

Centennial Issue

in honor of Utah Pioneer

Gilbert Belnap

1850 - 1950



OGDEN GENEALOGICAL LIBRARY
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Compiled by Della A. Belnap



GILBERT BELNAP



ADALINE BELNAP



HENRIETTA BELNAP

Preface

During the lifetime of Gilbert Belnap he maintained a Journal, also gathered and preserved other bits of information which would be of value to his posterity. Since his death some of his children and grandchildren have similarly carried on.

At times one or more thought of publishing some of the information that had been gathered, yet this has never been done.

Gilbert Belnap and wives Adeline and Henrietta and their seventeen children are now a memory. With the passing of each their notes, records, pictures and clippings have become more scattered until today only a meager amount of information is available to the family organization.

The officers of the Gilbert Belnap family organization feel that it is most unfortunate that records are becoming scattered—some even now being possibly lost or destroyed. Wanting to preserve all those things of value that can be obtained, your officers have brought forth this publication in honor of our noble progenitor, Gilbert Belnap, during this Centennial Year of his coming to Utah. We hope this will be but the first volume of many annual publications until the history of our progenitors, pictures, biographies and genealogies are complete.

The possession of the records is immaterial, but their preservation and availability to our posterity is essential. The cooperation of all is necessary in order to accomplish our objective. We appeal to all who have pictures of old homesites, people, records, documents, genealogies or anything of historical or family value to carefully preserve them. Please advise your future officers of that which you have of interest of value. As fast as funds permit copies or photostatic copies can be made for the benefit of the family organization and future publications continue.

The officers are grateful to those who have helped in this, our first publication.

Lester Belnap	President
Volney B. Belnap	1st Vice. Pres.
O. Lee Stoddard	2nd Vice. Pres.
Della A. Belnap	Sec.-Treas.
Mead Belnap	Genealogist
Marion B. Kerr	Historian



*The remains of Fort Limhi which is 24 miles southeast of Salmon, Idaho,
where Gilbert Belnap wrote his Journal.*

SYNOPSIS OF THE LIFE OF GILBERT BELNAP

By HIS SON HYRUM BELNAP

Born Dec. 22, 1821, Port Hope, Upper Canada. (Province of Ontario was once called Upper Canada.)

Baptized Sept. 11, 1842, into the Church of Jesus Christ of Latter-day Saints.

Nov. 11, 1842 Sent on a mission to New York, Pennsylvania and Ohio.

June 1, 1844 Arrived in Nauvoo, Ill.

Dec. 21, 1845 Married Adaline Knight.

Feb. 1, 1846 Crossed the Mississippi River on the ice, driven by mob. Crossed 300 miles over Iowa to Winter Quarters, Iowa, amidst snow and the blistering winds. Here he established a shop.

Jan. 8, 1847 First son, Gilbert Rosel, was born.

Spring, 1847 Went with Andrew S. Gibbons to Brigham Young and volunteered to come with him to the West. Young told them only one could come with him, the other must stay and care for the three widows, Martha Knight and their wives. They both desired to come, so Young cast lots and Gibbons got the chance. He chose to come and Gilbert stayed until June, 1850.

May 11, 1849 John McBride, second son, was born in Fremont County, Iowa.

May, 1850 "About the middle of May, 1850, I bid adieu to Fremont County, Iowa, and made my way to Kanesville, and after a few days respite, crossed the Missouri River below the mouth of the Platte, and was organized in the following order by Orson Hyde. Jonathan Foot was appointed Captain over one hundred and five wagons. Joe Terrill and William Wall, captain of fifties. Utta Perkins, Chester Loveland, Thomas Maun, Abraham Coon and myself were appointed captains of tens in the second fifty. On the 15th of June we left the banks of the Missouri."

June 22, 1850 John McBride Belnap died.

Sept. 17, 1850 Reached Salt Lake City, Utah.

October, 1850 Settled in Ogden. He was selected Marshal by the Common Council that fall. Remained Marshal until 1854.

July, 1851 There was an uprising of the Snake Indians against the whites. A number of horses were killed on both sides, also one Indian. Belnap led the whites. He also states that there were frequent uprisings by the Indians until after 1865.

- Jan. 26, 1852 Married Henrietta McBride.
- Feb. 5, 1853 He was appointed Ogden City Attorney.
- Oct. 22, 1853 Gilbert Belnap was elected by the company and appointed. "I, Brigham Young, Governor, do commission Gilbert Belnap First Lieutenant of Company B of Battalion of Cavalry of Weber Military District."
- May 16, 1855 Gilbert Belnap went to Salmon River Mission to help establish Fort Limhi in what is now central Idaho. This was first attempt to settle the Idaho region by an agricultural colony. It was a heroic but unsuccessful project. Endured until 1857.
- Sept. 29, 1857 When Belnap returned from Lot Smith's company, which stopped Johnson's Army, he was again commanded by Governor Young to go and relieve the white settlers in the Limhi District, in Oregon.
- March 9, 1861 Weber County also appointed Gilbert Belnap its Attorney.
- 1862 Gilbert Belnap was elected Sheriff of Weber County, which office he held until 1869.
- 1868 Gilbert Belnap moved to Hooper to live.
- June 27, 1868 Gilbert Belnap was ordained Presiding Elder. Levi Hammon Sr. was first counselor, Orval F. Attwood was second counselor.
- Henrietta McBride Belnap was Hooper's first schoolteacher. She taught classes in her home before a schoolhouse was provided.
- June 27, 1869 Hooper Precinct and school district were organized. The trustees were Gilbert Belnap, John Hammond and James Hale. Levi
- 1869 He was again appointed County and City Attorney.
- 1871 He had put in book form all the ordinances of Ogden City. The front part contained a list of officers of County and City.
- April 6, 1871 Gilbert Belnap organized the Relief Society. Adeline Belnap was the first president.
- April, 1873 He was chosen County Commissioner, which post he held until 1876.
- 1876 He was appointed the Assessor and Collector for Weber County. This office he held until March, 1882.
- This year also, the Hooper Irrigation Co. was organized. Gilbert Belnap was made president of the company.
- May 28, 1877 Under the direction of Franklin D. Richards the Hooper Ward was organized. Gilbert Belnap was ordained bishop. He selected Charles Parker and John Flinders as counselors. This office he held until 1888.
- Feb. 26, 1899 He died at Hooper, Utah. Buried in Ogden City Cemetery, Ogden, Utah. Nearly all of his life was spent for the public.

CHAPTER ONE

GILBERT BELNAP'S JOURNAL*

Fort Limhi, Oregon,
Monday, December 15, 1856

Private Journal Of Gilbert Belnap, who was the son of Rosel and Jane Belnap. Being born in Port Hope, New Castle District, Upper Canada, December the Twenty-second, Eighteen hundred and twenty-one, being the third son of my Father and the younger of five children. Three sons were born after me making eight in all.

When at the age of ten years I was bereft by death of my parents, with but little or no education, although according to the laws of my native country I was bound as apprentice to one William C. More, who was a coach, carriage and sleigh and wagon maker by trade. He through idleness and dissipation was very much involved in debt and accordingly left the country, not however without giving me a few days time to make a visit with my brothers and sisters, although I did not understand the nature of his generosity at that time. Neither was I made acquainted with his intended elopement until the night of his departure.

Being young and inexperienced in the world I was soon made to believe that I was, according to articles of agreement between him and me, under obligations to go with him beyond the boundary of my Native Country. Accordingly in 1834 I was deprived of the society of my friends for a season. The first place of my employer's locality was in the town of Wilson, Niagara County, New York, and by constant labour he was soon in the enjoyment of many of the comforts of life. In spite of the determined resolution that he had formed, dissipation like the regular periodic of a fever returned again and with many uncalled for punishments for me. The ardent love that he had for spirits, liquors soon reduced his family to want. The many abuses that I had received from his hand in process of time came to the ears of some of his more humane neighbors. After awhile I was interrogated by one Wilson who was then acting Justice of the Peace in that town. Why I remained with such a drunken tyrant. My answer to him was that I supposed that I was obliged to from the nature of my indenture. He soon informed me that those bonds were not binding upon me outside of my native country. Satisfying myself still more on that point by inquiring of more experienced practitioners in the law.

I was determined to change my place of abode and return to the society of my near relatives, although it was with considerable reluctance that I took the parting hand with the wife of Wm. C.

*Original Journal is in the L.D.S. Church Historian's office in Salt Lake City, Utah.

More, for it was from her that I had received every make of kindness that her pecuniary circumstance would admit.

CHAPTER TWO

After my return to my former place of abode and as I supposed fireside, to that habitation of my once happy home where many a day had been spent in innocent amusement. A still more dreary picture was presented to my vision than I had ever before beheld. The disappointed hopes of my oldest sister, the wonderful anxieties of a family of little boys to relate to their long absent brother all the incidents that had transpired for the last two years together with their being bereft of a home and one too with whom I had been familiar from my early youth and to learn the astounding fact that my oldest brother had availed himself of the hereditary laws of that country and possessed himself of the once happy home of my youth and had disposed of and squandered the same in assuming the vain appearance that of a gentleman. (Never before was I so completely unmanned)* to think that a brother who had shared an equal proportion of hospitality in all the weal or woes, should at that trying time in the epoch of my father's family, for the sake of pleasure, deprive the almost helpless portion thereof of a place to lay their heads. And drive them forth to seek another place of abode and ask for hospitality at the hands of strangers. Thus the very habitation that gave me birth became the abode of another.

Although my experience in the world had taught many important lessons yet the fond recollection of those scenes of my early youth were constantly before my eyes; the shady grove, the weeping willow that stood by the spring, the balm of Gilead, the lofty black cherry tree, the orchard, the young and flourishing nursery of peach and blue plums, together with the wants of the then small boys, were all scenes that passed before my eyes like lightning.

The acts of him who had thus wantonly taken the advantage of the younger portions of the family came very near dispossessing him from having any place in our affections. When once the time of division had come and each had found a strange home and many miles intervened between he saw with open eyes his strange, but cruel act. But also too late to materially mend the matter, yet he, after this, exerted himself to the utmost in securing hospitable places of abode for the younger boys and provided as far as possible for their education. Those marks of kindness on his part served in a great measure to mend the breach that had been made by him. Though naturally of a kind humane disposition, I have often wondered within myself what evil genius it was that possessed his soul to make him avail himself of those unequal laws that produce such direful effects.

*Items in Parenthesis are additions or best interpretation possible from the Journal.

Considering my self at that time of an age sufficient to take care of myself I told him to bestow his hospitality on those that were more dependent and accordingly struck out in the world for myself, however, not without running against many a shale or circumstance that brought me up standing.

Being determined to take my own course and maintain an independent course far superior to his I took my youngest brother with me, who was then about five years old, and left the neighborhood. His extreme youth rendered my traveling very slow and at the close of the third day I was obliged to stop and only thirty miles from home. (Thomas was youngest brother).

CHAPTER THREE

Here seems to commence another era in the history of my life.

With an almost helpless child by my side and a mere strippling of a boy myself. I sought out the habitation of one Martial B. Stone, a preacher of the denominations of Christians of whom I had heard my father speak. With him I remained for two years. For the small sum of five dollars per month of which I appropriated seven shillings and six pence per month of that currency for the board and education of my brother.

After about eight months through the influence of Stone, the Lord became a member of the family of one Joseph Sing, who was of the denomination of the Quakers, who planted in the bosom of the youth many good and wholesome principles. Since the day of our separation at the house of Martial B. Stone I have not till this day seen that face of my lonely brother. Neither have I seen of the first indication of the silent language of the pen until of late I received a letter from him bearing date of Grand Rapids, Michigan, July 14, 1856, which I fondly answered. It may seem strange to the reader why an occurrence of this kind should transpire, but when he is made acquainted with my subsequent history he will no longer marvel, that I should be separated from those I love. I remained in the home of M. B. Stone until the year thirty-seven. During that time for a supposed outrage on my part I was most inhumanely beaten by one Abraham Dewilleger, which occurrence planted within my breast the most deadly hatred and settled purposes of revenge. Though for lack of physical force I was compelled to forebear with increasing hatred at every sight of the man that had so wantonly abused me without a cause. It may be asked why was it so. And in answer to this question, was you ever an orphan boy and subjected to do the bidding of every street loafer and arbitrary curse and drunken inebriate or be kicked by every would be gentleman and after all be laughed to scorn by those of your playmates who thought themselves your superior in rank and education. The spirit within me detested insolence and oppression. The love of honesty and truth and detestation of

fraud and meanness, magnanimity of spirit, the love of liberty and my country and a zeal for all great and noble designs and reverence for all worthy and heroic characters, and a heart that could easily relent that could readily enter into the circumstance of others and make their case my own.

When the clarion was sounded and the tumult of war was gathering thick around and the proclamation had gone forth for volunteers in the cause of liberty I immediately flew to their standard, and hailed it as the harbinger of better days. Being of a hardy nature I soon became inured to hardships of war. I attached myself to a company of light horse rangers and was soon promoted to the active station of First Sergeant. With the increase of responsibility grew my anxieties for the welfare of my country. Although there was no feat to be performed, however hazardous, but I was willing to undertake. The many incidents that transpired and the names of persons connected therewith together with the defeat of the Patriot army, the cruel and inhumane treatment of myself and others while at prison I may perhaps write hereafter.

CHAPTER FOUR

Through the politeness of the British Government on the nineteenth of June in eighteen hundred thirty-nine I was escorted to Lewiston on the shore of the United States in company with Daniel Comstock, Calvin Hall, George Heriman and Samuel Wood in the midst of the acclamations of assembled thousands of American People who welcomed us as brothers in the cause of liberty. The deafening roar of artillery and the loud hurrahs of the multitude served as a balm to heal the bleeding wounds of cruelty we had received while prisoners in the city of Toronto. The hospitality of the Americans on that occasion could not be excelled by any people. Two long lines of both sexes were formed consisting of young and old that extended from the landing to the American Hotel.

We entered this long line of inward face with locked arms and uncovered heads and pursued our march to the splendid mansion of Reuben or Rulon Hoag. Not, however, without catching a glimpse of the rosy cheeks and sparkling eyes of many a fair daughter of those who had with their aged sires fought and bled in the wars of the United States for the liberty that they that day did enjoy. If I could at that time have commanded language to have given expression to my gratitude it would have been founded as deep and devoted as ever glowed within the human heart. To this day my pen grasped between my fingers is too weak an instrument to convey the most distant emotions of my soul for my deliverance from British tyranny and I can only say may truth and liberty prevail forever.

Through long confinement and the habitual wearing of sixty

pounds of irons for nearly ten months and the lack of food our pale and haggard appearance, together with our weak and faltering step contributed in no small degree to arouse the sympathies and incite the filial tears from those whose hearts were congenial to our own. Thus we passed the first night as exiles enjoying all the sweets of liberty as purchased by the blood of our fathers spilled on the field of Lexington or in the subjugation of the British and Tories from South Carolina. And this, too, in sight of the very land that we had hopes to have seen enjoying all the blessing of a government that is elective in all its branches.

The next morning we took the first horse train of cars to Niagara Falls where we passed the afternoon and evening in talking over the sad realities of the past and the prospects of the future. The splendid hall of the Niagara House was lit up with chandeliers and many burning tapers and as elegantly furnished as taste and genius could suggest. After the guests were assembled together for recreation and amusements we were introduced to them as sons of liberty and exiles from bondage to freedom. I participated, but once with them in the dance for I had not received sufficient strength to do justice to my own feelings. Neither in the expression of thought nor in the action of my body. Though mere skeletons we were objects of pity and commiseration to them all. The young and tender female sought our company to learn from our own lips the hardships of war and the struggles for liberty. It was there in the presence of earth's fairest daughters that I learned one important fact in the philosophy of human nature, that I was capable of coquetry and vain conception of moral greatness, and all this for the purpose of rivetting one or more of those fair creatures by my side.

At half past ten p.m. we retired to rest and left the young and gay to dance to the sweet strains of melodious music.

Ere the bright luminary of heaven had lit up the western horizon the distant boom of artillery aroused every sleeper from his silent place of repose to participate in the festivities of the day. For be it remembered that the anniversary of American Independence, the memorable fourth of July had again dawned upon the sons and daughters of Americans in the year eighteen hundred thirty-nine. After partaking of a splendid repast we took the morning train of cars and in the short space of two hours we landed in the City of Buffalo, where we were again received with open arms and in the coach we four were conducted to that hospitable house called the Farmers Hotel. For eight days we partook of the abundant luxuries of that noble hostess free of cost.

When we again concluded to try the realities of the world singly and alone. And accordingly I sought the carriage shop, Calvin Hall took the national road that led to Batavia to obtain work for future support of some farer, while Daniel Comstock and George Heriman took to the joiners bench and Samuel Wood

sought out the ship yard, each to their former employment. Since the morning of the 12th of July 1839, when at the times and places of meeting one or more of our number have been absent.

While I remained in the employ of Fenna Gasten and I boarded at the Farmers Hotel, to my inexpressible satisfaction who should I behold as a passenger in the eastern stage but the long-hated Abraham Dewilleger. When I hurriedly related to my shop mates the nature of my sudden burst of anger and desired them to stand as a bulwark between me and the city police for five minutes while I wreaked bloody vengeance upon him. Without many preliminaries I introduced myself to him when all of a sudden a deathlike paleness and a monitory tremor seized his whole frame. Not waiting for him to regain his former composure I quick as a thought seized a bludgeon used as a fire poker and prostrated the wretch at my feet. Not content with that, I lit upon the lifeless form and perhaps without the interference of my friend the (funeral) would have been my own for he became the particular patient of Doctor Overholt and the invalid of that house for three weeks. Then I signalized one of the acts of cruelty that I had received while in the days of my youth. I immediately entered complaint of myself at the police office and paid the sum of five dollars for an assault and battery and saved myself of further cost.

CHAPTER FIVE

After satisfying those feelings so common to human nature I continued my labors until the fall of the same year I determined on spending the winter in New Orleans. And in October I went on Board the steamboat "Constitution" and sailed for Cleveland, Ohio, where with a continued head wind we landed the third day. After a few days feasting myself on the luxuries of New Place I procured passage to Portsmouth on the line boat "Chesapeake," Charles Scott Captain, and after a slow but constant march of nine days mine eyes for the first time beheld the rolling tide of the river Ohio. After taking a short tour into the State Kentucky I returned to Portsmouth. I determined to while away a few days in Cincinnati. Not wishing to court the riot of loose company, but to satisfy the promptings of my curiosity I sought out a flat boat that was then foundered on a sand bar. From their awful imprecation and practices I soon became disgusted with that drunken crew. I will here relate one circumstance that took place between the crew and one who was a mere under strapper or cats paw of a gambler who the evening before had been stripped of his little all by his more expert cagitors in that detestable profession. Though like the frogs and the boy it might be fun for me, but death for him. He for the want of money for that trip had become their hired servant. He not wishing to wet his delicate frame refused to render any assistance to remove the boat. When a man of swollen eyes and herculean

strength gained the deck and with one super human effort plunged the spend thrift head long into the river at the same time crying out to another, "John, he is your meat." When John excitedly exclaimed, that Saint Peter did not understand the mode of baptism half so well as he did, there being no lack of water he should not die in despair for the remission of sins if water would do any good. So time after time he dipped the poor fellow beneath the liquid flood and his stay was so long and his chance for getting breath so short that I began to think that his case was more like that of Ananias and Sapphira than that of a repenting sinner. Feeling that John's remark savored more of truth than poetry I soon interfered in his behalf, when the swell eyed customer seized me and was carrying me along with apparent ease at the same time exclaiming, "John, another candidate for baptism." I not wishing to be immersed by one not having authority, the rascal lost not his hold until he felt the sharp point of my poniard pierce his side and the warm and gentle flow of the blood of life streaming at his feet which, however, as good luck would have it was more frightful than dangerous. And by way of a plank that served as a runway I found myself once more on terra firma and John bending over the prostrate form of his swell eyed comrade. Not wishing to again to fall into their embrace I forthwith took the stage for Chilacoth and thence the packet boat Vermilion to Cleveland, Ohio. Where I remained until the January following in the employ of one Hurlbert, a carriage maker. From thence I went to Newbedford, a county seat, about twelve miles distant. Where I again obtained employment of one Abiner Cleveland. Though a country mechanic he was a plain spoken, open-hearted fellow and his family consisted of a wife of enormous size and I think the most arrant scold that I ever saw, with one prancing son of about eighteen and a daughter some two years younger with rosy cheeks, possessing a modesty and frankness no doubt inherited from her father. Though naturally quick spoken she possessed none of those wild harranges so common to her mother.

I had not been a resident of the place many days before I by observation became acquainted with a practice very common in country towns and villages. While in that place went by the name of "Wallowing the green ones." After witnessing a feat of this kind from the shop window I longed to be considered one of the former class.

Weeks had passed away and I thought myself slighted and without some insinuation made by me I should become a graduate without receiving the usual token of initiation. When in the latter part of February the whole face of the earth was covered with a proper mixture of mud and water I was informed by James, the son of Abiner, that the master workmen were making ready as I walked to my dinner, to give me my endowment. Steadily I continued my labor until the clock told the hour for

refreshment and as usual washed and brushed my hair, then set out for dinner. Suddenly three champions emerged from behind a storehouse and with measured step pursued their course until we met. Whilst one of them said that the long looked for preparation was now ready pointing at the mud. And mistaking the action for the word the fellow found himself lying upon his back with the loss of two of his front teeth and from the crimson look of another, one would naturally suppose that he, like poor Tray, had fallen into bad company, the other making good use of his natural organization took to his heels and all that I saw of him was the part that was behind as he ran. The mode of attack and the manner of defense presented rather a bad feature for the commencement of a suit at law. After many threats by the father of young Smith, the teeth were replaced by artificial ones and this ended the practice of "Wallowing the Green." After listening to a long conversation between Abiner Cleveland and a man by the name of Salibury about the locality of the town of Kirtland and the beauty and construction of the Mormon Temple, prompted by curiosity and of a roving disposition I longed to form an acquaintance with that people and to behold their temple of worship. And accordingly the third day after their conversation I found myself underway to see one of the wonders of the world constructed by the Latter Day Saints commonly called Mormons. This edifice is built of rough hewn stone with a hard finish on the outside, divided off into solid blocks of equal size resembling marble with a smooth surface, while upon the east end stood the lofty spire with two rows of skylight windows on either sides of the roof to light the many apartments above and two large rooms on the first and second floor, sufficiently large to comfortable seat two thousand persons, each, with a pulpit at each end of those rooms constructed for the purpose of accommodating those holding different degrees of the Holy Priesthood.

The architecture and construction of the inner work of this temple of worship surely must of been of ancient origin or as the master builder has said, that the plan thereof was given by revelation from God. And I see no reason why he should not be credited for no one can disprove it.

After a few days feasting my eyes on the products of Mormon labor, in company with Wm. Wilson I commenced a small job of chopping that he had taken and after its completion I hired to C. G. Crary, with whom I labored on a farm for eight months and in the winter I attended school. During the following winter I formed an acquaintance with several families called Mormons and by close observation satisfied myself that they lived their religion better and enjoyed more of the Spirit of God than any people that I had ever been acquainted with.

Thereby I strove to make myself familiar with their principles of religion and after a diligent investigation of nearly two years I satisfied myself with regard to the truth of Mormonism

and determined at some future time to obey its principles. Although I could not form any particular reason for deferring so important a matter and I concluded that there was time enough yet.

Possessed as I was of a wild romantic disposition I could not bear the idea of embracing the religion of heaven and bring my mind and all the future acts of my life to corroborate with those divine principles, yet there was a sublimity and grandure in the contemplation of the works of God that would at times completely overshadow and cast into momentary forgetfulness the the many vain amusements with which I had been long associated with. Not being capacitated to be continually on the stretch of serious thought my mind would again revert back upon the amusements of the world and being surrounded with the young and gay I was easily drawn aside from the discharge of that duty which my own better judgment prompted me to obey. There was one prominent characteristic in the history of the Latter Day Saints that I had not at that time been made acquainted with. It never entered my heart that many of the amusements with which I had been long an active participant in, when innocent in their nature, were not offensive in the sight of God, only when made by extravagance on the part of those who participated in them.

Having little or no acquaintance with the Latter Day Saints prior to my arrival in Kirtland, the force of my education had taught me to detest the slightest variation of morality in a professor of religion of any kind. The professor that would participate in the dance or in many other amusements was discarded by his fellows and looked upon by the unbelieving world as a hypocrite and deserved to be cast without the Kingdom. Why is it so? Simply because of their traditions and the force of education.

Prior to this time I strove to obtain religion among the circles of the Methodist and the Mourners bench, complying with the requisitions of the priest I strove with my might to obtain the the same manifestations of the spirit with which they said they were endowed. Dispite of every exertion on my part in the honesty of my soul I was compelled to acknowledge that I could not experience a similar manifestation to that which they themselves professed to enjoy.

Shortly after this I became confirmed in the belief that the animal passions of that class of people in many instances was all that was excited, from their external deportment I could form no other conclusion. However, at present, I feel disposed to leave them in the enjoyment of their supposed realities.

Some eighteen months had passed away and I had received no intelligence from my Native Country, after writing several

letters, I at length received an answer by my brother John, who was then living at Whitby Home, District M.C. bearing good news of all my brothers and the whereabouts of my aged grandfather and grandmother, with a promise to meet me at their place of residence on the tenth of September 1841.

After complying with his request I pursued my labor until a two day previous to the time of our meeting when I set out and at the close of the second found myself in the presence of an old veteran of the revolution, who I had long desired to see. After passing the usual compliments between two strangers I craved his hospitality for the night, which he as frankly granted.

After evading as far as possible every question that related to my identity, not wishing to incur his displeasure I at length disclosed the fact. When I suddenly found myself surrounded by a numerous host of relatives. The inmates of the house consisted of the aged couple. Jacob Alexander and his wife, the daughter of the aged pair, one son and two daughters of about fifteen and seventeen years of age.

Their somber countenance and dignified appearance together with their long faces, they looked more like a group of Quakers than blood relations of mine for a more religious man than Uncle Jacob, I think I never saw.

Although there had been no mention made by me of Brother John's expected arrival, yet I soon learned that he was looked for every hour and that I was no unexpected guest. After the usual compliments on such occasions and a hurried recital of the time and place of my parents death and the whereabouts of the rest of the family, I being fond of solitude, I retired to the back part of the garden to consult my own feelings on the realities of what I had a few moments before witnessed. For surely the place was adopted to the occasion. For there the vine entwined around the shrubbery and the decaying foliage all bore unmistakable evidence of the near approach of those chilling blasts of the polar regions which bids the husbandman to make ready for winter.

Was my newly formed acquaintance destined to have any resemblance to the gathering of the grapes after the vintage is done, or should it like the budding of the rose in early spring, bloom and flourish in the rays of the sun for a season and then with all its beauty and fragrance be like that portion of the vegetable kingdom, with which I was surrounded at the near approach of winter, wither away?

I looked forward to the time of my immersion into the Kingdom of God as the only chilling blast that could possibly serve as an everlasting barrier between us and like the rose at the approach of autumn return back to its native element.

While in this retired spot meditation on the prospects that were before me my solitude was broken by the approach of my cousin, Sereptae Alexander, who announced the arrival of brother John. With her I hurried back to the house to see him, who I had not seen for over three years and at the first embrace could not refrain from shedding tears at the meeting of a brother whose life had been so dissimilar to mine.

He, with determined purpose had emassed to himself the riches of this world which his horded thousands at this time abundantly indicates. Whilst I delighted in my romantic nature, little did he think that God or the future for once had a prominent place in my thoughts and that I delighted in the perusal of sacred and profane history. When in converse with Uncle Jacob on the principle of religion he learned that the wild boy was a scriptorian and the old professor was far in the rear in point of argument which materially disappointed that worldly minded brother of mine. After we had retired to rest, says he, "I fear that you have become a Morman."

I must acknowledge that this announcement somewhat startled me, although I had not as yet attached myself to the church I plainly saw and experienced for myself the truth of that which I had heard the Elders of Israel bear testimony of that as soon as they embraced the Gospel that they as a general thing discarded by all their near relatives and looked upon as a deluded fanatic and that not one scriptural argument could be brought against them.

When I exclaimed, "Deliver me from lumbago and four wine." He asked me what I meant by that expression. I told him although I was not a Mormon I plainly saw that the followers of Christ in our day were like them of older times, that they were hated for Christ's name sake and the testimony which they bore and if I am to be dispised for the principles of religion which I advocate I feared that his meeting and mine would be few and far between for I never was the lad to be in any ones way.

I continued visiting with my friends for about two weeks and from the time of Brother John's seperation and mine at grandfather's house, the first time of our meeting has not yet come. At the present fifteen years have rolled away without seeing him.

CHAPTER SIX

After I returned to Kirtland I continued laboring on the farm of C. G. Crary and extending the circle of my acquaintance with the people. I also exerted my mental faculties in searching out the principles of the Gospel as taught by the Latter Day Saints. During the winter of 1841 I met with a serious accident that fractured my skull in three places and dislocated my right shoulder and left ankle. And for some cause unknown to me I was confined to my bed from the 23rd of December until

the 13th of the next April. Most of that time I suffered very acute pains. Every mark of kindness within the power of mortals to bestow was freely extended by my acquaintances. One family of Mormons in particular, by the name of Dixon, to this day have my good feelings for their kindness in time of distress.

I well know what my convictions were with regard to the truth of Mormonism, yet I withstood and refrained from yielding obedience to the Gospel, which long before my better judgment had prompted me to do. Those divine principles I had withstood as long as I dared to and preserve this mortal body above the ground. And on the 12th of April I covenanted before God and one witness by the name of Jeremiah Knight that if he would raise me up from that bed of affliction I would obey his Gospel and be it known to all whom these presence shall come that on the 13th, before alluded to, I had received sufficient strength in the short space of eight hours to harness and drive my own team three miles. And be it also remembered that from the time of the disaster I had not of myself sufficient strength to set up in bed without the assistance of others.

My sudden restoration to health created quite a panic in the family of C. G. Crary, they being staunch Presbyterians. While old Jeremiah could easily divine the cause.

That season I continued my labors on the same farm enjoying as good health as I ever did in my life. While many of the Saints were curious to know why I did not join the church after making so solemn a covenant before God after receiving the desired blessing. Yet, strange to say, such is the weakness of man and the imbecility of youth. Although day by day I would tremble at the already procrastinated time. Yet the evil traducer of man's best interests was continually hedging up the way and some vain transitory pleasure was constantly before my eyes.

The labors of the day and the increasing anxieties that gradually insinuated itself into my mind to gather around me some of the riches of the world, all served as barriers between me and the truth.

About the 20th of June I received a note requesting the attendance of myself and lady to a ball to be given in Menton at the house of Marvin Fish on the fourth of July 1842. And in company with a number of others at the time appointed set out once more to amuse myself in the festivities of the day, where we met at ten o'clock a.m. and in the afternoon rode to Painsville to take dinner.

Being in my native element time passed off merrily and I enjoyed myself. For well I remembered those years before, the scenes that I had passed through and the first few days passed by me when an exile.

Nothing transpired to disturb our peace until at the dining table, I observed a thick set man of dark complexion casting glances of malignant satisfaction at me. For a while I was puzzled to find his proper place, nor in it was I mistaken. For after I had conducted my lady to the setting room and returned to the bar for a cigar I found the fellow tagging after me. At his entrance he said, "Is not your name Belnap?" "Yes sir, and yours is Chancy Dewilliger." Said I. "Yes, by God, it is, so now you know the whole then prepare yourself."

When each of us stripped for the onset. While the bystanders stared with amazement at our singular introduction. When he said follow me, which I did and as he stepped from the door to the pavement and with vengeance beaming in countenance, with clenched fist I brought the fellow to his knees. I followed up my hand to the best advantage possible, and he was no sole spectator which many a peeled and bruised place on my person loudly testified.

The contest was longer and more fierce than what I anticipated. Never did I more anxiously want man to cry for help than I did him, yet neither of us did at that time. At length we were parted by the crowd and after washing myself and purchasing a new pair of pants and shirt I concluded that I would not make a very beautiful appearance in company and that I would save my partner of the mortification that her partner wore many a scratch and a black eye.

One thing more bore with more weight on my mind than all others, I wanted him to bear the same news to his father that his father bore to him from the City of Buffalo and that I was determined he should if I followed him to his place of destination. As soon as possible I made arrangements for my lady to be taken to the ballroom and from thence home with her brother and would tarry and see the thing out.

All being gone I was left once more to my own reflections. When of a sudden all the demons from the infernal region seemed to counsel me to take that from him which I could not restore. Having of a fruitful imagination I soon concluded upon a more mild, but cruel attack.

I then walked the back streets to pass away the time and avoid observation until sun down when I returned to the hotel. The land lord informed me that young Dewilliger wished to speak with me. "Tell him for me that I will see him in the morning when he little expects it."

After rising in the morning I found that I was very sore about the chest which served to increase with redoubled energy my mode of attack. After washing my body in strong brandy and internally applying the same I obtained some relief and at the first ringing of the bell was ready for breakfast. I there managed

to seat myself opposite to my antagonist. His grotesque motions with his head in managing to see what he had on his plate was truly laughable. A very little that morning satisfied my appetite for food.

When I slowly raised up and placing one foot in the chair and the other in the middle of the table quick as thought I sent the poor fellow reeling backwards and before any assistance could be rendered he cried for help. Then I ceased my hellish efforts and immediately commenced the recital of events that had transpired while I was a small boy and the scenes that had followed relative to that occurrence up to that time and both passengers and boarders accorded in the course that I had pursued. After the inhuman treatment that I had received from the old man, cruelty seemed to be a prominent characteristic in all my acquaintance with the rest of the family and daily and deadly hatred continued to increase. From the time of this occurrence I have not seen one of that family.

After my last difficulty with young Dewilliger I returned home and was confined to the house for several days with a fever. When once I had regained my former health I wrote old man Dewilliger a very impertinent letter and another to Marshall B. Stone setting forth the particulars of the encounter with Chancy Dewilliger, together with the result and requested him to set forth the truth of the matter to my old acquaintance. And thus far has terminated a cruel strife engendered in early youth, which I am in hopes will never be reenacted for at present peace is a great blessing and worthy to be cultivated by man. Which my experience for the last few years has learned me to fully appreciate.

When once able to pursue my usual employment the query would often arise in my mind, shall I ever meet with any of that family and those long pent up passions burst forth with redoubled fury and acts of cruelty and deeds of violence be resorted to to satisfy the prompting of ambition so common to humanity, at present I felt as though I had satisfied every wrong that I had received and concluded for the future to maintain amicable relations with them as long as such maintenance was a virtue. And if not I resolved in my own mind to prepare for the worst let it come in what shape it would.

This last tragedy served to prevent me from obeying for a season the first principles of the Gospel for I did not like to go into the water with marks of violence on my person and stains of human blood on my garments, which I well knew was sure to become a topic of conversation with many an idle gossip. And accordingly day by day I pursued my labor on the old farm waiting for the storm cloud to pass over. And as far as my own acts were concerned I had a conscience void of offense pertaining to that unfortunate family. Yet there was a secret monitor within

my breast that would frequently warn me that delays were dangerous and that I had better fulfill the covenant that I had made with my God and in the presence of one witness.

It is beyond the power of man to describe the contending emotions of my soul at that time. Pride, pleasure, the speech of people and my accumulating interests and the frowns of newly found relatives and the appalling stigma attached to the word Mormon were all obstacles that my youthful mind could scarcely surmount. And it was not until in solitude I had unbosomed the contending emotions of my soul to God that I found relief and naught by peace and the gentle whisperings of the Spirit of God prompting me to forthwith obey the truth which on the next day I determined to do and that night in my sleep I frequently awoke and found myself in the act of preaching the Gospel to different nations of people. Time passed off rapidly until the hour had arrived to repair to the place of worship and I once more heard the welcome sound, come all ye inhabitants of the world and obey the Gospel and obtain the promised blessings, for God is not man that he can lie.

CHAPTER SEVEN

Sunday, September eleventh 1842 was a time long to be remembered by me for in the presence of a vast multitude of Saints and sinners in company with William Wilson I yielded obedience to the Gospel which long before I had been sensible it was my duty to do. When some tossed their heads in scorn and disdain others found a friend and brother, now in their acts of derision was I disappointed for I had long before learned that fact by observation.

It may seem curious to the unprejudiced reader why and how it is, that in this boasted land of liberty and equal rights and where all men have the constitutional right to worship God as best suits their own feeling, yet, in the nineteenth century there is one class of people called Latter Day Saints, that by priest and people, governors and rulers are denied that inestimable privilege which the history of this church abundantly testifies, of which I shall hereafter have occasion to write in the course of my experience.

At that time with a determined purpose I strove to keep the commands of God and accordingly I deprived myself of many amusements which before this time I had been an extravagant participant in, and with full purpose of heart devoted my time and talents to the service of God.

Although I was young and bashful in the expression of thought, barren and unfruitful in the knowledge of God and unacquainted with the proclamation of the Gospel, yet, having an ordination under the hands of an Apostle of God in the last days,

I determined to know of the restoration of the Gospel and to Qualify myself to discharge the duties incumbent on a man of God in the proclamation of the same to the inhabitants of the earth. Although in possession of a fruitful imagination together with the experience of former years, but little did I understand the varied and changing scenes of mortal life with me and the people with whom I had so recently coupled my future destiny.

At a conference held in Kirtland October sixth, Lyman Wight presiding, I was set apart to the ministry and to forthwith take a mission to the State of New York. By permission I tarried until I could settle up my private business, which I did and took my leave of Kirtland and its fond associations, in company with Elder Surnan Heath on the 17th of December for our place of destination. Prior to setting out I made one trip to the state of Pennsylvania to visit my newly found relatives with whom I took but very little comfort, only in the bearing of my testimony to the restoration of the Gospel in the last days which I did to all that would come to hear.

After my return back to Kirtland my uncle, that I did not see when last I visited Pennsylvania, being zealous of his persuasive and argumentative powers made me a visit for the purpose of convincing me of the error of my ways and to prove that Mormonism, as he called it, was like the bareless fabric of a vision. After a fruitless trial of two days and the exhaustion of his fund of knowledge together with the refuge of lies to which he at last resorted to, was compelled to acknowledge that with sacred and profane history I held a great superiority over him in point of doctrine and theological reasoning. Disappointed in his expectations the third day he returned home bearing with him the testimony of one who a short time before was, in a great measure a stranger to the doctrines of divinity and its propagation.

Being elated at my apparent success in confounding one eminent Divine I became vain in my conceptions of moral greatness, which afterwards proved a source of deep regret to me, for I had ascribed to myself the honor instead of giving to God the glory.

At this present time being seated in a chair made of round birch poles and a pine log cabin in Salmon river valley and surrounded with eternal snow and everlasting chains of ice and I associated with a dark and degraded people, I am led to exclaim, "O man, how art thou fallen, once thou wast the favorite of heaven, the Maker delighted to converse with thee, angels and spirits of just men made perfect were thy companions. But now thou art fallen below the brute beast made to be taken and destroyed. O God close up the vision and let me no longer gaze on those awful scenes for my heart is pained while I write."

When contrasting the present conditions of the inhabitants of the earth with their primeval state in the Garden of Eden, the period when the Father of our spirits condescended through the partaking of the fruits of this earth that man might be. And as far as my limited understanding will admit, when tracing out the various changes and wonderful revolutions that have taken place since that time causes me to mourn, When I vision the dreadful strife existing between man and man, the awful crash of resounding elements at war with each other and like the voice of ten thousand thunders reverberating from one end of heaven to the other. When the solid rocks were rent assunder their torn and scattered fragments lying deeply embedded in the earth. All loudly testify of the agonizing throes of animated nature while the Son of God expired upon the cross.

If I had the voice of an angel and the zeal of an Apostle gladly would I stand forth and loudly proclaim to all the inhabitants of the earth, that the angel has flown, that God has spoken from the heavens saying, "Come out of hell my people lest ye partake with her in her evil deeds. Can any man with the least shadow of future events passing before his eyes fold his arms in carnal security and cry all is peace in Zion? When inevitable destruction awaits the inhabitants of the earth. O Lord hasten the time when I may be delivered from this temporary seclusion and to utter my voice in connection with my brethren for the amelioration of mankind.

At length the time appointed for starting in a new career in life had arrived and I bid adieu for a season friends dear by one common bond of union. Though I was accustomed to traveling never before was I dependent on the charity of a heartless world for my daily bread. Heretofore the few shining particles that I carried with me while traveling was sure to secure friendship, but now how changed the scene.

After many fruitless attempts to secure shelter for a single night from the chilling blasts of winter was many times compelled to rest my weary limbs in some open shed or loft of hay and there hungry and shivering pour out my soul to God. Day by day we pursued our course preaching by the way as opportunity would permit and the people come to hear. At many places we were kindly received, doors were open and men of understanding sought both in public and in private to learn the doctrines of Latter Day Saints. While others for the sake of controversy and the love of discord would, through vain ambition, intrude upon the congregation by asking many discordant questions. And when met by simple truth and stern realities were compelled to acknowledge that one fact clearly demonstrated was worth ten thousand theories and opinions of men. At times discussions of this kind would prove of real use and at others when the tribune of the people were completely confounded and put to open shame a deep settled prejudice would prevail which our own personal

wants would fully realize for we had to contend against the prejudice of the ignorant and the pen of the learned.

When at length we drove up to the door of my uncle, who a few months before had taken much pains to convince me of the error of my ways. But unluckily was not at home, being absent in the discharge of his ministerial duties. I remained in that neighborhood for several days and three times in my grandfather's house preached to a crowded congregation principally of mine own kinsfolk, while my comrade continued his traveling to Evansville, New York. At which place I joined him after the lapse of ten days.

While there, by indefatigable energy we baptized five persons and aroused others from a cold, luke warm state to a lively sense of their duty. And organized a small branch of the Church by ordaining Elshook Williams an elder and setting him apart to the presidency and Charles Utly a priest and Albert Williams a teacher. When we left they were in possession of many of the blessings of the Holy Spirit.

From thence we journeyed to a small town in Cateraugus County, New York where the Big Sister Creek crosses the state road and there as usual preached the Gospel to the people. Many were believing and some were gathered out. Old man Sturdivant, a resident of this place departed this life in that ill fated city of Nauvoo and Wm. A. Beebe, a splendid work man in iron is now a resident in Ogden City. At this place we met with the once talented and in estimable Apostle Lyman Wight, who at present because of transgression is no longer a member of the church.

From thence we pursued our course to the city of Buffalo, when again for several days we discoursed upon the principles of the Gospel. When again I visited my old friend Fenna Gusten, though pleased to see one who heretofore had been his journeyman, yet every avenue of his heart was closed against the truth.

After some three weeks faithful labor in that city of merchants we pursued our way to Ackron and as usual made our business known. Here with difficulty we found a convert from storm and without the delivery of one discourse. Wound our way to Batavia, here there was an organized branch of the Church and as might be expected was kindly received. Where we fell in company with Elder John P. Green and wife and with united exertion made there halls in all parts of the town reverberate with the sound of the Gospel. While in this region we visited several small towns in the surrounding country and also held a three day conference in the city of Batavia.

From thence we journeyed to Moscow and Mount Morice preaching the Gospel both in public and in private, not without receiving occasionally hard fare. And after passing through a mountainous region of country we at length stopped at a consid-

erable town called Prattsburgh situated at the head of Crooked Lake. In all that region there was but one Mormon resident, but after many days darkness gave way before the blaze of truth and the seeds of life sprang up. A flourishing and numerous branch of the Church was the fruit of our labors. During the latter part of winter and early spring those hills and dales resounded with the restoration of the everlasting Gospel. At many times the urgent demands for preaching required a separation between me and partner. Although such occurrences were not of long duration, yet ages seemed to pass away during those short separations. To the best advantage we united and divided our time and talents for the advancement of the cause of truth.

Our labors were principally confined to Stuben, Livingston, Ontarion Genesee, Erie, Chatauqua, Cateragus and Yates counties until after the spring rains. Duty demanded that one of us should repair to St. Lorange County. The lot fell upon me to remain in our old field of labor. My partner struck out to form new associations. I remained in the regions round about until the middle of summer, when because of my health I returned home. After having in the course of my travels baptized in connection with my partner over seventy persons, which at present I am happy to say that several saints from that section are now located in the vallies of the mountains. While some are still at the old stamping ground, others, because of disaffection have followed the inclinations of their own minds and made shipwreck of their faith.

There are many little incidents connected with this first mission which at this late date my memory does not serve, but suffice it to say that it was not performed without a variety of scenes both acute and painful. I travelled from Penyan, Yates County to Kirtland, Ohio on foot and from the city of Buffalo in company with Joseph Busby.

Some four weeks after my arrival at home I commenced a series of studies at the seminary. In process of time a severe strife arose between a cripple boy of about ten years old and the principal teachers wife, who was instructoress of the preparation department. The lad being about to obtain the mastery, J. C. Loid, the master of arts interferred in her behalf, when a most shameful punishment was inflicted on the boy without affecting victory over him. At length when blood in large drops had spotted the floor, yet I believed that order should be enforced, but not in such places at the sacrifice of human life. And for humanity sake I told him that he had better consider the greatness of the punishment the boy had already endured before he gave him any more. Whereupon a severe reprimand to me and the continued application of the rawhide to the almost naked body of the boy at length aroused those lion like passions that had long been kept smothered by cultivating the several habits of virtue, casting a single glance around the room I saw almost every eye directed

towards me and learning that a variety of emotions were at work.

I sprang from my seat and quicker done than told I separated the teacher from the pupil. When some half dozen unfeeling curses came to his assistance and the boy uttered a loud scream, O God Save Me. This piercing cry brought to my assistance four resolute fellows which soon cleared the entry way and we bore off the boy to his mother's arms, sore and bleeding.

