiah's Patriarchal Blessing his lineage is given as of Manassah.

Jacob and his family were called to Southern Utah, Santa Clara, to help settle it and to work with the Indian people. Soon Oscar and family joined them. Isaiah refused to leave Tooele, "grasshoppers or no grasshoppers". Eventually the rest of Isaiah's family settled in Southern Utah, some going to Nevada and Arizona. By mid 1855 Isaiah's sons were married except Francis and Frederick. Isaiah was helping his grandson, Duane run the farm. Jacob returned to Tooele in the spring of 1856 to get his father. He had been ill, but still didn't want to go with Jacob. Jacob persuaded his father to go with him. They left for Southern Utah in April. After leaving they got into a big spring snowstorm that dumped about 18 inches of snow.

After arriving in Santa Clara Isaiah stayed with Oscar and family. Jacob went to Pine Valley with his shepherd. Returning to Santa Clara in October, Jacob found his father quite ill. Quoting from Jacob's Journal he writes; "I stepped to the bed; he caught me by the hand and said 'Jacob, I am going to leave you, but I am not afraid to die.'

"I answered, 'I was in hopes you had got your health. You seemed so much better when I left.' He had suffered much. I laid my hands on him, and prayed for him; asking the Lord that he might be freed from pain and depart in peace. "He slept comfortably that night and after giving much good advice and instructions the next day he died."

Now quoting from "Jacob Hamblin" by Paul Baily: "The faithful and steadfast Isaiah was buried in the little graveyard on the hill above the fort. The few graves already there were mostly those of Indians who died in the faith. This thought brought a peculiar sensation to Jacob Hamblin as the crude box, fashioned of the planking sawed out of Pine Valley, was lowered to the red earth of the Tonaquint. For in the beginning it had been Jacob who had first heeded the new strange doctrine of the American prophet, Joseph Smith. Isaiah had resisted it mightily. only the tenacity of Jacob Hamblin and the religion's odd appeal had eventually brought the man to the water of its baptism. And now here was Isaiah Hamblin, a man who had endured much for his faith, buried among the Indians in the half-wild lands of Southern Utah--endless miles from the accepted Christian beliefs of his fathers, endless miles from the lands of his youth. "But Isaiah, through good works, and the deeply spiritual nature underlying his brusque exterior, had assuredly magnified himself before man and God. Suffering had not made him bitter. Burial of Daphney Hamblin along the trail of the great migration had not lessened his belief in the rightness of the thing for which son Jacob had brought him out of Wisconsin. He had gone to his death with calm, and deep conviction.... Isaiah had endeared himself to the faithful brethren during his half-year sojourn at the fort."

Isaiah was very tall, being six feet six inches tall. He was patient, mild tempered man of great faith. He was a Democrat and a Elder in the Mormon or Church of Jesus Christ of Latter Day Saints. He was also a Patriarch in the Church.

He and Daphney had twelve children and now countless posterity. Nearly 100 years after Isaiah's death a special monument was placed on his grave in the Santa Clara graveyard. It was dedicated by a great grandson, Bishop James Edwin Hamblin. Quite a number of descendants were there for the dedication. A copy of the prayer will be found near the end of this history.

The following Obituary was found in the Deseret News. March 11, 1857, page 8: "In Fort Clara, Santa Clara, Sept. 7 , 1856*, Isaiah Hamblin, aged 66 years. Elder Hamblin was born in Barnstable county, Mass.; fought as a volunteer under General Dearborn in the last war with Great Britain. At the battle of Plattsburg, had his hearing greatly impaired by the roar of the cannon; and at the close of the war was honorably discharged.

Hearing of the Latter Day work he went to Nauvoo in 1845 and was baptized; shared in the trouble of the Saints in Nauvoo, produced by the sons of those with whom he fought side-by-side for his countries liberty! --and had the mortification to see the government he had fought to establish and maintain, avow such acts!

Isaiah Hamblin died Oct. 7, 1856.