This scene of cruelty created quite an excitement in the town. When upon examination the boy was considered dangerous. Two eminent doctors opposed to J. C. Loid, both in religion and politics, were sent for and by faithful attendance in about four weeks the little fellow was able to hobble around. During this time the sum of three hundred dollars was raised by subscription for the commencement of a suit at law, which terminated in the breaking up of that seminary and the reduction of Mr. Loid to abject poverty, besides adding to (Widow Knight) widding Nite the sum of one thousand dollars by the decree of the supreme court.

After this occurrence I attended that institution no longer, but betook myself to the preaching of the Gospel, making my course south and southwest to Wooster, Wane County, Ohio, at which place my Uncle Ira had long been a resident, and who I found in affluent circumstances. When upon this journey, as usual, I received Mormon fare, at this place I again met with Elder John P. Green on his way to Nauvoo. I remained in this place and the regions round about for two months and then returned to Kirtland and attended school. O. H. Hanson, teacher and I boarded with the family of Reuben McBride.

Early in the spring of '44 we built two small barns for T. D. Martindale and one for James Cowen. And after there completion the fifteenth of May I set out for Nauvoo in company with Elanson Pettingale and Henry More, with Christopher Dixon, wagonner as far as Wellsville on the Ohio river at which place he turned back.

We embarked on board the steamboat Lehi for St. Louis, Missouri. I had not been long on board before I learned that there were others of the same faith of myself and bound for the same place of destination, but for the want of means should be compelled to stop in Cincinnati, whereupon I proposed to pay for their passage, if they, after landing, as soon as their circumstances would admit, restore to me the amount that I should expend for their benefit. I had in charge, at the same time, three tons of groceries, donated for the building of the Nauvoo House that I found in store at Wellsville and by the direction of Lyman Wight I freighted them through.

And on the first day of June 1844, late in the evening I found myself in the once delightful city of Nauvoo without a single farthing in my pocket and after securely storing the goods in

the warehouse laid myself down to rest in the open air upon a naked slab.

CHAPTER EIGHT

June, the second, 1844 early in the morning, I found myself in the streets of Nauvoo. The evening before Pettingale had agreed to meet me at the residence of the Prophet Joseph at nine a.m. Observing and reflecting upon almost every thing I saw and heard I slowly pursued my course to the mansion of the Prophet. That day passed away and Pettingale appeared not. Morning came and went and not one face that I had ever seen before could I recognize as I walked the streets. I viewed the foundation of a mighty temple, I saw the tomb and sepulcher for the dead, and the baptismal fount resting on the backs of twelve oxen probably the first one built since the days of Solomon. I then repaired to the Stone cutters Shop where the monotonous sound of many a workman's mallet and the sharp ring of the smith anvil. All bore unmistakable evidence and determined purpose to complete that mighty structure.

I then returned back to the mansion and after a short conversation with the bar keeper, who I afterwards learned to be none other than Orrin Porter Rockwell. To my satisfaction I saw Pettingill and five others about to enter the house and after a hearty shake of my old friend's hand I was introduced to the prophet, whose mild and penetrating glance denoted great depth of penetration and extensive forethought.

While standing before his penetrating gaze which seemed to read the very inmost recess of my heart, a thousand thoughts passed through my mind. Had I been permitted by the great Author of my being to behold with my natural eyes a Prophet of the living God when millions had died without the sight? And to grasp his hand in mine was a blessing that in early days I did not expect to enjoy. I seemed to be transfixed before him. I gazed with wonder at his person. I listened with delight at the sound of his voice at that time and afterwards in public and in private. I paid attention.

The impressions made on my mind at this introduction can never be erased. Though in after years, I may become a cast away, yet they are indelible and lasting as if written with an iron pen on the tablet of my heart. My very destiny seemed to be interwoven with his. I loved his company, the sound of his voice was music to my ear, his counsels were good, his theological reasoning was of God, his acts were exemplary and worthy of imitation and in his domestic circle mild and forbearing, but resolute and determined in the accomplishment of a good work, although opposed by the combined powers of earth and hell. He, by the inspiration of God, restored the Gospel to the earth, organized the Holy Priesthood, consecrated the land of Zion, planted

a great city, gathered his thousands around him, laid the foundation of a mighty empire. At the same time endured the most unparalleled persecution of any man in the history of our country. Like one of old the arms of his hands were made strong by the hands of the mighty God of Jacob. With a mind that disdained to confine itself to the old beaten track of religious rights and ceremonies, he burst asunder the chains which in ages past had held in bondage the nations of the earth. He soared aloft and brought to light the hidden treasures of the Almighty and bid defiance to the superstitious dogmas and combined wisdom of the world. He laid the foundation for man's eternal happiness and revived the tree of liberty.

Thus the first few days of my residence in Nauvoo was passed in forming new acquaintances and reviving the old with whom I chanced to meet. I soon became a boarder at the house of my old friend, John P. Green, and a workman in the shop of Thomas Moore. Although frequently called out by the prophet Joseph to the performance of various duties, never did I regret the times for such missions were so many schools of experience to me.

Here I will refer to one of the many of like nature which I performed in those days. At a time when there was to be a convention of anti-Mormons held in Carthage, I was required by the Prophet to form one of their number. With a promise of fidelity to God, he assured me that not one hair of my head should fall to the ground. If I followed the first impressions of my mind I should not fail of accomplishing every object that I undertook. At times to all human appearance sudden destruction awaited me, God would provide the means of escape.

When first I entered Carthage I was interrogated by Joseph Jackson, Miches Barnes and Singleton as to what business I had there. When I replied that I had business at the records office they being suspicious of deception went with me to the office. After examining the title of a certain tract of land many impertinent questions were asked and promptly answered.

When a low bred backwoods Missourian began to boast of his process in the murder of Mormon men, women and children and the brutal prostitution of females while in the state of Missouri and had followed them to the state of Illinois for that purpose—without considering the greatness of their numbers I felt like chastising the insolence of that man, then he made a desperate thrust at my bowels with his hunting knife which penetrated through all my clothing, but without injury to my person—unnerved as it were by angelic powers, he fell prostrate on the earth when with one hand I seized him by the throat and with the other drew his knife and unless Jackson had not kicked me on the arm between the hand and the elbow and throwing the knife many feet in the air, I should have deprived him of his natural life. Although my antagonist was still insensible, yet,

- the prospect was very favorable for me to become a sacrifice to their thirst for blood and without Jackson and others interferred perhaps it would have been so.

I afterwards sat in council with delegates from different parts of the country and secured the resolutions passed by that august body. I returned in safety to Nauvoo, but not without a close pursuit by these demons in human shape, uttering the most awful imprecations and howling out to me at almost every jump to stop or they would shoot. Fearing lest my horse would fall under me I bethought myself of David Patten's administration to a mule when fleeing before a similar band of ruffians. I placed my hands on the animal and as fervently as I ever did I prayed to God that his strength might hold out for me to bear those tidings to the Prophet. Nor was there any symptoms of failure until opposite the tomb, he fell broad-side in the mud, which seemed to rebuke my unthoughtfulness in urging him on with tremendous speed.

When entirely out of danger, covered with mud by reason of the fall, I rushed into the presence of the Prophet and gave a minute detail of all that had come under my observation during that short mission. Whereupon W. W. Phelps, then acting, Notary Public, was called in and my deposition taken with regard to the movements of the people and Daniel Corns was deputed to bear the movements of the people to Thomas Ford, then Governor of Illinois.

Carthaginians, being suspicious of a move of this kind, way laid and arrested said Corns and took from him the deposition and then my real name was known among the bitterest enemies of the Saints. This discovery subjected me to many privations by way of continued prosecutions. Before and after this frequent dissensions took place in the Church and political factions arose.

Willful misrepresentations and calumny of the foulest kind, with untiring zeal, was circulated among the raw and ignorant, together with writs of various kinds in order to drag an innocent man from the bosom of his friends. The very elements seemed to conspire against the Saints. That mighty engine, the press, with all its powers of dissemination was arrayed against them. The public arms were demanded in order to weaken the arms of the Saints, when invaded. Every artifice was resorted to, to accomplish the destruction of the Prophet. When the storm cloud was lowering around his devoted head and the contending emotions of discordant political factions surrounded him on every side, with determined purpose to fill his mission acceptable before God and maintain the identity of the Saints, he upset the table of money changers and set aside the typing shop. And in the fervency of his soul in connection with the common council declared the Nauvoo Expositor press a nuisance. The city marshal, with a chosen band of men, fulfilled the decree of the council by scat-

tering the type in the streets and otherwise disabling that mighty engine of knowledge appropriated for the destruction of the Saints.

In the midst of those contending factions it was as impossible for the Saints to reason with the people as it was for Paul to declare the glad tidings of a crucified and risen redeemer, when the air was rent with the universal cry of "Great is Diana of the Ephesians." Under existing circumstances what was to be done? How were we to correct the public mind? Our means for giving information was very limited. As well might we attempt to converse with the drunkard while he reels to and fro under the influence of the intoxicating passion; or lift up your voice to the tumultuous waves of the ocean; or reason amidst the roar of ten thousand chariots rushing suddenly over the pavement, so great was the universal cry, delusion, Mormonism, fanaticism and so forth, were the solid arguments opposed to the prophet.

At length the evil day appeared and the dark cloud burst with fury over his head and the Prophet appeared once more at the head of his favorite legion, the public arms were surrendered and gave himself—a sacrifice—for the people.

Well I remember his sayings referred to in the later part of the Book of Doctrine and Covenants. Although he possessed the means of escape, yet, he submitted without a struggle and repaired to the place of slaughter, where he said he should yet be murdered in cold blood. There I saw the forms of court and heard the many charges against him and refuted by plain and positive testimony, but after this he was committed to jail on a false mittimus, at which myself and others lodged with him.

During the time of this mock trial he received the promise of protection by Thomas Ford, then Governor of the State and that he should go with him to Nauvoo, to which place the Governor repaired without fulfilling his promise. After his departure the few Saints that were left in Carthage were expelled at the point of the bayonet, but not until the Prophet from the jail window exhorted them for the sake of their own lives to go home to Nauvoo. I well remember those last words of exhortation, and my long and lingering look upon that den of infamy for I did not consider them safe with such a guard. Thus Joseph the Prophet, his brother Hyrum, Willard Richards and John Taylor were left alone in the hands of their savage pursuers.

The afternoon previous to their martyrdom we hurried to Nauvoo to announce the coming of the Prophet Joseph as agreed to by the Governor, but with him came not the beloved Prophet, which soon convinced the people that treachery of the foulest kind was at work. This cowardly, would be great man, tried his best to intimidate the people. It was with difficulty that some few could be restrained from making sad havoc among his troops. Had the Saints known the extent of his treachery, I am of the

opinion that Nauvoo would have been their burying place. Thomas Ford's stay was but short in Nauvoo, for well he knew the deep design against the Prophet.

When on his return to Carthage he met George D. Grant bearing the sad tale of slaughter, whereupon the cowardly curse arrested said Grant and took him back to Carthage in order to give himself time to make his escape. And thus the distance of eighteen miles was well nigh three times travelled over before the sorrowful news of the Prophet's death reached the bosom of his friends.

In the afternoon of June 28th the mournful procession arrived bearing the mangled bodies of the Prophet and Patriarch and Elder John Taylor, although he still survived, mingled his with the best blood of the nineteenth century and Willard escaped without a hole in his robe. Their bodies being placed in a commodious position, the assembled thousands of Saints gazed in mournful silence on the face of illustrious dead.

While penning these few lines, tears of sorrow still moisten my cheek and I feel to hasten on to the recital of other events. Yet a sad and mournful story remains to be told.

At this time many of the twelve apostles and principal elders were absent from Nauvoo on missions, and as soon as possible when they learned the awful tragedy they returned home. Truly the state of affairs was lamentable. A whole people were apparently without a head, and like the vessel on the boisterous ocean without a helm.

In a few days Sidney Rigdon arrived from Pittsburg and set up his claims as guardian of the Church and diversities of opinion prevailed amongst the people.

As from some secluded retreat Brigham Young, then president of the Quorum of the Twelve Apostles, appeared on the stand, and there in plainness and simplicity proved himself, by ordination from the Prophet, to be his legal successor and this was confirmed by the testimony of Orson Hyde and others of the Twelve.

After the above demonstration of facts Rigdon appeared no more in public to vindicate his claims to guardianship, but by secret meetings and private counsels strove to gain his point. Notwithstanding all his powers of eloquence he loaded himself with eternal infamy and returned in disgust to Pittsburg, leaving a firm conviction on the minds of the people that he completed his own ruin.

After this the Saints for a season enjoyed a short respite from cruel strife, but not without an almost endless drain of their substance by continued suits of law imposed on them by the ungodly.

But with united efforts they strove to complete their temple of worship.

If they were permitted by their enemies, should they complete not that Temple, the Saints according to the revelations of God were to be rejected together with their dead, but thanks be to God, their work was acceptable and many were permitted to receive their endowments.

When again, because of their prosperity, the fire of extermination was kindled in the summer of '45 and the blaze of torment applied to many a dwelling house and sack of grain. Whole settlements were driven into Nauvoo destitute of many of the comforts of life, while some were shot down in the presence of their families and their all consumed by fire.

This state of affairs continued to grow worse and worse until the leading characters, in order to preserve the identity of the Church, were compelled to indorse articles of agreement to leave the country as soon as possible. In the month of February '46 the western shore of the Mississippi was covered with the canvass of the Saints, drawn over a wagon and well formed tent, the thread bare sheet stretched over a few poles covering the invalid form of the more unfortunate.

Many is the time while keeping the watchmans post in the darkness of night when the rains descended as if the windows of heaven were open, have I wept over the distressed situation of the Saints. Towards the dim light of many and flickering lamps has directed my eyes to the crying of children, the restless movements of the aged and infirm, the mournful groans of many, a fevered brain, had made an impression on my mind that can never be forgotten. And thus through mud and water they made their way through an Indian Country.

The Saints continued their March to Council Bluffs, on the Missouri River, the former residence of the Pottawatame Indians. Shortly after their arrival a cruel demand was made of them by the government of the United States for five hundred fighting men to enlist for one year and discharged in California.

Although this demand was complied with I cannot but believe that the thinking portion of the United States must look upon this requisition as being most atrocious and unheard of in the annals of history. Could the Fathers of our country imagine for one moment that their children would ever be so profligate as to tamely witness the extermination of a portion of her citizens from one state to another and their final expulsion from the union and at this trying epoch in the history of such people be required to furnish five hundred men to fight in the wars of the United States with the Republic of Mexico. I venture to say that there is not a precedent of this kind on record.

Here no doubt is the first attempt of the general government to destroy the Priesthood from the earth, but they like Herod of old, failed in their bloody designs, for with out a doubt they did not expect that their unheard of requisition would be complied with and thus they would have a pretext for making a general slaughter.

Can any man not endowed with more wisdom than is common to humanity prevent fostering a deadly hatred and spirit of revenge while thinking over the history of the past and the sufferings of this people? I care not how soon the time of entire rejection may come. I look forward with fond expectation to the fulfillment of a revelation given on Fishing River, Missouri, June 22, 1834.

After the departure of the Mormon Battalion the main body of the Saints crossed the river and pitched their tents near a large spring some three miles west of the Missouri, at which place I joined them, with myself and wife, the daughter of Vinson and Martha Knight, that I had taken on the 21st of December 1845. The members of the family consisted of Martha Knight, James, her son, a boy of about fourteen, myself and wife and A. S. Gibbons and wife, who was also the daughter of Vinson and Martha Knight.

From this place the main body of the Saints moved to the north about nine miles and formed their wagons in two large hollow squares and after making themselves as comfortable as possible proceeded to the cutting of hay to feed their stock during the winter.

After this they moved to a beautiful bench of table land bordering on the river. Where in the incredible short space of six weeks reared a city of seven hundred log houses with streets running at right angles and forming blocks of equal size. Here the aged and infirm through exposure and the young and vigorous for the want of proper nourishment, by reason of the scurvy was born off to one common burying place and thus there ranks were continually wasting away.

CHAPTER NINE

During the winter of forty-six my family remained in Winter Quarters and after providing them with wood and every other comfort within my power, myself and F. J. Davis repaired to Savannah, Missouri after wheat that had been purchased by the Church from a merchant by the name of Johnson, of whom we received a portion of the wheat due and the remainder in money. After a cold and disagreeable trip of six weeks returned in safety to Winter Quarters.

During my absence my wife gave birth to a son, January 8,

1847. Because of the severity of the weather I remained at home without any particular employment.

In the later part of the winter I was appointed on a mission to gather up the Saints that for the want of means had temporarily located themselves on the eastern borders of Iowa. Some two weeks previous to the time of starting I was taken with sore eyes and at the appointed time was entirely blind, thereby disqualified for the trip. Almost every remedy suggested was applied but without effect.

As soon as the strength of team would admit after the opening of spring I made one more trip to Missouri for provisions and after the lapse of three weeks returned again and commenced the breaking up of land in order to raise some corn. After the planting of about thirteen acres of land into corn and a variety of other garden vegetables I again returned to Missouri and labored with my hands to secure other comforts of life.

Before harvest I struck out for Winter Quarters and remained there until the December following. When with A. S. Gibbons I again took my leave of home and its fond associations and made my way once more for the land of Missouri. When about fifty miles from Winter Quarters I fell in company with S. B. Frost who had been a resident of that place since the fall of '46. I labored with him and worked at my trade until April '48. During that time I built a log cabin and prepared to locate my family, which I did the same spring and established a shop for myself and obtained all the work that I was able to perform. Being prospered in all that I put my hand to do I had gathered sufficient around me to enable me to gather with the Saints in the spring of '50 on the 20th of January. In 1849 my wife gave birth to another son.

About the middle of May I bid adieu to Fremont County, Iowa and made my way to Kanessville. And after a few days respite crossed the Missouri River below the mouth of the Platt. And was organized in the following order by Orson Hyde. Johnathan Foot was appointed Captain over on hundred and five wagons and Joel Terrill and William Wall Captains of fifties and Utta Perkins, Chester Loveland, Thomas Maun, Abraham Coon and myself were appointed Captains of tens in the second fifty. On the fifteenth of June we left the banks of the Missouri.

Not long after we got under way Old Man Titcom's daughter of about ten years of age was run over by a wagon and broke her leg between her knee and the body. This was the first surgical operation that ever I performed, though perhaps more by good luck than good management the girl done well.

The third day out from the river we were visited by one of the most distressing plagues that ever befell the human family. The first case of the kind was that of Alfred Brown, who departed

this life in about two hours after he was taken ill. The next morning after attending his internment the camp moved on.

During the day three others were taken sick. We also passed the graves of several during the day march. One died while we were under way, the other two while in camp. The same evening my youngest child was also taken and died in the latter part of the night and buried the next morning.

I think I never saw so exciting a time and a people so completely frightened out of their senses. The sickness was principally confined to my ten. Four of the first companies of ten in the morning rolled out while we were burying the dead. During the time of yoking and hitching seven others were taken which rendered it very difficult for us to move, but by some driving two and three teams we made out to cross Salt Creek.

After two or three times failing to receive help from the foremost portion of the company by sending others, I must acknowledge that I was somewhat irritated and went myself. Although surrounded with the dead and dying I clambered on a wagon wheel and there in plainness rebuked them for their cowardice and their insensibility towards their brethren. Then W. M. Wall, Chester Loveland, John Chitester and Thomas Robinson volunteered to assist in taking care of the dead and dying and the driving of teams. After burying one person by the way we overtook the main body of the company about two o'clock. Thus we continued our journey through sickness and death until after we had passed by Fort Laramie. After this attack of this prevailing epidemic was not so frequent nor dangerous.

Some days we would pass from fifteen to twenty-five graves bearing nearly the same date. Those were emigrants to California from Missouri and Illinois. In many places it was a disagreeable task to pass by the rotten carcasses that had been removed from their shallow covering by the wolves. In one place in particular I saw the mangled bodies of twenty-three human beings and some without the appearance of a burial. The nearer we approached the mountainous region the less sickness we had.

When within twelve miles of Fort Laramie, if possible, we were threatened with a still worse contagion, the Sioux Indians. They were camped on either side of the Platt River, and by the score were dying daily with the smallpox. Some were piled in heaps a few rods from the road, others were sunk with rocks in the river. But fortunate for us we escaped without receiving harm from this contagion.

While in camp a few miles above Laramie we came very near losing a useful member of our camp by drowning by the name of Spafford, who had lost his mother, three sisters and one brother with the cholera. But by the indefatigable energy of

Thomas Robinson and John Chitester, he was saved from a watery grave.

From there we slowly pursued our course through the mountains, sustaining none other than the loss of some cattle by reason of which we were compelled to leave one wagon at Devils Gate on Sweet Water.

On the seventeenth of September we entered the valley of the Great Salt Lake, which at first sight had naught but the appearance of a vast desert or dreary waste, whose dry and parched soil seemed to bid defiance to the husbandman to bring forth from its bosom the comforts of life.

But upon trial, by means of irrigation, it was found to produce equal to any other country of the same northern latitude.

Some two weeks after my arrival into the vallies of the mountains I was counselled by President Brigham Young to locate in Ogden City, Weber County, which I did.

After completing a small job of hewing for Captain James Brown I commenced the opening of a farm and the building of a log house and in the course of the spring I built over one mile of fence, broke up and sowed thirteen acres with wheat and a variety of other vegetables in the fall previous to this. By the common council of that city I was appointed Marshall, and immediately commenced fulfilling the functions of that office by serving process on Anzel Rider for traducing the character of Brigham Young and others.

On the eleventh of June my wife gave birth to another son.

In the month of July '51 a difficulty arose between the whites and a small band of Snake Indians which terminated in the taking of several horses on both sides and the killing of one Indian and the driving of the remainder of that band into the mountains for that season. Frequent excursions of this kind took place in that section of the country for several years.

On the twenty-sixth of June 1852, my wives Adaline and Henrietta McBride were sealed to me for time and eternity by President Brigham Young. On the 26th of January following Adaline gave birth to another son and Henrietta also on the thirty-first of August 1853.

Early this spring I sold my farm to John Pool and in the fall I built a small adobe house on lot five and six, block eleven, Ogden City.

During the summer of '54 I raised no field wheat, but made one trip near Goose Creek Mountain with flour to sell to emigrants and returned with but little profit, besides subjecting myself to many inconveniences while on the trip. The profanity

and drunkenness that I saw and heard while on that excursion served to completely cure me from all other attempts of the kind in the future. I remained at home during the fall and winter and as early in the spring of '55 as possible, I sowed the acres of land with wheat.

At the April conference was appointed on a mission to the house of Israel. I was set apart to the above mission in Ogden City, April the 26th, 1855 under the hands of Lorenzo Snow. On the 15th of May dedicated myself and family to the Lord. And on the 16th took my leave of friends and family, with eleven wagons and twenty-seven men, Thomas S. Smith, president.

Camped the first night at the herd house of Nathaniel Leavitt, 7 miles from home, and because of carelessness of G. R. Grant in taking care of his stock we traveled but five miles on the 17th and camped at a small spring west of the road between Willow creek and the Hot springs north of Ogden City.

May 18th travelled 15 miles and camped at Big Springs, near Joseph Grover in company with E. Reece train enroute for Carson Valley.

May 19th travelled six miles and crossed Bear River free of cost. John Simson, proprietor, Elder O. Hyde, Marshall Haywood and George P. Styles, United States Judge for the third Judicial District of the Territory of Utah, camped with us to night. I also witnessed the crossing of Middleton and Riley's large herd of cattle, the swearing and cursing of drivers was disgusting to the ear of every honorable man.

Sunday May 20th, organized in the following order Francillon Durfey, Captain; David More, First Lieutenant; B. F. Cummins, Sergeant. Travelled ten miles and camped near the old ferry on Bear River.

Monday, May 21st. Travelled 16 miles, camped at Frog Springs, wind south, cold and cloudy.

Tuesday, May 22nd. Travelled 18 miles, weather cold and cloudy. Camped at Mudge creek in valley.

Wednesday, May 23rd. Travelled 15 miles, camped on sublets off at the head of the Malad. Night rainy.

Thursday, May 24th. Travelled 16 miles, camped at Sandstone Springs on the Fort Hall road.

Friday, May 25th. Remained in camp. Snowed and rained nearly all day. Hard matter to keep the cattle together.

Saturday, May 26th. Crossed over the mountain and travelled down Crooked creek 18 miles and camped at the Junction of Bannock and Crooked creek.

Sunday, May 27th. Travelled 18 miles and camped on the bank of the Portneuf in full view of Fort Hall.

Monday, May 28th. Travelled 6 miles and camped at the toll bridge of McArthur. Toll—one dollar per wagon.

Tuesday, May 29th. Travelled 18 miles, camped at the ferry on Snake River.

Wednesday, May 30th. Remained in camp to-day. Three of the sons of Laman were baptized in the Church, by G. W. Hill, administrator.

Thursday, May 31st. Repaired the boat and prepared for crossing.

Friday, June 1st. Crossed Snake River without the loss of an animal, at the place of our crossing said river is about three hundred yards wide. B. H. Watts received a small cut in the head with a rock through the carelessness of Everet Fish when swimming cattle. Camped about 1 mile above the ferry.

Saturday, June 2nd. Travelled 15 miles in a dense forest of sage some six miles out of our direct course and camped at the old fort on Snake River. There still remains at this place a dim trace of the Oregon emigrants.

Sunday, June 3rd. Travelled 12 miles. Wind south. Much sand flying in the air, very, very disagreeable travelling. Camped on the Snake river.

Monday, June 4th. Travelled 18 miles camped 1 and $\frac{1}{2}$ miles below steamboat rock. At this place we were joined by one family of Indians by the name of Motigan.

Tuesday, June 5th. This morning J. W. Browning lost his horse. Travelled 10 miles, camped on Snake River.

Wednesday, June 6th. Travelled 20 miles. Rode through sand, sage and rocks. Struck camp after dark at what is called Carimash Creek.

Thursday, June 7th. Travelled 10 miles through sage and sand. The Indians that came to us on the 4th left to-day and went on to Salmon River to acquaint the Chief of our coming. Camped at Muddy Lake.

Friday, June 8th. Travelled 20 miles. Rode through sage and sand. Camped at Spring.

Saturday, June 9th. Travelled 12 miles, course northwest. G. W. Hill shot one antelope within one hundred yards of the train. Camped on spring creek.

Sunday, June 10th. Travelled 15 miles. Camped between two large springs in water valley.

Monday, June 11th. Travelled 25 miles, crossed over the mountain and camped on a small branch of the Salmon River. Previous to going into camp, amidst heavy rain and hail, G. W. Hill killed a large black tail deer. Myself and B. F. Cummings went after it with horses and got into camp at 11 o'clock at night.

Tuesday, June 12th. Travelled 15 miles to day we were met by the Bannock Chief Rock O K. Camped on another small branch of Salmon River.

Wednesday, June 13th. Travelled 4 miles. Camped on Big Cottonwood another branch of the Salmon River, with the intention of exploring the country.

Thursday, June 14th. Remained in camp and five of our company went on an exploring expedition with the old Chief.

Friday, June 15th. Camp remained stationary. Went to the mountains about 8 miles west. Saw much beautiful timber.

Saturday, June 16th. The exploring party returned to-day.

Sunday, June 17th. Travelled 18 miles. Camped on east branch of the Salmon River. Heavy frost.

Monday, June 18th. Travelled 12 miles, arrived at our place of destination.

The first thing taken into consideration was the building of a blacksmith shop and the burning of a coalpit, the stacking of plough, the making of draggs and various implements of husbandry was soon in process of erection, together with the building of a large corral for the security of our stock.

As soon as possible every thing was made ready and on Monday, June 25th, we started the first plough ever put into the ground in Salmon River. The movement of the team, the working of the plough was a wonder and astonishment to many of the natives.

From the time of our landing up to the 13th of August, we had broken up some 15 acres of land and planted corn, potatoes, beans, peas and a variety of other seeds and fenced the rise of fifty acres of land, built a large corral, erected a stockade Fort 16 rods square and completed the building of five houses, besides a variety of other things too numerous to mention.

We brought with us to this country for the first time seven thousand, one hundred pounds of flour, 15 bushels of wheat.

Sunday, July 29th. Salmon River missionary station was named Fort Limhi by the unanimous vote of all present.

Sunday, August 5th. Received an appointment to return to Salt Lake valley after supplies for the mission. On the 13th started for Salt Lake in company with F. Durfey, C. A. McGary, W. L. Brandage, G. R. Grant, I. J. Clark and E. J. Barnard. And on the 20th of the same month we arrived in safety at Ogden City.

Previous to starting out we were counselled to do as little trading with the Indians as possible, but the prevailing disposi-

tion of some men to amass to themselves the riches of this world subjected the whole camp to many disadvantages, by reason of appointing one man as trader for the whole body, after all this precaution. Some have feathered their nest, while others have squared their lives by the counsel they received from President Brigham Young.

From the 26th of August until the 16th of October I was engaged in preparing conveniences for my family and hauling wood for the winter and gathering donations for the Northern Mission.

I left Ogden City on the 17th of October and arrived in Fort Limhi on the 17th of November, after a cold and disagreeable trip of thirty days. We brought with us 5,895 lbs of flour and 87 bushels of wheat. During this trip I suffered much with the toothache.

This winter was spent without accomplishing anything, but the loss of labor and stock. Deeper snow and a more severe winter I think I never experienced.

On the 11th of March T. S. Smith, B. F. Cummings, C. Dalton, Wm. Burges, D. H. Stevens, W. Barber and J. I. Clarke left for Salt Lake.

On the 5th of December previous to this G. W. Hill, Thomas Butterfield, Issac Shepard, B. H. Watts, A. Zondle, Ira Ains, W. M. Batchelor and Wm. Burch left for Salt Lake with three wagons.

On the 19th of March, for the first time the snow gave way before the rays of the sun and on the 20th the south wind blew. Today we commenced the digging of a well in the center of the fort. Found frost four feet beneath the surface of the earth.

Sunday April the 20th, attended meeting, was called on by P. G. Taylor to preach to the people and while standing on my feet was taken suddenly ill, I fainted and fell backwards. When I came to myself I found John Galliher and P. G. Taylor rubbing me.

From about the 20th of March my mode of living had been very poor my food consisted of milk and roots with but very little meat. Although I had performed my portion of labor, yet it came very near costing me my life. I was not the only one that went hungry while others fared sumptuously.

After this public exhibition of suffering the situation of the fort was inquired into and those that had no bread were supplied with a scanty allowance. On the 29th of June, myself and eight others, with seven wagons returned to Salt Lake. Through the kindness of Thomas Abbott I obtained ten pounds of flour, with it milk and a few roots I fared sumptuously.

On the first creek south of Salmon Divide I killed one antelope and divided it with the company.

We pursued our course in peace and met President T. S. Smith and company enroute to Salmon Valley at Muddy Lake, July 5th, '56.

Thursday, April 29th B. H. Watts and Abraham Zondle arrived with the mail from Salt Lake.

From the time of my sudden illness I was able to do but very little labor and on the first day of May I was taken sick with a severe case of mountain fever and was confined to the house of F. Durfey. The fever continued without cessation for ten days and then gave way.

On the 14th I was able to walk about a very little. I received every mark of kindness from the brethren and sisters that their limited means would admit.

Today Nathaniel Leavitt and Ezra J. Barnard arrived in advance of Joseph Parry and company, who arrived on the 15th with fourteen wagons and 26 men all in good health.

On Sunday night, the 18th, I had the following dream. I was standing in his door contemplating the beauties of spring when Durfey suddenly rushed across the room and seized me by the throat, a powerful grasp, at the same time he exclaimed this is not your abiding place. While taking my morning walk I strove to divine the true meaning of the dream, not knowing wherein I had offended I could not form to myself any literal meaning of such night visions, but when I returned I saw its literal fulfillment for Durfey had removed my bed outside the doors. And by the assistance of G. W. Hill moved to my former place of abode. Day by day I gained my former health and on Tuesday, May 27th went to work for the first time since my sickness.

On Thursday 29th I cut my hand with the bone of antelope, after this I labored with considerable disadvantage until it healed up.

November 4, 1856, I landed in Fort Limhi in company with 19 men and 16 wagons all in good health. On the tenth of the same month G. W. Hill, Richard Margetts, Thomas Bingham, Jacob Miller, Thomas Butterfield, Sylvanus Colletti, Baly Lake returned to Salt Lake with three wagons, all in good health and spirits.

Here I close the recital of events that are common to all and give a minute and authoritative report of the expenditure of Fort Limhi.

Since the 17th of May 1855 up to the 23rd of January 1857 as demonstrated by myself and reported by different clerks.

First train of eleven wagons brought with them,

9—100 pounds of flour and 15 bushels of wheat.

Fall train of November 17, 1856 brought with them 5-8-95 pounds of flour and 87 bushels of wheat. The spring train brought with them 4-5-46 pounds of flour and 11 bushels of Wheat.

Fall train of 16 wagons brought with them 19,075 pounds of flour and 132 bushels of wheat, making in all 251½ bushels of wheat at five dollars per bushel when delivered in Fort Limhi would be worth \$1257½. 32-6-16 pounds of flour has been delivered in Fort Limhi up to November 4, 1856 at a cost of 3,913-98 cents when valued at twelve dollars per hundred.

There has also been spent in Fort Limhi and coming to it from the 17th of May 1855 up to the 23rd of January 1857—158-99 days at the sum of two dollars per day would amount to 31-798 dollars.

The present expenditure of the Church in sustaining Fort Limhi has been at the enormous expense 36-975-48 cents without saying anything about the wear and tare of teams and wagons and the time spent in going from the fort to Salt Lake and in gathering the various articles that have been brought to this country, which if taken into consideration and reduced to a fair price would swell the already enormous sum to fifty thousand dollars. Great boast has been made of Salmon Valley by many while in Salt Lake without taking into consideration the immense amount expended in making the little improvement that we have at the present time.

If the kingdom of God can be established in the tops of the mountains, the gospel preached to all nations, if Zion can be redeemed, if the poor can be gathered together in order that they may receive in common the blessings of the holy Priesthood and a whole people sustained by such continual draining of their substance then I am willing to acknowledge that I understand not the course of human events.

Two important causes have conspired against the interest of Fort Limhi, the first season the entire crop was cut off by the grasshoppers and the second the harvest was but small. But the manner in which agriculture has been conducted served to dishearten the energetic and persevering. In a measure, like the puritans in their first settlement in America held all things common, so far as relates to the cultivation of the earth and the proceeds thereof, there is a startling resemblance. Previous to the year 1611 during the first settlement of Virginians no right of private property in the land had been established. The fields that had been cleared were cultivated by the joint labor of the whole and the proceeds were deposited in public stores and shared in common. This plan of proceeding presented but few inducements to industry. The idle and improvident trusted entirely to what was distributed from the common store. This course had been too closely pursued to prove beneficial for us. If the plan adopted by Sir Thomas Dale in 1611 to (date) these evils had been entered into by us, the happy effects would soon been manifest and another assignment of land would have been necessary to satisfy the increasing demand of industry. In order to facilitate the settle-

ment of a new country some plan must be entered into to attach men to the soil and induce them to regard it as their future home. I care not how much regard men may have for their laden (or leader), nor the respect they have for the Holy Priesthood when their means of substance are cut off and those dependant on them for support are reduced to want.

Mankind is so organized by their creator that they will make an extra exertion to free themselves from their distressing situation. For one hour of virtuous liberty on earth is worth a whole eternity of bondage.

HISTORY OF FAMILY NAME

By HYRUM BELNAP

"Among these people who first planted their feet upon American soil were Abraham Belknappe, his wife, Mary, four sons and one daughter. I have learned through research and travel that we are descendants of this family. Some of the Belknap families that I have met spell the name as Belknap, others spell it Belnap and still others spell it Bealknap. Each and every one of them who have kept records, claim to have come from some one of these four brothers above mentioned.

"History pertaining to different spelling of the name Belnap is this. Shortly after the death of Abraham Belknappe in September, 1643, his children discarded one P and the E, leaving it spelled Belknap. Gilbert Belnap, my father, went east in 1873-4 and visited his relatives in Michigan, Ohio, Pennsylvania, New York and Canada. Upon his return he told this story: that there were two brothers living in the New England states that desired a distinction between their families. One lived up in the northern part of the New England States. The other one who left the K out of the spelling, making it Belnap, was Jesse Belnap who was born in Hebron, Conn., Aug. 31, 1760. He joined the Revolutionary army at Hebron, Conn., in 1777, and in 1779 while the army was camped in Redding Conn., he married a resident girl there by the name of Eunice Hall. He was released from the army in 1780. Later he moved to Western New York and then to Northeast Erie, Pa. This information is on file at Washington, D. C. in affidavits made by himself and others and was filed in 1832. He died at Northeast Erie, Pa., when 94 years old.

"Gilbert Belnap also stated that when about 18 years old that he visited his grandfather, Jesse Belnap at Northeast Erie, Pa., where he saw their large Bible containing record of the marriage of his grandfather and grandmother as well as a record showing that three brothers that came from England were their

ancestors. His uncle, David Belnap, became heir to these records which were later destroyed by fire.

"In 1908 I visited Hebron, Conn., looking up records and found that the court house had burned down 50 years before. Then I went to Washington, D. C., in order to find Great-Grandfather Jesse Belnap's parents' names from his enlistment papers in the Revolutionary Army in 1777. They too advised me that the capitol was burned in 1812 by the enemy and they could do nothing for me. I returned to Hartford, Conn., and found in the will of one Samuel Belnap who married Mary (Wood) Dickson, July 9th, 1723, the following children's names:

Mary Belnap, born March 3, 1724.

Simeon Belnap, born June 7, 1726.

Job Belnap, born October 29, 1728.

Ebenezer Belnap, born June 13, 1731.

Samuel Belnap, born May 15, 1734.

Abel Belnap, born September 15, 1736.

Jesse Belnap, born April 9, 1739, at Somers, Conn. The records show that this Jesse only received some personal property, as his share of the estate.

"I traced this Jesse into Castleton, Vt., where he was chosen town clerk, whose duty it was to record all births, deaths and marriages. Here I found his own records in the hands of Judge Clark. Jesse Belnap records that he came there from Connecticut in 1771. In his own handwriting he records the following: My wife Eunice, died July 25, 1774. My eldest daughter Bette by my wife Eunice died Sept. 17, 1777. My third daughter Olive by my wife Eunice died Sept. 25, 1777. Judge Clarks said, 'There must have been some contagious disease here taking so many away at the same time.' Jesse Belnap then married one Deborah Hathway, and he records: Ruth from my wife Deborah was born Nov. 21, 1782. My second son, Jesse, was born May 21, 1784. My third son, Augustus, was born June 29, 1787, etc. I employed a historian in Hartford, Conn., and he later informed me that Somers and Hebron are a few miles apart, and from the research that he made, that Jesse Belnap born in Somers in 1739 was the father of Jesse Belnap, born August 31, 1760. That the son of Jesse Belnap from the second wife, Deborah Hathway, born in 1782 and the son from the first wife, Eunice, born in Hebron, Conn., Aug. 31, 1760 are the two brothers that made a distinction in their names by the Hebron Jesse, leaving the K from the spelling of the Belnap name.

"The Newburgh record written in 1875 informs us that our American Belnaps can be satisfactorily traced back to Sir Robert Belnappe who was Chief Justice in England in 1375. When I was in London in 1913 looking over the records they disclose that the Belnappes came down to England with the Normans in 1066 when William the Conqueror overpowered that land."

—Printed in Ogden Standard-Examiner Sept. 13, 1925.

PEDIGREE CHART

Gilbert Belnap b. Dec. 22, 1821 Where—Port Hope, Canada Married—Dec. 21, 1845 Died—Feb. 26, 1899 Where—Hooper, Utah	Married 1st—Adaline Knight b. May 4, 1831 Where—Perrysburg, N.Y. d. June 10, 1919 Where—Salt Lake City, Ut.	and 2d.—Henrietta McBride b. Sept. 5-1847 , 1821 Md. Jan. 26, 1852 d. Sept. 5, 1899 Where—Ogden, Utah
Rosel Belnap b. Jan. 4, 1789 Where—Cayuga, N. Y. d. Dec. 2, 1832 Where—Whitty, Canada	Md. Jane Richmond b. 1790 Where—Vermont d. Mar. 3, 1833 Where—Whitty, Canada	Martha McBride and Vinson Knight James McBride and Betsy Mead
Jesse Belnap b. Aug. 31, 1760 Where—Hebron, Conn. Md. Apr. 28, 1779 D. Oct. 14, 1854 Where—North East Erie, Pa.	Md. Eunice Hall b. May 25, 1763 Where—Reading, Conn. d. Mar. 13 , 1847 Where—North East, Erie, Pa.	
Jesse Belnap b. Apr. 9, 1739 Where—Somers, Conn.	Md. 1st— Enice — — — b. About 1740 Where—Reading, Conn. d. July 25, 1774 Where—Castleton, Vt.	2nd—Deborah Hathway b. 1740 Where—Bennington, Vt. d. Jan. 26, 1827
Samuel Belnap b. ——— Where—Conn. Md. July 9, 1723 d. About 1757	Md. Mary Wood b. Aug. 29, 1684 Where—Rowley, Mass.	
Ebenezer Belnap b. About 1677 Where—Haverhill, Mass. Md. Feb. 25, 1690-1 d. Age 95 years Where—Haverhill, Mass.	Md. Hannah Ayer b. Dec. 19, 1672 Where—Haverhill, Mass. d. Nov. 1779 Where—Haverhill or Plaistow, Mass.	
Samuel Belnap b. England Md. About 1652 d. Mass.	Md. Sarah Jones d. Apr. 18, 1689 Where—Haverhill, Mass.	
Abraham Belnap b. About 1590 Where—England d. Sept. 1643 Where—Lynn, Mass.	Md. Mary — — — b. About 1593 Where—England d. Mass.	

1952 SUPPLEMENT
to
CENTENNIAL ISSUE OF 1950
in honor of
GILBERT BELNAP, *Utah Pioneer*

Preface

In May of this year 1952 the officers of the Belnap Family organization appointed a committee whose responsibility it was to prepare material to supplement the 1950 Centennial Issue in honor of Gilbert Belnap. The supplement to feature the life stories of Adaline and Henrietta Belnap. Also to contain pictures of Gilbert's, Adaline's and Henrietta's children and their companions.

The committee has worked hard and long gathering and checking material for publication. We have tried to verify the accuracy of dates, stories and events, etc. Arranged the material submitted and made changes, agreeable to the authors, where thought necessary.

The time allowed the committee for publication has been altogether too short for the exhaustive study needed on some matters. For instance, Hyrum Belnap, son of Gilbert did much research to establish factual data while his parents and nearly all brothers and sisters were alive. He sets the date of 1868 as the start of the Belnap's residence in Hooper. Also June 27, 1868 when Gilbert was ordained Presiding Elder and June 27, 1869 when the Hooper Precinct School District was organized.

Milton R. Hunter in "Beneath Ben Lomond Peaks" gives the two latter dates as June 17, 1868 and June 17, 1869, while Andrew Jensen in "Encyclopedic History of the Church" lists them as May 15, 1869 and June 7, 1869. Weber County Commissioners minutes lists the last date as June 8, 1869.

There is substantial evidence but not determined as conclusive that the Belnap's were in Hooper in 1868.

We regret that not all the material, old pictures or the organization reunion history could be published at this time. Some things we wanted could not be found.

We are indebted to many who cooperated and furnished help and information for this supplement—especially so to Flora Belnap, John and Zina Belnap, Henry Belnap, Wm. O. and May Belnap, Luvina Miskin, Ethel Hammon McEntire, Wm. Nathan and Jane Baker, and Alpha Coolbear Crow.

Sincerely the committee,

Arias G. Belnap, *Chairman*
Marion Belnap Kerr
Della A. Belnap
Gilbert Marriott

GILBERT BELNAP AND WIVES ADALINE KNIGHT AND HENRIETTA McBRIDE

Abbreviations: B—born, M—married, D—died, Bu—burial.

GILBERT BELNAP

B—December 22, 1821, Port Hope,
Upper (now Ontario) Canada.
D—February 26, 1899, Hooper, Utah.
Bu—Ogden City Cemetery, Ogden,
Utah.

ADALINE KNIGHT

B—May 4, 1831, Perrysburg, Cat-
araugus County, New York.
M—Gilbert Belnap, December 21,
1845.
D—June 10, 1919, Salt Lake City,
Utah.
Bu—Ogden City Cemetery, Ogden,
Utah.

HENRIETTA McBRIDE

B—September 1, 1821, York, Living-
ston County, New York.
M—Gilbert Belnap, June 26, 1852.
D—Sept. 5, 1899, Hooper, Utah.
Bu—Ogden City Cemetery, Ogden,
Utah.



ADALINE KNIGHT



HENRIETTA McBRIDE

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT WITH THEIR COMPANIONS



1. GILBERT ROSEL BELNAP

B—January 8, 1847, Winter
Quarters, Nebraska.
D—January 25, 1929, Ogden,
Utah.
Bu—Ogden City Cemetery,
Ogden, Utah.



SARAH JANE COLE

B—October 19, 1852, Ogden,
Utah.
M—Gilbert Rosel Belnap, Nov.
30, 1867.
D—January 11, 1924, Ogden,
Utah.
Bu—Ogden City Cemetery,
Ogden, Utah.



3. REUBEN BELNAP

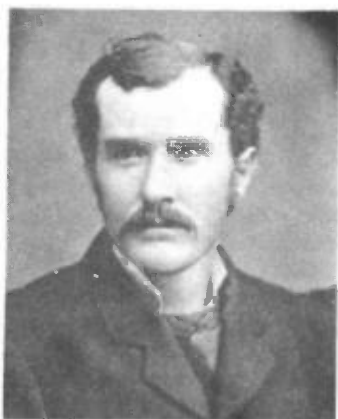
B—June 14, 1851, Ogden, Utah.
D—October 20, 1923, Ogden,
Utah.
Bu—Hooper, Weber County,
Utah.



LUCIEN VILATE HAMMON

B—December 28, 1852, South
Weber, Utah.
M—Reuben Belnap, January 11,
1870.
D—January 13, 1937, Ogden,
Utah.
Bu—Hooper, Weber County, Ut

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT WITH THEIR COMPANIONS



4. JOSEPH BELNAP
B—January 26, 1853, Ogden,
Utah.
D—April 1, 1922, Preston,
Idaho.
Bu—Ogden City Cemetery,
Ogden, Utah.



MINERVA PERMELIA
HOWARD
B—August 16, 1857, Pleasant
Grove, Utah.
M—Joseph Belnap, April 26,
1873.
D—February 2, 1935, Preston,
Idaho.
Bu—Ogden City Cemetery,



5. MARTHA JANE BELNAP
B—September 17, 1855, Ogden,
Utah.
D—March 21, 1923, Roy, Utah.
Bu—Roy, Utah.



LEVI BYRON HAMMON
B—August 27, 1849, St. Joseph
Missouri.
M—Martha Jane Belnap, Jan.
11, 1870.
D—March 2, 1915, Roy, Utah.
Bu—Roy, Utah.

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT WITH THEIR COMPANIONS



6. HYRUM BELNAP

B—March 24, 1858, Ogden,
Utah.

D—September 18, 1938, Ogden
Utah.

Bu—Ogden City Cemetery,
Ogden, Utah.



CHRISTIANA RASMUSSEN

B—December 28, 1863, Voskow,
Denmark.

M—Hyrum Belnap, Sept. 20,
1883.

D—July 11, 1928, Ogden, Utah.

Bu—Ogden City Cemetery,
Ogden, Utah.



ANNA CONSTANTIA BLUTH

B—Dec. 7, 1869, Stockholm,
Sweden.

M—Hyrum Belnap, Feb. 7,
1888.

D—May 22, 1931, Ogden, Utah.

Bu—Ogden City Cemetery,
Ogden, Utah.

2. JOHN McBRIDE BELNAP (No pictures)

B—May 11, 1849, Fremont
County, Iowa.

D—June 22, 1850, Salt Creek,
Missouri.

8. VOLNEY BELNAP

(No Picture)

B—Feb. 17, 1862, Ogden, Utah.

D—March 14, 1862, Ogden,
Utah.

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT WITH THEIR COMPANIONS



7. **AUGUSTUS WEBER BELNAP**
 B—March 25, 1860, Ogden,
 Utah.
 D—March 15, 1948, Idaho Falls,
 Idaho.
 Bu—Salem, Idaho.



MARY READ
 B—June 21, 1866, West Weber,
 Utah.
 M—Augustus Weber Belnap,
 April 21, 1886.
 D—June 15, 1925, Salem, Idaho.
 Bu—Salem, Idaho.



9. **VINSON KNIGHT BELNAP**
 B—June 26, 1863, Ogden, Utah.
 D—April 23, 1920, Ogden, Utah.
 Bu—Ogden, Utah.



SARAH EMELY HARDY
 B—May 4, 1864, Wellsville,
 Utah.
 M—Vinson Knight Belnap, Oct.
 20, 1886.
 D—Sept. 5, 1938, Ogden, Utah.
 Bu—Ogden, Utah.

CHILDREN OF GILBERT BELNAP AND ADALINE
KNIGHT WITH THEIR COMPANIONS



10. AMASA BELNAP

B—June 22, 1866, Ogden, Utah.

D—April 28, 1929, Salt Lake
City, Utah.

Bu—Hooper, Utah.



LILLIAN ROSAMOND
GARNER

B—Feb. 25, 1870, Hooper, Utah.

M—Amasa Belnap, Oct. 20,
1886.

D—March 11, 1901, Ogden,
Utah.

Bu—Hooper, Utah.



JULIA ROSABELL JAMES

B—Oct. 6, 1879, Ogden, Utah.

M—Amasa Belnap, Dec. 11,
1901, still living.

CHARLES R. ROBBINS

(No picture)

B—

M—Mary Louisa Belnap, Aug.
13, 1941.

Separated—March 7, 1945.
(See page 8).

CHILDREN OF GILBERT BELNAP AND ADALINE
KNIGHT WITH THEIR COMPANIONS



11. ADALINE LORINDA BELNAP
B—Aug. 1, 1868, Ogden, Utah.
D—June 9, 1934, Franklin,
Idaho.
Bu—Franklin, Idaho.



JOHN ALEXANDER LOWE
B—March 7, 1869, Franklin,
Idaho.
M—Adaline Lorinda Belnap,
Nov. 18, 1891.
D—Feb. 6, 1943, Franklin,
Idaho.
Bu—Franklin, Idaho.



12. MARY LOUISA BELNAP
B—Dec. 11, 1870, Hooper, Utah.
D—May 2, 1950, Smithfield,
Utah.
Bu—Franklin, Idaho.



JOSEPH HEBER LOWE
B—March 7, 1869, Franklin,
Idaho.
M—Mary Louisa Belnap, Dec.
18, 1889.
D—Nov. 15, 1940, Franklin,
Idaho.
Bu—Franklin, Idaho.

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT WITH THEIR COMPANIONS



13. LOLA ALMIRA BELNAP
B—June 5, 1874, Hooper, Utah.
D—June 14, 1921, Salt Lake
City, Utah.
Bu—Salt Lake City, Utah.



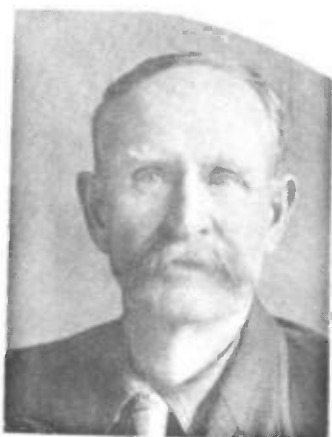
DAVID WILLIAM COOLBEAR
B—June 2, 1870, Morgan, Utah.
M—Lola Almira Belnap, Aug. 8,
1900.
D—Sept. 4, 1950, Salt Lake
City, Utah.
Bu—Salt Lake City, Utah.



REUNION, SEPTEMBER 3, 1923

Children present at Reunion September 3, 1923, Hooper, Utah. Left to right: Gilbert, Reuben, William, Oliver, Francis, Hyrum, Augustus, Isadora, Amasa, Adaline, Mary.

CHILDREN OF GILBERT BELNAP AND HENRIETTA
McBRIDE WITH THEIR COMPANIONS



WILLIAM JAMES BELNAP
B—Aug. 31, 1853, Ogden, Utah.
D—Dec. 20, 1932, Hooper, Utah.
Bu—Hooper, Utah.



ELIZA ANN WATTS
B—July 13, 1857, South Weber, Utah.
M—William James Belnap, Dec. 22, 1873.
D—May 23, 1940, Hooper, Utah.
Bu—Hooper, Utah.



2. **OLIVER BELNAP**
B—Sept. 21, 1855, Springville, Utah.
D—March 30, 1929, St. George, Utah.
Bu—Ogden City Cemetery, Ogden, Utah.



MARGARET ANN MANNING
B—June 11, 1859, Ogden, Utah.
M—Oliver Belnap, Jan. 6, 1881.
D—April 18, 1894, Ogden, Utah.
Bu—Ogden City Cemetery, Ogden, Utah.

CHILDREN OF GILBERT BELNAP AND HENRIETTA
McBRIDE WITH THEIR COMPANIONS



EMILY DESIRE SHURTLIFF

B—April 26, 1867, Harrisville,
Utah.

M—Oliver Belnap, July 31, 1895.
Separated July 19, 1898.

D—Jan. 12, 1944.



ANNA BARBARA
LEUENBERGER

B—Sept. 14, 1872, Walterswyl
Bern, Switzerland.

M—Oliver Belnap, June 6, 1901
Still living.



3. FRANCIS MARION BELNAP

B—June 5, 1857, Ogden, Utah.

D—Dec. 15, 1932, Hooper, Utah.

Bu—Hooper, Utah.



LILLIS SUBINA ROBINSON

B—March 10, 1861, Mountain
Green, Utah.

M—Francis Marion Belnap,
Dec. 26, 1878.

D—Jan. 2, 1946, Hooper, Utah.
Bu—Hooper, Utah.

CHILDREN OF GILBERT BELNAP AND HENRIETTA
McBRIDE WITH THEIR COMPANIONS



4. ISADORA ESTELLA BELNAP
B—Oct. 31, 1860, Farmington,
Utah.
D—Jan. 3, 1931, Hooper, Utah.
Bu—Hooper, Utah.



JOHN FRANCIS STODDARD
B—Sept. 14, 1852, Sweetwater
County, Wyoming.
M—Isadora Estella Belnap, Aug.
16, 1876.
D—Feb. 12, 1933, Hooper, Utah.
Bu—Hooper, Utah.



REUNION COMMITTEE, SEPTEMBER 3, 1923

Reunion Committee, 1923. Left to right: Hyrum, Francis M., unidenti-
fied, Amasa Belnap, Daniel Belnap of Stone, Idaho, Amasa Hammon,
Wm. Q. Belnap.



PHOTOGRAPH TAKEN IN 1890

Top row, left to right: Adaline Knight Belnap, first wife, Gilbert Belnap, Henrietta McBride Belnap, second wife.

Bottom row, left to right: Rizzpah Knight Gibbons, sister to Adaline; Martha McBride Knight, mother to Adaline.



**FIVE GENERATIONS TAKEN IN FRONT OF ADOBE HOME
IN HOOPER, UTAH**

Left to right: Martha Jane Belnap Hammon (3rd), her mother, Adaline Knight Belnap (2nd), Martha McBride Knight, mother of Adaline (1st), Polly Hammon Stoker (daughter of Martha Jane B. Hammon 4th), and Polly's child, Pearl (5th).

ADALINE KNIGHT-BELNAP

(First wife of Gilbert Belnap)

By *FLORA BELNAP*, GRANDDAUGHTER

Revised for Publication, June 8, 1952.

The distinguished lineage of the Richard Knight family, descending through the Seven Saxon Kings of England (Alfred the Great, the most notorious), the William Mead family, noted through English and French lines and my devout great great grandfather, named the Rev. Daniel McBride of New York, gave Adaline Knight Belnap a rich heritage. Her father, Vinson (Vincent—Church record) Knight inherited a large acreage from the estate of his father, Dr. Rodolphus Knight, a M. D. of Norwich, Mass. On this farm, in a large frame house, Adaline Knight was born at Perrysburgh, Cattaraugus Co., New York, May 4, 1831.

After the conversion¹ of her parents, Vinson and Martha McBride Knight, to the Church of Jesus Christ of Latter-day Saints, by Joseph Smith, the Prophet and Parley P. Pratt, the family moved in fine style to Kirtland, Ohio, a distance of one hundred and thirty-five miles. The services of Newel Knight as coachman and Lydia Goldwaite as nurse maid were obtained.

Later, the family moved to Adam-ondi-Ahman², Far West and Nauvoo, Ill., where her father built a fine brick home on the same block occupied by Joseph Smith and Brigham Young. She attended school in Nauvoo.

She was baptized April 8, 1841 by Lyman Wight, confirmed by William Marks and William Law; rebaptized Feb. 25, 1851 by Gilbert Belnap and confirmed by I. Clark and D. P. Dilley or Dilby.

The Prophet, Joseph Smith, visited their home frequently. She heard his sermons, and particularly related his last public address. In full dress uniform, as General of the Nauvoo Legion, he led a parade through the streets of Nauvoo. He and his brother, Hyrum Smith climbed to the upper floor of an unfinished building. He dropped his plumed hat to the floor, and looking down upon the assembled crowd, withdrew his sword from its scabbard and pointing it heavenward, exclaimed:

"I call God and angels to witness that I have unsheathed my sword, with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilled upon the ground like water, and my body consigned to the silent tomb. While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, than to submit to this oppression, agitation, annoyance, confusion and

¹March 21, 1834—Church Journal History, page 65 of March 22, 1834.

²In Journal History, page 28, June, 1838, History of Church Vol. 2, page 38.

alarm upon alarm any longer." (pp 343-4 *One Hundred Years of Mormonism*)

Only a short time elapsed until she stood near and saw two armed men carry the Prophet away to Carthage, and heard him say: "Brother Cahoon, have the floors laid and the doors hung to my sepulchre."

Her uncle, Reuben McBride, and her husband to be, Gilbert Belnap went as two of the body guards of the Prophet and remained with him until the Prophet bade them to return to their homes for safety.

She was numbered among the crowd who assembled to receive the martyred bodies of the Prophet and his brother, Hyrum Smith.

She said that several horsemen drove through the city, announcing the tragedy. The moans and distress of the people sounded like a great murmur, heard far and wide. Her mother, Martha McBride Knight brought her sheets, as a shroud for the martyrs until they were dressed for burial. She recalled distinctly the blood stained clothes, soaking in tubs, during the burial preparation.

The following day over ten thousand people passed by the caskets covered with black velvet, fastened with brass nails.

Her mother, Martha McBride Knight requested a lock of the Prophet's hair. Brother Cahoon cut one from the back of his head. This lock of hair was given by Adaline, after the death of her mother, to her son, Vinson Knight Belnap. He inclosed it with a lock of Adaline's hair in a gold locket, which is preserved by Rita Belnap-Schonwandt, 2847 Kiesel Ave., Ogden, Utah.³

The caskets were placed in a rough pine box in the mansion. The coffins were then taken out of the boxes, after their families had taken their farewell look at the remains. "Bags of sand were then placed in the end of the boxes, which were nailed up, and a mock funeral took place, the boxes being put into a hearse and driven to the graveyard by Dimick B. Huntington." The bodies were taken by Dimic B. Huntington and seven other men and buried in the basement of the Nauvoo House. (History of the Church pp. 629, Vol. VI) The writer has often heard this incident recited by her grandmother, Adaline Knight-Belnap.

Adaline, upon several occasions related the dismay of the Saints as to the choice of a leader to succeed the Prophet. She said, that on August 8, 1844, a meeting was called at 10 a.m. Sidney Rigdon gave an eloquent speech announcing himself as the leader. Brigham Young invited the people to return at 2 p.m. The crowd, which assembled, was so great that they held an open air meeting in the public square. Brigham Young said:

"Attention all—for the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth
³Verified 7-15-52 by the committee in conversation with Rita.

to act in my calling in connection with the Quorum of the Twelve, as apostles of Jesus Christ unto this generation—Apostles whom God hath called by revelation through the Prophet Joseph Smith, who are ordained and anointed to bare off the keys of the kingdom of God in all the world.” (pp. 231, 232, Vol VII, History of the Church.) My grandmother, Adaline Knight Belnap said that she dropped her handkerchief. As she was leaning down to pick it up she heard the voice of the Prophet Joseph Smith. She was startled and looked up quickly, to see in the exact place where Brigham Young had been standing, the exact person of the Prophet Joseph Smith, whose voice was also the voice of Joseph Smith. “There had been several who desired the right of leading the saints, but we who saw that transfiguration, knew whom to follow, and we followed Brigham Young to the tops of the mountains.”

The above instances were verified by President Lewis W. Shurtliff, June 15, 1919 at the funeral services of Adaline, taken and transcribed by Flora Belnap:

He said, “She is entitled to every blessing, every exaltation and glory that can come to every human being of her character in this world or in the world to come. . . . She was in Far West and I was there. She was in the city of Nauvoo. We saw the Prophet many times. There are not many who can say that. It was my good fortune. I was there when the Prophet was martyred, so was she. We were at the funeral. I was present when the Prophet stood upon that frame house that stood across the way from the mansion and made that prophecy concerning the future. I thank God I have lived to see this and all that he prophesied has, and will be fulfilled.—We must remember that Gilbert Belnap was a man who defended the Prophet, was a body-guard to the Prophet Joseph Smith. I knew Gilbert Belnap, way back in Nauvoo, as a boy. It was my good fortune to be with him in the early Fifty's among the Indians. I know his character, his worth, his greatness. He and this good woman were one, as well as his other family in carrying out the glorious principles that they received at the beginning of this work, when God spoke to Joseph Smith . . . When the Prophet passed away, Brigham Young came. I was there when he walked upon that stand. I knew him as a boy well, we were neighbors. I saw the great transfiguration. They were not alike, Brigham Young and Joseph Smith in appearance, and well, I remember I saw the change and it was Joseph Smith's face, and it was Joseph Smith's appearance. Hundreds, as our sister has told us, yes, thousands were there assembled, when others deigned to lead the Church. The mantle fell upon the man whom God raised up to follow up and bring these people into this glorious land.”

Gilbert Belnap and Adaline Knight were united in the bonds of matrimony, December 21, 1845, at the home of Adaline's widowed mother, Nauvoo, Ill. Heber C. Kimball officiated.

Her father, Vinson Knight,¹ had passed away July 30 or 31, 1842 at Nauvoo, Ill. Adaline heard the funeral sermon preached by the Prophet Joseph Smith, in which he said: "There lies the best friend I had on earth." (Often quoted by Mary Belnap-Lowe.

The persecution, burning of the homes, barns and belongings of the Saints continued in Nauvoo. The Saints signed an agreement to evacuate their own beautiful city of Nauvoo.

Gilbert Belnap had been employed to care for Brigham Young's horses. So it happened that Brigham Young's horse, "Old Tom" safely carried Gilbert, with Adaline clinging to his form, safely across the wide expanse of the Mississippi. The horse jumped from one block of ice to another till he reached the other side. Adaline was sheltered in a wagon box when her son Gilbert Rosel Belnap was born. Her husband and Andrew Gibbons had returned for provisions. Her nurse was Emmeline B. Wells. Brigham Young was called in and promised her a son, who was born January 8, 1847 at Winter Quarters, Nebraska.

In the years of 1847 and 1848, Gilbert planted crops, built a log cabin for his family and established a shop, following his trade as a wheelwright.

May 11, 1849, their second son, John McBride Belnap was born, but was stricken and died June 22, 1850 and was buried at Salt Creek, Mo., in a little casket made by Gilbert from his tool chest.

In the Spring of 1850, Gilbert, Adaline, their little son, Gilbert Rosel, Adaline's mother, Martha McBride Knight, and James, Adaline's brother, started for the tops of the mountains.

September 17, 1850, she arrived, with the company crossing the plains together in the valley of the Great Salt Lake. They had two wagons of their own, drawn by the oxen, "Duke and Dime" and their cow, "Beaut".

After a two week's sojourn in Salt Lake, the party of five were assigned by Brigham Young to settle in Weber County. Adaline had made a pair of buck-skin boots for little Gilbert Rosel and they walked nearly all the way to Ogden. They camped for several days in Goodyear Fort, located on the banks of the Weber River where the river forms a horse shoe bend, near the foot of 28th or 29th Street.

Her husband spent some time, hewing logs for Capt. James Brown, owner of Goodyear Fort, and erected a log house on 31st Street below Sullivan Avenue. Later they moved to 26th Street above the Second Ward Meeting House.

Gilbert R. Belnap related to the writer that his mother was present when the handcart company arrived with frozen faces and limbs, and were rendered assistance in a school house (23rd and Grant).

When her son Hyrum,² was three or four weeks old, they followed the advice of Brigham Young, packed a few belongings

¹See Notes at end of article.

²Hyrum was born March 24, 1858 at Ogden, Utah.

in a poorly sheltered wagon and moved to Springville, to avoid trouble with Johnston's Army.

After their return from Springville,⁶ they settled on a tract of land of 160 acres, on the banks of Weber River on 24th Street, about where the Swift and Company is now located. They first attended church in the Council House, later in the Ogden Tabernacle. To save her shoes, Adaline would walk bare-footed till she neared the meeting place.

The seats of the Tabernacle were a step formation of the earth, on which planks were placed.

Adaline moved to the Hooper Flats with the rest of the family in 1868. There were no trees, only sage brush, rabbits and white hares. The place was called Musk Rat. Their first home there was a large government wagon box. The children slept with their feet overlapping the others. Hyrum lay near the end and watched the wolves and coyotes, who howled till morning. The wagon box was about three feet high and about ten feet long, with a cover that tied at the ends. A couple of large rocks were laid a short distance apart. On each side two pieces of iron were hammered in the ground. On the top of these another piece of iron was laid. From this their iron kettle hung over a bon fire—thus their meals were prepared. The first log house was built about twelve feet by sixteen feet, with a dirt roof and flags and rushes for rafters. Hyrum recalled they had wooden chairs, with seats made of strips of rawhide, interwoven together.

In their earlier homes, Gilbert and Adaline slept in a bed. They had a wooden cradle and a trundle bed which was shoved under the large bed during the day time. Hyrum, my father, said his brothers slept on the floor, or in the loft made from placing some planks over the ceiling joists. Martha Jane had her bed in the loft.

His next home was a large adobe built in sections. The first part constructed was the north section—with a cellar underneath (partly in the ground) where he stored his fruit and honey. Overhead was a large room, afterwards occupied by Martha McBride Knight. Later came the adjoining construction southward—the large kitchen and dining room—and the two story south part, which became the front of the finished home. The lower floor of this latter section had two rooms—the parlor on the west—and the room to the east. This east room was first used by grandmother as a millinery store for a considerable period. Later on it was used as a bed room.

⁶It could be that they were living at 24th and the Weber River before the journey south to Springville. H. Earl Belnap writes, "He (father) never passed the old stock yards and the old Continental Oil places that were where the packing plant is, that he did not reminisce—and more than once he showed me an old "Skunk Berry" bush that was as near as he could remember as to where the house stood where he was born. This he pointed out to me many times on our way to Hooper." Hyrum's children, Marion and Arias also say they had this same thing pointed out to them on many occasions.

The upper floor of two bedrooms was reached by a stairway starting from the southeast corner of the kitchen. The rooms opened onto a porch balcony which covered the downstairs front entrance.

Large covered lean-to porches were on either side of the kitchen. Later on a one room summer kitchen was built at the northeast corner of the house. This home was finished about 1880. The old log house became the granery.

The grandchildren recall that they had a large water storage pond about fourteen feet by twenty feet filled with fish, many beehives in the large orchard of about two hundred trees of various fruits, a large lucern field, pigs, cows, chickens and a large flock of geese, which the writer recalls were driven into a barn and stripped of their feathers for pillows and feather beds. What a commotion of flocking hens, cackling and flying about.

Adaline was appointed president of the Hooper Relief Society April 6, 1871 and held the position until September 24, 1907, a period of 36 years. Her counsellors were Louisa Parker and Margaret Manning.

She studied obstetrics and received a diploma from Dr. Powers, which diploma was kept in the possession of Mary Belnap Lowe.

For twenty-five years she was constantly travelling in the various adjacent towns, in a small one seated buggy, administering relief to the sick and afflicted.

Her children and grandchildren were always welcomed by "Grandma" Belnap at the old homestead. The dining room was very large with a long porch on the west and a long porch on the east. She was a good cook and often cooked for a large crowd.

Her generosity was shown when she adopted a motherless babe, Eli Roy Stoddard. After her daughter, Lola was married, her husband having died, she kept house for her mother, Martha McBride Knight, till she died at the age of 97. She later lived with her daughters Mary and Adaline Lowe at Franklin, Idaho and later with her daughter, Lola Belnap Coolbear in Salt Lake City.

She often attended the Relief Society functions and old folks gatherings, where she met her childhood associate, Patriarch John Smith and others with whom she played in Nauvoo, Illinois.

One day long to be remembered by Adaline was the Golden Wedding Anniversary of herself and her kind companion, Gilbert Belnap. The event was attended by about 200 people, assembled in the Hooper Amusement Hall, December 21, 1895. Gilbert R. Belnap was Master of Ceremonies. Music was by the Hooper Cornet band. Five generations sat at the banquet table, starting with Martha McBride Knight, widow of Vinson Knight, then in her ninety-first year.

The secretary, Joseph H. Belnap, read a statistical report: There had been born to Adaline, nine sons and four daughters; and to Henrietta McBride, his second wife, whom he married in 1852, three sons and one daughter, making a total of seventeen children, 122 grandchildren and eight great grandchildren; total 147; of which two children and 22 grandchildren had passed away, leaving 123 living.

Songs, recitations, instrumental music and words from Gilbert and Adaline were interspersed throughout the evening.

Hyrum Belnap sketched the history of our line of Belnaps in America beginning with Abraham Belknap who came from England to Massachusetts early in the Seventeenth Century. Among items of interest pointed out were—Roswell Belnap, father of Gilbert, fought in the war of 1812; that Gilbert, after coming to Utah in 1850, was chosen Ogden City's first Marshall; later elected sheriff of Weber County four successive years; in 1871 prosecuting attorney for Ogden City and Weber County conjointly. One term as selectman, five years as assessor and collector; his Salmon River missionary experiences; of his joining Lot Smith's Company who kept Johnston's Army in the mountains in the winter of 1857-8; of his appointment June 22, 1868 as presiding Elder and ordained by Franklin D. Richards May 28, 1877 as the first Bishop of Hooper Ward serving until April 20, 1888 then being released due to ill health.

Gilbert and Adaline were the recipients of many testimonials of love and esteem from relatives and friends in the shape of beautiful and costly presents.

In the evening, soul inspiring strains of music made the young hosts happy in a dance.

Invocation by W. W. Child—Benediction by Edwin Parker.

Adaline's strength of character and high ideals, as well as her initiative, were manifest when the first saloon was introduced in Hooper. She with the assistance of her counsellors of the Relief Society, diligently canvassed the homes in the vicinity with a petition and were successful in having the menace removed.

She passed away at the home of her daughter, Lola Belnap Coolbear, Salt Lake City, Utah, June 10, 1919. Her funeral services were held June 15, 1919 in the Hooper Ward Meeting House, presided over by Bishop James R. Beus.

Elder David O. McKay, of the Quorum of the Twelve, summarized her useful life and the following are brief excerpts from his sermon:

"Sister Belnap, in the course of nearly four score years and ten, could look around her and see her boys and her girls, so far as I know, and I know most of them, I think, if not all of them, and some of her grandchildren, and could say, 'These are my jewels' and what greater mission can a person perform in this life."

"I ask you to think of the professions, great as they may be, instructive, entertaining, as a women's career may be, on

the stage, in music, in art or literature, any field that opens to her—think then, of the women who ride to the height in each—hold in your minds the professional fields, such as art, science, literature, discovery, invention, statesmanship, any of the realms in which women have won their laurels! I ask you to point to one who has benefitted the world, who has fulfilled his mission, or her mission with such honor to himself or to herself and to mankind, or to God, as she, the mother who has given to the world what Sister Belnap has."

"When we speak of motherhood, we speak of that which is next to Godhood. There is nothing in life so sacred. There is nothing outside of divinity so worthy of our respect, our reverence."

"What is the obligation we owe to her? You say you love her. You have said it in words. You have said it in deeds. You sons, you daughters have proved it by your lives that you loved her because you have emulated her worthy life."

"Do you grandchildren and great grandchildren feel as confident of the purpose of life as your grandmother? What she has done for you, you can never repay her for, only by doing first what she has done for you, for others. This is so. Poets have expressed that thought. Concerning the mother's life and our obligations is written:

'Gentle hands that never weary toiling in life's vineyard sweet,

Eyes that seem forever cheery when our eyes they chance to meet,

Tender, patient, brave, devoted, this is always mother's way.
Could her worth in gold be quoted as you think of her today?"

A large cortege accompanied the remains to the Ogden City Cemetery, where the dedicatory prayer was offered by Edward A. Olsen.

Her son, Hyrum, erected a monument on his father's lot and a marker to each pioneer and grandchild.

NOTE 1—VINSON KNIGHT JOURNAL HISTORY OF THE CHURCH

May 4, 1839, at a general conference of the Church held on the Presbyterian Camp Ground, near Quincy, Adams Co., Ill., he was appointed or received "in full bishopric." Jan. 13, 1836, at a meeting of the President of Kirtland and Zion, Vinson Knight was nominated and the motion carried after being submitted separately to the presidency, the High Council of Zion, the Twelve Apostles, the Council of Seventy, the Bishop of Zion and his Council, to be a counselor in the Bishopric at Kirtland, to fill the vacancy of Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland. At the same meeting he was ordained a high priest and bishop's counselor, under the hands of Newel K. Whitney.

June 17, 1839, Bishops Knight and Whitney arrived in

Commerce in consultation with the Prophet. Then Bishop Knight returned to Quincy. July 2, 1839, the Prophet Joseph Smith writes in his journal, in company with Elders Sidney Rigdon, Hyrum Smith, Bishops Whitney and Knight he spent the forenoon on the Ohio River to visit a purchase lately made by Bishop Knight, as a location for a town, and advised that a town be built there and called Zarahelma. Oct. 6, 7, 8, 1839, at a General Conference at Commerce, Bishop Knight was sustained bishop of the lower ward. Bishop Partridge of the upper ward, Bishop Whitney of the middle ward and William Marks, president.

(Journal History, 29, Nov. 1839) Vinson Knight's name appears for a claim of \$10,000 for loss of property in the State of Missouri, among a list of 8 pages of claimant ranging from, \$100 to \$35,532 (David Pettigrew). Dec. 13, 1839, The High Council at Nauvoo appointed Bishop Knight to provide for the families of Joseph Smith, Sidney Rigdon, and O. P. Rockwell during their absence at Washington.

(Church History, Vol. IV, pp. 293-296). Vinson Knight was elected an alderman in the City Council at Nauvoo and also a member of the Board of Regents of the University of Nauvoo. By an ordinance enacted he became one of the aids decamp in the Nauvoo Legion, a body of military men, composed of six companies.

Concerning Bishop Vinson Knight's illness. Bishop Knight who had been sick about a week, this morning began to sink very fast and 12:00 o'clock noon, death put a period to his suffering.

NOTE 2—RODOLPHUS KNIGHT, VINSON KNIGHT'S FATHER

Rodolphus Knight, Vinson Knight's father; born Dec. 4, 1768 at Norwich, Conn. He married Rispah Lee, (born June 9, 1776, died 1851) on Dec. 6, 1800. She was the daughter of Sherebiah and Esther (Miles) Lee of Conway. The parents of Rodolphus were Samuel Knight, born Feb. 3, 1743 at Lisbon, East Norwich, Conn., died Aug. 22, 1792. He married March 10, 1768 at Norwich, Mass. (where he had moved from Norwich, Conn.) Betty Elderkin, born Feb. 28, 1748, died Sept. 20, 1829. Rodolphus was a physician and surgeon and had two sons; Dr. Horatio and Dr. Horace, and eleven other brothers and sisters. According to Mary Knight-Crane's letter of May 11, 1933 (she, a genealogist and relative of our Knights) from Erie, Pa., (where she died May 26, 1933), Vinson is spelled Vincent on Eastern records. She listed the names of eight generations back from Vinson, viz., Rodolphus, Samuel, David, (4), David (3), David (2) and Richard (1) who is found in Newport, R. I., in 1648; also is found to have been a miller of Hamton according to Pope's pioneers of Maine and New Hampshire..

Notes are by Flora Belnap, from 1934 research.

THE LIFE STORY OF ADALINE KNIGHT BELNAP

BY HER DAUGHTER, LOLA BELNAP COOLBEAR*

Recollections of her early youth.

The death of Vinson Knight was not the only trouble for the family. They also buried the two younger children, Rudolphus, who was born after coming to Nauvoo and Marcha Abigail, who was born in Pike County Missouri. Nor was this all. They experienced a greater trial than death, if that were possible. The oldest daughter, unto whom the mother looked for so much comfort, left the church. She was sewing wherever she could get work to support herself and help the others, when her employment brought her to the home of a widower named S. B. Stoddard. He was an apostate, whose heart was full of bitterness toward the church. He deceived Almira with a smooth tongue and told all manner of untrue stories about her people, and the first that the mother knew, she had married this man and came to bid them all good-bye.

Vinson Knight was having a brick house built when he died, and his widow succeeded in getting it finished and moved in with her three remaining children, Rizpah, Adaline and James.

Adaline, being on our side of the family, we wish to follow her more closely. She had a faint remembrance of the little town of Perrysburg, where she was born, of her father's farm, with its hemp, flax, maple trees, its sheep and hogs and geese. She can remember her good-byes to loved ones, and the trip down to Kirtland, where she can remember the first temple being built and her father having charge of the keys, and working so closely with Joseph Smith, and being taught in the School of the Prophets. She also remembers her father's taking an apostate out of the Temple on his back and getting his coat torn from the tail to the collar.

She remembers the long tedious trip from Kirtland to Missouri, and their new home in Adam-Ondi-Ahman, where her father was bishop pro tem. During that summer, she played with her sisters up and down the banks of Grand River and gathered flowers, fruits and nuts, not fully realizing the terrible trials her parents were enduring.

*Written by Lola Coolbear prior to her death January 14, 1921.

She knew that a mob robbed them of their cows and drove them from the town.

She can recollect Far West and Quincy, but the stay in those places was too short and awful for a child to even know.

Their first year in Nauvoo was a hard one. Her little system struggled with malaria, like others, until the climate improved. Her long illness and their being forced to move from one town to another prevented her from getting much of an education. She attended school in Nauvoo for a few

months, for two or three winters, and those few school days are long remembered ones for Adaline. They had the bank of the great Mississippi for a play ground, and in mid-winter a frozen glare of ice, where they could glide for miles at noon time.

Some of Adaline's fondest recollections all her life are of the Prophet Joseph, for she saw him nearly everyday in the early part of her life. She grew up under his teachings. She could always feel the influence of a Holy Spirit when near him, and realized that he was a man who was continually communing with Heavenly Beings. She saw him when, under the influence of the spirit of the Lord, he received the revelation now recorded in the D & C as section 124. This has been a comfort to Adaline all during her life, as it speaks of her father and his family; tells his family to rejoice for their father's sins are forgiven; he is chosen and anointed and shall be honored in the midst of his house.

"I believe him to be one of the greatest prophets that ever lived", says Adaline.

She remembers being baptized April 8, 1841, in the Mississippi River by Lyman Wight, when she was ten years old.

Mother's Love Story

The new brick house afforded some support for the family, for they lived in the upstairs rooms, and rented the lower part to Brother George Grant and family, but the trials that the Saints had to endure were made harder for the family without a father.

Not once was the Church without persecution, though Nauvoo was rapidly growing and the people thriving, yet an outside element continually kept up a disturbance over the religious belief of the people and kept the nation supplied with falsehoods.

The Saints had not yet all moved to Nauvoo, some few remaining in Kirtland.

Uncle Reuben McBride was there yet, but came sometimes to Nauvoo on business and to see after the wants of his widowed sister and family.

One time he said to Adaline, who was a favorite niece of his: "There is a young man in town, whom I want you to set your cap for. He is a convert from Canada, and had been laboring as a missionary in New York and other places. He has lived at my house some of the time and came here from Kirtland with a company of Saints. He is to remain in the city, so I will bring him up to see you all before I go home."

We might say that Adaline was almost a woman at fourteen, for her father's death had thrown her on her own responsibility, and naturally she had womanly ways, had always been a favorite among her playmates at school, but the boys well knew that they must behave in her presence, especially did she pride herself on being modest and ladylike in all her words and actions and manner of dress.

It was only a jesting remark of Uncle Reuben's but not likely to be forgotten by her at least.

Not knowing what day they might step in, each day was one of expectancy and preparation for Adaline.

Wash day was a tiresome day, but she made everything tidy then hastened up to her room to dress for the afternoon.

Because of having rented so much of the house, the girls bedroom was arranged at the end of the hall near the broad stair landing, usually it was nicely partitioned with curtains, but today the curtains were in the wash.

Adaline unrobed herself and shook out her shiny black curls before the mirror. She was a little proud of her curls and not ashamed of her spotless complexion. She wished she might be a little taller. She criticized herself, unconscious that she was clothed in innocent loveliness, just approaching womanhood, like a rosebud, whose delicate petals were beginning to unfold and reveal the beauty of nature hidden in their depths.

This young man must be very interesting for Uncle Reuben to want to bring him here. Would he be good looking? She smiled at setting her cap for a stranger. What was his name? Gilbert Belnap, how funny?

Just then the front door opened, and remembering the absence of the curtains, she had just enough time to catch a clean dress from the hook and throw it over her head and jerk it on, turning her back to the stair landing while she fastened it down the front.

There were two gentlemen, one Uncle Reuben;—she could tell his walk,—and the other;—could it be?—She turned her head a trifle and caught a glimpse of the stranger as he passed along the hall and disappeared in her mother's rooms. Two smiling black eyes had met her own. She noticed he had black curls and a black mustache, waxed and curled in beau-catchers, almost hiding the dimple in each cheek. The suddenness of their presence excited her, and her mind might have been carried away with vain imaginations, but just then her sister came running up the stairs. She threw up her hands and exclaimed: "Oh, Adaline, did you stand there that way when they came up the stairs?" "Yes," "why?" "Why, you have on mother's wrapper and it is caught up in the back until I can see your underwear." Adaline flushed and sat down, weak and trembling. "Oh, never mind, just put on your own dress and come in and meet the young man." No persuasion could convince Adaline that she would ever care to meet him. She preferred to be alone and struggle with her own confusion. Nor was she prepared to meet him the next time he came in with Uncle Reuben. She was reading and tried to hide her flushed cheeks until she could make her escape, but the third time she was forced to meet him, for her mother and sister were out and she was frying some little cakes for her dinner, on Sister Grant's stove, because she had a fire. Sister Grant said:—

"Adaline, a young man has gone up the stairs and I believe it is the stranger that was here the other day." Adaline shoved the cakes in the oven, in her confusion, and tried to walk indifferently up the stairs, but she bit her lips with a tinge of anger when she found him seated in the hall with perfect ease, as if he felt at home. She thought he might have remained standing until he was bidden to be seated. He was so pleasant, and looked so handsome, and he had just stepped in to arrange for a funeral that was in the ward. He was thoughtful and seemed to have a care for the widowed family. Fearing they would have no other chance to ride, he offered them a place with others in a coach, he had made himself, for he had learned the wheelwright trade. She was alone, she explained, but he told of several others that would ride in his coach, and she consented, thinking to herself, as she returned to her cakes, of the ride, and knowing the coach to be one of the finest in town, enclosed with glass doors, shining like mirrors—and he would be on top as the driver. "Why Adaline, you have a beauty spot", said Sister Grant. She looked hurriedly in the glass and sure enough there was a big black spot on her cheek. It brought back the memory of her previous trouble, but she consoled herself that it was not so bad and managed to be ready when the coach drove up.

After this, when Adaline met her friends, there were question mark expressions on the faces of all of them, of the girls to know where she found such a handsome young man. Some of them told her that he looked altogether too old for her, and the boys warned her that he looked like an outsider, and feared for her safety. This made Adaline feel sure that they only envied her, so she felt a little proud to accept his invitation to go to the circus, not realizing that further trouble awaited her. The day before the circus, a terrible storm arose. The wind blew and the rain fell, and so did the circus tents, leaving the seats unprotected from the storm, but the animals were safe in the shelter of their cages. So word was sent out that the people might view the animals free of charge in the afternoon.

It was an interesting couple that walked slowly down to the show grounds from the Knight's residence. Adaline began to feel quite at home with Mr. Belnap. Everything was wet and slippery, and no one could sit on the seats, of course, but Mr. Belnap suggested that they stand on the seats that they might see the animals better. It being so interesting to assist and be assisted over slippery planks, they forgot to stop until the last plank was reached. He thought the seats did not feel any too safe, so they walked on a few steps, that they might stand near a brace. Just then the props began to weaken and the planks to sway. Adaline looked frightened, but her companion, realizing the danger, threw one arm around her waist and jumped backwards. Although it was a great distance to the ground,

they landed safely on their feet just as the whole thing fell with an awful crash in front of them. How strong and brave he was, how thoughtful in the presence of danger. It was his quick thought and presence of mind that saved them from an awful fall. He was her hero and she leaned toward him with a feeling of confidence.

A few weeks absence from home sufficed to prove to Adaline that all the trouble she had been having was caused by the bashfulness of youth and unnecessary worry.

She met a lady one day who had just come from Nauvoo and she spoke of a Mr. Belnap, and that he was paying attention to some young lady in Nauvoo, whereupon Adaline decided to return home, anyway Aunt Margaret was sick and she must go home and let her mother come and see her sister.

She found that Mr. Belnap had paid no attention to no young lady, but had only been kind to her mother and sister in her absence and he had certainly won them over.

The religious troubles in Nauvoo had increased terrible. The persecutions of Missouri were being continued. In Illinois, the Mormons were being frightened, mobbed, and threatened. Mr. Belnap had been appointed one of Joseph Smith's body guards, and he had the care of Old Tom, the beautiful black horse that Joseph rode. Gilbert had won a place in the hearts of the Mormon people. He was courageous, feared no danger, yet was tender and kind. He gave his whole time as a servant of the needy wherever they were. There was great need of such friends. Oh, how can we describe the suffering in those days.

There was an honest, God-fearing people, industrious enough to change a marshy swamp into a beautiful city, whose towers glistened along the sun-kissed bank of the Mississippi. Let us turn the leaf, we cannot describe the disappointment and suffering of the people, nor the cruel murder of the Prophet and his brother. How vividly Adaline remembers a few last speeches of Brother Joseph. He seemed to know that his death was near. She remembers he mounted the frame building and made a speech to his people and prophesied so many things that were to happen. She lived to see them fulfilled. She saw him when he was being taken to Carthage between two armed men. He seemed to know his fate, for she heard him call to her neighbor and say: "Brother Cahoon, have the floors laid and the doors hung to my sepulchre". She went with her mother to see the bodies of the Prophet and his brother, Hyrum, after they had been murdered. She saw them cut a lock of hair from Brother Joseph's head and give some to her mother, which she now keeps as a treasure. A feeling of horror now fills her heart when she thinks of the four tubs full of bloody clothes she saw outside of that house of mourning.

Adaline was present at the meeting when Brigham Young spoke in the voice of Brother Joseph, and at the conference, which sustained him as their leader.

The people were preparing to leave Nauvoo, for there was

no peace or rest for their leader, to cross the unknown plains to the Rocky Mountains.

It was an awful undertaking, and especially for a fatherless family of Knights, so Adaline, though so young, decided to marry Mr. Belnap. Her sister, Rizpah, had already married Andrew Gibbons. The wedding was to be on the evening of December 21, 1845. A few of the young people had gathered and a merry time they were having. Apostle Heber C. Kimball had been invited to perform the ceremony, but the evening was passing and he had failed to appear, so the seriousness of the occasion seemed to pass away and Adaline was the merriest of the crowd. Brother Kimball had returned to his home from a meeting and was about to retire for the night when he remembered the ceremony he was to perform, so he hurried over, though it was late, even ten o'clock, (the clock striking just as they joined hands for the event).

"Two hearts beat as one,
Two lives just begun,
Life's object rewarded
As angels recorded,
The clock struck ten."

A child bride so young and beautiful, fourteen years of age, with a mass of black curls around her shoulders, so innocent looking in a dainty white frock, made by her own hands, finished off at the neck and sleeves with narrow lace and rolls of pink ribbon. No less handsome was the bridegroom, twenty-four years old—a little wiser looking perhaps. Elder Kimball married them, he said, with the same power, using the same ceremony as would be used in the new temple when completed.

As soon as the temple was ready, the older people were admitted first, and when this couple were admitted, they had the ceremony repeated in the House of the Lord, sealing them for time and all eternity.

It was a trial for the people to leave their city and their temple which they had built, when being so terribly persecuted, but they were forced to again leave the country, and this time in the midst of winter, crossing the Mississippi River on the ice. For about three weeks the people camped in wagons and tents along Sugar Creek, a short distance from the Mississippi River. It happened that the McBrides lived near there, so that Martha Knight and her son stayed with her brother Samuel McBride, while Adaline and her husband stayed with an uncle James and Aunt Betsy McBride.

In spite of the hard time and parting from home, this couple enjoyed some pleasure preparing for their journey;—their wedding trip; and their first house was a strong new wagon, made by Gilbert's own hands. They also owned a team of horses. Adaline's mother had a team and wagon, though not a new one.

Gilbert and Adaline made several trips back to Nauvoo on the ice, before it melted, after provisions with their wagons.

The last trip they took was on Old Tom, the black horse, now owned by Brigham Young. No one, but this young couple would have dared to undertake it, as the ice was breaking up. Gilbert was a man of no fear and Adaline dared accompany him anywhere, as the horse was to be trusted. Imagine the ice in blocks the size of a room and four feet thick. When they came near the edge of a block of ice, it would tip and then the horse would jump on to the next block. Thus, jumping from one block of ice to another, they crossed the great Mississippi for the last time before starting across the plains.



Five Generations beginning with Adaline Knight Belnap.

Front Row, left to right—Pearl Stoker James (4th), Norma James (baby—5th), Adaline Belnap (1st).

Back Row—Polly Hammond Stoker (3rd), Martha Jane Hammon (2nd).

EXPERIENCES OF GILBERT AND ADALINE KNIGHT BELNAP

FROM A LETTER WRITTEN BY MARY BELNAP-LOWE
TO ALPHA COOLBEAR-CROW, DAUGHTER OF
WILLIAM AND LOLA BELNAP COOLBEAR.

Franklin, Idaho
March, 1936

Dear Niece, (Alpha)

Your letter received sometime ago. We are well.***

As you know, in father's history it tells us he was captain over 10 wagons in Brother Walls Hundred. In father's company there were two widows with five and six children. Of course father had to see that their oxen were yoked up and unyoked. Those little boys learned to love father for he was so kind to them. I remember a man by the name of Brown coming to our house when I was just a little girl. He would put his arms around father and cling to him and say, "Brother Belnap, I love and respect you more than any man I ever knew." I saw this many times when I was too small to understand. As I grew older, I asked questions and found out he was one of the widow's little boys that father looked after. One day when he came, mother was churning with one of those old-fashioned churns. He took mother's apron, put it on himself and finished the churning.

When I was married and came to Franklin to live, the first Sunday I went to meeting, a man about 50 years old came and shook hands with me and said, "I understand you are Gilbert Belnap's daughter?" I said, "Yes. Did you know my father?" "Yes, and he is the best man I ever knew." I said, "When did you know him?" He answered, "My mother was a widow with six children. Your father took care of us when we were crossing the plains." He told me his name was Neeley.

I never heard my father speak a cross word in my life. If he was angry or annoyed, he would always say, "it beats the devil". When he was bishop of the Hooper Ward, two of the men in the ward got to quarreling over a plow that one said the other broke. Well, they had a teachers trial and finally a bishops trial over it. Father listened to their story, each in turn, for hours. Finally he said, "Brother Stone, how much would it cost to fix that plow?" Brother Stone hesitated, then said, "25 cents". Father gave him 25 cents and said, "Let us go home." About four months after, Brother Stone came to father and said, "Bishop, will you take this quarter back?" Father said, "no". Brother Stone said, "it burns my pocket". Father made answer, "let it burn your conscience so you will never quarrel over such trifles again.

In sickness father was called all times of day or night to administer to the sick and many were healed and devils cast

out under his administration. I well remember when the first brass band was organized in Hooper. Robert Cox was the leader. By the way, there is but one of that band living today and that is Antone C. Christenson. The band memorized two tunes, "Nearer My God To Thee" and "Home Sweet Home". They came to father's one evening to play for him. They stood outside and played those two tunes. We were all in bed. I was thirteen years old. We all got dressed; father invited them in the house and they played those tunes over and over again, at father's request. Father inquired if their instruments were paid for. He found they were only partly paid for. Father said, "Now boys, I will tell you what let's do. In the morning you all get in your wagon; come here at nine o'clock and I will take my team and wagon and we will go from house to house and play those two tunes and I will ask for donations to pay for your instruments. By five o'clock in the afternoon there were five wagon loads of wheat donated. When sold, it paid for the instruments and a beautiful navy blue suit and helmet for each of the sixteen members. And each new tune they learned, they came and played for father. I venture to say that if you were to ask Antone Christensen what they all thought of father, he would say, "one of the finest men that ever lived."

If you were here where I could talk to you, I could tell things of this same nature that would fill a large volume.

And now of mother—my dear, lovely, proud, dainty mother. Alpha, you never knew her until after father's death and she was heart broken and practically dying. Could you have known her when I first knew her when her hair was as black as a ravens wing and not a wrinkle in her face; and her beautiful black eyes. Often I have watched her get dressed to go to Relief Society and thought, "What a beautiful mother I have," married when she was fourteen, raised thirteen boys and girls. Then at forty-five years, good health and beautiful. She was chosen president¹ of the Relief Society before I was born in 1870. She spent thirty-nine years in that position. She helped the poor and needy, ministered to the sick. Her first experience with confinement cases was when she was 18 years old. Although she was the mother of 3 children, she never had been where any other woman was confined. A neighbor woman in Ogden (I do not know her name) gave birth to a pair of twins. Another neighbor woman was there. She said, "I am going to the door and just scream." Mother said, "You are not. You are going to help me with this woman." She also assisted in taking care of some members of the ill-fated Martin Handcart Company,—A Brother and Sister Gibson. Sister Gibson's arms were frozen to the elbows and mother helped to hold them in ice water until they thawed out. This woman (Sister G.) was a trained obstetric nurse from one of the large hospitals in London. She took care of mother when I was born and I was named Mary, after her. Mother took training under her to be an obstetric

¹Chosen president April 6, 1871—Released September 24, 1907.

nurse and received her diploma as a Doctor from the State of Utah. I have the diploma. Mother was the only nurse and doctor west of Ogden for a good many years. She took care of women who had large families, then took care of their children with a number of their families and never lost a woman or baby in her 39 years of practice. Not many doctors have this record.

I remember there was a boy died with what was called black canker. He was taken to the meeting house, a public funeral held, and, as was the practice at that time, the casket was opened. Everyone marched by the casket to see the body. Mother said, "That boy died with diptheria". People thought mother was mistaken. But in one week there were 38 cases of diptheria in Hooper and some in other places as relatives had come to the funeral. Mother was called to take care of the sick. She went from house to house and we at home did not see her for three weeks. When she came home, she called to my sister, Adaline, to bring water and her clothes. She bathed before she came into the house. She was so worn out that the perfume of a bunch of lilacs made her faint away. In those three weeks she used pure alcohol for medicine and not one patient died.

Another incident,—a lady, Matt Garner, was hanging some curtains. She stood on a high chair to reach; the chair tipped over and the leg of the chair caught the woman in the groin of her leg and severed the artery. She was unconscious for some time. Finally, her husband came in for dinner, found his wife in a pool of blood. He came with his team and wagon for mother about a mile. When mother got there, she told him the artery was cut and he would have to go to Ogden after a surgeon, as she did not have the things to sew it with. Just think of it—10 miles to Ogden—10 miles back with a wagon and horses, about 4 hours at best for mother to keep the woman alive. She placed the woman on the bed, raised her feet and legs higher than her head, poured some alcohol into the wound, which kept the bleeding down, watched and prayer for the doctor. The woman is alive today, a hale and hearty great grandmother.

One night about 1 o'clock the dog made a racket. Mother went to the door (as she was one that always investigated every unusual noise). There was a man laying on the ground. He was drunk. Mother called my sister and myself (father was not at home). After a time, we understood that his wife was sick and wanted mother. We tried to persuade mother not to go with him, but she went and drove his team; found his wife in labor. The next morning when she came home, the man was sober and so thankful that mother was not afraid of him when he was drunk. His wife had a fine, baby that would have died if mother had not have gone.

On another occasion when mother was being driven in the night to a sick woman, the man drove too close to the end of a

bridge. The wheel droppd off the bridge into the ditch, threw mother out and the seat on top of her, hitting her in the side and breaking some of her ribs. The man picked her up. Asked her if she was hurt. She said, "no". He drove a little more carefully. Mother took care of his wife and new baby returned home and the people never knew how badly she was hurt.

Father bought some onions that had been stored in a granary. Mother ate some of the green top of the onion. About six o'clock in the evening, my sister, Dora, (Isadora) was looking for a baby. Her husband came for mother about seven in the evening. On the way to my sister's, mother went unconscious and only came to at times for about 12 hours. This dear Sister Gibson was called, also a Doctor from Ogden. They said mother had got some strychnine. The onion pieces were examined and the poison was found on them. Mother's life was dispaired of, but after about four days she began to rally and in time got entirely well.

Her real happiness came always when she was doing for others. I remember when just a little tot, shortly after B. Young died and John Taylor becoming President, the President traveled from ward to ward with a company with him. This time I remember Secretary Gibbs, President Taylor, Apostle Franklin—Richards, Patriarch John Smith (a schoolmate of mother) and Joseph F. Smith, then a young man, coming to Hooper to hold a meeting. Mother prepared dinner and such a dinner! Sister Taylor and some other women were with them. After dinner President Taylor took a five minute rest; then when they got in their buggys to go to West Weber, President Taylor asked mother to ride with he and his wife, which mother did.

Mother visited every town in Weber and Morgan Countys with Zina D. Young, Eliza R. Snow, Emeline B. Wells, Jane S. Richards, Sarah Herrick and Emily Richards. They have eaten many a meal in my mother's house. The last time Eliza R. Snow was there, was when I was fourteen years old. Amasa Hammon was born that day and mother got dinner but could not go to meeting in the afternoon. Find out when Amasa's birthday is and you will get the exact day and year.

Mother took care of your Aunt Addie when her last baby, was born. Mother was 70 years old, very shakey, but knew her business.

Come up and see me and come prepared to stay a week, then I can tell you a whole lot more and you can write it the way you please.

With love,

Your Aunt Mary

SKETCH OF THE LIFE OF ADALINE KNIGHT BELNAP

Dictated by her to Lillian Bingham Belnap, May, 1914

Adaline Knight Belnap was born in Perrysburg, New York, in Cattaraugus County, May 4, 1831.

Her parents, Vinson Knight and Martha McBride were members of the Church of Jesus Christ of Latter-day Saints at the time of her birth.

When she was three years old her parents moved to Kirtland, Ohio. Her father had a lot of money. It was used for Church purposes. In 1838 he moved to Adam-ondi-Ahman. At a conference held in a grove near the house of Lyman Wight for the purpose of organizing the stake of Adam-ondi-Ahman, by unanimous vote. John S. Smith, uncle of the Prophet was chosen president and Vinson Knight, acting bishop portempore. Lorenzo D. Barnes, clerk.

He was very active in getting the people settled and helping them make homes. From here he went to Far West, but the mob drove them to Quincy. He was chosen, with other brethren, to select a place where the Saints could gather and live unmolested. They decided on the place where the City of Nauvoo now stands, the city beautiful where persecution and treachery were measured out to the people who founded it, which is without parallel in history. It was a swampy place. The tree trunks and shrubbery were covered with green moss. The people moved in, drained the land and worked hard, when not in bed with the ague and fever, and soon had a prosperous and beautiful little city to their credit.

When Adaline was thirteen years old, the Prophet, whom she had come to love dearly, was slain. The last time she saw him alive, he was on his way to Carthage. She was standing in a door on the corner of the street when he passed by. He was on a horse between two guards armed to the teeth. The last words she heard him utter were "Borther Cahoon, see that the doors and windows are hung at my sepulchre." She went with her mother to view the remains of the Prophet and his brother. As she passed out the rear of the house she saw the tubs, four of them that held the blood stained clothes of the martyrs.

On December 21, 1845, she married Gilbert Belnap, the ceremony being performed by Heber C. Kinball. They lived in Nauvoo. It was about six weeks before they were driven, with the rest of the people, out of the city they had built, crossing the river on the ice. The suffering was intense. Cold, hunger and sickness was their portion. On the banks of that river, she was the sickest she ever was in her life. They travelled all summer, part of the time with ox teams and part of the time with horses. Sometimes the mud was up to the hubs, and then sometimes the dust would be as deep, and the air so

cloudy one could hardly breath. She said it was hard to tell which was the worst. Their goal was Winter Quarters. When about half way there, the Mormon Battalion was called, leaving only the old and very young men in the company. After they were gone, the women had to work right along with the men, and Adaline drove her own team nearly all the rest of the way. When they arrived in Winter Quarters they had had hardly any green vegetables all summer. Many of their company were sick. The men built little log huts. The cracks were chinked with mud, the roof and chimney were made of rods, the door of sakes, and they left a hole for the window. Those who had it, tucked a piece of white cloth in the center and made it snug with a half willow.

They left Winter Quarters and went to Fremont County, Iowa to work. Their first baby, Gilbert Rosel (sometimes Roswell) was born January 8, 1847.

She worked for a man who owned a store and he paid her in merchandise. In this way, she accumulated a number of household articles, which were luxuries when she came to the Valley (Salt Lake). Among other things was a table cloth, twelve glass tumblers and a bolt of factory. They worked here for two years and then started for the Valleys. Her husband was captain of ten and a man named Wall, captain of fifty. They had a yoke of oxen to begin with, but one died and they pressed the cow into service, and went on. Her second baby, John, was taken sick and died. Her sister, (Rizpah) lost two children at the same time. She said this trial was easier to bear because her husband had a tool chest, dovetailed together with a cover that screwed down tight. This they used for a coffin, so he did not have to be laid away in the earth as were so many others. On the way her cousin died of childbirth. The baby was never born. She helped lay her out in her wedding dress and laid her in a wagon box, and buried her without a coffin.

They arrived in Salt Lake Valley September 17, 1850. President Young sent them on to Ogden. She walked and carried her little boy most of the way. Her shoes were some she had made out of the tops of old boots. They forded the river about where the Bamberger bridge is now built, 33rd and the Weber River, and came into the old Goodyear Fort. She said, "I never even dreamed that I would live to travel over the same trail in an electric train." Remained at the fort for a while, then moved to Bunker's Hollow, (now Sullivans Hollow) in the southeast part of the city. Her husband made the furniture. Among other things was a table from the wagon box that had come all the way across the plains from Nauvoo. Her husband belonged to the Nauvoo Legion and Governor Young commissioned him Lieutenant of the State Militia. As they had a great deal of Indian trouble, this took him away from home most of the time. I asked her what she did while he was away protecting the people. She replied, "I stayed home and shivered and shook, I was so frightened, for at night I could hear the

wild yells of both Indians and coyotes." I asked her to tell me some of the hardships she endured in early days here and she promptly replied that she did not have any. She said she had been driven and hounded and left her dead in unmarked graves on the plains. She never would know, when she saw a strange face, whether he was a friend or a foe, until every moment she had spent in the Valley had been a pleasure.

I wanted to know if she always had plenty to eat. She answered, "No, we divided; there wasn't anything to divide. I have been so hungry I couldn't see across the room and I could span the waist of my baby I was nursing. My little boys were like skeletons; it would make you cry to look at them. But it was nothing to what I had endured."

I next wanted to know about the grasshopper and crickets. She remembered them too. When the crickets came she had worked hard all spring to have a garden. All kinds of vegetables were up an inch or so above the ground, when they came and never left a spear of anything. She sat down and cried but was ashamed of it after. Like the other sisters she made her own soap, syrup and molasses, candles and stockings. In fact the clothing she could not make out of raw material they went without. All the sisters were united and did whatever they could to help out one another. She was a great help in sickness, and whenever called on she gathered together anything she had that she thought would be needed and went to their assistance. Many times she had walked from her home on Sullivan Avenue and 30th Street out over Ogden River to visit some sick sister. She and her family lived in Ogden until 1868, when they moved to Hooper, Weber County, Utah. The main reason that she wanted to get away from Ogden was because of the saloons and other vices that were surrounding them. She now had seven boys and four girls. She thought they would be better on the farm, and be it said to her credit she reared all of them without one of them becoming addicted to the use of liquor or tobacco.

Her husband was the first bishop of the Hooper Ward and she, the first president of the Relief Society.

Seeing the great need among the sisters she took a course in obstetrics. She was an angel of mercy. Without telephones in the outlying districts and without other modern conveniences we have today it was absolutely necessary to have a mid-wife in the community. Thirty-five or thirty-six years of her life she devoted to this work and continued her other Relief Society work. Failing health forced her to give it up. The mother love was strong within her and when one of her neighbors children died she adopted him, (Eli Roy Stoddard), reared him to manhood, and he is now (May, 1914) filling a mission in the Eastern States.

Her mother, Martha McBride Knight, came with her to Salt Lake Valley and lived with her until she died at the age of nearly 97 years.

After the death of her husband, she moved to Franklin,

Idaho and lived with her two daughters, Adaline and Mary, but later went back to Salt Lake and lived with her daughter, Lola B. Goodbear, where she now resided. She is afflicted with rheumatism, which badly deprives her of the use of her lower limbs, having to have someone with her if she goes any distance from home. She gets around the house and her mind is clear and her hands are busy.

Now, 84 years old, she pieced a quilt, put it on frames, quilted it and when I was interviewing her in April 1914, she was binding the edges.

THE LIFE SKETCH OF HENRIETTA McBRIDE BELNAP

Utah Pioneer Second Wife of Gilbert Belnap

Written in November, 1946, by May Parker Belnap, wife of William O. Belnap, and Daughter-in-law to William James Belnap.

Henrietta McBride Belnap was born September 1, 1821 in York, Livingston County, New York, the daughter of James McBride, born July 9, 1793, Stillwater, Saratoga County, New York, and Betsy Mead McBride, born February 6, 1802, Chester, Washington County, New York. She was the oldest child of a family of eight children, six boys and two girls. Her brothers and sisters were: Reuben D., born Dec. 12, 1822 at Villanova, Chatauqua County, New York, died August 15, 1883, Dundee, Michigan; Harlum, born Dec. 8, 1824, Villanova, N.Y., died Nov. 21, 1901, Hyrum, Cache County, Utah; George, born Dec. 21, 1826, Villanova, N.Y., killed by the Indians in Salmon, Idaho, February 25, 1858, while with the Salmon River Mission; Roxina (sometimes spelled Roxena) born Jan.—, 1829, Villanova, N.Y., died when four months old on May 5, 1829 at Villanova, N.Y.; James, born Nov. 17, 1830 at Villanova, N.Y., died May 6, 1899 at Hyrum, Utah; Oliver Stephen, born August 29, 1835 at Villanova, N.Y., died Feb. 10, 1922 at Hyrum, Utah; Nathaniel Knight, born, five months after his father died, Jan. 13, 1840—Pike County, Illinois, died in 1858 at Springville, Utah.

In the year 1833 Elders Amasa Lyman and Wm. F. Cahoon came into the settlement preaching the gospel. Henrietta's parents were converted and baptized into the Church of Jesus Christ of Latter-day Saints—her father on July 9, 1833, and her mother on June 13, 1833.

It was very hard on her parents to support their family but they were determined to save all they possibly could with the hope of coming to Zion. The family moved to Ohio in the year 1837. They stayed in Ohio but a short time when they were compelled to move because they were Latter-day Saints, or Mormons.

In the year 1838 they moved to Missouri where they went through all the persecutions the Saints had to endure from mob violence in that state. They were driven out of Missouri in the winter of 1839 into the state of Illinois.

Her father became ill in the spring of 1839 and was unable to work. He passed away on August 13, 1839 in Pike County, Illinois, leaving his wife and seven children in very poor circumstances. Nathaniel was born the January following his father's death. Henrietta, the oldest, was eighteen years old and Reuben, the oldest boy, was sixteen. Food was very scarce and Henrietta would find what little work there was to help get food for the family.

With the arrival of spring in 1841 the family moved to Iowa and located in a branch of the Church on the west side of the Mississippi River about four miles from Nauvoo. In the fall of 1845 the oldest brother, Reuben, learned that the family was making preparations to go west with the Saints. He had become dissatisfied with Mormonism so he left home and went to live in Missouri. The family heard from him occasionally for a few years then lost all trace of him.

The family lived at this camp near Nauvoo until the spring of 1846, then emigrated west with the main body of the Saints. They traveled through all kinds of weather—sometimes the mud was deep and other times the sand was almost as deep.. Nevertheless, this little family never complained for they were happy because they were on their way to Zion. When they started west, George—her brother—remained behind. He got a job as cook on a river steamer. When they were within about thirty miles of Council Bluff they were met by messengers from headquarters, sent out by Brigham Young to notify the company of a call made by the Government for five hundred men to enlist as soldiers in the United States Army—and be ready to march in three days. Her brother Harlum enlisted and left them there in the wilderness. Their stock of provisions was barely enough to last five months.

They moved forward again and located in a grove called Davis Camp, named after the Captain of their company. It was three miles north of what was later called Kanessville. Her brother James was now sixteen years old and Oliver was twelve. These two boys, with the help of the men in the company, built a log cabin and put up hay to feed thir stock.

By the first of December, 1846, their provisions were almost gone. The nearest place in Missouri, where more provisions could be obtained, was about seventy-five miles away. Besides they had no money with which to buy food. The two boys, James and Oliver, hitched up two yoke of oxen and started for Missouri. The weather was very cold and they decided to stay in a place called Iris Grove. Here they got work gathering corn. In two weeks they had earned a load of corn and they returned home with the corn in safety. The next year they planted a crop of corn and raised enough for a year's provision.

That same fall of 1846 her brother George came on west and married Abial A. Smith, daughter of Lot Smith. They went to Salt Lake City to live.

In the spring of 1848 her brother Oliver went to Salt Lake City with Allen Burk. That left four of them—Henrietta, her mother and two brothers, James and Nathaniel.

They stayed at the Bluffs until the year 1851 then started for the valley with one wagon, one yoke of oxen and two yoke of cows. They traveled about one hundred and fifty miles when their cattle stampeded. They lost their oxen and one cow so that they had to leave their wagon behind. Another man in the company lost part of his oxen. The McBride family hitched

their cows with his oxen and managed to reach their destination in the Salt Lake Valley in 1851.

This was eighteen years from the time they had been baptized and fourteen years from the time they left their home in New York.

They settled in Farmington, Utah. Henrietta got work to help the family. She also helped her mother weave cloth and make clothes for herself, her mother and two brothers, James and Nathaniel. While here, she met and married Gilbert Belnap. They were married in the Endowment House in Salt Lake City on June 26, 1852. Henrietta being the second wife. She was moved to Ogden and made that her home for sometime. She was the mother of four children, namely, William James, born August 31, 1853 at Ogden; Oliver, born September 20, 1855 in Springville, Utah; Francis Marion, born June 5, 1857 in Ogden and Isadora Estella, born October 31, 1860 in Farmington, Utah.

Henrietta went through all the hardships of helping to build up the new country. Her husband moved her to Huntsville, Utah with her four small children to homestead land and care for sheep. With the help of her oldest son, William, they cared for the land and sheep. After a few years, her husband sold the land and sheep and moved the family back to Ogden for a short time. However, William, now about twelve or fifteen years old, stayed in Huntsville and worked for his board and clothes.

Henrietta was a woman who never complained although she was moved from place to place. She and the three youngest children were next moved to Hooper in the early spring of 1868, where they used a wagon box for their home. During that summer her husband built her a log room. It was located on the western part of the eighty acres her husband was homesteading. She gathered sage brush for fuel and during the cold weather they would go to their beds to keep warm.

Henrietta's schooling began back in Villanova, New York. She adapted and applied herself studiously. She made the most of the few opportunities in schooling that were available to her at that time. When she wasn't able to attend school, she studied and read books at home. She was always very eager and desirous to learn. She had the ability to teach and to that end educated herself.

She taught the first school in Hooper. She taught the school, cared for her children and kept up her home. In the fall of 1946, I talked with Nancy Hammer Mathews, then seventy-eight years old, at Shelley, Idaho. This is the statement she made to me: "I was a pupil in Henrietta Belnap's school. She was the best woman who ever lived or walked. She was always kind and loving to all the children attending the school."

In the summer of 1946, I also talked with Mrs. Sarah Hammer Jones, a sister of Mrs. Mathews, then eighty-two years old. She said that she went to Henrietta's school when she was twelve years old and that Henrietta was a wonderful woman. Mrs. Jones told about Henrietta drawing on a board the face

of a clock with two hands on it. The board was nailed on top of a post. It was called a sun dial. When the sun shown, she would teach the children how to tell the time.

She first taught school in her home for a few years. Mrs. Electa Miles-Simpson lived with Henrietta and helped her put up the seats for the children to sit on. These seats were any kind of boards laid on pieces of logs or anything that would hold up the boards. Mrs. Electa Simpson did that to pay for her tuition. Mrs. Simpson was eighty years old when she told her story to me in the fall of 1946. She told how she loved Henrietta, and what a wonderful woman she was—so kind and loving to all who knew her.

Later, she taught school in a log room a short distance west from her home. Here she had benches made out of split logs. It has been reported, but not authenticated, that she taught in Springville, Utah, while living there. A Mr. Johnston told the story that he attended the school.

She would frequently go out and help with the sick and those in need in her kind, quiet, way. Wherever she went her visit was just like sunshine after a storm.

As she grew older she was bothered with rheumatism which deprived her of doing things she would liked to have done. Her hands were bad, her fingers twisted and swollen.

Her son Oliver's wife, Margaret Ann Manning, was taken by death April 18, 1894, leaving him with six small children. Henrietta took the little boy, Wilford, then three years old to care for him. She felt very badly to see her grandchildren left without a mother. As her grandson Wilford grew older she would start out to visit her neighbors or relatives carrying with her a little stool. They would walk until she was tired then sit on the stool to rest—then go on. She would walk one and a half to two miles.

In the fall and winter of 1896 and 1897, grandmother Henrietta and her little grandson Wilford lived with another grandson, my husband, William O. Belnap. William was six years old February 10, 1897.

Another one of her grandsons, Mead Belnap, said he remembered very clearly he and other boys stopping into her home on their way home from school, and that she would have a pan of hot corn bread (or corn dodgers) and molasses for them to eat and that it was always so good. Henrietta's pleasure was in doing good to her grandchildren and the neighbor's children.

In the summer of 1897 she went with her son Oliver and five of his children to Moreland, Idaho where they arrived July 13, 1897. Hazel, Oliver's youngest child remained in Hooper with her Grandmother Manning where she had gone to live after the death of her mother. Grandmother Henrietta again went through all the hardships of building up a new country and in caring for her five grandchildren.

In the fall of 1898 her health failed and she came back to

Hooper. Her grandsons, now grown men, said they remember how very bad they felt when they went with their father to Blackfoot, Idaho to put their grandmother on the train. One grandson said he cried himself to sleep many nights after she left and wished he was with her in Hooper. Grandmother Henrietta, upon returning from Idaho, went to live with her only daughter, Isadora Estella Belnap Stoddard and her son-in-law John F. Stoddard.

Her last days were spent in pain and suffering. But with all she went through she never complained. She passed away September 5, 1899 at the age of seventy-eight years. Her funeral service was held in the Hooper Ward chapel and she was buried in the Ogden City Cemetery.

I knew her very well. Her whole life's effort was to create an atmosphere of cheer, fellowship and helpfulness among all those with whom she came in contact. She was always kind to everyone and was loved by all who knew her. She was a dynamic character and shed a wonderful influence wherever she went. Her outstanding qualities were love of God, fellow-men and country. These came through extensive study of the scriptures and her wide variety of life's experiences which prepared her for her mission as mother and teacher. She would sacrifice all she had to help others. She remained a true Latter-day Saint and was a faithful worker in the wards where she lived.

Henrietta always remembered the teachings of her parents

References used: James McBride Journal, Journal History of the Church, Index Bureau, Salt Lake City, Utah.



Site of First House in Hooper. Known as Hooper Herd House.

HENRIETTA McBRIDE BELNAP

(Second Wife of Gilbert Belnap)

By John M. Belnap and Wife, Zina Belnap

In 1851, Henrietta, her mother, and two brothers, James and Nathaniel came to Salt Lake City. Harlum had enlisted in the army and went with the Mormon Battalion to California and after being mustered out came back to Utah and settled in Springville. George and Oliver had come to Salt Lake in 1848.

Henrietta, her mother and two brothers settled in Farmington, Utah—a short distance north of Salt Lake City. Here they began their struggles for a livelihood and the establishment of a home.

Here she met Gilbert Belnap and on Jan. 26, 1852, she became his second wife. They lived in a log house on the southeast corner of the intersection of Grant Ave. and 26th Street in Ogden. Adaline, his first wife, also lived at this address, plural marriage being practiced at that time.

"On the 26th day of June 1852," according to Gilbert Belnap's journal, "my wives Adaline and Henrietta were sealed to me for time and eternity by President Brigham Young."

On April 26, 1855, under the hands of Lorenzo Snow, Gilbert Belnap was set apart for a mission to the Indians on Salmon River. He left May 18, with others for this mission. His mission lasted until Jan. 1857. During the summer of '56, he, with eight others, returned to Salt Lake for provisions.

Up to this time Henrietta had borne two sons, William J. in 1853 and Oliver in 1855.

Henrietta's brothers, George and James McBride were also called to the Salmon River Mission. James tells some very interesting things and we will let him tell his own story from his history.

"In the fall of 1851, I went to Springville, Utah where my brother, Harlum, had located. I worked for him next spring and went to California in 1853 and stayed three years."

"In the spring of 1857, I went to Farmington to work my Brother George's place—he having been called on the Salmon River Indian Mission. The next fall, I was called to the same mission. I left Farmington October 10, and got there the 1st of November. The Indians were very friendly and all went well until February when the Indians became uneasy and acted suspicious. On the 25th of February they made a raid on our herd that was under the care of three of our brethren—one of them, Andrew Quigley, was very badly wounded and left for dead. Fountain Welsh was shot in the back and fell like he was dead. The Indians took his shirt off, looked at the wound, said it was a good shot, struck him over the back with a riding wip and left him for dead. He was conscious but never flinched. Orsen Rose, the third herder, made his escape and got to the fort."

"Some of the brethren went out to try to save some of the

stock. My brother, George, went with them. They were met by a large hody of Indians who fired on them wounding Pres. Smith in the wrist, and Shurell in the arm. They all returned to the fort except my brother. He got separated from them and they didn't know what had become of him."

"A few of the brethren were down the creek three or four miles after hay. The Indians made a charge on them. They left their teams and ran for the brush. Oliver Robinson was shot in the wrist. The raid on our stock was made about 2 p.m. All became quiet with no Indians in sight. By this time all the men had come into the fort except my brother George, James Miller, and Andrew Quigley. We went out to look for them and found Andrew Quigley close by in a very critical condition. Not far from him we found my brother George. He had been shot through the body and from all appearances had died instantly. We went down the creek and found James Miller. He had been shot just as he got to the brush and had fallen his length into it. He was quite dead."

"On the morning of the 26th of February, we, a little band of men and women, not to exceed thirty-five in all, hundreds of miles from any white people, in an Indian country, surrounded by parts of two tribes of hostile Indians with two of our brothers murdered and five wounded and most of our stock stolen, held a council and decided to send a man to Salt Lake to inform President Young. Ezra Barnerd made the trip and in six weeks a company of men came to our relief."

"The wounded got along OK with the exception of Brother Quigley. He was very low. I had the care of him until we got home and the people were on the move south. I went to Farmington and took care of my brother's family, moved them south to Springville, stayed there until word came to go back to our homes and I took the folks back to Farmington."

"I married my brother's widow in 1860 and moved to Mendon, Cache County, Utah."

Henrietta's next move was to Huntsville, Utah in Ogden Valley. The exact date is not known but it can be approximately determined by an incident related by Francis Marion who was born in 1857 at Ogden. He tells the story that while living in Huntsville in a house across the square from the school, a Mr. Allen would very often carry him to school so his bare feet would not get too cold in the snow. The house was built of logs with skins of animals at the door and windows. This was at least in 1863 as he must be at least six years old in order to attend school.

She next lived in a log house situated on the east bank of the Weber on a forty acre tract which her husband had purchased and is now the location of the Southern Pacific Railway Shops and the Swift Packing Co., or 24th Street on east side of the Weber River. Both families lived at this place. Frances relates another instance which helps to establish the date. A man, Ralph Douglas, from Wilson Lane, in crossing over the

frozen Weber River fell through the ice and was prevented from going under by his extended arms. Francis went to the rescue and he, too, fell in. His brother Reuben rescued them both. He tells how chilled he was and how painful it was to get warmed up again by the fire. The time of residence at this place was between 1863 and 1868.

In January¹, 1868, Henrietta (46 years) her sons², Oliver (13) and Francis M. (11) and her daughter Isadora (8) came to Hooper. They spent the remainder of the winter in a covered wagon box which was set on the ground among the sage brush. It contained their bed, clothing and meager supplies. Sometimes the snow was more than a foot deep. Their cooking and baking was done in the frying pan, the kettle and bake kettle. For fuel they had to cut sage brush which was plentiful in the desert land. Water was obtained by melting snow or from a distant spring. They had to go to bed to keep warm. Their bread was baked in a bake kettle. Sometimes in the night Isadora was quite ill. They had no artificial light, not even a candle and under these conditions the hours were intense.

She spent the latter part of the winter here to help establish the residence requirements on the property which her husband, Gilbert Belnap, was purchasing from the United States Government.

The copy of the following deed shows some interesting facts:

The United States of America	United States Patent
to	Dated March 10, 1870
Gilbert Belnap	Recorded July 10, 1875
	In Book "J" of Deeds, page 229

Where: Gilbert Belnap, . . . has deposited in the General Land Office of the United States, a certificate of the Register of the Land Office at Salt Lake City, Utah Territory, whereby it appears that full payment has been made by the said Gilbert Belnap according to the provisions of the Act of Congress of April, 1820, entitled "An Act making further provisions for the Sale of the Public Lands . . . for the East half of the Northwest quarter and the lots numbered 1 and 2 of Section 18, Township 5 North, of Range 2 West, in the District of lands, subject to sale at Salt Lake City, Utah Territory, containing 158.84 acres of land, etc.

(Signed) By the President, U. S. Grant
By J. P. Burnitt, Secretary
M. Granger, Recorder of the
General Land Office.

(United States General)
(Land Office Seal)

¹Some believe it was later than this and they got caught in the early Spring snows and storms.

²William was working in South Weber.

He also acquired property in Section 12. TS. 5 N., R. 3 W.
—80 Acres.

The United States of America
to
Gilbert Belnap

United States Patent
Dated Nov. 3. 1876
Recorded Feb. 27. 1877
In Book "K" of Deeds p 236.



*Marks approximate site of Henrietta's wagon box home
in Hooper, Utah.*

Looking south—the cross in this picture shows the approximate spot where the wagon box, in which Henrietta and her children lived. It was placed on the ground among the sage brush. It is located 27 rods south and 4 rods east from the N.W. corner of Sec. 18, T 5 N, R. 2W. It is also 40 rods north of the new Second Ward Chapel seen in the background. This chapel was built just 100 years after Gilbert Belnap arrived in Utah on land purchased by him from the U.S. Government. Part of the church property is on the lot deeded to Henrietta by her husband. The property in this picture has not left the Belnap title (only the two acre site for the chapel).

In the right-foreground is the adobe house built by Gilbert R. Belnap for his wife and children, prior to his leaving for his mission. At the extreme right is the Mitchell home, 100 yards south and west was the old log Mitchell home in which Henrietta also taught school.

Beyond the chapel is located the home of Henrietta. It is on the corner 100 rods south of the N.W. corner of Sec. 18, T 5 N. R. 2 W.



Henrietta's second home. Later this was known as the front rooms of Francis M. Belnap's home.

This picture is the former home of Henrietta and stands near the spot where the log house stood in which she lived first and taught school. This house is adobe lined with rustic over the adobe (frame braced). It was two rooms below and two bedrooms upstairs. The windows and doors have been altered and a porch added. Also some rooms have been added since on the back.

Her first home was a log room with a lean on the back located just east of the home pictured above. The house faced the street to the south. Here her first teaching began. Electa Miles lived with her for awhile and helped her to pay for her schooling. She gives a very good description of this school in the home. There was a bed and a cook stove in the room. The bed was taken down in the day time and the benches placed around the room for the school. The benches were slabs and set on small saw horses. Later there were holes bored in the slabs and pegs inserted for legs. Electa slept on the floor and helped remove the bed and set up the benches while Henrietta prepared breakfast. She placed quilts on the slabs

to make them more comfortable. Henrietta had a little black-board she wrote on. She made a sun dial and put it out in the sun so she was able to tell the time. (Later she taught in the Mitchell home close by and did not have to move the benches.)

The children brought the products of the soil, fruit and vegetables, molasses, etc., to pay for their instruction. There were very few books and the slate and pencil were necessary parts of the school equipment. She would write words on the slate and have the small pupils learning to write, trace over the words. While they were doing this, she would have others stand and read. She taught them the times tables and number work. She told them stories of the Bible and pioneer and other stories. Under these humble circumstances, she rendered unforgotten service to the children and community.

Her next place of teaching was in the old log home on the Mitchell property. It was about 12 rods west and across the street from her own home. This consisted of one room with a rectangular stove in the center of the room. The benches were similar to those used in her own home and probably the same ones. The benches were placed around the wall and there were a few sacks of wheat there for the students to sit on in case there were not enough room on the benches. Because of the differences in the children's ages, it was necessary that some students recite while others were studying. There were very few books and they had to be passed around. All these things taxed the teachers and the students ability in concentration and dicipline.

The following pupils have been interviewed: Electa Miles Simpson, Mary Belnap Lowe, George E. Fowler, Nettie Mitchell Smith, Thomas Lowe, Lucy Miles and others. All speak very highly of her and have tender memories of those days. She was kind, gentle and had a very pleasant disposition and was a very efficient teacher.

Occasionally social and religious activities of these early days was conducted at the Hooper Herd House located in the N.W. quarter of Sec. 25, T 5 N. R. 3W.



The Hooper herd house was erected in 1854 by Capt. Wm. Hooper. It was an adobe structure built to house his cattle herders. It was near a spring and was the site of many round-ups.

This above picture is of a marker erected by the daughters of the Utah Pioneers July 24, 1926 on the site of the Hooper Herd House. Three of the Beinap sons are adjacent to the marker, Hyrum on the left, Gilbert R. and William on the right.

On June 22, 1868 her husband was made presiding Elder of the Hooper District.

June 7, 1869, he and Levi Hammond and James Hale were elected the first trustees of the 16th School District, organized at that date. Jan. 5, 1871, Franklin D. Richards dedicated a school which they had succeeded in erecting. At this school the pupils must pay for their tuition and instruction. This necessitated the private school continuing to instruct those who could not pay cash.

In 1876, another school was erected in the west part of Hooper known as school No. 2, located in the S. W. $\frac{1}{4}$ of Sec. 13, T. 5 N, R. 3 W. Henrietta taught at this school which is borne out by the reports of the trustees of the 16th school district.



Hooper School No. 2.

The following photostatic pictures are taken from the old minute book of the 16th School District of Hooper, Utah, Territory of Utah:

	School Teaching the quarter	
	ending June the 8 th 1872	50.00
July 5	Paid to the Ogden Publishing	
	Company for advertising three times	4.00
July 22	Paid to Henrietta Behrnf. Appropriation	
	money for Teaching School No. 2.	
	Quarter ending June the 8 th 1872	25.00

Dec. 3 ¹⁴ Blnap for Teaching school half
a turn

12.50

School house account, A.D. 1877-1878. July 22, 1878: Paid to Henrietta Belnap appropriation money for teaching school No. 2, quarter ending June 28, 1878, \$25.00; December 3, Henrietta Belnap for teaching school half turn, \$12.50.

350

16	No. of district
3	No. Schools
Primary & Intermediate	Grades
Chubb	
Reading	
Writing	
Arithmetic	
English	
Hand writing	
4 Drawing	
	Branches taught
1	No. Male Teachers
2	" Female "
108	" male children between 6 and 16 yrs
106	" female children between 6 and 16 yrs
74	" male scholars enrolled
71	" female "
99	Average daily attendance
\$45000	Amount paid to teachers
\$35000	" " Males
\$30000	" " females
208	No. days schools have been taught during year
Average	Present condition of School buildings
\$114300	Amount taxes appropriated to use of schools
\$200000	(Value of school property)

School Trustees' Annual Report
 of District No. 15 in the
 County of DeKalb, W. G. ending Nov 1st 1876.

J. B. Chubb
 William B. Chubb
 Public Roads

Showing school conditions, subject, also salaries, etc.—pg. 350.

That the family was interested and active in school affairs is shown by the following entries taken at random from the old school record:

Nov. 24, 1876—Services rendered by J. Belnap in search of a school teacher \$1.50.

Feb. 18, 1878—Repair of school house by J. Belnap. 45c. glass 50c, nails 5c—\$1.00.

Sept. 9, 1879. Gilbert Belnap appointed collector to collect one-fourth of one percent on all taxable property in the 16th school district.

June 7, 1880. Reuben Belnap elected a school trustee for one year.

June 6, 1881. Reuben Belnap elected a trustee for three years. Minutes of this meeting show Reuben Belnap as Chairman

July 14, 1884. Reuben re-elected for term of three years.

July 8, 1889. William J. Belnap elected trustee for three years. F. M. Belnap was one of the counters. William is also shown as secretary on July 14, 1890

Dec. 9, 1876. Joseph Belnap elected a trustee by acclamation. He is also shown as clerk Nov. 17, 1877.

Gilbert Belnap is shown as active in making motions with regard to building schools, transfer from the shareholders to the school district and in matters of taxation to finance schools.

July 12, 1886—John F. Stoddard (Isadora's Husband) was elected a trustee for three years.

Henrietta's husband was chosen Bishop of the newly organized Hooper Ward May 28, 1877. This position he held until April 20, 1888.

During his tenure of office the first meeting house was built. The following is a picture of the chapel.



Hooper's first meeting house. Picture taken in the 1890's.

Here she was active in church, civic improvement, social and patriotic affairs.

She was loved and esteemed by all who knew her. She was efficient in teaching and kind and firm in her discipline. She spent a few years in Idaho and returned because of ill health.

She died in Hooper, Utah, Sept. 5, 1899 at the home of her daughter Isadora B. Stoddard. The funeral services were held in Hooper and she was buried in the Ogden City cemetery.

Her pupils, now living, after 70 years, speak kindly and lovingly of her abilities and warm heartiness— a cherished memory. She touched their hearts.

DEAREST MOTHER HENRIETTA

Dearest mother so kind so true;
Would that we could open our hearts to you,
To tell you something we want you to know
Of your wonderful love we cherish so.
But words seem cold at their very best,
And it makes us wonder how to express
The feeling of reverence for mother like you
Who shares our joys and sorrows too.
We can not forget your sweet tender care,
Which hovers around us with you always there
To guide and protect and cheer us along,
When the world seems dark and everything wrong.
But you understand, don't you Mother Divine,
For we see your smile and it looks sublime,
And the nod of your head makes it easy to say,
"Mother, we'll love you and cheer you always."

Written by: Henry Belnap, Son of William James Belnap

ABIGAIL MEAD MCBRIDE

Weber County Pioneer

Grandmother of Adaline Knight and Henrietta McBride*

In peace and plenty, Abigail Mead McBride and family lived on a farm in the vicinity of Palmyra, New York. Her husband, Daniel McBride, was a Campbellite minister. His religion appealed to all his family as being the nearest the primitive plan of salvation as taught by Jesus Christ, as any of the churches existing in his life time. He often remarked to Abigail, as they returned from Church, after preaching his usual Sunday sermon, "There is something lacking. I feel that I have not the authority. If only I could say to the People, 'Thus sayeth the Lord'."

Abigail Mead was born January 29, 1770, at Nine Partners, Montgomery County, New York, the daughter of Gideon Mead and his wife, Martha. She was bereaved of the companionship of her husband, September 1, 1823, at Stillwater, Saratoga County, New York. Their children were John, Samuel, Daniel, James¹, Margaret, Hyrum, Cyrus, Gideon, Reuben and Martha². The brave widow struggled courageously to rear her little family in the fear of God.

About 1829, she heard of the mysterious visions of the prophet Joseph Smith and believed them. Consequently, the entire family joined the new Church of Jesus Christ shortly after its organization in 1830, when a great religious revival of all churches was taking place³.

In company with many New York and Massachusetts members, they sold their thriving farms at great sacrifices and journeyed 135 miles to Kirtland, Ohio. In the beautiful spring-time of June, 1835, they made the trip by stage coach and canal boat in about six days. Included in the party were Maria Crandle, Lydia Goldwait, Martha's daughters, Rizpah⁴ and Adaline.⁴

They all donated liberally to the building of the City of Kirtland and the first L.D.S. Temple (now standing in a fine state of preservation). Abigail's son, Reuben McBride, (the grandfather of Wells R. McBride, of the editorial staff of the

* It is not generally known that Adaline Knight and Henrietta McBride, wives of Gilbert Belnap, were cousins. Adaline's mother, Martha McBride (wife of Vinson Knight), and Henrietta's father, James McBride, were brother and sister. Their parents were Rev. Daniel McBride (a Campbellite minister) and Abigail Mead-McBride — of whom this article is written.

¹ James is Henrietta's father.

² Martha is Adaline's mother.

³ Abigail Mead McBride was baptized into the Church of Jesus Christ of Latter Day Saints by William F. Cahoon at Villanovia, Chautauqua Co., New York, on June 25, 1833. (See Journal History of the Church of Jesus Christ of L. D. S. on file Church Historian's Office, page 2, also Journal History, pages 17 to 25, June 21, 1847.)

⁴ Children of Vinson Knight and Martha McBride.

present Ogden Standard Examiner) became custodian of the Kirtland Temple.

The family enjoyed many of the wonderful spiritual manifestations given at the dedication of the first House of the Lord in this dispensation. Of the glorious manifestations the Prophet thus writes:

"The heavens were opened upon us, and I beheld the kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of the kingdom, which had the appearance of being paved with gold . . ."

"We then invited the High Councilors of Kirtland and Zion into our room . . ."

"The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the holy ghost."

The original manuscript of a patriarchal blessing given to Abigail Mead McBride by the first patriarch, Joseph Smith, Sr., called Father Smith, now in possession of the Belnap Family follows:

"Abigail McBride, born in Nine Partners, Montgomery County, New York, age 66 years on the 29th day of January.

"My aged sister, in the name of the Lord Jesus Christ, the Redeemer of the world, and by the power and authority of the priesthood, I lay my hands on thy head; and, on the heads of thy posterity, confer a blessing.

"Thou hast had sorrow and affliction, out of which the Lord is delivering thee. He has established thy faith. Thou hast obeyed the gospel of the Savior. Thy name is written in the Lamb's Book of Life. Thou art of the lineage of Abraham. If thou holdest on thy way, the time will come when thou, like Job, shall see God, in the flesh standing upon the earth.

"Thou shalt see angels, and receive the communication of the Holy Ghost. Thy children shall stand in the covenant, by the power of God, Thou shalt go to Zion, and be in good health. Thy mind shall be strong and rejoice in thy God. Thou shalt not want for the things of this life. Give up thyself to God and thou shalt be a member of the celestial world.

"I seal these blessings upon thy head. I seal thee up to eternal life, Amen and Amen."

JOSEPH SMITH, SR.

Kirtland, Ohio, June 8, 1836."

Abigail endured the persecutions attending the 12,000 members of the Church in their migration to Nauvoo, Ill. There, her granddaughter, Rizpah, married Andrew S. Gibbons, who afterwards became a member of the pioneer company of Brigham Young, which arrived in the Salt Lake Valley, July 24, 1847. Her Grand-daughter, Adaline, married Gilbert Belnap, who was selected to be the first sheriff, attorney and assessor and collector of Weber County. Her son, Reuben, married Mary Ann Anderson, her daughter Margaret married David Crandall.

After experiencing the terrible incidents connected with the martyrdom of the Prophet Joseph Smith at Carthage, Ill., the driving of the saints from their Nauvoo homes, she suffered nobly the hardships of crossing the plains to the tops of the Rocky Mountains, in the open rugged west. She was cared for by her own children and Gilbert Belnap, the husband of the grand-daughter Adaline Knight.

Some of the McBrides⁵, including John, her son, pioneered Cache Valley, her son Sanmuel, Millard County. Others went to Springville, Utah with the Crandalls. Reuben made two trips across the Plains to escort pioneer companies enroute to Utah, then he accompanied the Millard County Pioneers.

Her great grandson, Gilbert R. Belnap, recalled her assistance with his mother, Adaline Knight Belnap, and other ladies in bandaging the bleeding feet and frozen hands of the members of the handcart company, upon arrival in Ogden. He described her as being a short, rather stout, fine old lady, with a square face and a fair complexion. Her faith in her Maker was re-affirmed when she full realized, after a lapse of nearly twenty years, the fulfilment of the words of Father Smith, the patriarch, that she should go to Zion and have good health.

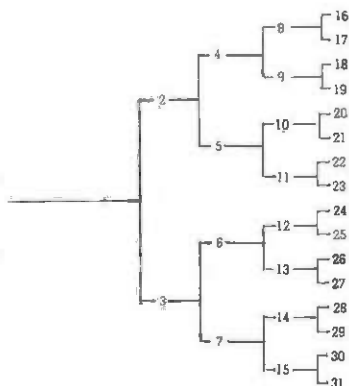
She passed away at Ogden, Utah, March 12, 1854 at the ripe old age of 84 years. Her mortal remains were interred in the family burial plot of Gilbert Belnap in the Ogden City Cemetery. A suitable marker and monument, erected by her great grandson, Hyrum Belnap, designates her final resting place.

⁵ Among a group of four hundred to cross the plains were Abigail McBride, her sons John and Samuel, also Lemira McBride, and Lydia McBride. They were all listed in the Second Hundred, Edward Hunter, Captain. Brigham Young met Edward Hunter's wagons on the Sweetwater, Sept. 7, 1847. It was the latter part of September that the first four companies, began arriving in the Salt Lake Valley. Early in October the last of the trains reached the Valley. Conference was held at the Fort, Oct. 3, 1847. (See History of Utah by O. F. Whitney, pages 359 to 362.)

PEDIGREE OF ADALINE KNIGHT

1. ADALINE KNIGHT

B—May 4, 1831, Perrysburgh,
Cattaraugus Co., N.Y.
M—Dec. 21, 1845, Nauvoo, Ill.
D—June 10, 1919, Salt Lake
City, Utah.
Husband—Gilbert Belnap.



Numbers below correspond with those on Pedigree chart briefly outlined above.

2. VINSON KNIGHT

B—March 14, 1804, Norwich,
Mass.
M—July 6, 1826.
D—July 30, 1842, Nauvoo, Ill

3. MARTHA McBRIDE

B—March 17, 1805, Chester,
Washington Co., N.Y.
D—Nov. 20, 1901, Hooper, Utah.

4. RODOLPHUS KNIGHT

B—Dec. 4, 1768, Norwich,
Conn.
M—Dec. 6, 1800.
D—March 30, 1809.

5. RISPAAH LEE

B—June 9, 1776, Conway, Mass.
D—Feb., 1851.

6. DANIEL McBRIDE

B—Sept. 13, 1766, Stillwater,
N.Y.
D—Sept. 1, 1823, LeRoy, N.Y.

7. ABIGAIL MEAD

B—Jan. 29, 1770, Nine Partners,
N.Y.
D—March 12, 1854, Ogden,
Utah.

8. SAMUEL KNIGHT

B—Feb. 3, 1743, Lisbon, Conn.
M—March 10, 1768.
D—Aug. 22, 1792.

9. BETSY or BETTY ELDERKIN

B—Feb. 28, 1748, Norwich,
Conn.
D—Sept. 20, 1829.

10.

11.

12. SAMUEL McBRIDE

B—About 1740, Stillwater, N.Y.

13. MARGARET

B—About 1744, Stillwater, N.Y.

14. GIDEON MEAD

B—1740, N.Y.
D—1814, Chester, N.Y.

15. MARTHA

16. DAVID KNIGHT*

17. ABIGAIL HUTCHENS*

24. McBRIDE

B—1706, Ireland.

28. ENOS MEAD

B—Nov. 17, 1721, Greenwich,
Conn.
D—1774.

29. MILLICENT or Melcasen

B—Jan. 17, 1724, Milan, N.Y.

*See Nos. 2 and 3 on next chart of
Samuel Knight for genealogy.

PEDIGREE OF SAMUEL KNIGHT

Same Samuel as No. 8, page 57, and continues this line further back.

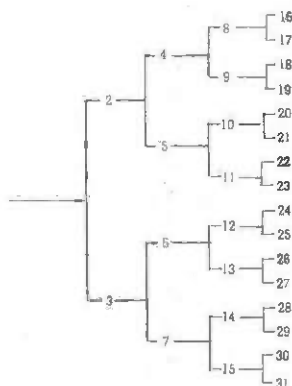
1. SAMUEL KNIGHT

B—Feb. 3, 1743, Lisbon, Conn.

M—March 10, 1768.

D—Aug. 22, 1792.

Wife—Betsy or Betty Elderkin
(No. 9, page 57).



Numbers below correspond with those on Pedigree chart briefly outlined above.

2. DAVID KNIGHT

B—Oct. 13, 1721, Windham,
Conn.

M—May 11, 1743.

D—Sept. 28, 1804, Lisbon, Conn.

3. ABIGAIL HUTCHENS

(First wife)

B—June 17, 1720.

D—March 21, 1756.

JANE WIGHTMAN CLARK

(Second wife)

B—

M—Jan. 12, 1757.

D—Nov. 26, 1776.

MRS. MARY HALL

(Third wife)

B—

M—April 28, 1879.

D—Feb. 1, 1819.

4. DAVID KNIGHT

B—Nov. 12, 1693, Woodstock,
Conn.

M—Dec. 24, 1718.

D—Dec. 19-20, 1769, Lisbon,
Conn.

5. ABIGAIL CRANE

B—Feb. 15, 1700, Lisbon, Conn.

D—March 2, 1790, Lisbon,
Conn.

8. DAVID KNIGHT

B—April, 1668, Woodstock,
Conn.

M—March 17, 1691.

D—Nov. 24, 1744, Norwich,
Conn.

9. SARAH BACKUS

B—April, 1668.

16. RICHARD KNIGHT

M—Jan., 1648.

D—1680 in R.I.

17. SARAH ROGERS

D—1685 in R.I.

NOTE: According to a will, Richard Knight (No. 16) emigrated from England. Residence in June, 1640—Hampton.

PEDIGREE OF HENRIETTA McBRIDE

I. HENRIETTA McBRIDE

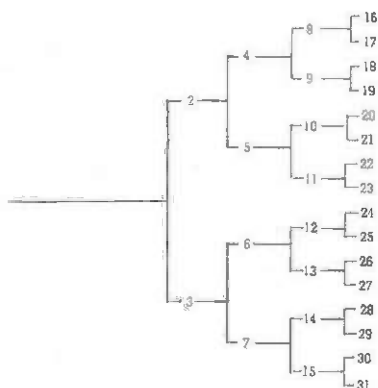
B—Sept. 1, 1821, York, Livingston County, N.Y.

M—June 26, 1852.

D—Sept. 5, 1899, Hooper, Utah.

Bu—Ogden City Cemetery,
Ogden, Utah.

Husband—Gilbert Belnap.



Numbers below correspond with those on Pedigree chart briefly outlined above:

2. JAMES McBRIDE

B—July 9, 1793, Stillwater,
Saratoga County, N.Y.

M—

D—Aug. 13, 1839.

7. DEBORAH MEAD

B—Oct. 10, 1770, Milan Dutch-
ess Co., N.Y.

D—May 9, 1864.

3. BETSY MEAD

B—Feb. 6, 1802, Chester, Wash-
ington County, N.Y.

D—Oct. 8, 1881, Hyrum, Cache
County, Utah.

8. SAMUEL McBRIDE

9. MARGARET ———

4. DANIEL McBRIDE

B—Sept. 13, 1766, Stillwater,
Saratoga County, N.Y.

D—Sept. 1, 1823, LeRoy, Gen-
essee County, N.Y.

10. GIDEON MEAD

11. MARTHA ———

12. MICHAEL MEAD

13. FREELOVE BARKER

14. NEHEMIAH MEAD

B—May 27, 1747.

15. SARAH NEWCOMB

B—March 2, 1752, Milan, N.Y.

5. ABIGAIL MEAD

B—Jan. 29, 1770, Nine Partners,
N.Y.

D—March 12, 1854, Ogden,
Utah.

Bu—Ogden City Cemetery,
Ogden, Utah.

20. ENOS MEAD

21. MELEASEN *or Millicent*

28. NEHEMIAH MEAD

B—Nov. 17.

6. ISAAC MEAD

B—March, 1768.

D—Nov. 12, 1839.

29. SARAH BARTON

NOTE: Enos Mead (No. 20) and Nehemiah Mead (No. 28) are twin brothers from them to Johnathan to John to John to William Mead.

1956 SUPPLEMENT
to
Centennial Issue of 1950
in honor of
GILBERT BELNAP, Utah Pioneer

Preface

This is the third publication in a series begun in 1950, having to do with Pioneers—Gilbert Belnap—his wives Adaline and Henrietta—and their children. All except two children either came to or were born in Utah prior to the coming of the railroad in 1869.

The biographies in this supplement are of these pioneer children and their companions. The reader should keep in mind the conditions under which these people first lived. There were no modern appliances. Much of their clothing and supplies were handmade—houses were first built with rock and timber hauled from the hills. There were no automobiles; no fast means of travel. The horse and buggy was a luxury. Schooling was very limited—but such as there was—these people sought. Experience was their most important teacher.

There was much land still available so it was easy for them to pack up to seek places best suited for agriculture or cattle raising—and thereby they did help open up much new country. Considering the economic conditions of the home and the community, these beloved people rose to great heights.

The reader should remember that the Utah Pioneers came west seeking a land where they could be free of persecution—free to worship God according to the dictates of their conscience. This family of Gilbert Belnap and all his children and their companions were members of the Church of Jesus Christ of Latter-day Saints. Their ideals were high. Terms used in the biographies, as to Church positions held and organizations mentioned are peculiar to the Church.

These biographies have been prepared mainly from material submitted by their children. No biographies have been written of companions married in the period of declining years and from whom there was no offspring. The children born are listed with the parent who was the child of Gilbert Belnap.

Preparation of the biographies reflects the need of more and better record keeping by the present generation.

The writer acknowledges with thanks all contributions and those who checked the sketches as submitted—especially the following: Maude B. Kimball, Gilbert Mariott, Estella B. Cox, Ethel B. Garner, Luvina B. Miskin, Adaline B. Child, Amos and Emory Belnap, Josie May B. Newey, Amasa Hammon, Robena H. Greenwell, Lettie H. Stoker, Ethel McEntire, Marion B. Kerr, Olive B. Jenson, Volney and Della Belnap, Elmer and Augustus R. Belnap, Reta Schonwandt, Julia Rose James B. Barney (now deceased), David Evan Belnap, Elnora B. Adams, Zeruah L. Thomsen, Leona L. Wiser, Myrtha L. Kingsford, Annie L. Flitton, Mildred L. Oliverson, Jewel L. Lowe, Alpha C. Crow, Nellie B. Lewis, Henry, William O., and Mary P. Belnap, Eloise B. Torghele, Hazel B. Lindsay, Lillie B. Hale, Estella Christensen, George West Stoddard.

Other sources used for information were: History of Utah by Whitney; Beneath Ben Lomond's Peak by Hunter; County Archives of Utah (Weber County No. 29) 1940; Various Volumes of Heart Throbs of the West by Carter; Weber County Commissioners Minutes and Court Civil and Criminal Files; Cemetery records in Ogden and Salt Lake; Historical Scrapbook of Belnap Family, compiled by Marion B. Kerr; Essentials of Church History by Smith.

I am deeply appreciative of the continuous help of my Secretary, Mrs. Betty Johnson, in the preparation of this supplement.

Ogden, Utah
August 9, 1956

ARIAS G. BELNAP.

Gilbert Rosel Belnap

Gilbert Belnap, Utah Pioneer of 1850, had many invaluable qualifications for the stormy days at Nauvoo, Illinois. He was brave, courageous, daring and obedient. Because of these qualifications and his loyalty to the Prophet Joseph Smith, Brigham Young gave him many special assignments on the trek across the plains.

He was a scout and was on a special assignment with Andrew Gibbons when his wife, Adaline, started in labor with her first child. She was just a girl of fifteen. The company had come as far as Winter Quarters (Florence, Nebraska). It was extremely cold, even for January. Some few log cabins had been built, but most of the people lived in their wagons. When Adaline started in labor, one of the sisters went to Brigham Young's headquarters and he returned with her. He administered to Adaline and told her that all would be well with her, and that she would give birth to a fine son. When Gilbert returned in six weeks, he saw his son for the first time. This child of promise was born January 8, 1847 at Winter Quarters, Nebraska, and was named Gilbert Rosel Belnap.

Gilbert Rosel's father was a wheelwright and a carpenter. As such he repaired the wagon wheels and wagon boxes, and as a carpenter he was also much in demand when the Mormon Battalion was enlisted. In the history of the McBrides coming to Utah, that is the progenitors of Adaline Knight Belnap, they record that Gilbert and his brother-in-law, Andrew Gibbons, both volunteered to come with that first body of Saints in 1847, but that Brigham Young said that both men could not be spared as they each had a wife to care for, also Adaline's mother, Martha Knight, and her mother, Abigail Mead McBride. Consequently, Gilbert and Andrew drew lots, with Andrew coming to Utah and Gilbert remaining behind. For the reasons that he was, as a tradesman, needed in camp and there were these four women to be cared for, Gilbert remained behind and did not reach Utah until September of 1850. Upon arrival in Utah, the family was assigned to the Ogden area. Adaline related that she walked much of the distance between Salt Lake and Ogden with her small son, Gilbert R. trudging by her side. His only shoes were made from the tops of old discarded boots. They forded the Weber River at a place near where the Bamberger bridge is now located, and lived in the Goodyear Fort for a short time.

Their first permanent home was near Canfield Creek or Bunker's Hollow, or what is now known as near Madison Avenue and Sullivan Drive. Here Gilbert R. lived as a boy. One of the first jobs he could remember was being put to poking his father's oxen with a stick to aid the plowing of the land. They had many narrow escapes from the Indians. Here young Gilbert R. learned to shoot at an early age, and although a mere youth, he and his gun were present at the Morristown War* when the territorial militia surrounded the town that is now known as Uintah.

When Gilbert R. was twenty years old, he met and married Sarah Jane Cole. They were married in the Endowment House in Salt Lake City on November 30, 1867. Soon after their marriage they moved to Hooper, where they were one of the founding families of that community. Gilbert served as Constable in Hooper for fifteen years. He was sent to Arizona on a colonization mission.** At the April Conference in 1882 he was called on a mission to Minnesota. Soon after he returned from this mission in 1884, Brother Franklin D. Richards and other brethren came to Hooper and persuaded him to accept the nomination for Sheriff of Weber County. He was

nominated at a large mass meeting held in the Tabernacle and was elected soon after.

Being Sheriff in those days was a tough assignment, but Gilbert's birthright of courage in face of danger, coupled with his innate honesty and integrity made him admirably suited for this assignment. The job as Sheriff was fraught with many dangers; the West was filled with outlaws and gunmen who terrorized the complete Rocky Mountain region. It did not take people long to recognize the ability of young Gilbert Belnap, as he was called. He was recognized throughout the West—many times assisting in the capture of outlaws in the adjoining states.

The Jackson Hole country became the hideout of the worst outlaws of the time. The situation had become such a problem that the governors of five adjoining states held a conference. They chose Gilbert to head a group of officers to clean up this nest of gunmen. He was successful, and gained national acclaim for a job well done.

Another time he was called to Carthage, Illinois on business. Before his departure he called on his father to tell him he was going. His father, of course, recalled many memories, both bitter and happy. He exacted a promise from Gilbert that while he was there he would attempt to contact certain people, among whom was Mr. Sharp, a man whom his father knew well and who was known to him as a member of the mob which attacked Joseph Smith. This same Mr. Sharp is known to have been stricken with paralysis while in the mob at Carthage jail. The Saints attributed it to the flash of light which many of the Saints saw. Gilbert called on this man. He was a miserable, shrunken person, and still paralyzed. When Gilbert R. introduced himself as the son of a former resident of that part of the country, Gilbert Belnap, this man was visibly shaken. This visit, along with the visit to Carthage jail, where Joseph Smith was martyred, made an indelible impression upon him.

Gilbert R. Belnap was an ardent Democrat, many times he was the only Democrat elected in an otherwise straight Republican victory. He was elected Sheriff in 1884, serving during the years 1885-1894 inclusive; also elected and serving for the years 1897 and 1898. His pay was \$80 per month and he furnished his own horse, its feed, and supplied himself with his own equipment.

Once when the Church authorities were being so harrassed by the government officials over plural marriage, they had arrested President Lorenzo Snow in Brigham City. He was put in Weber County jail with bad riff-raff and desperados. Sheriff Belnap went to Salt Lake and petitioned that, pending trial, President Snow be released to his personal jurisdiction. Because of Gilbert's well-known integrity, his request was granted.

While Gilbert R. was yet alive, in 1924, The Ogden Standard-Examiner interviewed him and wrote at considerable length from which the following is taken in part:

"He tells of an interesting incident in his career that occurred while he was in New York City, where he was sent to bring back a man who had stolen \$2,000 from a woman here.

'While I was in New York I had an interview with Pinkerton, the famous detective,' Mr. Belnap said. 'Mr. Pinkerton asked me many questions and wanted to know all about the western methods of bringing law violators to justice, especially the way we used to track fugitives through rough open country for miles without ever getting off their trail. Mr. Pinkerton and his group of detectives wondered why we people in Utah didn't start a detective agency

here in Ogden and Salt Lake to run down criminals, with which the west abounded after the building of the Union Pacific. He seemed surprised when I told him I did all my own detecting and had been successful running down all the outlaws that had caused any trouble. Before I left there Mr. Pinkerton offered me a job and wanted me to stay and work for him, but I preferred to live in the west and came back bringing my man to stand trial.'

"Mr. Belnap went to school in a little building that stood just north of where the post office now stands. Francis A. Brown was the teacher.

'One evening while studying my spelling lesson for the coming day by the light of a candle,' he said, 'father asked me what the word was we had to learn. I told him (Aaron). My father told me to go down to the foot of the class and wait until all the others had had their turns at spelling it and then say, (Big A, little a, r-o-n). I did as he said and the next day created quite a scene when the teacher scolded all the others for not capitalizing A as I had done.'

"Mr. Belnap was present when the townsite of Huntsville was laid out by Brigham Young on November 14, 1864, and remembers the occasion well. Arriving at Ogden Valley, Brigham went to a spot just east of where the Huntsville cemetery is now and dismounted, saying, "I see a stream to the north and a stream to the south; between them will some day be a city, which will make this fertile valley produce bountifully.'

"One of the outstanding events in Mr. Belnap's career was the capture of the train robbers that held up the Denver & Rio Grande train in eastern Utah, September 7, 1889. The bandits took the belongings of the passengers and escaped to the hills, later coming to Ogden, where they held up a saloon and gambling hall. On coming out of the saloon with a bag of money in one hand and a gun in the other, one of the outlaws was approached by a man named Billy Fields, who attempted to stop the robber. Fields was shot in the thigh. Summoning a nearby cab driver, the bandit directed him to drive him down to the railroad tracks, near where the Ogden Iron Works now is. Jumping out of the cab, the outlaw, Joseph Nay, ordered the cab man to drive speedily back into town and took the money to the room of a girl who shielded him. A few days later Nay and his partner, E. K. Fisher, planned to kill a man named Monroe, who ran a theater here. The girl learned of the plan and told Mr. Belnap, who captured the desperadoes with the aid of United States Marshall Pratt.

"The two outlaws met at a pool hall one morning and Nay walked to the door. There he reached up to stroke a pet parrot. As he did so, Mr. Belnap, who was stationed outside, grabbed three fingers on the gunman's hand and stuck his revolver against Nay's ribs, commanding him to surrender.

"Seeing his partner in difficulty, Fisher, who was inside came rushing to the door, gun in hand for action and was promptly ordered to stick up his hands by Marshall Pratt, who was on the other side of the door. On arrival at the jail, the prisoners' coats were removed and laid on the floor, whereupon Fisher commenced to kick them viciously. Compelled to desist by the officers, it was discovered that the pockets of the garments contained a number of loaded dynamite cartridges, enough to have blown the building up. The law took its course and the criminals served a long sentence in the penitentiary. On their release, Nay left the country, while Fisher educated himself and became a detective.

"On another occasion, Mr. Belnap relates how a traveling snake show was stopping in Ogden and a theft of \$500 in gold occurred. The side show people were suspected but no proof could be found against them so the monster snake and it's cage were taken into custody awaiting developments. Meanwhile one of the itinerant show folk caught a train for the east, but arriving at Echo, took the branch line to Park City. Mr. Belnap quietly trailed along and watched every move. When the suspect made friends with Mr. Belnap and attempted to have him cash a gold piece he made the arrest and search produced the \$500 in gold.

"Mr. Belnap tells of another incident in his own words. 'One time a dangerous gunman held up a saloon here, and was suspected of having taken part in several Nevada train robberies. With his partner the outlaw rode off through Ogden Canyon, up South Fork, through Beaver and over to Monte Cristo, with myself and a deputy trailing them. On noticing one of the bandits just as he topped a ridge ahead, we separated and I got off my horse and walked on leading it. Pretty soon I came on a horse standing in a clump of brush and knew then that the rider, who was one of the men I wanted, was near. I had two guns with me, a .38 caliber and a .44 caliber, as I had to be prepared. The bandit had sworn to kill me on sight. Knowing that he must have me covered I walked on slowly, trying to figure out where the man was hidden. I took my .38 caliber revolver and removed three shells, so that the hammer would strike three empty chambers in the cylinder before hitting a bullet. Then I shouted the man's name several times and asked him to surrender. He yelled back a curse and said that my time had come because he had the drop on me. So I agreed to give up and he walked out in the open never suspecting my ruse, keeping me covered with his rifle.

'I handed him my pistol and he laid down his rifle, and then commenced to pull the trigger, not knowing I had another gun on me. The hammer had fallen twice, and was raising for the fatal shot when I drew and ordered him to throw up his hands. Thinking the gun was empty he did so. I tied his hands with bailing wire and brought him back. His partner went on into Idaho. I went up to Montpelier some time later and while a Fourth of July celebration was going on I saw my man. He had three fingers off on one hand and always wore gloves. I got the drop on him before he could pull his weapon and took him over to the sheriff of that county, who wanted to let him go because the bandit had worked for him on his ranch. I refused and put a guard over the outlaw. The other sheriff and myself then searched the bandit's shack and found two complete sets of burglar tools and postal receipts, that showed the man to be the robber of the Montpelier post office a short time before. He also had a herd of stolen horses that he had gathered up in Utah and was wanted for horse stealing. We found his safe cracking tools tied with a wire and let down between a hollow wall. The government sent him to prison for robbing the mail.'

"Mr. Belnap says he found it necessary to shoot a man on one occasion, when a bunch of desperadoes resisted arrest at Hot Springs. When the man he went to arrest reached for his gun, he fired, wounding the criminal, who afterwards recovered." (End of quote.)

Soon after his election as Sheriff, Sheriff Philips of Denver, wired him to the effect that the Sheriff of Wrangle County, Colorado had collected \$7,000 on an execution and was running away with the money, his wife with him, and that they were coming on a west-bound train, "Look out for them." The Sheriff's office at

this particular time and the Assessor's and Collector's office were in the same two rooms in the courthouse. Hyrum Belnap received the telegram. Seeing it was important he started down the hill toward Main Street, now Washington Boulevard, to find the Sheriff, G. R. Belnap. He met him at the foot of the hill near Washington. Belnap had just come from the railroad station. The telegram was handed to him on the street. When he read the telegram he exclaimed that he had just come from the depot and had seen that man take the C.P. train—he whirled and ran to catch the train for San Francisco, but it had gone when he reached the depot. He formulated a wire, describing the man and his wife, to Constable Smith at Corinne to arrest and hold them. There was no other passenger train until the next day. However, Sheriff Belnap caught a freight train that went to Corinne. Constable Smith received the wire and met the C.P. train, found the man and woman, arrested them, and took them up to the police station. This man offered the Constable \$2,000 to let him continue on the train. Governor Eli H. Murray was then visiting Corinne. Smith thought the bribe was worth considering so he consulted the governor. The governor inquired from whom did he get his telegram. He said "Sheriff Belnap of Ogden." The governor said, "You had better hold your man, for he will get you and him both if you let him go."

Sheriff Belnap arrived in Corinne soon after on the freight train, got the man and woman and returned on a freight train to Ogden. On walking from the depot to the courthouse, this fleeing sheriff offered Belnap \$2,000 to let him continue his journey. Belnap wouldn't consider it. When locked up the fleeing sheriff demanded the services of one of the best attorneys in Ogden. Sheriff Belnap took the captured sheriff to Attorneys James Kimball and R. Heywood. They said this was a false arrest—demanded the man's release—with force if necessary, but without avail. However, as they were leaving, the attorney suggested that Belnap could be sued on his bonds for false arrest. Gilbert, much concerned, immediately inquired of Judge Dee, Ogden City Judge, the possibility of his being sued. Judge Dee, surrounded by a number of people, laughingly joshed Belnap, as he didn't seem to fear the guns or his position in the attorney's office, but became somewhat excited when he thought he might be sued on his bonds.

He served as Fish and Game Commissioner in 1888 and 1889.

After leaving the Sheriff's office he entered into the grocery business on Washington Avenue in part of the Utah Loan and Trust Building. It was a sad day when the business was completely destroyed by fire.

He turned to farming while physically able, on land which he held in Hooper. His old adobe home, built years before, still stands—north of the Hooper Ward chapel.

When nearing 65 years of age he became interested as a sleuth in the "Joseph Henry Martin Blackmail Case." He came near apprehending the perpetrator—so near in fact that he received a portion of the reward money. (Weber County Criminal Files 861, 890 to 893 et al, December 24, 1913.)

Gilbert's bravery, courage and honesty won him many earthly laurels, but through it all he stayed true to his religion. He served on three missions, and was a member of the High Priests Quorum of the Ogden Fourth Ward when he died.

Gilbert had a wonderful zest for living. Until the day of his death on January 29, 1929, he had never even thought of himself

as being old. He died at the age of 81. Gilbert R. and Sarah J. Belnap had six children, two boys and four girls: Sarah Elizabeth, born January 14, 1870 and died January 1, 1920; Adaline, born May 27, 1872; Gilbert Martin, born November 22, 1874 and died July 20, 1875; Rosel Cole (he prefers Roswell), born January 27, 1881; Weltha May, born July 27, 1886 and died July 18, 1923; and Maude, born October 7, 1889.

David O. McKay said at his funeral that from the time he was a little boy he had heard his father praise the ability and integrity of Gilbert Belnap, and that his own life had been influenced for good by having known Gilbert Rosel Belnap.

*See Eliza Watts Belnap account.

**See William J. Belnap Story

Sarah Jane Cole

Wife of Gilbert Rosel Belnap

Picture, if you can, a young couple, Martin Cole aged 26 and Elizabeth Cole aged 24, setting out from Liverpool, England with five small children in the year 1849. They left England on the sailing vessel "James Pennell" September 2, 1849 and arrived in St. Louis November 2, 1849. Their first act upon arriving in a new country was to make arrangements for the funeral of their baby, Lucy, who died just a few hours before they arrived in St. Louis. They left St. Louis March 31, 1850, and arrived at Council Bluffs, Iowa, April 17, 1850. Six days after their arrival there, a daughter, Mary Ann, was born to them. May 30, 1850, they moved into their first home in this new country. Two years and one month later they sold this home and most of their beloved possessions in order to buy and equip a wagon and oxen. Elizabeth did save a few pieces of furniture, her precious brass kettle (which is now in the Daughters of the Pioneers Museum), some of her fine linen sheets and a new little calf. This family was assigned to the Sixth Company which crossed the Missouri River June 17, 1852, with James Tidwell as Captain. The Sixth Company had been on its way less than a month when Cholera attacked their camp. Martin Cole, a strapping six-footer, was one of the first to offer his help—he contracted the disease and was dead within 24 hours. He died July 11, 1852 and was buried by the roadside. The records of this journey made by the Sixth Company, as with many others, are records of statistics, "averaged so-many miles per day and arrived at destination at such a date"—but the sufferings, the longings, the courage, faith and prayers were recorded on the souls of those brave Saints. (This young mother had also lost her baby, Mary Ann, February 2, 1851 or 1852.) She arrived in Ogden with her remaining four children on October 5, 1852. She set up camp on the square where the Tabernacle now stands and two weeks later, on October 19, 1852, she gave birth to Sarah Jane Cole. Sarah Jane grew to be a woman who was fine and strong, yet tender and flexible. Her unbounded courage, her perseverance and faith had been burned into her soul as she also rolled along over the plains near the heart of her valiant mother.

Conditions were extremely difficult for this little family, but with their inborn courage and good hard work, typical of early pioneers, the Lord blessed and protected them.

Sarah Jane worked very hard. When she was ten years old she gleaned wheat, when she was thirteen she went out washing

and she paid for her early school tuition by stripping sugar cane and carrying the molasses to Rose Canfield, who was the school teacher. She was an excellent hand at the spinning wheel, and she spun hundreds of skeins of yarn. The first pair of cotton stockings she could remember wearing she made herself when she was but thirteen. She gathered the cotton, picked out the seeds by hand, carded it into rolls, spun it into thread and knit the stockings. She was then the proud possessor of one of the few existing pairs of snow white hose in Ogden.

When Sarah Jane was fifteen years old she married Gilbert Rosel Belnap. They were married November 30, 1867 in the Endowment House at Salt Lake City, Utah. They made their first home in Hooper, Utah. Their marriage was blessed with six children, two boys and four girls. (See Gilbert Rosel Belnap sketch for the names of the children).

She was one of the first Relief Society teachers in Hooper and later became the President of the Young Womens Mutual Improvement Association. During the time she labored in this capacity, the Salt Lake Temple was under construction, and she and her co-workers in the Mutual were instrumental in sending many quilts to Salt Lake which were accepted as pay by the men working on the Temple.

In 1884 she moved with her family to Ogden where Gilbert R. had been elected as Sheriff. In 1894 she was chosen as Counselor in the Fourth Ward Relief Society and she held this position for many years. She was a charter member of the Weber County Daughters of Pioneers. Her statewide registration number was 298—she was among the first.

She spent the remainder of her life in Ogden City, where she was loved and respected by all who knew her. Her husband, due to his Church and Civic work, was away from her a great deal, but she kept her family intact and was greatly loved by them. She died January 11, 1924, and is buried in the Ogden City Cemetery.

MAUDE B. KIMBALL.

John McBride Belnap

Born May 11, 1849, Fremont County, Iowa and died June 22, 1850 at Salt Creek, Missouri.

Reuben Belnap

Reuben Belnap was born on June 14, 1851, in a humble home near Canfield Creek in Bunker Hollow, a place which afterward became part of Ogden City and is today known as Sullivan Drive. His parents were Gilbert Belnap and Adaline Knight. He was the third child born to them. He was blessed by his father on June 22, 1851.

At the age of five years, he became very ill with a fever and was unconscious for some time. He wrote of it in his journal in this way: "It seemed that a lady took me by the hand and said I was to go with her. We traveled through a beautiful country covered with flowers and most beautiful trees of every description. We had gone quite a long way when all at once she stopped and said

I must return, and I turned back. I do not remember how I returned, but when I became conscious and opened my eyes, my mother and father were kneeling beside my bed with tears in their eyes. From that moment I began to recover. I always felt I had been privileged to see a little bit of the world hereafter, and I yet had a mission to complete here." It took him some five or six years to become himself again.

Reuben was taken with his family when they moved south at the time that Johnson's Army threatened the Saints in the valley. When the trouble was over and the people returned to their homes, his father took up a farm on the banks of the Weber River, west of Ogden City, where the tracks of the great Union Pacific Railroad junction cross and re-cross today.

During the early settlement of Ogden, the Indians were frequent visitors in the homes of the white people, often walking in and demanding something to eat or to wear and doing harm to women and children when unprotected. Reuben had such an experience when he was nine years old. His father and mother and some of the children had gone to Church one Sunday morning and had left Reuben at home to care for the smaller children. An Indian, about six feet tall, came in the door and asked for a biscuit. Reuben said they had no bread and with that the Indian came at him with his tomahawk raised in the air saying, "You Lie." Reuben jumped on the bed and reached the loaded rifle which was always kept on the rack above the bed and leveled it at the Indian saying, "You go." Instead of running, the Indian backed himself from the room slowly, all the while with his eyes on Reuben and Reuben returned the look over the top of the rifle. When the Indian reached the door he jumped to one side and Reuben quickly closed and bolted the door. The children kept very quiet following this experience until their mother and father returned.

Due to ill health, Reuben was twelve years old when he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He was baptized on April 2, 1863, by Isaac Furniss and confirmed that same day by Robert McGurie.

He grew to young manhood in Ogden. While in his teens he moved with his family to Hooper, Utah. He worked on the first railroad which was built through Ogden. The first new suit he ever owned he bought with the money he earned working on this railroad job. The first year he earned \$100 and gave \$50 of it to his father.

In the spring of 1869 a surveying party came, surveying the land into sections for the government. Reuben and two of his brothers, anxious to make more money, began working with the surveying group. About the third day, they had moved down the canyon and out on the flat near the old adobe Hooper Herd house and decided to stop there for dinner. They were welcomed and it was while waiting for dinner that day that Reuben first saw his future wife, a girl with shining red hair, helping her mother. He decided then and there to see her again under more favorable conditions. He was in work clothes and, because of his appearance, made no attempt to meet her that day. The following Sunday however, found him dressed in his best suit, new hat, white shirt and collar and new boots and at the meeting house a half hour early. He met, and in time, won the girl that he loved. On January 11, 1870, Reuben Belnap and Lucien Vilate Hammon were married in the Endowment House in Salt Lake City, Utah. Theirs was a double wedding with Martha Jane Belnap and Levi Hammon, being married at the same hour and at the same place. Reuben was ordained an Elder on his wedding day by John T. McAlester.

This marriage was blessed with nine children: Reuben Augustus, born July 19, 1879; Gilbert Levi, born August 27, 1881 and died May 6, 1883; Ansel Marion, born January 4, 1884 and died May 2, 1884; Luvina Vilate, born June 5, 1885; Nora Lucien, born December 7, 1887 and died June 8, 1888; Polley Estella, born June 6, 1889; Adaline Elizabeth, born October 28, 1891; Chauncy Asel, born July 23, 1894 and died January 28, 1895; and Ethel Beamy, born April 25, 1896.

Reuben filed on 80 acres of land in the northern part of Hooper and they lived there in a small house and farmed the land. They were married nine and one half years when their first child, Reuben Augustus was born. Reuben was a Ward Teacher, School Trustee and Watermaster, and he liked to take part in dramatics in the Church activities. He was ordained a Seventy March 16, 1884, by W. W. Child.

In the year 1886 they left Hooper and traveled, in covered wagons, with several families to a new country. In the company were George Davis, Bill Davis, Riley Howard, Hobe Thompson, Heber Hammon, a single brother. They traveled north into Idaho to a little town called Wilford, near St. Anthony. They all kept well on the journey and enjoyed themselves together. They arrived in the town of Wilford on May 6, 1886. Wilford was, at that time, in Blingham County which was later divided into two counties. Wilford then became a town in Fremont County.

Here Reuben filed on one hundred sixty acres of land and built a log house. He bought the right to another one hundred sixty acres on which there was a log cabin. His mother-in-law and father-in-law moved into it when they arrived in the fall of that year. It was good stock raising country and they acquired cows, horses and sheep and raised grain and hay during the summer months. Reuben was a hard working man, owning several different farms and breaking up new land. He was a stock man, took up land, made miles of fencing, tilled the soil, built homes and raised vegetables, fruit orchards and flowers.

The winters were very severe and the snow would get several feet deep—some said it got to be as cold as 40 degrees below zero. He writes, "There came an early snow storm which left about sixteen inches of snow. I thought I better go after the horses, or they would starve. One morning early I saddled a horse and lit out. I traveled about ten miles. Sparkling snow covered everything. The mail carrier left a few traces, then there were horse trails. I saw horses, rounded up several bunches but could find none of mine. It was getting afternoon and the horses and I had traveled over hills and through valleys. When the sun got low in the west, I knew I had better start for home as it would be dark before I could reach the trails again. I thought the moon would be shining and I could easily follow the trails. The snow was deep and the horse tired, so I got off and walked a while. When darkness came on, it began to get cold, and a thick fog began to cover the countryside. Soon I could not see the moon or trail, scarcely the horse. Very soon the horse lost the trail and was floundering in deep snow, so I gave him the reigns and soon discovered he was lost. I kept him moving, thinking the fog would raise and he would find the trail. I became horrified, because being lost in a fog in zero weather could mean death, and no living soul could find where I was. I began to get hold of myself and asked for guidance from on high. It seemed almost an eternity we wandered around, when suddenly a great light came all around us, lighted up everything. The horse neighed and sensed where he was, and I knew where we were, thank God."

There was a little woman down in the log house with small children, praying desperately for his safety. She put the lighted lantern in the window. Every once in a while she would open the door to see if he was coming, then close it and weep with anxiety and fear that clutched her heart. There was joyous relief and thankfulness when she heard the horse pawing at the doorstep and her husband shouting, "Hello." Such was the faith and courage of these pioneers.

He was Justice of the Peace in Wilford for many years. He helped to establish the town and contributed freely to the building of schools, churches, dance halls and the laying of cemeteries.

Reuben was the first Superintendent of Religious classes. On September 3, 1887, he was ordained a High Priest by Thomas E. Ricks, at Rexburg, Fremont County, Idaho, and set apart as First Counselor to Bishop George Davis of the Wilford Ward. When Bishop Davis resigned, Reuben was ordained a Bishop and set apart as such of the Wilford Ward on July 16, 1893. He labored in this position with the people he loved until honorably released May 15, 1898.

While Bishop in Wilford, diptheria broke out in the ward. One family (Kershaws) lost their entire family of nine children. Reuben was ever there, helping this grief-stricken family. He helped to lay out and bury two or three children a day. He went into their home and put the bodies in caskets with only carbolic acid as a disinfectant. He administered to them and stood with the parents in their grief. He would come home, change his clothes outside, rest for a few hours, then another child would die until the last of their children were gone, from a baby eight months old to a son of twenty-one years. How deep was their grief. Their home was burned and all they had with it. With the help of ward members, graves were dug in the frozen ground, hand made caskets covered with cloth were made, burial clothes were sewed, fuel and food were provided and money was raised to send the Kershaws to their friends in Utah. Reuben was the only person to enter this home during this time, yet this dreaded disease was not carried home to his family.

At this time, they moved to Basalt, Idaho, and Reuben raised sugar beets, hay and grain and took care of his livestock, although the bitter cold weather and the hard work had had it's effect on him—his health was poor.

He was called and set apart on September 2, 1899, by President Jonathan G. Kimball, to fill a mission in the California mission. He leased his farm to his son, Reuben, and left for California, arriving in San Francisco on September 4, 1899. He was met by Mission President E. H. Nigh. Due to ill health, he was only able to complete a short term mission of four months and received an honorable release in January of 1900. However, during that short time he held twenty-two street meetings, visited one hundred ninety-two homes, delivered one hundred fifty-six tracts and held twenty-six conversations.

It was some time before he regained his strength and could begin work on the farm as he suffered with varicose veins and heart attacks which put him in bed many times.

On February 14, 1903, he was set apart as President of the High Priests Quorum in the Bingham Stake. When the Blackfoot Stake was organized from the Bingham Stake, Reuben was set apart as the first President of the High Priests Quorum of the Blackfoot Stake by Apostle Hyrum Smith in 1904. His hearing became impaired and he felt he could no longer give his best services so he was released in 1909.

They sold the ranch and built them a new home on a lot in the Basalt Township, Inc. Here he was chosen to be the chairman of the Basalt Village Board of Trustees. He also had a small dairy and sold milk to the creamery.

In 1909 they moved back to Ogden, Utah, and lived on a small place on Sullivan Drive. Here there was good pasture land and with a few cows, he continued to work hard in operating a small dairy. There were with them besides Addie and Ethel, their son Reuben Augustus' two children, Gilbert A. and Cora May, whose mother, Clara, had passed away. These children lived, until married, with their grandparents. On July 5, 1918, they moved to Malad, Idaho, where they bought a farm with pasture land to raise sheep. They stayed there about two years. In 1920 they moved to Ucon, Idaho, where Reuben and his wife, Lucien, celebrated their Golden Wedding anniversary June 14, 1920. Then they moved once again to Ogden and built a four-room house on a lot at 229 34th Street. It was in this home that Reuben Belnap died October 20, 1923.

Reuben Belnap was a tall, well-built man, with black hair and snappy dark eyes. He was kind and loving and always respected other peoples' rights and their beliefs. He loved his children dearly and when they were happy, he was happy. He taught each one of his children the Gospel of Jesus Christ and helped them to live it.

Lucien Vilate Hammon

(Wife of Reuben Belnap)

Lucien Vilate Hammon was born December 28, 1852, in Uintah, Utah. Her parents were Levi Hammon and Polly Chapman Bybee. She was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints in August of 1869 in Hooper, Utah.

She was a small child at the time Johnson's Army threatened the Saints and she went south with her family in their wagons and camped on the banks of the Provo River. At the age of four, Lucien had a patriarchal blessing which promised her a very useful life on this earth as well as other wonderful things, and this was fulfilled as she lived to be eighty-four years old. It was also while she was a small child that the grasshoppers destroyed their crops and she helped to burn them with fire on long sticks.

She attended school in the first school house in Uintah or East Weber and at that time the parents paid the teachers personally. School supplies were scarce and it was difficult to get to school in the winter months because of the huge snow drifts and the great distance to the school house.

She learned to help her mother and sisters as they did all the spinning and weaving for their clothes. They gathered indigo weeds and yellow weeds and dyed the yarn from which they knit their stockings.

Her family later moved from Uintah to Hooper, Utah, where they lived in the Hooper Herd house. It was in Hooper that she met Reuben Belnap and they were married on January 11, 1870, in the Endowment House in Salt Lake City. They had nine children, five girls and four boys. Three of the boys and one girl died when they were babies. (See Reuben's sketch for names of the children.)

They had their first home in Hooper, where Lucien was a Relief Society Teacher beginning in February of 1871. She was the

First Counselor of the Young Womens Mutual Improvement Association in the Hooper Ward from 1878 to 1886. From there they moved to Wilford, Idaho, where she was a Relief Society Teacher from May 6, 1886 to 1889. She was President of the Young Womens Mutual Improvement Association from 1888 to 1889.

After her husband Reuben's release as Bishop of Wilford in 1898 they moved to Basalt, Idaho, where she was Relief Society Teacher. She was also sustained as Counselor in the Primary in September of 1899. Following this they moved to Ogden, Utah, in 1909 and lived in the Ninth Ward. She was Relief Society Teacher there until 1918. She held Church property in trust for the Church a good many years and she labored most faithfully as a true Church member.

Following her husband's death on October 20, 1923, her daughter Ethel and her four children lived with her and she helped care for them.

Lucien and her husband, Reuben, celebrated their Golden Wedding anniversary in Ucon, Idaho, in 1920.

Lucien Vilate Hammon Belnap died on January 13, 1927, and is buried in the Hooper cemetery at Hooper, Utah.

Lucien was five feet, three inches tall and never weighed more than 135 pounds. She was very well built, had dark auburn hair and dark eyes and a "peaches and cream" complexion. She was witty and jolly, but ladylike and sweet. Her mind was bright and clear all the days of her life and she, like her mother before her, cared for the sick and always grew lots of lovely flowers which she gave to all her neighbors. She was a wonderful help-mate to her husband, Reuben, throughout their fifty-three years together and Reuben once described her as "The most beautiful girl I knew."

Joseph Belnap

Joseph Belnap was born on January 26, 1853. His parents were Gilbert Belnap and Adaline Knight and he was the fourth child born to them. Joseph's father and mother well remembered the trying days during the persecution and martyrdom of the Prophet Joseph Smith. It was the love of the Prophet which drew and held Gilbert Belnap true and faithful to the Gospel of Jesus Christ, so it is not strange that he named this child after his dear friend, Joseph Smith.

Not long after Joseph's birth his parents took up residence near where the Weber River is crossed by the Union Pacific Railroad tracks in Ogden, Utah. Here Joseph learned to swim well enough to swim across the Weber River and, at that time it carried much more water than it does now and was much wider. Joseph and his brothers earned a few dollars by helping the owners of bands of horses and cattle to ford the river. His father, thinking that the thickly populated town of Ogden was no place to rear a family, moved westward to a new settlement called Hooper, Utah, in the year 1868. In the year 1871 Joseph was appointed as a Utah Militiaman.

It was in Hooper, Utah that Joseph met Manerva Howard and they attended Church together, went for bob-sleigh rides in the winter and attended dances. Manerva's father played the fiddle for the dances. In the spring of 1875, Joseph hitched one of his best

teams to his best buggy and he and Manerva traveled to Salt Lake City, where they were married on April 26, 1875 in the Endowment House. At that time no sealings were performed so after the birth of their third child, Joseph and Manerva traveled once again to Salt Lake City and were sealed to each other and to their children. Their marriage was blessed with twelve children: Joseph Howard, born May 2, 1876 and died February 7, 1940; Augusta Pamilla, born December 4, 1877 and died May 20, 1917; Lodasca, born November 3, 1879 and died March 2, 1930; Tirzah Adaline, born September 3, 1881; Josie May, born August 30, 1883; Florence, born October 5, 1885 and died December 7, 1930; Gilbert Riley, born October 13, 1887 and died February 8, 1889; Amos, born October 3, 1889; Emory, born August 4, 1891; Blanche Laverne, born September 30, 1894 and died September 26, 1926; Ida, born September 15, 1898; and Rosel Stanton, born August 1, 1900.

Joseph and Manerva acquired a farm in Hooper, where they made their first home. Joseph was President of the Elders' Quorum. He was Secretary of the Young Mens Mutual Improvement Association from 1873 to 1880 and President of Y.M.M.I.A. from 1880 to 1882. Then came a call for him to go on a Church mission to the Southern States Mission. Before leaving he moved Manerva and the children closer to the center of town and left his son, Joseph H., then eight years old, as man of the house. They sold the farm and with this money he was kept on a two-year mission, beginning in the year 1883.

About the time of his return from his mission, his brother, Gilbert R., was elected to be Sheriff of Weber County, the county seat being at Ogden, and he chose Joseph to be a Deputy Sheriff. Joseph moved his family to Ogden and, as a consequence of this trip, they lost a son, Gilbert Riley, of pneumonia on February 8, 1889. This was the first real sorrow to come to Joseph and Manerva.

Their first home in Ogden was at 3210 Wyoming Ave., now Orchard Ave., and some of their neighbors here were the Shilows, Howes, Clarence Knapps, Charles Farris and the English family. A few of the men with whom Joseph associated with during these years were: Dates H. Ensign, H. H. Rolapp, Nathan A. Tanner, Dudley Stone, Charles F. Middleton, W. H. Wright, David O. McKay, Horace Garner, Charles Pinchot, Thomas E. McKay, Charles Lane, Charles Lindquist, D. H. Perry, Abe Glasmann, J. M. Bishop, Hyrum Belnap, Joseph Scowcroft and C. O. Cross. Joseph worked for a time for the Ensign Implement Co. at \$50 per month. He was the President of the Fifth Quorum of Elders in the Weber Stake.

At one time, while living in this home, Joseph went as a Deputy Sheriff to Charles Lane on a manhunt for two desperate men who were wanted by the law for robbery. Joseph, Billy Brown who was an Ogden policeman, and Sheriff Cordon of Brigham City came upon the robbers just east in the hills from the Utah Hot Springs. A gun battle followed and Billy Brown and one of the robbers were killed. This was a worry to Joseph and his family. It was a long, hard fought battle and legal wrangle before Abe Majors, the living robber, was finally sent to the State Penitentiary for life.

At another time, Joseph as Deputy Sheriff, was assigned to track and return to jail a William Hobson, then a western bad man whose headquarters was in Cache Valley, Idaho. Finally Hobson holed up in the river bottoms of the Bear River near Preston and Joseph, with the aid of local officers, captured him and returned him to Weber County.

Their next home was at 2948 Pingree Ave., in Ogden, Utah. From there they went to Hillard, Wyoming, where Manerva ran a boarding house and Joseph and his sons hauled logs from nearby mountains, placed them in some beehive-shaped kilns and then burned them to charcoal.

They returned to their home in Ogden on Pingree Avenue and about this time Joseph and his brother, Hyrum Belnap, formed a partnership in a retail lumber business at Preston, Idaho. Joseph was sent to Preston in 1905 to open up the lumber yard and to operate it. His brother, Vinson, went with Joseph and his family to help in the opening of the venture and then returned to his work with the Hyrum Belnap Lumber Co., at Ogden, Utah.

Here at Preston, Idaho, Joseph was at his best. With the help and council of Hyrum, the lumber yard prospered and for many years Joseph worked in the lumber yard and in the civic life of this young, healthy town of Preston. He was elected to the City Council and served two terms as a City Councilman and as a special delegate to the Water Commission. He helped plan and install Preston's water system—the water was piped from a large cold spring near the head of Cub River. Also during the time he served, the old wooden plank sidewalks were replaced and the main street was paved. Joseph was a member of the Oneida Stake High Council for several years. It seems that Joseph would have enjoyed being a politician. The other members of his family followed the Democratic political party, but Joseph adhered forever with the Republicans. Political rallies, night torch light parades were his pride and joy and he could quote a political speech of the night before and get red-faced and excited talking about them.

Many of the buildings in Preston, Idaho, were built with materials from this Preston Lumber Co., and some of them stand today—the Preston Opera House, with the first spring dancing floor in Cache Valley, the Preston Fourth and Third Wards, Hobbs Hotel, McQueen Building, John A. Morrison home and others. The lumber partnership was later dissolved and Joseph's interest was sold to his brother Hyrum. Earl and Volney Belnap, sons of Hyrum, then managed the yard for several years. As of December of 1919 the business was sold to the Overland Lumber Co.

Some of Joseph's and Manerva's friends and associates during these years were: Mr. and Mrs. John C. Greaves, Mr. and Mrs. Arthur H. Hart, Mr. and Mrs. John Larsen, Mr. and Mrs. George Swainston, Mr. and Mrs. Nephi Larsen, Mr. and Mrs. Joseph H. Geddes, Mr. and Mrs. Taylor Nelsen, Mr. and Mrs. Saul Hale, Mr. and Mrs. Gilbert E. Weaver, Mr. and Mrs. George H. Carver, Lorenzo Hansen and Parley P. Carver.

It was during these years in Preston that Joseph and his family had their first ride in a horseless carriage owned by John C. Greaves. Also during this time the airplane was fast becoming one of the common things of the day, but Joseph was skeptical of them ever becoming a useful mode of travel. He had this to say about them—"Birds for the air—Fish for the sea—and Man on the land."

During the flu epidemic of the 1920s, Joseph contracted the dreaded plague and died from it on April 1, 1922. He is buried in the family plot in the Ogden City cemetery in Ogden, Utah.

Joseph Belnap was a very kindly person and seldom showed signs of temper. He believed wholeheartedly in his Church and took

an active part in Church work and had family prayers around the family table every day. He often advised his children as to the best course to take and set the example himself. At his funeral in Preston, and in Ogden, men of worth and distinction testified to the honor and respect they had for him as a friend and brother and his childhood friends attested to respect and love for this man of kindness.

Manerva Pamilla Howard Fisk Belnap (Wife of Joseph Belnap)

Manerva Pamilla Howard Fisk was born at Battle Creek or what is now known as Pleasant Grove, Utah, on August 16, 1857. Her parents were William Riley (Howard) Fisk and Tirzah Pamilla Warner. Manerva was the third child in a family of ten.

Her home, as a child, in Pleasant Grove was marked with the tomahawk of the Indians and the bullet holes of both white men and Indians, and sometimes her playmates were Indian children. Her education in schools was very meager, as her parents followed seasonal work and the schools were few and far apart in those times. Her next home was in Pleasant View, a small settlement just north and east of Ogden, Utah.

Later, her family moved to Hooper and it was there that Manerva met Joseph Belnap. They were married on April 26, 1875, in the Endowment House in Salt Lake City, Utah. They were the parents of twelve children, seven girls and five boys.

Their first home was in Hooper, Utah, and there Manerva was active in the Relief Society and was one of the first presidents of the Hooper Y.W.M.I.A. In the year 1883, her husband was called to serve on a mission in the Southern States Mission and Manerva was left alone to care for five small children, one of them being born after her husband's departure. She spent many long and lonely nights during these two years. Joseph had moved his family nearer to the center of town before he left and often Manerva could hear her father playing his fiddle for the dances in the nearby amusement hall. To Manerva, who had dancing feet, this made her loneliness harder to bear.

Upon Joseph's return, they moved to Ogden, where her husband was a Deputy Sheriff. It was following this move to Ogden that they lost a son, Gilbert Riley, from pneumonia and this was the first great sorrow to come to Manerva and Joseph.

The summer of 1901, the family spent in Hillard, Wyoming, where Manerva ran a boarding house and here the finest meals in the world could be had for almost nothing.

In 1905 they moved to Preston, Idaho, where her husband Joseph opened up and operated a lumber yard with his brother Hyrum Belnap et al. While living in Preston Manerva worked in the Relief Society.

Manerva lost her husband during the flu epidemic when this dreaded plague caused his death on April 1, 1922. She died on February 2, 1935, at Preston, Idaho, and was buried in the Ogden Cemetery at Ogden, Utah.

Manerva loved to live and every day was a new challenge for her. Her correspondence with her children when they were away from home was always filled with love, hope and religion. Her home was her castle and she made it a wonderful home, though humble. Over her living room door was a sign "Home Sweet Home."

Martha Jane Belnap Hammon

Martha Jane Belnap was born September 17, 1855 in Ogden, Weber County, Utah. Her parents were Gilbert Belnap and Adaline Knight, who at the time were living in the vicinity of 26th and Grant Avenue in Ogden. She was blessed on September 25, 1855. On June 6, 1869 Martha Jane was baptized a member of the Church of Jesus Christ of Latter-day Saints by William Owens and was confirmed that same day by Joseph Perry.

Ogden was then just a village of dirt-roofed log cabins. Martha Jane recalled gathering cattails from the slough which ran through the City Hall Park and watching her brothers catch bull frogs in this slough.

Later the family lived near the banks of the Weber River and their house was located just east of the present Swift Packing Company. She remembered the Indians being camped in wigwams in the West Ogden area, and at times, when the Indians were troublesome, her father moved them back into the fort. Brigham Young had suggested to the people in this area that they assemble on the east side of the Weber River, with their cattle in the marsh lands, and build a fort of mud—about 12 feet high—along what is now Wall Avenue, between the fork of the Ogden and Weber Rivers, south from the Ogden River to about what is now 24th Street, for their protection against an attack from the Indians.

Martha Jane was present when the first train pulled into Ogden. Many of the crowd were frightened by the huge engine as it came hissing, steaming, and puffing with the whistle blowing. It appeared to them as a monstrous creature.

Her formal schooling was very limited, however, she was adequately schooled in the duties of a homemaker. She learned early, under the direction of her mother, how to knit and spin, mold candles and make soap. Being the first girl with four older brothers and five younger brothers, she assisted her mother in making their clothing.

Gilbert Belnap moved his family to Hooper in the spring of 1868 and it was there that Martha Jane met Levi Byram Hammon. After a short courtship, Martha Jane and Levi were married on January 11, 1870 in the Endowment House in Salt Lake City, Utah. She was just fourteen years and four months old at the time of her marriage. They traveled to Salt Lake in a wagon, accompanied by Martha Jane's brother, Reuben, and Levi's sister Lucien, who were married on the same day. While they were in Salt Lake for their wedding, they saw an orange for the first time. They bought one apiece and ate the peel and all and decided that they didn't care for oranges.

Martha Jane and Levi had fifteen children, ten of whom lived to rear families of their own: Gilbert Levi, born November 16, 1870 and died that same day; Byram Roswell, born December 21, 1871 and died that same day; Polly Adeline, born February 15, 1873 and died July 17, 1923; Jane, born June 1, 1875 and died December 20, 1953; Levi Derlin, born October 14, 1877 and died June 28, 1904; Henrietta, born October 3, 1879 and died February 6, 1883; George Augustus, born August 27, 1881 and died March 29, 1883; Lettie Matilda, born March 13, 1883; Amasa Marion, born September 24, 1884; Rhoda Luann, born August 26, 1886 and died May 10, 1945; Betsy Robena, born March 25, 1889; John Wallace, born September 17, 1892 and died October 19, 1892; Frank Leslie, born August 21, 1893; Ethel, born March 16, 1896; Daniel Glen, born November 18, 1898 and died September 28, 1953.

Martha Jane helped build their first home which was in South Hooper. It was built of rough lumber and slabs brought from a lumber mill in Weber Canyon. It had only one room and had a dirt roof. This home was completed in a single day.

Martha Jane was a very good cook and she boarded the men who worked at the Henry Gwilliam Salt Sloughs just west of her home in Hooper.

She never knew the meaning of the word idleness—her hands were always busy. With a large family to provide for she assisted Levi to care for their needs. She was thrifty and nothing of value was ever wasted. She made the clothing by hand and knit the stockings her children wore. Her baby clothes were hand embroidered and all her children's clothing was trimmed with knitted laces and insertions and their petticoats and underwear was trimmed with crocheting and feather-stitching. She made many beautiful quilts and she tore the rags and sewed them for the carpets on her floors and also hand-braided many throw-rugs that were used in her home. She was the first woman in Hooper to own a sewing machine. It was a Howe machine sold to her by Marcus Farr. She churned butter, cut and cured meat, dried fruits and put away her own foods for winter. She raised the ducks from which she made her pillows and feather beds and she raised the sugar cane from which she made molasses. At one time she had regular customers in Ogden to whom she sold fruit, butter, eggs and vegetables. Martha Jane was also an expert horsewoman and at one time she won first place at the State Fair in Salt Lake City harnessing her team, driving a half mile, then unharnessing them. It was a good thing she was so capable as all during their married life Levi spent a great part of his time working away from home as he was a construction contractor. This left Martha Jane with the great responsibility of rearing her children and taking care of the household duties and outside chores in his absence.

In March of 1890, Martha Jane was called to Preston, Idaho, due to the illness of her oldest grandchild, Clarica Stoker. She took Lettie and Robena with her and they traveled by train. The train was snowbound in Collinston for three days before the crews finally got the tracks cleared. They arrived in Preston at 1:00 in the morning. Because her ideals were too high to allow her to stay in a saloon overnight, they had to walk a half mile through snow that was exceptionally deep and they nearly perished. She carried her year-old baby, Robena, in her skirts and Lettie, who was just seven, trailed along behind. Her granddaughter lived about a week after her arrival there.

Levi and Martha Jane bought Grandfather Hammon's home in South Hooper and lived there until they moved to Roy. While on this farm they had a large flowing well. James Stephens built Martha a milk house cooler to care for her milk in the summer. It was about four feet wide, ten feet long and six feet high with a roof covered with zinc that hung over the edges. The flowing well pipe was turned over the roof and water flowed all around the room. The edges had nail holes driven into the zinc so the water could run evenly over the roof. Inside there were shelves, where she could take care of the many pans of milk which she stacked one on top of the other. Each milking was placed separately so she knew which pans of milk to skim. She had a skimmer similar to a large spoon with holes in it to remove the cream which she kept in a large crock until it was churned. She made cheese and cottage cheese from the sour milk. She made a dessert of clabber milk of which she was very fond.

Not far from their farm was a bathing resort at Syracuse, built on the shore of the Great Salt Lake. This resort was built prior to Salt Air near Salt Lake City. A railroad spur ran there from Ogden, and during the summer street cars drawn by mules on this track took the bathers out to the resort. The family went there on outings. They would also go on camping trips in the canyon and traveled in a wagon with spring seats to sit on with umbrellas for sun shades. Their entertainment at home was parties to peel apples and peaches to dry, or candy-pulls and quilting and rag bees. They always had a pleasant home life and enjoyed each other's company.

In April of 1894, they moved to Roy, Utah, and their first years of residence there were very trying. The water for drinking and water for the trees had to be hauled in barrels. The flood waters of the Weber River were used for irrigation until June or July and then, following that time, Hooper had the water right from the canal and they could not use it to water their crops. During the summer when haying and thrashing time came, Martha Jane and her daughters spent many hours cooking for the men who helped to harvest the crops. A harvesting crew usually consisted of twenty or twenty-five men and the job lasted for two weeks.

Martha Jane lived to see the day when she had a beautiful lawn, flowers and an orchard, with water from a cold sparkling flowing well at Roy. She never did know the convenience of a completely modern home, but she did have a telephone for many years and had electric lights about three years before her death. Some of the later innovations she had were a wooden hand-turned washer and a galvanized wash tub and also a Brass King washboard. Then, too, she had a Home Comfort range with a warming oven and a reservoir.

Martha Jane made many sacrifices in sharing with others. When her son, Derlin, passed away she and Levi cared for his wife and children, doing the same for them as they did for their own family. Her every wish was for the welfare of those she loved. She often visited in Salt Lake City with her mother and her sister, Lola, and each time would spend her days working at the Temple, one day being baptized for 35 people.

She served as first counselor to Elizabeth Ann Christensen in the first Young Ladies Mutual Improvement Association in South Hooper. She was also a Relief Society worker all her life and she was a faithful Latter-day Saint mother.

During the illness and death of her husband, Levi, her health failed her. She suffered infection and had to have the index finger on her right hand amputated. While recovering from this operation they found she was suffering from diabetes which later caused her death. She passed away on March 21, 1923, and was interred in the Roy Cemetery beside her husband.

At the time of this information, May 17, 1956, Martha Jane Belnap Hammon had 398 direct descendants living—five children still living, 67 grandchildren, 198 great-grandchildren and 128 great-great-grandchildren.

Martha Jane was a lovely girl with piercing dark brown eyes and brown hair. She was very slender and she wore her hair in long thick braids which she piled high upon her head. She was kind, considerate, and sympathetic, as well as a stern, courageous and loving mother. Her husband, Levi, always spoke of her with admiration and love and often told their children of her beautiful sparkling brown eyes, and long dark hair piled high on her head. She always had a beautiful fair, smooth skin.

Levi Byram Hammon

(Husband of Martha Jane Belnap)

Levi Byram Hammon was born August 27, 1849, in St. Joseph, Missouri. His parents were Levi Hammon (who was First Counselor to Gilbert Belnap, first Presiding Elder of Hooper) and Polly Chapman Bybee.

His parents had met in Indiana and were married there on September 10, 1840. They had heard the Gospel of the Church of Jesus Christ of Latter-day Saints preached by Isaac Morley. It was several years later, upon their journey to Nauvoo, that they joined the Church and were both baptized on January 14, 1846, in the Mississippi River, through a hole chopped in the ice. They crossed the Mississippi River with the rest of the Saints who had been driven out of Nauvoo and continued on to Farmington, Iowa. In 1848 his parents joined the main body of Saints in Missouri, but they remained behind at Winter Quarters when the Saints started across the plains, as his father was a wheelwright and was employed, in helping to build wagons for the Saints to use in their long trek across the plains.

In 1850 the Hammon family reached Pigeon Creek and remained there until the spring of 1851, when his father was chosen captain over the third ten in the second fifty in Captain Alfred Cardon's Company on June 13, 1851. They left for Utah in June of 1851 and reached Salt Lake City in early October, 1851. From here they were sent to what is now known as Uintah. They stayed there until Brigham Young called the Hammon family to go with C. C. Rich to settle Bear Lake Country. After considerable hardships there, the family moved from Bear Lake to Franklin, Idaho, and settled there. They had, however, left some of their stock behind at Bear Lake and Levi Byram, now sixteen, and the eldest son, was sent back to look after them. On the way he met with an accident—the colt he was riding fell and rolled over him, breaking his leg in three places. The colt got away and he was left alone and helpless. He had the presence of mind, however, to take his knife and write with it on his boot tops what had happened and the time of day. Fortunately, some ten hours later, Charles Warner came along with a wagon, heard the colt whinny, investigated and found the boy. He was given aid and returned to Franklin. In 1866 they returned to Hooper and contracted with Captain Hooper to take over the cares of the Herd House. They lived in the Herd House for some time.

Levi Byram, now seventeen years of age, with his brother-in-law, George Davis, plowed the first land in South Hooper, now West Point, being the first permanent settlers there. He was President of the first Young Mens Mutual in South Hooper and was one in the first group of missionaries to leave Hooper. He was an Elder in the Melchizedek Priesthood.

He and William Garner owned the first threshing machine in Hooper and Levi Byram helped dig the Hooper canal with shovels and spades. He also hauled lumber from the saw mills in Weber and Ogden Canyon.

He was at Promontory on May 10, 1869, when Governor Stanford of California drove the Golden Spike to complete the laying of the Transcontinental Railway.

The school district in Hooper was organized June 17, 1869, with Gilbert Belnap, James Hale and Levi Byram's father as Trustees. Levi and his father both helped build the adobe school house which was dedicated January 5, 1871 by Apostle Franklin D. Richards.

Levi was married to Martha Jane Belnap on January 11, 1870 in the Endowment House in Salt Lake City, Utah. Levi Bryam's sister, Lucien, married Martha Jane's brother, Reuben on the same day and at the same place. Levi's and Martha's marriage was blessed with fifteen children, eight boys and seven girls. (See Martha Jane Belnap's sketch for names of children.)

Levi worked hard to give his family the things he had gone without as a child. He tried at all times to live his religion and raise his family to be honest, upright men and women.

In 1873 President Brigham Young called a group of men to go on a mission to Arizona to colonize for the Saints. Among this group from Hooper were Levi Byram Hammon, William J. Belnap, Gilbert R. Belnap, William W. Childs and Joe Stone who left for Arizona in March of 1873. Others in the party were Sanford Bingham, John Bingham, John Thompson and many others with Horton D. Haight as leader.* They made the road as they went and built the bridges when necessary. They endured many hardships. They named one mountain "Lee's Backbone" because Levi drove the first wagon over it. They found the Little Colorado River and many of the streams dry and the water they had to drink was very bad. They found the Indians along the way very hostile. Because of the extreme hardships they encountered, they returned from this mission in July of 1873. They were very happy to be with their loved ones again.

In the early part of his married life, Levi hauled many thousands of feet of lumber from Monte Cristo into Ogden City. He helped build the spur running from Syracuse to the Oregon Short-line. Before the spur was built he hauled many tons of salt and saleratus from the lake to the nearest loading point. He did all kinds of work, teaming and freighting in different places.

He served as Constable for a time, and while in this office it was necessary once for him to interview an old man concerning the murder of a man named Dryscle. The old man was armed with a gun and threatened to shoot, but Levi talked him into giving up the gun and no one was hurt. Levi never shirked when given an assignment.

He was a staunch Democrat in his politics and served two years as County Commissioner from 1897 through 1898 with John Seaman and Mr. J. C. Armstrong. (Weber County minutes, Vol. K, page 5, Vol. M, pages 1 and 2.) During his term of office, draining and grading roads in Weber County was started.

In 1887 when the Denver and Rio-Grande Railroad was built, he, along with Adam Patterson and the Watts boys and many others, went to Colorado and worked in building the grade. While there he became ill and returned home. He underwent surgery for cancer at this time—first having a generous V shaped piece cut out of his lower lip and later, in 1888, having an operation on his throat for the same thing. He never had any more troubles with cancer, but he never fully regained his strength and it was necessary for him to do less strenuous work to support his family.

Being a lover of fine horses, he turned to this line. He purchased the best stallions he could obtain—Coach, Cleveland Bay and Hamiltonian. In about 1890 he purchased and imported a Scotch Clydesdale, "Moire Chief" and "Hugenout," a Cleveland Bay. In 1902 he purchased another fine imported Scotch Clydesdale, "Groomsman," a beautiful bay animal which was never defeated in the show ring. He had been shown both in Scotland and Illinois before Levi got him. Afterwards, Levi showed him at Salt Lake Fairs. He always

won in his class and also the Grand Sweep Stakes. Then came "Heather Blossom," "Kierdandy," and the last one was "Prince Arlie." Levi also shipped and sold Percheon stallions for Alex Galbraith of DeKalb, Illinois. Levi's little bobbed-tail grey team, which was his pride and joy to drive, was attached to the hearse that took him to the cemetery.

During this same period of time, having moved to Roy, Utah, in 1894, Levi also had a dry farm and raised grain or wheat. For three years he run a large herd of sheep on Utah and Idaho ranges and sold them in 1903.

In about 1902 Levi and a number of men, some of them being: Lewis W. Shirliff, Lyman Skeens, David Tracy, organized the American Falls Canal Co., in Blackfoot, Idaho. They worked on that canal for two years. It was to bring water from the Snake River out on thousands of acres of land in Moreland, Rich, Thomas and other towns in that vicinity. He was there until the Company failed and he returned to Roy, Utah on June 10, 1904.

In 1906 he was selected as a member of a delegation to go to Old Mexico to investigate rubber stock. He also bought and sold mules for the Utah Construction Company. Matching teams was his specialty.

In April of 1906 he took work grading road for the Southern Pacific Railroad. The work started at Hazen, Nevada on the main SP line and went to Fallen, Nevada. He worked there until the last of September, 1906. He then moved the outfit to Island Park, Idaho, and helped build the railroad into West Yellowstone Park.

In the spring of 1907 he moved the outfit to Montello, Nevada and helped double track the Southern Pacific there. In 1909 he helped build grade from Blackfoot to Springfield, west of Blackfoot, Idaho. The outfit wintered in 1909 at Burley, Idaho, and in 1910 he built ten miles of grade from Burley to Oakley, including the depot and "Y" at Oakley, Idaho. From here, in July, he moved to Colorado, where he did railroad grading under the Utah Construction Company until February of 1911.

In the spring of 1912, Levi contracted to do some of the grading for the Southern Pacific railroad double tracking through West Weber. In September of 1912 he took work under the Utah Construction Co., at Wadsworth, Nevada. He also did some work west of Pocatello, Idaho.

The last contract he took was to build the road bed for South Washington Avenue, out past the Country Club. He put in the big fill by the Ogden golf course.

Levi Byram Hammon passed peacefully away on March 2, 1915, with his wife and every living child along with their companions at his bedside. He was a kind and loving man, but was stern and expected the respect of his children. He liked fun and enjoyed a joke. He stood over six feet and weighed about 200 pounds, had auburn hair, blue eyes, a sandy complexion and had large hands and feet, wearing a size eleven shoe. He always wore a mustache and beard trimmed on the sides and not too long. He was a charitable man and always extended a helping hand to those in need. Many a person has been helped in sickness and proverty by him. He was buried in the Roy Cemetery at Roy, Utah.

*See sketch of William J. Belnap, also Heart Throbs of the West, Vol. 3, page 320.

Hyrum Belnap

Hyrum Belnap was born March 24, 1858 at Ogden, Utah, to Gilbert and Adaline Knight Belnap. When eight days old he was blessed and christened by his father. (This custom, brought from the first days of the Church of Jesus Christ of Latter-day Saints, was religiously carried out by Hyrum Belnap with all of his fourteen children).

He was baptized by James Owen June 6, 1867 at Ogden and confirmed at the Third Ward Chapel by David M. Stewart.

On March 14, 1874 he was ordained a teacher in the Aaronic Priesthood by John Flinders, Second Counselor in the Hooper Ward Bishopric.

On June 10, 1879 he was re-baptized and confirmed by Gilbert Belnap.

He was ordained an elder on June 12, 1879 in the Salt Lake Endowment House by William J. Smith and he received his endowments the same day.

On June 14, 1879 he was ordained a Seventy by Joseph Young, Sr. in the Historian's office in Salt Lake City.

In answer to a call from his Church he left June 17, 1879 for missionary work in the Southern States Mission. He presided over the Tennessee Conference. While there he and his companion, G. H. Carver, were informed about a mysterious Preacher named Robert Edge. He made no claim to a religious sect but taught doctrines in keeping with Elders Belnap and Carver's message—stating that others would come after him to give them the truth. He had a large following but there were forces raised up against him. His life was threatened—mobs came for him but he knew their every move and avoided trouble. When Elders Belnap and Carver arrived they were accepted as those appointed to come after Preacher Edge. Threats of whippings and mobbings immediately came to them. (His story of this experience is printed in the Juvenile Instructor, Vol. XXI, February 15 through April 15, 1886 and the Contributor, Vol. 16, June 1895, page 461). He returned from his mission October 3, 1881.

In the same month he started to the Central School in Ogden under Professor L. F. Moench. At a Quarterly State Conference he was sustained a home missionary and was released April 22, 1888.

In March of 1882 his father, Gilbert Belnap, resigned as Assessor and Collector of Weber County, and Hyrum was appointed by the County Court in his stead. Gilbert Belnap continued doing the work of the office so that Hyrum could go on with his schooling. Hyrum was elected by the Peoples Party in 1883 and 1884 to these offices and as County Tax Collector in 1886—but declined renomination in 1888. He did help his successor the first winter of 1889. His top salary had been \$2,000 per year from which he was required to pay all help, expenses of the office, and pay all unpaid taxpayers accounts—little wonder he declined further service.

To continue his education he enrolled in the University of Deseret at Salt Lake City in October, 1882 under John R. Park. He completed the courses in June, 1883.

He was fond of athletics and sports, a good footracer, and was a member of the Weber County baseball team when they won the State Championship.

He was married to Christiana Rasmussen September 20, 1883 in the Salt Lake City Endowment House by Daniel H. Wells. Witnesses were Patriarch John Smith and Joseph F. Smith. They lived on 6th Street near Spring, Second Ward, now 26th and Adams. The children of Hyrum and Christiana are: Laura and Flora (twins), born July 15, 1884 (Laura died December 15, 1928 and Flora died November 15, 1955); Marion Adaline, born June 4th, 1886 (married Prof. Walter A. Kerr); Olive Christiana, born April 24, 1888 (married Dr. Conrad H. Jensen, now deceased); Hyrum Adolphus, born May 26, 1890 and died January 20, 1940; Eva Laverne, born September 9, 1893 and died August 12, 1894; Royal James, born December 8, 1898 and died November 12, 1902.

In the fall of 1883 he was appointed Secretary and Treasurer of the 76th Quorum of Seventies. They met in the Seventies Hall on 5th Street, Ogden, now 25th Street. He was chosen by the President of the Young Men's Mutual Improvement Association to be instructor of the Preceptor Class organized in Ogden City.

In January, 1884, he prepared a map of Ogden City as an aid for the spring assessments.

On August 1, 1884 he filed bonds to serve as Deputy Sheriff as well as Assessor and Collector so he could take care of Sheriff Gilbert Belnap's business during his absence. Hyrum and Gilbert were both elected August 1, 1884 and they occupied the same office in the Court House.

On August 11, 1884 he moved to the corner of Spring and Second Streets (now 22nd and Adams Ave.) in Ogden. This six by eight rod lot and four-room house he purchased for \$1500—paid \$750 down and the balance the next year. In the boom of 1889 he sold this for \$7,800 cash.

In 1885 he served as a Home Missionary and as a Ward Teacher in the Fourth Ward.

On February 13, 1886 Franklin D. Richards deeded to him, in trust for the Female Relief Society, 25 feet by 50 feet of ground, Lot 3, Block 31, Plat A, Ogden City Survey, on the east side of Washington Blvd., north of 24th Street.

In the fall of 1886 he went into the cattle business as a side issue.

In 1887 he was appointed Deputy County Clerk. This was done as a precautionary measure for the purpose of administering the Tucker-Edmonds Oath to County Officers.

On March 28, 1887 he invested in and was named Manager of the Ogden Land Brokerage Business which was later abandoned because Church authorities were concerned about outsiders taking "the birthright which we had earned so dearly."

In 1884 he repaid his father for the money advanced for his mission and for his schooling.

He purchased thirty acres of ground in Hooper from his father for \$1200—\$600 cash and credit for \$600—which he had previously paid for his father's indebtedness. He received the deed January 16, 1888.

On February 7, 1888 he married Anna Constantia Bluth in the Logan Temple. The children born to them are as follows: Hyrum Earl, born July 18, 1890 and died June 29, 1955; Arias Guy, born September 6, 1893; Volney Bryan, born September 9, 1895; A. Jewel, born September 10, 1905 (now Mrs. Glen K. Furniss); Della Au-

gusta, born September 11, 1907; Gladys, born January 19, 1912 (now Mrs. Emmett Carwin); Byron Knight, born September 18, 1914.

On April 22, 1888 he was ordained a High Priest and set apart by President L. W. Shurtliff as Second Counselor to Bishop Edwin Stratford in the newly created Fourth Ward of the Weber Stake. He hauled rock for the foundation of the Fourth Ward Chapel, 2129 Madison Ave., Ogden, Utah.

July 9, 1888, while waiting for Lee Hammon to be operated on, he fell backward on the concrete and suffered a brain concussion.

Representing Lewis W. Shurtliff and Charles C. Richards, he invested in stock in the Standard Publishing Company on November 8, 1888.

In August, 1889 he became employed as a salesman in the Eccles Lumber Company. He had previously worked in the retail lumber yard for Barnard White, from July 5 to September 15, 1882.

On June 1, 1891 he proved up on one hundred sixty acres of ground in Wilford, Bingham County, Idaho. He fenced one hundred acres and also purchased stock in the Wilford Canal Company.

In 1891 he was elected a director of the Fourth Ward Amusement Company and chosen Secretary thereof.

May 1, 1890 he purchased \$3,000 stock in the Utah and Oregon Lumber Company and became the company bookkeeper. March 31, 1892 the company filed articles of incorporation and he was chosen Secretary and Treasurer. In March, 1895 he was chosen Manager of the Utah and Oregon Lumber Company. The majority stockholders of the company sold out to H. W. Gwilliam, agent for David Eccles, but he did not buy Hyrum Belnap's stock.

This sale forced him into establishing a business of his own which he did by taking out a retail lumber yard license July 1, 1899 at 235-24th Street, Ogden. He sold thirty-one acres of his Hooper land to William J. Belnap for \$1800 and borrowed \$1000 in order to operate. He sent orders to a lumber company in Western Nevada but they wrote back and said, "We knew you as President and Manager of the Utah and Oregon Lumber Company, but what is your credit rating now?" Hyrum went to banker H. C. Bigelow—told him his story. Bigelow, without even taking his note, made out a cashier's check for about \$2200, payable to the lumber company. Hyrum sent the check on and wrote, "Maybe this will be credit enough." He got his lumber and for years continued to operate.

Thus he was in competition with the Utah and Oregon Lumber Company as well as being one of their stockholders. Daily he would go to their office, look over their sales, the prices and the bids they had made in competition with him. This forced their hand and they soon purchased his \$3000 worth of stock and Hyrum was on his way.

In 1899 he also paid for perpetual care and improvements of the Gilbert Belnap family burial plot, Ogden City Cemetery. After his father's death he was given the responsibility of being historian and genealogist of the Gilbert Belnap family.

Upon the death of Bishop Stratford Oct. 8, 1899, Edwin T. Woolley became (Oct. 17, 1899) Bishop of the Fourth Ward. On January 28, 1900, under the direction of President Lewis W. Shurtliff, Hyrum Belnap was sustained as Second Counselor to Bishop Woolley. He was set apart to this office February 4, 1900 by Apostle Francis M. Lyman. He was extremely active with the youth. He helped organize a Ward youth brass band. The band played concerts at the County Fair Grounds, at Glenwood (now Lorin Farr) Park, Liberty

Park and at various town locations. Three of his sons played in the band—Hyrum played the tuba, H. Earl an alto horn and Arias the snare drum. William Foster was the leader. He separated the Aaronic Priesthood into classes by Quorums, the first such known to be held. He also wrote and published a booklet on duties and organization of the Aaronic Priesthood which had wide Church coverage.

In 1904 he toured the Northwest to visit lumber mills and to collect genealogy.

On June 28, 1905 he and his brother, Joseph, joined with businessmen of Preston, Idaho in organizing the Preston Lumber Company. He was named President March 11, 1907. He later purchased these stockholders' stock and, with his sons, operated the yard until December 23, 1919 when they sold to the Overland Lumber Company.

July 5, 1908 he left as a Delegate to the National Democratic Convention in Denver, Colorado. Thereafter he toured Eastern States in search of Belnap genealogy until September 2, 1908. While he was in the East the Ogden Stake was created from part of the Weber Stake on July 19, 1908. He was sustained the sixth member of the newly created Ogden Stake High Council. He was set apart to this office September 3, 1908 by David O. McKay.

Hyrum Belnap, along with Joseph L. Peterson and Ralph T. Mitchell, representing the Ogden Stake, looked into the matter of obtaining a recreation area for the Stake. Their investigation and Hyrum's initiative in making the down payment in order to obtain a good piece of property is responsible for what is today the Ogden Stake Camp just east of Huntsville.

In 1909 he assisted in organizing the Ogden Chamber of Commerce. He served as Secretary, Vice-President, and Director. In 1910 he acted shrewdly and saved the Ogden City Waterworks for purchase by the city. It was being purchased by Eastern promoters. An ordinance had been passed by Ogden City to grant a new franchise to the Ogden Water Works Company, a Corporation, omitting with other items this provision: "Ogden is given the right at any time at its option to purchase the entire distribution system" at the original cost of construction * *. In case of such purchase * * * the city * * at its option may also purchase (from the Bothwell Co.) all or such portion of the water of Ogden River as she shall elect at a price to be established by arbitration" * etc. He joined with seven others and asked for an injunction on this proposed giveaway Ogden City Water right ordinance. Eventually they lost the District Court decision. Attorney J. D. Skeen wanted badly to appeal the case to the State Supreme Court. All but Hyrum Belnap were opposed to an appeal. Consequently Hyrum furnished the money and appealed to the Supreme Court, which reversed the decision of the District Court. This decision made it possible for Ogden City to later acquire the waterworks system. (Civil case No. 2364—Drawer 14—Weber County Clerk's Office at Ogden, Utah).

He served in the Ogden Betterment League with David O. McKay, Rev. Fredrich Vining Fisher, Rev. J. E. Carver, O. A. Kennedy, Thomas B. Evans and others.

One project of the Betterment League was aimed to clear the registered voting lists of ineligible voters. In one district called the "bloody second" the list was reduced from around seven hundred to two hundred in one year. On one election year Hyrum Belnap was watcher and checker at the Armory on 24th near Lincoln. A voter came to the judges of election and was asked his name. A second

time his name was asked. He reached into his pocket—took out a slip of paper—and gave them the name written on the paper. Hyrum immediately challenged his vote—asked the Constable to arrest the man. The Constable refused, so appeal was made to a police officer outside the building. He also refused, so Hyrum took the man by the arm and marched him to the police station and swore out a complaint. After the election, a gentleman came to Hyrum's office, introduced himself and asked that the complaint be dismissed. Hyrum knew that the voter was a victim of "higher-ups" and it was these he hoped to reach, so declined to dismiss. The man said, "I was told by _____, (a hotel operator of ill fame) to tell you to dismiss the complaint. They know your family relationship and, unless you dismiss your complaint, they'll see that you're taken care of." Arias, an eye-witness to this, says, "Father's face flushed crimson. He went to the door—opened it—and said, 'You get out or I'll kick you out.' With no hesitating, the man went."

The case was set in City Court before Judge Murphy (one of whom the League had helped defeat). He heard the evidence—immediately banged down his gavel with the words, "Case dismissed" and left the room.

On May 4, 1909 he was chosen First Counselor to David McKay, President of the High Priests Quorum, Ogden Stake. He was set apart to this position May 9, 1909 by B. H. Roberts.

He writes in his wife Anna's record. "Hyrum Belnap and his wives, Christiana and Anna C. Belnap, had second anointing June 2, 1911 at Salt Lake Temple."

In 1912 he was appointed head of the Ogden Stake Genealogical Work.

After much diligent study he received a diploma from the American Correspondence School of Law on September 11, 1912.

He left Ogden April 16, 1913 on an extended tour of Europe, accompanied by his daughter, Olive. They met his son, H. Earl, in Germany upon his release as a missionary for the Latter-day Saints Church, and he accompanied them throughout the European tour. They collected Belnap genealogy and were gone four months.

Hyrum was sustained President of the Ogden Stake High Priests Quorum December 23, 1917. Under his direction many worth-while projects were established, such as giving \$50.00 to each widow, and money for sickness, etc. He was a liberal contributor to the up-building of the Church and in helping needy widows, orphans and people in distress.

On June 12, 1921 representatives of the Belnap family met in the Bishops Building in Salt Lake City at which time he was selected President of the Gilbert Belnap Family organization. He served until his death.

He served a short term mission to the Southern States (January 5th to July 4th, 1926). During his lifetime, he sent seven of his children on missions.

September 9, 1934 he was honorably released as President of the High Priests Quorum of Ogden Stake after nearly eighteen years of service.

Hyrum Belnap died September 18, 1938 at Ogden. His funeral services were held September 21, 1938 at the Fourth Ward and he was buried in the Ogden City Cemetery.

Hyrum Belnap was a good farmer, horseman, sportsman, educator, churchman and a shrewd businessman. He believed in and worked for educational advantages and moral integrity in his community; he was fearless in doing what he thought to be right; he was one who gave of his means to those in need; he contributed liberally and worked early and late for his Church; he was a man who served worthily and continuously for his God and for his fellow men.

Christiana Rasmussen Belnap

Wife of Hyrum Belnap

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This was the theme of the life of Christiana R. Belnap.

This deeply religious woman probably never would have been a member of the Church of Jesus Christ of Latter-day Saints if it had not been for her grandmother, Helena Anderson Peterson Kjar (born July 22, 1805). This grandmother was one of the first converts among the well-to-do in Denmark, according to Andrew Jensen, a church historian. So enthusiastic was she with the truths of the Gospel that she led the way for her people to America. First she paid the way of four converts (not relatives) who came with her in 1859 to Utah. Following them came her son, Anders Peter, his wife Mary and their daughter Ellen (later the wife of Isaac McKay).

When she had been in America about thirteen years she heard that Christiana's family was in need, and so she sold her house and lot, her cows, chickens, etc., and raised enough money to bring her daughter, Maren, and son-in-law, Jens Rasmussen, and their four youngest children to Zion. Christiana was one of these four children. They arrived in Utah July 24, 1873.

The family went to live in Weston, Idaho. On August 14, 1873, Christiana came to Huntsville to live with her cousin, Ellen Jespersen McKay, wife of Isaac McKay who lived next door to his brother, David McKay. Here she went to school and to Church. Mr. and Mrs. McKay and her grandmother took great pains to teach her the Gospel. While in Huntsville she continued her education which was begun in Hammer Sogn, Aalborg, Amt, Denmark, where she was born December 28, 1863. She also taught in Sunday School.

In July 1876, she went to school in Weston, Idaho. Her teacher was Miss Ellen Ricks, whom she assisted in teaching the younger grades. On October 17, 1877 she returned to Huntsville to her cousin's home. In October, 1878 she went to live with the David McKay family where she enjoyed, for about six weeks, the beautiful family life of that household.

March 17, 1879 she went to Ogden, Utah, to live with John F. Gay and Tirzah Farr Gay. She went to the Central School, where Professor L. F. Moench was principal. She served as Secretary of the school and attended classes until 1882, when she became a teacher at the Madison School in Ogden. At this same time she was Secretary of the Third Ward Sunday School and a member of the Dramatic Club. In 1883 she taught school in Randall, near North Ogden. Her grandmother died and left her money to the Church, so Christiana paid the cost of her transportation to Utah to the Latter-day Saint Church Immigration Fund.

On September 20, 1883, Christiana Rasmussen was married to Hyrum Belnap. June 14, 1887 she became the first President of the Young Womens Mutual Improvement Association of the newly created Fourth Ward in Ogden. Jan Ballantyne Anderson and Maggie Chambers were her Counselors.

For many years Christiana did not have the best of health, so Church and community activities were limited, but she taught her children to be active. She instilled into their minds and lives the fine principles which meant so much to her. She encouraged her husband to continue his activities for his Church and his community and never once did she feel that he should neglect them for her benefit.

Her ill health did not keep her from being kind to her neighbors and those in need. What she could not personally do, she sent her children to do. She was blessed with literary ability and was the author of many beautiful poems.

She was the mother of seven children (see Hyrum Belnap sketch for their names).

She passed away July 11, 1928, and is buried in the Ogden City Cemetery.

Her life was one of self-sacrifice and devotion to her Creator.
—Marion B. Kerr and Olive B. Jensen

Anna Constantia Bluth

Wife of Hyrum Belnap

Anna Constantia Bluth was a woman to be admired. Her sensitive nature was the soul of honor. She had keen dark eyes and rather dark brown hair, until time put touches of gray in it.

She was born December 7, 1869, in Stockholm, Sweden, of humble parents, John Melker Ludwig Bluth and Augusta Willhelmina Wallin, who belonged to the Lutheran Church. They lived in one of many tenement houses. The children, having very little space to play, sometimes played in the halls. Her father worked long hours at home as a tailor, and being of a nervous disposition and shut in most of the time, he did not allow the children to make any noise. Whenever possible they played on the docks of the North Sea—Anna, then five years old, her sister Mary, seven and a half, and her brother John, eleven years old.

One Sunday morning, these three, with a neighbor boy, went to the ocean to play. While John and the other boy were looking at maps, Anna and Mary were having great fun, running along the piers and jumping from one piling to another. One piling was not quite as close as the others. Anna jumped once and made it. She boasted to her sister that she could do it again and asked her to watch, but Mary turned her back. Anna ran again and all was quiet. Finally Mary turned around and couldn't see Anna. She walked to the edge of the pier and saw her hanging above the water by her finger tips. Anna made no noise nor did she cry out, and later said that she had felt no fear. Mary called to John and his boy friend and they came and pulled Anna up. John was very much frightened because he was told to take care of his sisters and he knew how his father would punish him for his carelessness. He took them for a walk to get the incident off their minds and thought they had forgotten because they never told their parents. They knew if they did there would be no more delightful trips to the seashore.

After the Bluth family had come to America and Anna was sixteen years old, she told her mother of this incident. She wouldn't believe it and thought Anna must have dreamed it as she was sure the children would have been so frightened that they would have told her. Anna's brother, John, substantiated her story.

On February 22, 1888, when Anna was eighteen years old, she received her Patriarchal Blessing. The Patriarch, John Smith, made this statement. "The eye of the Lord has been upon thee from thy birth and for a wise purpose, he has given thine angel special charge concerning thee, and who has watched over thee thus far, and will not forsake thee in the future but will whisper in thine ear, warn thee of danger, give thee strength in the time of trial and power over evil and unclean spirits, open the eyes of thine understanding, strengthen thy memory and make thee equal unto every task." At that time Anna was too young to understand the power of God. When she was older she could see the hand of the Lord in it and thanked Him many times for saving her life so she could come to America.

When Anna was six years of age her parents joined the Church of Jesus Christ of Latter-day Saints. Anna was very anxious to be baptized before leaving the old country and so was baptized at the age of seven in the sea or a lake June 9, 1877 by Carl A. Eke and confirmed by Alfred Hansen June 10, 1877.

The Bluth family left Stockholm June 16, 1877, and traveled to England. Here they boarded the ship "Wisconsin" for America. She remembered the family watching the unloading of the ship in New York—how the baggage was sent down a chute. Many of the trunks would burst when they hit the dock, scattering the contents. Her parents were very worried because they didn't have a trunk, just a large box tied with rope—what a tragedy it would be if it burst and spilt their few belongings.

They arrived in Salt Lake City July 16, 1877, just one month from the time they left home. Her uncle, August C. F. Bluth, met them in Salt Lake City and took them by wagon to Grantsville, Tooele County, Utah, where he was living. In Grantsville they lived in a one-room log house by a gravel pit. For the first time they had a place to play out of doors by their home. They took on the American way of playing. It was the first time they went barefooted. The hot sand and stones hurt their feet, but they soon grew accustomed to it.

Leaving Grantsville in 1879, they went to Smithfield and thence to Ogden, where her father purchased a house at 749 23rd Street, in the Fourth Ward, for \$750.

In her autobiography she writes, "As a young lady I was of a religious turn of mind. I attended Sunday School, Mutual, Sacrament and Fast meeting very regular and was also a member of the choir as long as the organization existed under the leadership of Prof. Edwards.

"At the age of seventeen I made it a matter of prayer as to what course I should take in choosing a companion for life. Imagine my surprise when I received three testimonies showing to me plainly and without a doubt that it was His desire that I should obey the law of Plural Marriage. I always believed it to be true but had no desire to enter into it. But after receiving these testimonies and showing me who the man was I felt I dared not do otherwise, so on the 7th of February, 1888, was married to Hyrum Belnap at Logan, Utah, at the age of eighteen."

The government was then passing laws to outlaw the Church doctrine of Plural Marriage. Non-members of the Church were making raids—many husbands had been and were being imprisoned or fined, and this continued until the Church ceded to the government and issued the Manifesto of October 6, 1890.

Anna continues: "The raid was then at its worst and being hunted and hounded all the time was forced to go into hiding or exile.

"In 1890 I gave birth to my first child (Hyrum Earl), at the home of my husband's parents at Hooper, Utah. I was forced to leave there in the middle of the night two weeks after the birth of my baby.

"I came to Ogden and stayed at my parents for four weeks trying to locate a place of refuge. I went to Salt Lake and boarded with a family by the name of Isaik (Isaac) Coombs until my baby was nine months old, when I returned to my parents until July 11, 1892.

"The task of hiding myself and baby had become so difficult and trying that I was fast becoming a nervous wreck, so I decided to go into exile again and sacrifice the comradeship of husband, parents, brothers and sisters, so went to Franklin, Idaho, a stranger in a strange land.

"In 1893, returned to Hooper, where I stayed for three months at my husband's parents, where my second son (Arias Guy) was born, returned to Franklin, where I stayed until May 1894, when I returned to Ogden, but still had to hide myself and children by going by an assumed name and hiding in different places on the outskirts of town. (The assumed name was "Wallin," her mother's maiden name.) During these trying times a third son was born to me (Volney Bryan) in 1895."

During her separation she and her husband corresponded with each other; much of it was in poetry. In this way they expressed their love and helped to endure their hardships and to give them hope for the future.

TO MY DEAR HUSBAND WHILE IN EXILE

Good bye darling the hour grows late,
And the night is dark, as the night of fate,
I must learn to wait, and in patience too,
Until I can return to you,
Yet I know there is a day, when the sun will shine
When the home I long for will yet be mine,
For God has promised if we do his will,
Joy eternal our souls will fill.

Anna writes further, "In 1902 things had taken a turn for the better so was able to come out of hiding and take my right name. I again entered the Young Ladies Mutual Improvement Association and acted in the capacity of class leader for two years.

"During these years my health had become very poor and in April 1904, underwent an operation but it not proving successful underwent a second operation in November of the same year.

"In 1905 we were blessed with another child our first girl (A Jewel). It being ten years since our last child our hearts were full of rejoicing at her coming. Since then two more little girls have come to bless our home—one in 1907 (Della Augusta) and the other in 1912 (Gladys) also another dear little boy in 1914 (Byron Knight).

"On account of poor health and the care of my family have not been able to do any active church work. On the 7th of March 1918, underwent a third operation which was a serious nature, at the Dee Hospital. Complications set in and were in a critical condition for some time but by faith and prayers and the will of the Lord my life was spared although so far six years have elapsed have not fully recovered from the operation, but am thankful that my life was spared to be with my family and care for them, and hope I will be permitted to live to see my children grown to man and womanhood and settled happily in life before I am called hence."

She attended the dedication of the Salt Lake Temple April 6, 1893.

About 1918 a new brick home was built on the southwest corner of 21st Street and Quincy in which she and her family lived until her death.

In the fall of 1924, she joined the Relief Society of the Thirteenth Ward. In the fall of 1925, she was set apart as a Topic Teacher to give lessons to the visiting Relief Society teachers. She held this position until the Ward was divided, March 20, 1927, which put her into the Twentieth Ward. She was retained in the same position in the Relief Society of the Twentieth Ward until 1929 when she became very ill.

She was ill for two years. On the 22nd of May 1931, she was called home. She was buried May 25, 1931, in the Ogden City Cemetery.

Taken from her funeral service were these words by Bishop J. Howard Jenkins:

"I feel personally acquainted today, with every one in the family and know them as well as the mother. The mother had a great responsibility. Each one of these boys and girls, as the time has come, has taken leadership and done good in this community. I express admiration for what her children have done. This is one of the finest tributes we can give to this mother. This was one of her purposes in life to live to see her children grown and taking their places in life."

Anna loved flowers and worked hard to keep the yard nice. There were many different kinds of roses and shade trees in her yard. She had little schooling but was mainly self-educated and, even after marriage, she studied diligently with her husband as instructor. She was very good at hand work. She crocheted and embroidered and made quilts. She was very good at sewing, made her own patterns and sewed most of her children's clothes. She was an immaculate housekeeper.

Augustus Weber Belnap

Augustus Weber Belnap was born March 25, 1860, in Ogden City, Weber County, Utah. His parents were Gilbert Belnap and Adaline Knight, and at the time of his birth, their home was located where the Swift Packing Co., now stands, near the banks of the Weber River. He was blessed with a father's blessing on April 2, 1860, and was the seventh child in a family of thirteen.

At the age of six years, he worked for a Mr. Pingree who had bought some town lots and hired the small boy to herd the cows on them. For this work, Mr. Pingree had a shoemaker make Gus

his first pair of shoes. The shoes were rough and heavy but were surely appreciated by the boy, especially after running around barefoot for several years—he told of playing barefoot on a large snow drift in front of his home in the dead of winter. In the year 1868, his family moved to Hooper, Utah, and here at the age of eight he got his first hat.

Augustus was baptized in Hooper in 1870 by Henry Hamilton and was confirmed by Levi Hammon. He was given a Patriarchal blessing at Hooper on February 16, 1872 by John Smith, Patriarch.

When he was about fourteen years old, he was struck in the left eye by a splinter from a maple log he was cutting. His eye was almost blinded, but he was treated in Salt Lake City by a doctor from the East, and his eyesight seemed to improve.

He was ordained a Deacon by John Flinders on September 23, 1877, and on July 7, 1878 was re-baptized in Hooper by Gilbert Belnap and was confirmed by John Flinders. On July 27, 1884, he was ordained an Elder by Charles Parker. He was a teacher in Sunday School, beginning on August 24, 1884. Augustus was baptized a third time, on April 15, 1886, just before going to the Temple, by Thomas Read and was confirmed by Gilbert Belnap.

On April 21, 1886 he was married to Mary Read in the Logan Temple in Logan, Utah, by Marriner W. Merrill. Their courtship had extended over a period of about six years. Augustus once remarked, "Good heck a-mighty, we went together so long that Mary's parents were glad to see us get married. You should've seen their faces light up when they learned we were going to the Temple at Logan to be married." Their first home was one they rented from Will Brown at West Weber, just across the line from W. Staker's place.

Their marriage was blessed with eleven children: Augustus Ruben, born August 7, 1887 at West Weber, Utah; Charles William, born July 12, 1889 at Wilford, Idaho; Thomas Gilbert, born July 13, 1892 and buried February 5, 1893; George, born August 7, 1894; John, born September 27, 1896 and died soon after birth; Earl Read, born August 21, 1897; Joseph Francis, born October 28, 1899; Ezra Leonard, born January 21, 1902; Elmer, born January 4, 1904; Mary Adeline, born October 5, 1905; Lola Ethel, born December 2, 1907. All but the first two were born at Salem, Idaho. They also adopted on February 6, 1893, two-month-old Orpha Gertrude Stephens, daughter of Coriantimer Francis Acenath Thompson. Orpha's mother had died at the time of her birth and her father, who was severely ill at the time, died of heart trouble in about 1904.

Augustus made a visit during the summer of 1887 to his brother Reuben's (or Ruben) place at Wilford, Idaho, and in April of 1888 he and his family moved to Wilford. It took nine days to make the trip from Hooper to Wilford with a new canvas-covered wagon and a good team of light bay horses. On June 7, 1888, Augustus made a homestead filing entry at Blackfoot, Idaho, and on October 13, 1888, moved to Salem. They moved back to Wilford in the spring of 1889 and rented a farm for the summer. During this summer, he was a home missionary and, riding a horse, he visited as far away as Lyman, which was a trip of from twenty to twenty-five miles.

They moved back to Salem in about October of 1889 and lived in John Barber's cabin on Oscar Anderson's place while they finished their home on the farm just east of there. The prospects were not too bright at that time in Idaho—sagebrush covered most of the land and the country was very sparsely settled. These were

lonely and discouraging times for his wife, but he said he learned, during these trying years, to appreciate and care for his wife more than ever before.

Augustus was set apart as President of the Teachers Quorum in the Salem Ward of the Bannock Stake of Zion by James H. Wilson on January 21, 1890. He was ordained a High Priest and set apart as Second Counselor to George G. Harris, Bishop, on May 11, 1890 by President Thomas E. Ricks.

On November 3, 1896, he was elected Justice of the Peace for Salem Precinct. He believed in law and order and was a very fair judge.

He was called to teach a class in the Salem Ward and received a license from President Woodruff. He started this class on March 15, 1897, with Zina Walker and Harriet Hill as assistants. On March 24, 1900 the Bishopric, of which he was a member, was honorably released and on March 25, 1900, he was chosen to be an alternate member of the High Council of the Fremont Stake and was set apart by Apostle John Henry Smith.

On June 14, 1905, he helped fight crickets above St. Anthony, Idaho. In November he bought William Anderson's place in Salem Townsite and moved his family there in December, 1905. In the year 1907 he was set apart as a member of the High Council of the Fremont Stake by Apostle Orson F. Whitney.

In 1913 Augustus was called on a short term mission in the Northwestern States Mission. He arrived at Mission Headquarters in Portland, Oregon, on January 15, 1913 in the company of G. H. B. Harris, L. H. Parkinson and Sister Ellie Condie. On the 16th he was assigned to labor in the Sellwood District of the city of Portland. He was honorably released on March 30, 1913.

His wife, Mary, died on June 15, 1925. On September 27, 1925 he was honorably released from the High Council of the Fremont Stake.

Augustus Weber Belnap died on March 15, 1948, at Idaho Falls, Idaho, and was buried at Salem, Idaho. His seven living sons and two daughters were all married.

Augustus was a kind and affectionate man, but believed in obedience. His deepest sorrows were usually kept to himself and he was a man of few words, but gave timely advice. He was a strong living testimony of the true faith passed on to him by his parents, and was a man of great wisdom and foresight. He was a hard worker and his life was one well spent.

Mary Read

(Wife of Augustus Weber Belnap)

Mary Read was born on June 21, 1866, in the little settlement known as West Weber, Weber County, Utah. She was the seventh child born to Thomas Read and Jane Rowley.

Her school days were spent in Hooper, Utah. Her first shoes were made by the settlement cobbler and were shoes made to last—decorated with rows of stitching and copper rivets. They were made according to measurements taken by placing her stocking foot on a piece of paper and marking around it. She wore dresses of blue denim, trimmed with white pearl buttons. When Mary was

sixteen, she went to work in other homes for 50 cents a week. From this she saved enough money to buy a pair of shoes and the old "clod-hoppers," as she called them, were thrown away in the sagebrush.

Mary was married to Augustus Weber Belnap in the Logan Temple on April 21, 1886. They had eleven children of their own and one adopted daughter. They took this baby girl to raise the day after they buried a son, Thomas Gilbert, who died at the age of seven months. She filled the empty arms of a sorrowing mother and was the first daughter to Mary and Augustus. Their first nine children were all boys and the last two were girls.

In April of 1888 they moved to Wilford, Idaho, and then to Salem on October 13, 1888. Pioneering was hard, caring for her family meant much work and there was little to do with, but she was a loving mother and a generous neighbor. She was midwife for the little town of Salem and night or day, as she was needed, she fulfilled her calling. It was during these trying years that she endeared herself to her husband, Augustus, more than ever.

In 1916 Mary and one of her neighbors, Martha Ann Jensen, were called to go on a short term mission to Teton City, Idaho. Their means of travel was a horse and buggy, furnished by Mary, and it took them three months to cover the territory that had been assigned to them. Through this experience a life-long friendship was established between these two wonderful women.

Mary worked in the Relief Society as President, teacher and counselor and in the Primary as President and teacher, and was well adapted to teaching boys. Her Church meant a great deal to her.

In her last years, Mary was not too well and she died at the age of 59 on June 15, 1925 at Salem, Idaho, and was buried in the Wilford Cemetery. In 1964 she had 48 grandchildren and 68 great grandchildren.

As a child, Mary had dark brown curly hair and blue eyes; and then as she became older, her hair became snow white and waved about her face and her eyes seemed to become more blue. In the prime of her life she was a large lady, 5 feet 9 inches tall, and weighed 225 pounds. She was beloved by her children and grandchildren. She was a lady of excellent morals and taught, by example as well as principal, and instilled into the minds of her children the precepts of honesty, honor and virtue, and the love of our Heavenly Father and Jesus Christ.

Volney Belnap

Born February 17, 1862, Ogden, Utah.

Died March 14, 1862 at Ogden, Utah.

Vinson Knight Belnap

On June 26, 1863, another son was born to Gilbert and Adaline Knight Belnap. He was given the name of Vinson Knight Belnap.

Nearly five years later his parents took up residence in Hooper, about nine miles west of Ogden. Here Vinson participated in the activities of the community. Here he received his first schooling—later he attended and also taught at the Central School in Ogden. This public school, built in 1880, accomodated 400 students

and was located on the west side of Grant Avenue between 25th and 26th Streets. It is now occupied by the Elks Lodge. While in the Central School he boarded with his newly wed brother, Hyrum, and his wife Christiana.

For eight months he taught school in Cache Valley.

He was baptized and confirmed into the Church of Jesus Christ of Latter-day Saints October 7, 1875.

He held offices in the Aaronic Priesthood. He was ordained an Elder by his father July 27, 1884, and a High Priest February 12, 1911, both in the Melchizedek Priesthood.

He was a Sunday School teacher in the Hooper Ward, a steady, consistent Ward Teacher wherever he lived. He was an active Temple worker. While he did not seek or hold positions of prominence—he could be seen regularly at the Church services.

He helped his father and brothers bring logs out of the mountains.

He began working as teamster for his brother, Hyrum, when the latter opened a retail lumber yard July 1, 1899. Later he became yard foreman, in which position he served until shortly before his death. A good foreman he was—capable, courteous, a good handler of men and horses, pleasant to be around, but above all he was trustworthy. Often Hyrum would leave him in charge of the business, such as when he was gone east from July 5 to September 2, 1908, and in 1913, when Hyrum was in Europe for four months. During the latter period, Hyrum was remodeling an apartment building at 2415 Lincoln Avenue. He left this to Vinson to complete with full power to write checks on Hyrum's account. In his autobiography Hyrum makes mention of his satisfaction in being able to leave his affairs in Vinson's hands.

He left the lumber business as he got older and the physical strain began to tell. Employment was taken as night watchman with the Utah Idaho Central Railroad Company, serving them until he suddenly passed away.

He retained a small farm in Hooper, which he operated or, at times, rented while he was working in Ogden.

He married Sarah Emily Hardy October 20, 1886, in the Logan (Utah) Temple.

Although his wages were never large, this couple exercised great frugality and were able to have and live in different homes. Two houses he held for investment purposes at his death.

They lived in Hooper when their first child, Mary, was born, July 16, 1887. She died January 22, 1891.

In Ogden they lived on Quincy Avenue, between 22nd and 23rd Streets. Here their daughter, Adaline, was born October 18, 1889. She lived until June 26, 1817.

They next lived on the northeast corner of 31st and Adams, where two children were born—Vinson Ray, born July 27, 1892 and died June 1, 1954; and Reta, born March 1895.

Their next move was to the south side of 29th Street, between Adams and Washington. Lord Lovell was born here on May 14, 1897. The family next moved to 231 31st Street. Glen Vord

was born in this home on February 14, 1903. He died November 29, 1947.

About 1909 they built what was to be the last home of Vinson and Sarah Emily at 2947 Hudson (now Kiesel) Avenue.

He passed away April 23, 1920.

Speakers at his funeral service are recorded as saying:

"Bishop Gilbert Belnap now had left ten children sixty years and over living. The entire family was good, moral men and women." By J. W. Hooper.

Bishop D. H. Ensign said that the Belnap family had made a good record in our community.

Bishop N. A. Tanner said, "He was a good worker in the Eleventh Ward, one that could be depended upon, a man who would not offend any person."

Bishop H. W. Gwilliam said, "If there is any man prepared to meet his God, it is Vinson Belnap."

Sarah Emily Hardy

Wife of Vinson Knight Belnap

Sarah Emily Hardy was born May 4, 1864, at Wellsville, Cache County, Utah. Her parents were William Read Hardy and Mary Ann Bickmore.

She was baptized and confirmed into the Church of Jesus Christ of Latter-day Saints June 15, 1879 at Hooper, Utah.

She received her education in the Hooper Schools and in Ogden.

The sweetheart of her choice was Vinson Knight Belnap, whom she married October 20, 1886 for time and eternity in the Logan (Utah) Temple.

She, too, was active in the Church as a worker. Much Temple work was performed by her and her husband. She was a worker and Relief Society teacher for years in both the First and Eleventh Wards.

She was a tidy housekeeper and a most excellent dressmaker. Her children always appeared well dressed.

She was of medium height, dark complexioned, beautiful black hair and dark eyes that seemed to sparkle. When she spoke, she did so with persuasion.

In her declining years her hair was beautifully streaked with gray.

She passed away September 5, 1938.

Amasa Belnap

Amasa Belnap was born June 22, 1866 in Ogden, Utah. His parents were Gilbert Belnap and Adaline Knight. He was baptized October 7, 1875 by William W. Child. He was ordained a Priest on June 22, 1884 by John Flinders and was ordained an Elder on July 27, 1884 by Levi A. Cox.

On October 20, 1886, he married Lillian R. Garner* in the Logan Temple in Logan, Utah. After their marriage they went with his brother, Augustus to Bingham County, Idaho, and homesteaded in a town called Salem. Their first two children were born there; Amasa W. was born on October 21, 1888, and Elnora was born on May 3, 1891.

In the summer of 1893, the two families traveled in covered wagons through Yellowstone Park. Amasa then brought his family back to Hooper, Utah, and lived in the home his father had built there. On July 10, 1894, a son, Lawrence, was born to them but lived only a short time, dying on July 14, 1894. He is buried in Hooper. Another son, David Evan, was born on August 11, 1896.

On May 25, 1897, Amasa was called to go on a mission to the Eastern States, and he left his wife and three children while he labored for two years in New York and Pennsylvania. While Amasa was on his mission, his father died—and too, his mission companion was drowned. When he returned home on November 17, 1899, he found his wife in poor health. He moved his family to West Ogden and worked for a time for his brother, Hyrum Belnap. On March 11, 1901, his wife passed away and was buried in Hooper, Utah, leaving him with three small children. Though Amasa didn't have many years with Lillian, he told his children in latter years, "Your Mother was a very happy, good-natured person, and our life together was wonderful."

Amasa married Julia Rosabell James on December 11, 1901 in the Salt Lake Temple. This marriage was blessed with seven children: Julia Lucretia, born March 1, 1903 at Blackfoot, Idaho; Erminie May, born September 3, 1904 at Blackfoot, Idaho; Nellie Alberta, born January 11, 1906 at Ogden and died May 2, 1931; Thelma Adaline, born July 26, 1909 at Arco, Idaho; Mary, born May 9, 1911 at Beaver Dam and died May 10; Viola, born September 11, 1912 at Beaver Dam; and Nettie LaRene, born August 3, 1919 at Kilgore, Idaho.

In 1902, they moved back to Hooper and in the fall of 1902, he sold everything, took his wagon and team and moved his family to Basalt, Idaho, where his brother Reuben lived. He later obtained some land in Blackfoot, Idaho, and while living in a covered wagon, he built a two-room house and farmed the land. While living here, Amasa was made Superintendent of the Sunday School in the Blackfoot Ward.

On March 1, 1905, they moved to Arco, Idaho, where he farmed and took care of cattle. While living here, he built a nice home and also worked in the Sunday School, traveling twelve miles to do so. In 1905, a branch of the Church of Jesus Christ of Latter-day Saints was organized at Arco, Idaho, and he was Superintendent of the Sunday School and Presiding Elder.

In the spring of 1910 they moved once again—this time to Beaver Dam, Utah, where they traded everything for a home. He was made Superintendent of the Sunday School on November 11,

1911 at Beaver Dam, and was also Stake Superintendent of the Sunday School. He did dry farming, ran a store and the post office. He was the postmaster and his wife was his assistant. He was also the City Marshall. His son, David Evan, related a story about him, at this time. "Dad required the kids to be home early and about 9:00 p. m. he would whistle and we had to head for home. We did a lot of "tick-tacking" around the town at that time and the kids dared me to "tick-tack" at our place. Dad had whistled and when I got to the window, he had just leaned back in the chair with his legs on the table. When he heard the noise on our window, he nearly tipped over and he got up running for the door. I was sure I couldn't out-run him, so I stepped back into the bushes and he chased the kids down the road and on home. When he got back, I was in bed."

In January, 1913, they moved to Salt Lake City to run an apartment house and also a store and butcher shop at 8th West and 2nd South and lived in the Fifteenth Ward. They were in Salt Lake at the time of the earthquake in the year 1913. The following summer, 1914, they sold out and moved to Brigham City, Utah, where they attended the Second Ward. In 1915, he returned to Salt Lake City with his family, living this time in the Fourteenth Ward and managed the Pier Pont Apartments.

The next year, 1915-1916, saw another move to Brigham City and back again to Salt Lake City, where this time, he ran Ben's Chili Parlor at 2nd South and State Street. In 1917 they moved to Corinne, where he built a home on a farm. In the spring of 1918, they moved to Farmington and lived there only for the summer, with another move to Ogden and on to Salt Lake City once again. In the spring of 1920, he moved his family to Kilgore, Idaho, and from there to Roberts, Idaho, in the fall of that same year. While living in Roberts, he worked in the Sunday School and was a member of the Bishopric and his entire family worked in the Ward. He farmed there until in 1921, at which time he moved into town and ran the school wagon until he became ill and had to give it up.

In the spring of 1922, they moved once again to Ogden, where he bought some lots on Healy Avenue and built several homes. There was a well on the property adjoining that had been a gas well. The well had been driven about 80 feet into what seemed to be an underground swamp. The pipe would periodically clog up with mud, preventing the flow of natural gas. Consequently the well had been capped and for years abandoned. He cleaned out the pipe and piped the gas into his home. He had a heater in each room of the house. He was probably one of the first to utilize the natural supply of gas in this vicinity.

A half block south and high on the 32nd Street hill was a soft spot showing water near the surface. This he developed into a nice spring. He built over the well a cement cistern from which he piped the water to his house and garden. Thereafter he had a free supply of both heat and water. While at this location, they were in the Ninth Ward and he was a teacher of the High Priests Quorum.

In 1926, he bought a farm in Promontory, and leaving his family this time in Ogden and Brigham City, he traveled back and forth from his farming. He traded his home in Ogden for one in Brigham City, but never did live in it. It was at this time that he became ill and in the fall of 1927, he moved his family, once again to Brigham City and then to Salt Lake City, where they lived with his daughter Nellie. Then they had a home on 2nd South and 7th West, in the Fifteenth Ward in Salt Lake City, where he died on April 28, 1929. He was buried on May 1, 1929 in Hooper, Utah.

Amasa was a short man, about 5 feet 7½ inches tall, and in his prime weighed about 210 pounds. In his youth he liked to run and was the fastest foot racer in Hooper. He was a good preacher—could readily take up a whole meeting time—had a keen sense of humor and could be counted on for a comical recitation at all programs. He was well liked and made friends readily, which, no doubt, was quite an asset in his numerous moves through life.

*No biography is available for Lillian R. Garner. Her parents were Willard Garner and Mary Field, who lived to the age of 107 years.

Julia Rosabell James

(Wife of Amasa Belnap)

Julia Rosabell James was born October 6, 1879 in Ogden, Utah. Her parents were William Francis James and Julia Ellen Whitehead. On November 28, 1879, she was blessed by Bishop Robert McQuarry. She was baptized on October 6, 1887, at Ramah, Velencia County, New Mexico by William Francis James and confirmed a member of the Church of Jesus Christ of Latter-day Saints on the same day by Brother Ira Hatch. For some unknown reason she was also baptized at Wilson Lane, Utah, on October 13, 1901 and confirmed by William Francis James.

On December 11, 1901, she was married to Amasa Belnap in the Salt Lake Temple and this marriage was blessed with seven children. Their life together was one of many moves, but as numerous as they were, they both were active in Church work wherever they were.

She was President of the Primary at Arco, Idaho, beginning in September, 1908. In January, 1910, when they moved to Beaver Dam, Utah, she was a teacher in the Sunday School and the Religion Class. In 1914 she was President of the Primary in the Fourteenth Ward in Salt Lake City, and held this same position in Roberts, Idaho in 1921.

In 1922 they moved to Ogden, Utah, where she was a Relief Society Teacher and also President of the Primary in the Ninth Ward, beginning on September 27, 1925. She continued as President of the Primary here until the spring of 1927, when they moved to Brigham City, Utah, for a short time and then on to Salt Lake City once again, where her husband, Amasa Belnap died on April 28, 1929.

In the summer of 1929, she lived at 725 East 6th South, where she cared for elderly people and children until May 23, 1932, when she married James Hicks and moved to 612 Harmony Court. While living there, she was a home missionary for several years and also a Relief Society teacher. On March 8, 1933, she went to the hospital and had a serious operation and was there for seven weeks. Soon after she returned home, Mr. Hicks took seriously ill and lingered in poor health until he died on November 28, 1934. He was buried on December 1, 1934, in the City Cemetery, First Ward Liberty Stake. She remained and cared for elderly people until March of 1945.

In 1945 she sold her home and moved in with her daughter, Nettie Hickman and joined the Rose Crest Ward, East Mill Creek, and remained there for a year. She then moved to the Constitution

Building, where she worked for Dalquest at 233 East Capitol. She joined the Fourteenth Ward in 1948, and in October 13, 1950, she married Herbert L. Barney. In 1951 she was granted a temple sealing cancellation from Amasa Belnap, after which she was sealed to Herbert L. Barney on April 21, 1951.

In April of 1951 she was chosen to give the Teacher's Topic in Relief Society and was also a teacher in the Sunday School. She was called to be a sealing proxy in the Salt Lake Temple, to help in the Genealogy work and to take care of the Ward baptisms, and served as a temple proxy until ill health overtook her. She died November 21, 1955 at Salt Lake City, Utah.

Adaline Lorinda Belnap Lowe

Adaline Lorinda Belnap, the eleventh child of Gilbert and Adaline Knight Belnap, was born in Ogden, Weber County, Utah, on August 1, 1868 in a log house located on the north side of 24th Street, east of the Weber River, near where the Swift Packing Plant now stands.

That same year the family moved to Hooper, ten miles west of Ogden. Here Adaline received her early education. Later she attended high school at Central School in Ogden with Professors Louis F. Moench and T. B. Lewis as instructors.

Her courtship was at Hooper and Ogden, where she first met John Alexander Lowe of Franklin, Idaho, who had come to Hooper, first to visit his sister, Eliza Lowe Hull, at which time he helped drive a flowing well, and later when he lived at his sister's home while attending school in Hooper. Adaline was promised in a blessing that if she had faith and courage she would have the desires of her heart. This was difficult for her to understand for John became interested in his beautiful young school teacher, Arbarilla Fastday Browning, affectionately nicknamed Arba, whom he married September 4, 1889. Motherhood and a previous illness proved too much for this fragile young school teacher, who passed away on June 28, 1890, nine days after giving birth, on June 19, to a baby girl who was afterwards named Maud. Maud was cared for and raised to womanhood by her Grandmother Lowe.

With sorrow and a heavy heart John came to Adaline for the love and sympathy he had lost in the passing of his young wife. After a pleasant year and a half, they were married in the "Mormon" Temple at Logan, Utah, on November 18, 1891. This marriage was blessed with nine children: John Virgil, born August 30, 1892 and died August 31, 1938 at the age of 46; Hugil, born September 26, 1895 and died a few hours after birth of convulsions; Lola May, born July 20, 1896; Roswell Belnap Lowe, born February 19, 1898; Zeruah Adaline, born December 13, 1899; Ruby, born November 28, 1901; Edith, born July 20, 1905; Delsa Pearl, born September 23, 1907 and died April 6, 1940; and Thomas Gilbert, born October 28, 1910.

They made their home in Franklin, Idaho and lived in part of his mother's home. John, with his twin brother Joseph, ran their father's sawmill.

In the summer of 1892, both John and his twin brother, Joseph, who had married Adaline's sister Mary, received calls for Missionary Service for the Church of Jesus Christ of Latter-day Saints

to the Oklahoma Indian Territory. This was a great decision for them to make. Gilbert Belnap, father of the girls, said if they would accept the call he would take care of the wives and small babies; a boy, John Virgil, born to Adaline and a girl, Annie, born to Mary—just six days apart. The husbands were only 23 years old and just starting out in married life. But the call to preach the Gospel came first, so they took their wives and babies to Hooper, bid them farewell and on October 8, 1892, without purse or script, departed for a two-year mission to the Indian Territory, where they arrived October 11th.

After the mission was completed they again returned to Franklin, Idaho, with John and Adaline living in part of his mother's home. The sawmill was abandoned during John's absence so he took up farming and carpentry.

In the summer of 1898, John and Adaline built, on part of the old sawmill site, a two-room frame house with a long porch on the front. As years went by, additions were added including, in 1916, plumbing and a battery lighting system. Electricity was run to the house a year later.

Adaline was active in her Church. Prior to marriage she was a teacher in Sunday School and Primary and an officer in the Young Ladies Mutual Improvement Association. She was a Relief Society teacher in the Franklin Ward and a member of the Oneida Stake Relief Society Board between 1912 and 1916. During the years she was on the Board she drove a horse and buggy long distances to attend meetings in the different Wards.

At this time she was having her home remodeled and had seen a particular door she wanted for the front at the lumber yard owned by her brothers, Hyrum and Joseph, in Preston. On one of her trips home from Preston, which was seven miles away, she brought the door, tied standing up to the back of the buggy. It was a very heavy door and almost pulled the top off the one-seated buggy. It had a large oval plate glass in it that reflected like a mirror. Adaline and her family were so proud of that door. From that time on there was never a dress made for any of the five girls that wasn't fitted before that door, and it just didn't reflect when the blind was drawn.

There was always joy and welcome inside this front door—country cousins as well as city ones came to spend their summer vacations on the farm of Aunt Addie (as she was called) and Aunt Mary Lowe.

There were hills to climb, horses to ride, hay to tramp, cows to milk a-plenty, apples and all kinds of fruit to feast upon. Girls and boys shared alike with the chores around the farm.

Adaline was a very loving and devoted wife and mother, accepting responsibilities and hardships of raising a large family. She was skilled in the art of sewing. Her example was a worthy one. She taught her family that if a thing was worthy doing at all, it was worth doing well. Another saying, "If a task is once begun, never leave it until it's done, and, pretty is as pretty does." Very quietly and reserved, she went about the tasks that were her's. She was very patient and spent much time in assisting and administering needs to the sick and aged.

At the age of sixty-five years she passed away at 10:00 a. m., on the 9th of June, 1934, at her home in Franklin, Idaho, and was buried in the Franklin Cemetery.

John Alexander Lowe

(Husband of Adaline Belnap)

John Alexander Lowe was born March 8, 1869 at Franklin, Idaho, where his parents were living on a lot in the northeast part of town. His parents were Thomas Lowe and Eliza Galloway, who had come from Scotland in the year 1854. John was a twin and just twenty minutes younger than his brother, Joseph. They were the thirteenth and fourteenth children in a family of sixteen. Their biographies could well be read together. Although stories in each are different—yet they are common to both as they were seldom separated.

When John was about two years old, his father purchased a shingle and lath mill which was located one and a half miles east of Franklin. It was the first mill of its kind in the state of Idaho, and was run by a water turbine wheel, producing 8,000 shingles per day. As soon as John was old enough, he worked in the mill. At the time of his father's death in the year 1886, John was seventeen years old and had to take the responsibility of running the Mill, which he did for two years.

John did not have much education as he was able to attend school only three months out of the year. He had to walk to school, sometimes through snow two or three feet deep, and many days was forced to stay home due to stormy weather and bad roads. He did his studying by the light of home-made candles and his lessons consisted of reading, writing, arithmetic and geography.

His home, as he was growing up, was a log house with two rooms and a lean-to on the back. The boys slept in the attic and the younger children slept on a trundle bed, which was a bed with short legs that could be pushed under the parents' bed during the daytime and pulled out at night. He wore homespun clothes and often ran the spinning wheel to make the yarn with which to knit their stockings and mittens. His mother was an expert knitter and made all their clothing.

John and his twin brother, Joseph, were great lovers of music and were very talented. They started singing to entertain while they were still very small and learned to play the accordeon and mouth organ when very young. They began to play for dances at the age of twelve. They started playing the violin at the age of fifteen and took their first lesson from Edmond Buckley, though most of their music came naturally to them. They made many people happy and made hundreds of friends through their music.

At the age of eighteen, John went to Hooper to visit his sister, Eliza Lowe Hull, and while there helped her husband, William, drive a flowing well for the Hooper Ward. While on this visit he met Adaline Belnap and Arbarilla Fastday Browning, a school teacher. The following year he came back to Hooper to attend school. He fell in love with Arba and they were married on September 4, 1889, in the Logan Temple by Apostle Merrill.

Following their marriage, John worked as a clerk in a store the Brownings had built for him. Then on November 10, 1889 he and Arba, who had poor health due to a paralytic stroke she had suffered before the time of their marriage, went to Arizona for the winter. They spent two months at St. David, Arizona, and then went to Sulphur Springs, where they stayed until their return to Hooper in April, 1890.

At this time John worked as a carpenter for the Little Brothers. His wife, Arba, died on June 28, 1890, following the birth of their daughter, Maud, on June 19, 1890. Following Arba's death John returned to Franklin and made his home with his mother, leaving his baby girl with the Brownings. A short time later, when he thought the baby was strong enough to come with him to Franklin, the Brownings would not give her up and he finally had to appeal to the law. The court granted him custody of the baby and he brought her to his mother's home when she was five months old and his mother raised this child for him.

John worked in the canyon, logging, and at the sawmill, hauling lumber from the Franklin basin, and also worked on the farm until the summer of 1891. He returned to Hooper, and renewed his friendship with his former sweetheart, Adaline Belnap, and married her on November 18, 1891, in the Logan Temple. This marriage was blessed with nine children, four boys and five girls. John took great joy in raising his family and loved his children very much. Adaline was a good companion to him and never complained, though they were very poor in the early days of their married life. In John's words, "With the help of my wife and children we became better off and with the blessings of the Lord, we prospered. In all, I acknowledge the hand of the Lord."

In the summer of 1892, John and his brother, Joseph, were called to go on a mission to the Indian Territory for the Church of Jesus Christ of Latter-day Saints. Both families were hard up—they had no homes and no way to support their wives and babies or themselves while on a mission, but had a chance to homestead 160 acres of good land. They went to their brother James, for advice and he promised them that if they would go on this mission, they would get more and better land than this when they returned. This promise was fulfilled.

They took their wives to Hooper, where they stayed with their parents while John and Joseph were away. They left Salt Lake City on the 8th of October, 1892, and arrived in Fort Gibson at the Indian reservation on October 11, in what is now the state of Oklahoma. The climate there seemed to be conducive to ill health and many of the Elders had to return home before their missions were completed. John and Joseph were promised that, if they were faithful, they would not be ill and this too was fulfilled as they were the only two Elders who stayed the full time without suffering from the chills and fevers. They labored among the various tribes of Indians—the Cherokees, Chicksaw, Seminole, Chicktwa and Patawatman tribes. They made many friends and baptized twenty-four the first year of their mission. The last twelve months of their mission, they labored in Oklahoma City and also baptized a number of people there.

The trip from the Indian Reservation at Fort Gibson to Oklahoma City was a distance of about 250 miles through very sparsely settled country. They traveled on foot and often times had to sleep in the woods. At one stage of their journey they came to a large river which they had to cross, but which was too deep for them to wade. They decided to stay on the bank until morning and trust in the Lord to provide some way for them to cross. As they gathered wood for a fire, a man rode up on a horse, drew his gun and told them to put up their hands and said he would kill them if they did not. They told him they were Mormon Elders and that they would be glad to be his friends if he would be theirs. He searched their pockets and satchels and then became friendly and asked them to stay in his log hut overnight. He told them something of his life—

that he belonged to the Bill Dalton gang, who for many years had been robbing banks and trains, and that he was hiding out from the officers of the law. They soon found that he was a bad man as he was very nervous and kept his gun by his side all the time, and kept his eye on both of them through the night. However, the next morning he helped them across the river on his horse and they felt that the Lord had surely helped them in that time of need.

John and Joe returned home from this mission the last of July in 1894. A few years after their return home, they recognized this man's picture in the paper and learned from the accompanying article that this man had married and come to Salt Lake City. He had killed his wife and left his eight-month-old baby by her mother's body and had given himself up to the officers of the law. He was later put to death for murder in the Penitentiary at Salt Lake City, Utah.

On his return from his mission, John went to work for Thomas Poulter at Lewiston, Utah. Later they rented the farm from Poulter and Joseph remained in Lewiston and John returned to Franklin, where they lived in part of his mother's home. At this time he began working as a carpenter and followed that trade for many years in connection with his farming.

John was of a religious nature, having been taught in his early childhood by his parents to have faith in God. He was ordained a Deacon when he was twelve years old and later a Teacher and then a Priest. He was chosen one of the Presidents of the 18th Quorum of Seventies the 29th of April, 1895, and was set apart by C. D. Felstead. He held this position for fifteen years. He was also Superintendent of the Franklin Ward Sunday School and was the choir leader for many years. He was a ward teacher from the time he was a boy of fifteen years of age. He was ordained a High Priest on January 7, 1911 by Taylor Nelson. He was chosen a Counselor to Bishop S. C. Parkinson on June 8, 1911 and was chosen as First Counselor on December 1, 1912. In his later years he was set apart as President of the High Priest Quorum of the Franklin Stake and held this position for two years. For a number of years he was on the Stake High Council.

In 1917, John and his brother Joseph, were called on a short term mission to California. They left about the 20th of November and were assigned to labor in Glendale. They did not complete this mission as they had to return home due to Joseph's ill health.

During the year 1922, John and his brother worked for Joe Sant, doing carpenter work for \$8.00 per day.

In 1925, John went on another short term mission and labored in the Redlands with Elder William Lindsey of Bear Lake. He was called home to attend his brother Robert's funeral on February 28, 1926 and did not return to finish this mission.

During 1931 and 1932, John and Joseph were home missionaries in Franklin Stake and they held many cottage meetings and were able to baptize nine people. During all his lifetime he was called out to administer to the sick, both far and near and in stormy and good weather, day or night, and saw the sick healed many times by the power of the priesthood.

John's wife, Addie, died on June 9, 1934, and he was left alone with his daughter, Delsa, who had been an invalid for eight years. He couldn't stand the loneliness and so was married on May 22, 1935, to Isabel Scarbrough.*

John Alexander Lowe died on February 6, 1943, and was buried on February 10, 1943, in the Franklin Cemetery. The entire community mourned of his loss.

*No biography is available.

Mary Louisa Belnap Lowe

Mary Louisa Belnap Lowe was born on December 11, 1870, at Hooper, Utah. Her parents were Gilbert Belnap and Adaline Knight. At the age of eight Mary was baptized in the canal close to Nesbitt's farm by a man named Charles Parker and became a member of the Church of Jesus Christ of Latter-day Saints.

Mary received her schooling, first at her home with her Aunt Henrietta McBride Belnap (her father's plural wife) as her teacher, and later she attended an adobe school house in Hooper. In this adobe school house they sat on long benches, six or eight to a bench, with one long desk. There were two rows on either side of the room with an aisle in the center. Her teachers at this time were Willard Farr, Susan Wheeler, Unice Wallace, Josephine Ballantyne, David Dean and J. J. Hill. At the age of twelve years she entered high school at the Central School in Ogden and some of her teachers were: T. B. Lewis, Lewis F. Moench and Moseah Hall. Mary had a quick mind and did very well in school. When she commenced her normal course, she taught spelling in Professor Hall's classroom each day to help pay her school tuition and also would take the place of teachers who were sick or could not be at school for some reason.

On April 9, 1888, she began her first teaching position in the North Hooper District and taught there until June. In the fall of that year, she began teaching in the Randall District of North Ogden. At that time a teacher had to be prepared to teach all eight grades.

When Mary was eighteen she worked for Patriarch John Smith, and wrote down in long hand the blessings as Patriarch Smith pronounced them over the heads of those who came to him.

It was while working for Patriarch Smith that Mary met her future husband, a boy from Idaho. On December 18, 1889, Mary Louisa Belnap was married to Joseph Heber Lowe in the Logan Temple at Logan, Utah. This marriage was blessed with nine children: Verna, born January 24, 1891; Annie, born August 24, 1892; Myrtha, born April 1, 1895; Jewel, born August 7, 1897; Gilbert, born December 28, 1899; Leona, born December 26, 1901; Fern, born November 3, 1904; Ancel, born June 18, 1906—lived just five hours; and Mildred, born October 26, 1907.

On January 10, 1890, she went with her husband to Franklin, Idaho, where they made their first home. They lived in one room of his mother's home for seven months and then they rented his sister's home and lived there until 1892, when her husband was called to fulfill a mission in the Indian Territory. Mary and her two babies stayed with her parents for about a year and then lived with her brother, Hyrum, until her husband returned from his mission in the year 1894.

On her husband's return, they moved to Lewiston, Utah and lived there for five years while her husband worked for Tom Poulter.

In April of 1899 they moved once again to Franklin, Idaho, where they had a farm. In the year 1915, her husband Joseph, built her a beautiful home on this land and Mary was delighted with it and was very proud of her home.

Mary was active in Church work through the years. In 1899, she was chosen to be President of the Young Ladies Mutual Improvement Association in the Franklin Ward and served in this capacity for two years. She also served as Sunday School teacher during that time. She was a teacher in the Parent class in 1915, was a Y.L.M.I.A. officer in 1916 and 1917 and again from 1928 to 1930. She taught a religion class and also was a Theology teacher for many years in the Relief Society. She was Secretary of the Oneida Stake Genealogical Society and also in the Franklin Ward. She was interested in Genealogical work and secured 400 names for the Thomas G. Lowe family.

When her children were old enough so she could leave them she did a lot of nursing and taking care of women in their homes when their babies were born and she was very efficient at this work. Mary liked to read and always kept abreast of the times through her reading. She was a talented dramatic reader and she was called on to take part in numerous entertainments.

Mary belonged to the Daughters of the Utah Pioneers, which was the first organization of its kind in the state of Idaho, and on September 14, 1923, she was chosen to be the Vice President of the Daughters of Utah Pioneers of Franklin County. She held this position for four years and then was made First Captain of the County Camp. During this time she helped accomplish the following; A marker for the first school house in the state of Idaho for white children; a marker for the first school house in Preston; a monument for the first white man killed by Indians in Franklin; rebuilt the first school house in Preston as a Pioneer Relic Hall in the public park. They (the Camp) wrote and had published, at a cost of \$500, a history of the first permanent settlement in the state of Idaho. The name of this book was "The Trail Blazer 1860-1930—History of the Development of Southeastern Idaho." Published by the DUP of Franklin County, June 5, 1930. In the year 1934 she was voted Captain of the Ellen Wright Camp of the DUP, and held this position for two years.

On December 18, 1939, she and her husband Joseph, celebrated their Golden Wedding anniversary. The children and grandchildren were all home and a hot dinner was served to forty-seven people. In the afternoon they held open house and friends and relatives came from far and near to see them.

On November 15, 1940, her husband passed away, leaving Mary very lonely. She married Charles R. Robins on August 13, 1941. He was a very fine man, but this marriage did not prove successful and she obtained a divorce from him in March of 1946.

She sold the farm in Franklin to Darvell Fuhrman in 1944 and bought a little house in Franklin. The following poem is one Mary wrote at this time about selling the farm:

REGRETS

I sold the old farm home today,
The barns, the fields of greenning hay,
A little brook and water fall,
Bright flowers that grew by the wall.
I sold the kitchen white and neat,
The stairway worn by dancing feet,
Of children, now gone far away.
I sold the old farm home today,
I sold the orchard bright with bloom,

The hearth fire in the living room,
The big front door that opened wide,
To welcome here the smiling bride,
The tall, grave trees that through the years,
Have nodded o'er our smiles and tears.
But what of gold or wealth can pay,
For the memories I sold today.

Mary lived in her little house in Franklin until her health began to fail and then she moved to an apartment in her daughter Jewel's home in Smithfield, Utah. She visited with her children a lot the last two years of her life. She died May 2, 1950 at Smithfield, Utah.

Mary Louisa Belnap Lowe was a wonderful woman and was a guiding light to her children. She was very determined and held fast to her convictions. She spent much time aiding the sick and comforting those in sorrow. She was energetic and industrious, as well as a gracious lady, and everyone who knew her loved her.

Joseph Heber Lowe

(Husband of Louisa Belnap)

Joseph Heber Lowe was born on March 7, 1869, at Franklin, Idaho. His parents were Thomas Lowe and Eliza Galoway Lowe. He was an identical twin to John Lowe. They were the thirteenth and fourteenth in a family of sixteen children. Joseph and John looked so much alike that their own mother could not tell them apart. They were mistaken for each other even at the time of John's death—the newspaper printed Joseph's picture along with John's funeral announcement. The biographies of Joseph and John should be read together for where one was, there was the other also—they were partners until 1917. The following is a poem written by John Lowe:

When Joe and I were two small lads,
Goodness knows the fun we had,
Playing mumble peg and steel sticks,
For we were up to all kinds of tricks,
The greatest trouble was to know,
Just which was John and which was Joe.
For of't John put the blame on Joe,
Because his mother did not know,
Which was John and which was Joe,
For of't Joe got the licken twice
For deeds you know he did not do.

For John you know was very sly,
And always got the two pieces of pie,
Now Joe he said that wouldn't do,
So in the house like a bird he flew,
And when he passed his mother by,
She said you can't have any more pie,
So Joe he didn't know what to do,
Because his mother had given John two.

One day as John was looking wise,
He got some mischief in his eyes,
He took a rock to see how he could throw,
And killed Ma's setting hen you know,
And then Ma saw her hen was dead,
With that hen she walloped Joe over the head,
For Ma felt very badly you know,
Because she didn't know
Which was John and which was Joe.

And now to manhood we did grow,
Joe looked like John and John looked like Joe.
And so the girls they didn't know,
Just which was John and which was Joe,
So Joe said, "Let's have some fun,
You take my girl and I'll stay mum.
But I said to Joe, "For goodness sake,
Don't let her know of her mistake."
For if you do she'll can you too.

The next day as Joe passed her by,
He saw a twinkle in her eye,
Now Joe I can't quite understand,
Last night you asked me for my hand,
And thrice you kissed me at the gate,
And said, Oh, dear, it's getting late,
Now John he went home laughing so,
Because he had engaged that girl to Joe.

When Joe, as he was called, was about two years old, his father purchased a shingle mill located one and a half miles east of Franklin. As soon as he was old enough, he worked at this mill. He didn't have much chance for education as a boy—he was able to attend school only three months out of the year, and he studied his lessons by the light of a tallow candle and went through what they called the sixth reader.

He was a lover of music and showed a marked talent at an early age. He could sing as soon as he could talk and he and his twin brother, John, sang to entertain when they were so small they had to stand on chairs in order to be seen in the back of the room. He learned how to play the accordian, with lessons from Joseph Stone, and the harmonica while very young, and started playing for dances at the age of twelve years. He learned to play the violin at the age of fifteen, taking lessons from Edmond Buckley, but most of his music he played by ear. Music was always an important part of his life—he spent many happy hours with his family, playing or singing for them, and taught his children many songs. He and his brother John played for dances and all kinds of civic and church entertainments. The weather was never too cold, nor the road too long for their response to a call to entertain in any capacity and they brightened many sad hearts with their music.

At the age of eighteen he and John went to Hooper, Utah, to visit their sister, Eliza Lowe Hull, and it was at this time that Joe became acquainted with the Gilbert Belnap family and met Mary Louisa Belnap. The following year he attended school at Hooper and kept company with Mary. On December 18, 1889, Joseph Heber Lowe married Mary Louisa Belnap in the Logan Temple at Logan, Utah. Joseph and Mary had nine children, and they made their first home in Franklin, Idaho.

In the year 1892, Joe and his brother John, were called on an LDS mission to the Indian territory and Oklahoma, and they left Salt Lake City on October 8, 1892. Joe was ordained a Seventy by John W. Taylor. His brother John's biography relates an interesting experience the two of them had with a member of the "Dalton Gang" while they were on their mission. Joe returned home from this mission in the year 1894.

On his return, he moved his family to Lewiston, Utah, where he worked for his nephew, Tom Poulter, and they lived there for five years. While living in Lewiston, he taught the second intermediate Sunday School class.

In 1899 they moved back to Franklin, where he operated his own farm and also did carpenter work. Through hard knocks and experience he became a very good carpenter—he was neat and particular with his work and the finishing work in the houses he built was excellent. He and his brother John built many houses and barns in Cache Valley.

Joe loved the Gospel of Jesus Christ and made it a life-long study. He used to commit all his scriptures to memory and, for this reason, was called the "Walking Bible." He taught the Theological class for thirteen years, was first counselor to the Oneida Stake Young Men's Mutual Improvement Association and also the chorister of that stake. He was the first assistant to the superintendent of the Franklin Ward Sunday School from 1914 to 1917, was first counselor to the High Priest Quorum of the Franklin Stake for fourteen years, at the end of which time he was released because of ill health. He was a life-long member of the choir. He was a ward teacher from the time he was ordained a Teacher until the time of his death.

In March of 1906, there was a very severe wind storm that blew the top off his barn. He had a cold at the time, but he worked so hard to free the animals that were in the barn that he became over-tired and contracted pneumonia. From this an abscess formed in his lung and it never seemed to clear up. Later he developed stomach ulcers and from that time on he had poor health.

In the year 1915, Joe built his wife Mary, a new house. It had running hot and cold water, a bathroom, three bedrooms, living room, dining room and kitchen and a cellar. There were flowers and green grass growing around it and close by there were fruit trees and a garden spot and they all loved this home.

In 1917, Joe and John were called to California on a short term mission. In 1931 through 1933, they were home missionaries for the Franklin Stake.

Joe and his wife Mary celebrated their Golden Wedding anniversary together on December 18, 1939. They held open house during the afternoon and approximately 400 people called to see them.

Joseph Heber Lowe died on November 15, 1940 at Franklin, Idaho, in the home he loved so well.

Joe was a hard working man and provided a good living for his family. He was a great leader in the community and was loved and respected by everyone who knew him. He never refused a call to administer to the sick and, many times saw healings through the power of the Priesthood. He had a kind disposition, was slow to anger and used good judgment. His daughter writes, "My happiest memories are when we were all seated around the fireplace in the evening, popping corn and eating apples, and father telling funny stories or playing and singing at the piano. He loved to play tricks and would get a great laugh in doing so. He was honest and true, a good neighbor to all, and was loved and respected by all who knew him. He was a devoted husband and father, he loved his home, and he often requested that we all get together and sing 'God Bless Our Mountain Home'."

Lola Almira Belnap Coolbear

Lola Almira Belnap was born June 5, 1874, at Hooper, Utah. Her parents were Gilbert Belnap and Adaline Knight, pioneers of 1850, who first settled in Ogden, going to the community of Hooper in 1868.

Lola Almira had been named after her mother's oldest sister, Almira, who lived in Akron, Ohio. When Lola was a small child, this Aunt came West on a visit, and when she was to go back East, she begged to take Lola with her as she thought Adaline had plenty of other children and that Lola might make a smart woman if she had a good education, which she promised she would get. Of course, Lola's mother wouldn't think of it.

Lola grew up in a large family of boys and girls and, no doubt, kept very busy on the farm as there was chickens and geese, pigs, cows, and horses; and an orchard of fruit and a garden of vegetables—all of which meant work for everyone, even down to the youngest.

By the time Lola was a young woman, her brothers and sisters were all married, except her foster brother, Roy Stoddard, who was still a small boy and was Lola's special charge. There was also grandmother, Martha McBride Knight, then in her 90s, who lived with them. Then her dear father was in poor health, Lola's mother, ten years younger than her husband, was a busy midwife and away from home much of the time. Many heavy responsibilities fell on the brave, young shoulders of Lola. Yet, she managed to be happy and to enjoy many pleasures.

In those days, home dramatics played a good part in the social life of the people. Small companies would tour from town to town. Lillian Pomquist and her husband would sometimes come to Hooper, gather the local talent together and put on a play. These were especially exciting times for Lola, as she loved to act or recite. Her brothers, though married, were on the baseball team and naturally, Lola was there to watch them play. She also loved to dance.

On June 15, 1898, Lola was given a special blessing and set apart to teach little children. This she did, both in Sunday School and in Primary. In Sunday School Lola taught with Clorinda Hill Bens. The west and north Hooper Sunday Schools had been combined; Lola having previously taught at the north Hooper branch and Clorinda at the west Hooper. She was popular among the young people. Men and women, now grown old, can still remember and love her as their teacher.

Sometime in the latter part of 1898, she met a young man from Morgan named David William Coolbear, known as "Willie." He had been a missionary companion of John and Joe Lowe, husbands of Lola's sisters, Adaline and Mary; also Mr. Coolbear's uncle, Arthur Clark, lived in Hooper and it was actually through him that they were introduced. Mr. Coolbear had a traveling job for the Chicago Portrait Co., which necessitated his being away a good deal of the time, but after a courtship—mostly by mail—over a period of about two years, Lola and "Willie" were married in the Salt Lake Temple, Salt Lake City on Wednesday, August 8, 1900.

Lola was sweet and kind, with a pert nose and a merry twinkle in her hazel eyes. She was small (not over five feet tall), slender then, though later she was to become heavier about the hips. Her beautiful chestnut brown hair was in curls on her forehead and the rest brought back to a bob on the back of her neck. When she and Willie stood together, Lola's head came just halfway between Willie's elbow and shoulder as he was six feet, one inch tall.

Lola's mother had given the two a piece of land (a part of the Belnap farm) and Willie, who was very handy, built a two-room frame house on it. Lola hadn't been idle; there were clothes and bedding made. Down had been plucked and saved from the geese—enough to fill a feather bed and pillows. She made her own wedding dress of dotted Swiss.

Willie possessed a beautiful, deep bass voice and, at one time, Lola asked him, "Why did you choose me when I cannot sing? Singing is your very life!" Willie answered, "I admire you because you are not giddy; but full of life. You have not been taught to be extravagant and I believe you will aid me, instead of deterring me from succeeding in life." Actually, Lola could sing and had, without any special instruction, learned to play the organ that sat in the parlor.

Lola was artistic in other ways. She liked to paint and embroider. She could tell a story in a way that would bring tears to anyone's eyes. Children flocked around her. There was a constant stream of nieces, nephews, brothers and sisters coming to the farm to visit Grandma. Upon Lola's shoulders fell the burden of cooking, cleaning and seeing that everyone was comfortable. This she did cheerfully, even finding time to show the children the newest pigs, the flock of geese and chickens, or to fill their aprons, or pockets, with apricots or apples. So, there was little wonder that Willie found much to love in her. Lola might have been a poet, an actress or an artist, but Church, home and husband came first.

After the wedding, both Lola and Willie felt that, though he had made good money with the Chicago Portrait Co., it was not worth the long months of separation; so, he severed his connection with them. There was plenty of work on the farm and Mother Belnap could use some help.

Lola and Willie were blessed with a large family: Alpha Pearl, born May 31, 1901; David Gilbert, born September 5, 1902, who lived only a few weeks and died in October, 1902; Adaline, born December 25, 1903; Wilbert Barnard, born June 16, 1906 and died September 12, 1906; Lola Fern, born August 27, 1907; Catherine Ruby, born April 28, 1911; Eunice, born August 22, 1915; Delbert Willis, born October 28, 1917; and Vyrl, born January 5, 1920.

At the time their first child was born, Willie was working on the Lucin cut-off across the Great Salt Lake, and Lola, with her baby in her arms, would drive over in the buggy to bring him home for the weekend.

On November 20, 1901, Grandmother Martha McBride Knight, whom Lola had so faithfully helped care for, died at the age of 96. Then followed the loss of their first son, David, on September 5, 1902. Troubles, indeed, were coming to the two who had looked so happily into the future on that August morning. But Lola had a sturdy heart and a strong faith.

Lola's brother Hyrum, who was in the lumber business in Ogden, offered Willie a job delivering, which he accepted. So, Lola willingly gave up her little home near to her mother and followed her husband to Ogden. There they lived in a rented place on a court just off Jefferson, between 21st and 22nd Streets, later buying a new four room frame home at 946 - 21st Street. This house still stands.

Willie's brother, Alvin Coolbear, had married Ida Kirkham in 1901 and they were living in a beautiful suburb of Salt Lake City

called Forest Dale. The small community was once one of Brigham Young's farms, known as Forest Farm. After Brigham Young died, this land subsequently came into the hands of George M. Cannon, a real estate man, who had the dream of establishing an all-Mormon community. There was the Fairmont Springs to the east of it for a water supply and Mr. Cannon contracted to have the street cars run out from the city to it. It was only natural that Alvin, living in his small paradise should brag of it to Willie. Also, Alvin thought he could get Willie a job where he was employed. Willie, always alert to bettering himself, wished to go to Salt Lake City to investigate. Lola, who was again pregnant, none the less said to go ahead and she would follow him later if he procured a job and a home for her and the children to come to. Willie did secure a job in the shipping department of the L. & A. Simons Co., later known as the Paris Wholesale Millinery, and in the latter part of 1907, purchased a home on Ninth East in the beautiful suburb called Forest Dale. Lola was delighted with her new home—a lovely yellow brick, brand new! There were a few close neighbors. Across the street was what was left of the old Forest Farm, then owned by the Utah Nursery. There were some twenty or thirty acres in alfalfa and a number of acres in small trees. There were springs and ponds. All this reminded Lola of her childhood home. It was good to hear the meadow lark and smell the new-mown hay. At the same time, the street car came right past the door, making easy access to the city. It was here that Lola was to spend the rest of her married life; here that her children were to play and grow to maturity. There were to be many happy times, as well as a good portion of sorrows and tribulations.

Much of the time Lola's health was very poor, but, nevertheless, she later had her mother come and make her home with her. Her home also became a mecca for all of the relatives wishing to see Grandmother; also, numerous were the bridal couples who came to be married in the Salt Lake Temple, who stayed the night at Lola's.

She had always encouraged Willie in his singing, though, not being as musically inclined as he, she did not always understand why it was always so important to him. When the Ogden Tabernacle Choir, of which Willie was a member, was asked to sing at the Lewis & Clark Centennial Exposition on August 20, 1905 in Oregon, Lola, being tied to her home with two small children at the time, was not able to go, but unselfishly encouraged Willie to join them and wrote a poem to him to make him feel happy in his decision. Lola loved to write poetry and her writing became a refuge for her when she was sad, a means of calming her troubled spirits when it became hard to keep one's temper. If a loved one died, she wrote a poem to his memory. If someone sent her flowers, she thanked them in poetry. If a small daughter needed a poem to recite, Lola wrote it. She carried on a correspondence with her family and her letters would often be all in verse. The following is an example of this:

A Letter Written to Augustus and Mary by His Sister Lola, 1906

Says kind Mary to Gus,
One pleasant summer day,
"I wish you would come here,
I've something to say.

"How are we going to live
And make us a good home?
Not much money we've got,
Nor money do own."

Then says Gus to Mary,
"I have thought of it, too.
The plan is in my mind.
I'll tell it to you.

"To get a good home
In this country, you know,
Would be like up-hill work,
Without any dough.

"Let's go to Idaho,
Try taking up a ranch,
To get very good land
There now is a chance."

Then their friends gathered round
Telling long tails of woe.
It would be a hard life
In new Idaho.

They would be sure to meet,
With much tribulation,
So far from their homes
And civilization.

Those horrid log houses,
With dirt covered o'er,
With their small glass windows
And creaky old door.

Not daunted, those brave hearts,
Still they lived out their plan,
Stood the hardships for years
In that far distant land.

Gus remembered his friends
With their warnings so bold,
And thought this to himself:
"Not half had been told."

For it was no use in thinking,
It was a hard old life,
But he had beside him
A good sturdy wife.

She was brave and healthy,
She was honest and good,
To do all she could
She certainly would.

They had their religion
To comfort and cheer,
With the Lord for their help
There was nothing to fear.

About eighteen years
Since they moved away,
And times are now changing
Up there, they say.

And say that Idaho
Is now a fertile spot,
Where there is lots of money
Easy to be got.

I am thinking just now
Of the wonderful gain,
A hundred ton of beets,
Thousand bushel of grain.

In the riches knee-deep
Gus and wife can now wade
While their former friends
Are left in the shade.

Says one man to his wife,
"I must hold you to blame.
If you'd listened to me,
Then we'd done the same."

Says the wife to the man,
"You know that's not so,
I can prove by my family
I wanted to go."

The long story is told
The moral is old,
A fortune is not made in a day.

Later, she wrote a play she named "Gideon, a Cliff Dweller," and another copy, "The Glitter of Distant Spires." She also wrote a comedy called "Stepping Together" and another play called "Back to Earth," a story of a prodigal son. She signed as "Lilla Bille Dare" and made attempts to have these published, but was unsuccessful. Perhaps she didn't really have the ability, assuredly she didn't have the needed education, but this does, indeed, show her energy, her determination to accomplish something beyond the ordinary, though she had plenty of excuse for saying, "With my large family and my endless tasks, I don't have time."

Her mother lived with them until she died, a month before her 89th birthday. In her later days she lived much in the past, telling many stories of pioneer days. These stories, Lola endeavored to put on paper. She wrote the "Sketch of the Life of Vinson Knight," her

Grandfather. She also wrote "The Love Story of Adaline Knight Belnap." Her poems and writings show her keen sense of humor and also her depth of character and her ever ready testimony of the Gospel.

Lola, always sweet and kind, learned patience in the years of rearing her family. Though often ill and having very little money to do with, yet she didn't allow her life to become drab. She made hooked rugs and tried to develop abilities in her children. She attended Relief Society and she taught Primary—there she showed a particular ability to manage large, noisy boys. She was very creative in her teaching, and, at a time when visual aids were not even thought of, she brought pictures with which to put over her lessons. She also taught the Campfire Girls in Mutual, the fore-runner of the Beehive Girls. She became a "Daughter of the Utah Pioneers" and also took a course in how to do research work, for which she received a life membership in the Genealogical Society of Utah on May 8, 1914. In the short time at her disposal, she collected considerable genealogical information and organized one family organization. She belonged to the Ward Genealogical Society and did endowment work in the Salt Lake Temple.

She taught her children, through example, that if you take care of your church needs, the Lord will take care of you; to love their neighbors; though you have but little, always be willing to share it. She was quick to tell a funny story and the first to see the funny side of life. She is remembered by her children as a mother to be proud of and one who was the very best pal ever. Her memory is also endeared to others for her genealogy work, her primary work, as a neighbor one could go to in time of trouble, her Mutual work, and for her great faith.

In May of 1921, she became ill with the flu, and having had trouble for a numbers of years with neuralgia and ear ache, her illness settled there. In a short time the infection penetrated the inner ear, causing her death on June 14, 1921 of meningitis of the brain, just nine days after her 48th birthday.

Her funeral was held in the Forest Dale Ward with Bishop Elias S. Woodruff presiding and internment in the Wasatch Lawn Cemetery. The speakers were T. Albert Hooper, James Hendry, Bishop Elias S. Woodruff and Nellie Taylor. All told of Lola's many virtues and expressed their assurance that wherever she was, she would still carry on in the work of the Lord.

David William Coolbear

(Husband of Lola Almira Belnap)

David William Coolbear was born June 2, 1870 in Morgan City, Morgan County, Utah. His parents were David Coolbear and Catherine Clark Coolbear, both English emigrants. He had a happy boyhood as one of eleven children. His mother lived to be 72 years of age and his father lived to be 91.

His first real home was one made of timber which his father produced, even the lath he hewed out with his axe. Their next home was built before cement was so common and was made of lime and gravel concrete. He received his schooling at Morgan Common School, two winters at the Morgan Stake Academy, and a short time at the BYU in Provo, Utah. Following this, he worked with his father, who owned about 15 acres of land, and did what extra work he could obtain.

In 1893, he was called to fill a mission in the Indian Territory, now the Central States Mission. He was immediately made Secretary and Presiding Elder. He completed a very successful mission in September of 1895. During his mission, he spent one winter teaching school at Marrard; then in the spring of 1895 was sent to St. John, Kansas, where he, with the help of his companions and the aid of two non-members of the Church, acquired a building and a site and saw a Church building dedicated at this place by President Andrew Kimball and President Edward L. Stevenson of the First Council of the Seventy.

On his return home he worked for the Chicago Portrait Co., as a delivery man and collector for more than two years, which took him to nearly every town in Utah and Idaho. It was during this time that he met Lola Almira Belnap of Hooper, Utah, who became his wife in the Salt Lake Temple August 8, 1900. In his words, "She proved to be all one could wish for in a wife and a good mother to nine children, seven of whom survived her."

After their marriage, he built a two-room house in Hooper on ground given them by Lola's mother. He worked one winter on the construction of the railroad over the Great Salt Lake to Lucin. Then later they traded their property for a new four-room house in Ogden and he worked for the Belnap Lumber Co. for four and one half years. Then, at the suggestion of his brother, Alvin Coolbear (who was living in a beautiful suburb of Salt Lake City known as Forest Dale), and being alert always to bettering himself, "Willie" went to Salt Lake. He secured a position in the shipping department of the L. & A. Simons Co., later known as the Paris Wholesale Millinery. He worked there for thirty-three years. In the latter part of 1907, he purchased a home on Ninth East in the suburb of Forest Dale and it was in this home that he and Lola spent the remaining years of their married life.

Willie, as he was called, possessed a beautiful, deep bass voice, and, wherever he went—among strangers or friends—he sang with quartets or choirs. His voice was his comfort and his joy. He was a member of the Ogden Tabernacle Choir for four years and the Salt Lake Tabernacle Choir for fifteen years. He was with the Ogden Tabernacle Choir when they were asked to sing at the Lewis and Clark Centennial Exposition on August 20, 1905 in Oregon.

Willie was six foot, one inch tall, with long arms that were always too long for his ready-made suits. When he walked, it was with long, swinging strides—difficult for a short person to keep up with. He had coal black hair, showing a little gray at the temples at the time of his marriage to Lola. His eyes were deep set and blue colored—under shaggy, dark eyebrows that had to be kept trimmed. He sported a mustache that started at a peak just under his large, well-formed nose, allowing his lower lip to show, and then slanting down to completely cover his mouth at the corners and turning up just a little. He had a sweetness and kindliness of expression, endearing him to his friends and making immediate friends of perfect strangers.

He was a member of the Salt Lake Oratorical Society for a number of years; taught a lesser priesthood class in Forest Dale for a long period of time; worked in both the Ward and Granite Stake recreation, mostly with moving pictures; and for twenty-five years was a member of the Old Folks Committee.

The death of his dear wife on June 14, 1921, and the care of seven children, together with all his other duties, was a terrible

load for him to carry, but fortunately he had been blessed with good children and maintained this home for them for the next twelve years.

On October 24, 1933, he married Nancy Elizabeth Forbes*, who had lost her husband. (She was called "Lillian" by all who knew her as she did not like her name.) His single children lived with them until the time of their marriage and were greatly benefited in many ways. In 1950 he had seven children living, twenty-four grandchildren and four great-grandchildren.

It would seem that this second marriage was a blessing for them both. They had many happy years together and in his words, "Lillian was a good temple worker and aided me to accomplish more than I would have done had I remained single. She has provided me with a lovely home and I thank my Heavenly Father for giving me two good Latter-day Saint companions."

David William Coolbear died at the age of 80 on September 4, 1950 at Salt Lake City, Utah.

*No biography available.

CHILDREN OF GILBERT BELNAP AND HENRIETTA McBRIDE AND THEIR COMPANIONS

William James Belnap

William James Belnap was born on August 31, 1853, at Ogden, Utah. His parents were Gilbert Belnap and Henrietta McBride and he was the oldest child of a family of four. Their home was on the bank of the Weber River, somewhere close to where the American Packing plant stood. On September 7, 1853, he was blessed and given his name by his father, Gilbert Belnap. Some called him Bill, but most people, including his family called him Will. When Will was eight years old, he was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

When Will was about ten years old, his family moved to Huntsville, a town fourteen miles east of Ogden. While living there, he herded sheep and had Indian boys for playmates. He had no shoes to wear and went to school in his bare feet. After a few years the family moved back to Ogden, where they had a tract of land where the railroad yards now stand. Will remained at Huntsville at this time to work.

In 1868 his family moved to Hooper, Utah, and built a home, suffering from the cold through the winter while constructing it. Will moved then to Hooper to live with his family.

He had very little education. In his youth, Will carried the mail route. During the winter, it was severely cold and so as not to freeze, he would get off his horse, take hold of its tail and trot along behind.

In January of 1872 he met his future wife and they became engaged.

Early in the spring of 1873, Will was called to go on a colonization mission to Arizona. His companions from Hooper on this jour-

ey were his brother Gilbert R. Belnap, Levi B. Hammon, William W. Child and Joe Stone. Also many others including Sanford Bingham, John Bingham, John Thompson under the leadership of Horton D. Haight. They assembled for instruction and departure in Salt Lake City on March 8, 1873* Their mode of travel was horse and wagon and the way was hard. They went by way of Scipio, or Round Valley, and stayed there for a week to rest their horses. They camped a few days at Cove Creek Fork and also at Beaver and then Tokerville. There were times when they could not even find brush to make a fire. They camped at Lee's Ferry a week until other wagons reached there, and then John D. Lee, operator of the ferry, took the company across the Colorado River on his raft and charged them \$5.00 per team and wagon. After they left the river, there was no road and the missionaries had to make their own way over big rocks, through deep sand and over steep hills. It took three span of horses to pull one wagon up the steepest and roughest hills and to go down, they locked the wagon wheels for a brake. It took the missionaries all one day to cross over this hill and they named it "Lee's Backbone." They finally reached a place called Moencopi, where they found a friendly tribe of Indians. Some men had been sent back to Salt Lake City to tell Brigham Young of the conditions they were encountering, and the company camped at this place while awaiting word from him in return. It was hot and dry, there was no grass for the animals and the only water was a small spring in the hills two miles away. The Indians there were praying to the Great Spirit for rain. When the horses' feed was gone, they mixed flour and water and fed that to them. They shared with one another as long as provisions lasted and by the time they decided to return home most of their provisions, as well as grain they had to plant, were gone. They met with many hardships on the return trip too. When they got back to the ferry, they found that the raft had broken loose from the anchor and had drifted down stream, so they had to cross the river in a small boat. They took the wagons apart and put the pieces in a boat and then floated the wagon boxes across. Gilbert Belnap sat in the back of the boat and held onto the horses' reigns—the horses were herded to the bank and into the water and swam safely across the river. On the opposite shore, they had to reassemble the wagons and then continue on their journey. In all, about fifty-four wagons, a hundred and twelve animals, one hundred and nine men, six women, and one child, were ferried across the river. They arrived home the last of July in 1873, with Thanksgiving in their hearts for a safe return.

On December 22, 1873, Will was married to Eliza Ann Watts in the Endowment House in Salt Lake City, Utah. This marriage was blessed with fourteen children: William Oscar Belnap, born December 2, 1874; James Gilbert Belnap, born January 7, 1877 and died June 24, 1936; Clarence Robert, born February 18, 1879 and died December 23, 1898; Etta Eliza, born July 14, 1881 and died April 1, 1907; Henry, born February 13, 1883; Mary Ellen, born November 2, 1884 and died September 15, 1898; John Austin, born May 7, 1887 and died January 27, 1922; Sarah Elizabeth, born August 3, 1889; Iva, born January 15, 1891; Alonzo, born May 19, 1893; Hilma May, born April 25, 1895; Erma, born November 18, 1896 and died August 3, 1904; Nellie, born May 21, 1898; and Albert, born December 19, 1899.

After their marriage they lived with the Watts family in South Weber and Will worked the Watts' farm for three years. In 1876 they bought a small tract of land in Hooper, Utah, from James Mitchell, and there they built a little one-room log house near the banks of the slough.

During the summer of 1882, Will worked for his brother Joseph and a brother-in-law, Levi B. Hammon. They had contracted with the Oregon Short Line Railroad to build two miles of road bed—one mile in the Portneuf Canyon and the other on the desert west of American Falls. It was the forty-ninth mile west of American Falls, and lies just west of the town of Minadoka in Idaho. The equipment they used for grading, where necessary, was scrapers pulled by horses. While working in the desert area, they had to haul their water in a great tank, drawn by four head of horses, from the Snake River, which was a distance of thirty miles. Will's wife Eliza, left the two oldest children with their grandmother Belnap in Hooper and accompanied Will at this time to cook for the men. The rail road grade was completed in the fall of that year and the workers made their way homeward through Starr's Ferry, the Goose Creek Ranch, which was near where Burley City now stands, then through Albion and Conor Creek; camped on Raft River near the old Pierce Ranch for the night, and then continued their journey by way of Snowville, Brigham City to home at Hooper, Utah.

In 1884, Will rented his little farm in Hooper and went with Eliza and their children back to South Weber, where he once again took care of the Watts' farm.

The M. I. A. was organized in South Weber on January 10, 1884, with George W. Kendell as president, William James Belnap as first counselor and Thomas F. Jones as second counselor. On October 15, 1886, the M. I. A. was reorganized with Mathew Bambrrough as president, George W. Kendell as first counselor and William James Belnap as second counselor.

Will sold his farm in Hooper to Lars Johnston in 1886 for \$500 and this amount, plus \$1200 was paid to Reuben Belnap for one hundred and sixty acres located one and a quarter miles farther north, and once again Will moved his family to Hooper to make their home. Reuben had built a one-room adobe house on this place and a make-shift summer kitchen, and there were many fruit trees.

In the winter of 1887, the family had diptheria and the children were very ill. Night and day Will and Eliza sat at their bedside doing what they could for them and praying for their recovery. Will and John Stoddard, a brother-in-law, administered to the children often, and through their efforts and the help of the Lord, they all recovered.

In 1889, Will was elected School Trustee and was appointed Secretary for a term of three years. He was re-elected several times and was active in this position for several years.

Will and Eliza had sorrows and heartaches through their married life—they lost a daughter, Mary Ellen, on September 15, 1898, of a bad heart. Their son, Clarence, was shot accidentally while herding sheep in Wyoming and died on December 23, 1898 from his injuries. In 1905 their second son, Jim, lost his wife and Eliza and Will took his two children and cared for them until the son remarried. In April of 1907 their daughter, Etta, died and left two small children, and Will and Eliza took the children and cared for them until they were grown. However, there were many happy times for the family too—oftentimes three or four families would make trips to the nearby canyons in covered wagons and catch all the fish they could eat and had real good times.

Will and his brother, Frank, owned and operated a threshing machine which was turned by horse power—five teams went round and round in a circle—and it was always a big event for a family

to have the threshers, and a joy to the women to cook big meals. Will also owned half interest with Si Rawson in a well drilling machine and they drove wells in West Weber, Taylor, Hooper and Plain City and many wells were driven on the Belnap farm.

Will was a breeder of and loved beautiful horses and would break his own horses to ride or to pull the wagon or buggy. He got as high as \$500 per team for his black beauties. With the money from one team he sold, he invested in a small dynamo to attach to one of the wells he had driven on his farm. He thought the flow of this well was strong enough to turn the dynamo and he installed a storage battery, set up a line and wired his house for electricity, but this attempt was unsuccessful. Later he invested \$500 in an electric power company in Farmington, Utah, but lost his investment as the line only came to the center of Hooper and he never did get electricity. There were many people who did have it though because of his great contribution.

In 1913, Will and Eliza thought the farm was too large for them to handle, so they sold it to their eldest son, William O. Belnap, and a year later they purchased 20 acres, with an old adobe, two-story house thereon, from Ephraim Fowler. By 1915 they had built a new six-room yellow brick home, revived an old orchard, put up new fences, built a new barn and got the land ready for crops.

On New Year's Day in 1916, Will and Eliza, with friends, Mr. and Mrs. Joseph Manning and Mr. and Mrs. Bill Simpson, went to South Weber for a visit. While at the home of Mr. George Kendell, Will had a stroke and, as a result of this, his left side was paralyzed. Following this, Will was unable to do much work so he rented his farm. It was difficult for him to sit and watch the weeds grow and the land uncared for by the tenants.

A big event in the lives of Will and Eliza was their Golden Wedding anniversary, which they celebrated with a party at their home on December 20, 1923. Many of their children were home for this affair and friends and relatives were invited to participate in the celebration.

Will's health improved and he and Eliza were able to spend the winters of 1926 and 1927 visiting some of their sons and daughters in California and in Portland, Oregon.

Finally Will completely lost the use of his left arm and hand and only with great effort could he walk, and he spent most of his time in his later years sitting in a big leather arm chair. In December, 1932, he suffered a second stroke and this time his vocal cords were affected and he could not speak. He lay this way for four days and then died on December 20, 1932, at his home in Hooper.

Will was not a public speaker, but well liked by all who knew him. He was a humble man and he lived the Gospel and had a strong testimony of its truthfulness. In his later years his health didn't permit him to be active in Church work, but at the time of his death, Will was a member of the High Priest Quorum in the Hooper Ward. Honesty was his watch-word and his word was as good as his bond. He and his wife could not give their children the beautiful material things of life, but gave them something far better—a heritage their children are proud of. They gave them strong bodies and that sweet spirituality which goes with the Gospel of Jesus Christ, and they taught their children to pray, to be honest and to do good among their fellow men.

*Heart Throbs of the West, by Kate B. Carter, Vol. 3, Page 320.

Eliza Ann Watts Belnap (Wife of William James Belnap)

Eliza Ann Watts was born July 13, 1857 in a little two-roomed log house on the banks of the Weber River. Her parents were Robert Harrison Watts and Elizabeth Heath, and she was the youngest of thirteen children and the fourth girl. She was so little and plump and so active, her parents and family called her "Doll."

On June 9, 1867, Eliza Ann was baptized by William Firth and was confirmed a member of the Church of Jesus Christ of Latter-day Saints by David S. Cook.

When she was old enough to help her parents, she would gather nettles and other greens, also segoes. Her mother would cream the segoes like we now cream new potatoes. There were wild strawberries, raspberries, haws, and choke cherries to gather. Her mother made lye from wood ashes. She would then combine the lye with fat and meat scraps to make soft soap. Their first light was a grease light. Later they took the fat of a cow, poured it into molds, and made candles. As a girl, Eliza Ann learned to spin yarn, to knit and to make her own clothes. She had one dress and one pair of shoes a year, and ran barefooted all summer to save her shoes for winter.

When Eliza was five years old, two men—Joe Morris and a man named Banks—started a religion with their headquarters at Kington Fort in South Weber. They called themselves Morrisites. They taught that the world was coming to an end in seven days or seven years, also that the Savior was coming right away, and they didn't believe in work. The teacher, Joe Morris, wore a crown and would parade up and down in cream-colored robes on a white horse and Banks wore dark robes and rode a black horse. The leaders trained their men like soldiers, armed with guns and cannons. People from miles around joined this new religion and all but five families in South Weber joined them. Eliza's family was one of the five. There was a man named Billy Jones who wouldn't give his cattle to help keep the people of the new religion, so they put him and John Jensen in Jail. Mrs. Jones walked to Kaysville to get Colonel Burton and the soldiers. After several attempts to serve papers directing the release of Jones and Jensen, friends outside took up their cause and appealed to Salt Lake for assistance. Consequently on June 10, 1862 Judge John F. Kinney, of the Third Judicial District Court, issued a writ directing that Morris, Banks and others be captured for the unlawful and forcible imprisonment of Jones and Jensen. Colonel Burton asked for a posse in order to enforce compliance with the writ. With approximately 250 men he went to the fort and demanded the men's surrender within thirty minutes. Instead the posse was fired upon and one man was killed. The soldiers surrounded the fort, fired over the fort in the hopes of a surrender and then into the fort. When Morris and Banks were killed the others surrendered. *

Each spring when the cows would freshen, Eliza would help her mother make butter. They made it in great quantities and stored it away in large crocks to keep for the winter months. They didn't have cereal or sugar for breakfast—rather this meal for them consisted of baked squash, corn bread and molasses or honey and hominy. At one time her mother bought a peck of apples from some immigrants going through. These were a delicacy and her mother locked them in a wooden trunk, and then every few days would get one out and cut it in pieces and divide it among

the family. There was a knot hole in this trunk and Eliza would lay down on the floor near it and inhale the delicious aroma of these apples.

Eliza was a very good rider and rode all the mountain trails. Since saddles were unknown in this part, she rode bareback. She was not afraid of a bear or a rattlesnake.

When Eliza was twelve, she experienced one of the greatest thrills of her life. The Union Pacific train came steaming down Weber Canyon through Uintah to Ogden. She, along with some friends rode on the first flat car from Uintah to Ogden.

Eliza was married to William James Belnap on December 22, 1873 in the Endowment house in Salt Lake City, Utah. They had fourteen children, partly raised two children of their son James (better known as Jim) and raised two other children of a daughter, Etta, who died. Eliza had busily prepared for her marriage to Will while he was away on a mission to Arizona in 1873. She made quilts and sheets, and knit lace and put it on curtains and pillow cases. All her clothes were made with ruffles and frills.

Eliza's life with Will was a good one over the years, but too, there were hardships and sorrows to bear. Eliza had a very strong testimony of the Gospel of Jesus Christ and she knew it was the only true Gospel. She was a member of the Relief Society and was a visiting teacher. Many times she would carry her baby from house to house so she could give her message and also to get charity contributions. This great faith gave her courage to go on and raise a big family and this fine spirit helped her as she watched and worked by the beds of her children when, many times they were stricken with contagious diseases.

Eliza took a great deal of joy in helping her daughters and daughters-in-law when they were confined in bed with a new baby and she helped bring into the world many of her grandchildren and great-grandchildren. It seemed if anyone was sick, they sent for Eliza.

A highlight of her life was the celebration of her Golden Wedding Anniversary with Will on December 20, 1923.

In these later years, Eliza did quite a lot of traveling. In the years 1926 and 1927 she and Will traveled to California and to Portland, Oregon to visit some of their sons and daughters. In August of 1927, Eliza went on a trip with her sister Phoebe and her daughter to Corral, Idaho. These two white-haired old ladies and the young woman traveled over rough and rocky mountain passes and down dug roads in a touring Model T Ford. Eliza remembered this trip as quite an experience.

She lost her husband, Will, on December 20, 1932, following his second stroke. She had made his temple burial clothes, and at the same time made her own, all by hand with very tiny fine stitches. She was filled with sorrow and grief when left alone, but she kept her own little house, did her own cooking, washing and ironing and continued to make most of her clothes. She continued to travel on numerous occasions, visiting her children and friends and relatives.

On July 13, 1935, an open house was held for her at the home of her son, William O. Belnap in honor of her seventy-eighth Birth-

day. Then in July of 1937 quite a family reunion was held at this same son's home in honor of her eightieth Birthday. The following year, 1938, at Stockton, California, her two daughters, Mrs. E. V. Black and Mrs. John J. Martin gave an informal party on her eighty-first Birthday. Following this she was taken to San Francisco where she and her son, Lon, and daughter, Iva, walked across the Golden Gate Bridge just before it was opened to traffic. At this time she also visited in Richmond, Santa Cruz, Martinez, Sacramento, Clarksburg and the surrounding towns.

The following summer, 1939, she traveled by bus to Glenn's Ferry, Idaho and then by train to Portland, Oregon.

She made one more trip, in 1940, to California. While there she became quite ill and insisted on making the trip home by herself on the train. She never really recovered from this illness and on May 23, 1940, she died and was buried on May 27, 1940.

*History of Utah, by Whitney, Vol. 2, page 48.

Oliver Belnap

Oliver Belnap was born on September 20, 1855 in Springville, Utah. His parents were Gilbert Belnap and Henrietta McBride. Henrietta had gone to Springville to be with her parents at the time of Oliver's birth.

During the year 1857, Oliver's family moved to Huntsville, in Ogden Valley, for a short time and lived in a log cabin with only the skins of animals at the doors and windows. Later they moved to a forty-acre tract of land on the banks of the Ogden River in Ogden, Utah. It was in these surroundings that Oliver spent most of his early life, until they moved to Hooper, Weber County, Utah in the spring of 1868, where their first home was in a wagon box. Here the children helped their mother by gathering sage brush for fuel and often during the winter they were forced to go to bed to keep warm. Many times the children went barefoot to school in the winter because shoes and clothing were hard to get.

They had a farm in Hooper and, as a lad in his teens, Oliver assisted in the many duties of farm life. He developed a strong body and a fine physique and grew to be nearly six feet tall. He had light brown hair, clear blue eyes and a ruddy complexion. He enjoyed the sports and social life of the community.

Oliver's schooling consisted of reading, writing and arithmetic and his mother was one of his first teachers. His slate was his notebook and home study and experience in a world of hard knocks were his chief means of education. He was an ardent student of the Scriptures. He wrote many bits of verse and song and succeeded in having one of his songs published—it was entitled, "You Are Nearer and Dearer to Me." He also, at one time, won a contest by writing a prize verse of poetry.

It was in the year 1869, when the Henry W. Manning family moved to Hooper, that Oliver met his future wife. They were both youngsters at this time and, due to that fact that their families lived near to one another and participated together in church and civic affairs through the years their friendship and admiration for each other developed into love.

On January 6, 1881, Oliver Belnap married Margaret Ann Manning in the Endowment House in Salt Lake City, Utah. This

marriage was blessed with six children: Oliver Mead, born October 28, 1881, Henry William, born July 29, 1883 died November 2, 1942; Margaret, born November 26, 1885; Lester, born July 25, 1888; Wilford, born February 10, 1891 and Hazel, born January 6, 1893.

Their first home was in Hooper, Utah, where they lived until the spring of 1881 and then moved to Ogden. They returned to Hooper in November of that same year and at this time engaged in the Mercantile Business which they leased from Margaret's father. This proved to be one of the most successful ventures of their married life.

During these years Oliver and Margaret were active in their Church and community life. Oliver was sustained as Superintendent of the Hooper Ward Sunday School on October 28, 1883 and was released from that office when he moved with his family to South Weber in the spring of 1886. They returned to Hooper in December of 1886. He was also instrumental in organizing a brass band in Hooper and later became President of this organization.

About this time they acquired a forty acre tract of land on what was then called The Sand Ridge and is now known as Roy. In the year 1887, he received a call to go on a mission. He was set apart on October 31, 1887 and departed for the Southern States Mission. At this time he received a wonderful blessing under the hand of A. H. Cannon and it was literally fulfilled in his behalf. During the last five months of his mission he served as President of the North Carolina Conference. He was given an honorable release to return home on November 18, 1889 and had a happy reunion with his wife and children.

Upon his return home his Church and civic duties continued. He was appointed Secretary of the Young Mens Mutual Improvement Association and later became the President of this organization. He was released from the latter office when he and his family moved to Ogden on October 10, 1890 and here they attended the Fifth Ward. He was appointed Deputy Sheriff of Weber County, to serve under his brother Gilbert, who was Sheriff, and he served in this capacity from September 1, 1890 to January 1, 1895.

Following the birth of Wilford, their fifth child, his wife's health began to fail and after Hazel, the sixth child was born she grew steadily worse. She passed away on April 18, 1894. This was Oliver's first great sorrow, though his path seemed beset with trials. With his family scattered among relatives, his home broken and his possessions lost to money lenders, Oliver was a discouraged, heart-broken man. He sought solace from his mother and went to live with her for a short time, but he had a devout love for his children and a strong desire to hold them together. He soon realized that he must be independent and do something to bring his family together again.

On July 31, 1895, Oliver married Emily D. Shurtliff. Emily's daughter by a former marriage, Adaline Thomas, was sealed to Oliver Belnap August 1, 1895. During the next year he and his family made several moves. On September 7, 1895, they moved to Blackfoot, Idaho, then to Downey, Bannock County, Idaho and from there back to Hooper where they spent the winter of 1895-96. During January of 1896, Oliver made a trip, in company with Emily's brothers, Luman, Lyman and Ransom Shurtliff, to the Curlew Valley country in Oneida County, Idaho. Oliver liked this country very much and desired to make a home there. In the latter part of March, 1896, he took his wife to Harrisville where he

left her with her parents while he went on to Oneida County to make a home. He was accompanied this time by three of his sons, Mead, Henry and Lester, also Lester and Ransom Shurtliff, and Luman Shurtliff and his son, Luman. They traveled five days through rain, mud, hail, snow and a cutting wind and made their destination a place called North Canyon. Here the seven of them spent two months of the severest spring weather they had ever seen, huddled together in a small cabin and enduring many hardships.

In June of that year, Oliver took his wife to North Canyon. They built a house and lived there until May of 1897 at which time he moved his wife to Snowville, Utah. She bore him a daughter, Isadore Jane, on August 1, 1897. During the summer and fall months Oliver herded sheep and worked on a threshing machine. He was very blue and discouraged as his marriage to Emily Shurtliff was proving to be unsuccessful.

On October 1, 1897, Oliver took his mother and small son, Wilford, to Moreland, Idaho—known then also as Bryan, Idaho, which was the post office. Moreland was first settled in 1895, but the first ward organization was effected on March 23, 1897 and the post office was established about the same time. While in Moreland, Oliver purchased a lot on the townsite and spent about two months there working on the American Falls and Peoples Canals, and then in December of that year, they returned to Hooper, where he spent the winter with his mother.

He again returned to Moreland in February of 1898 with his son, Henry. They fenced in the lot in Moreland, planted it, and built a log house there. He bought the relinquishment of a one-hundred sixty acre tract of land which he also planted. In July he made a trip back to Utah where a divorce was granted to his second wife, Emily Shurtliff and once again his home was broken and his children were scattered among relatives.

In August of 1898 he returned to Moreland, taking his mother and his children Mead, Margaret, Lester and Wilford. His son, Henry, had remained in Moreland and his daughter, Hazel, was being cared for by her grandmother Manning. His mother remained with them until November when she returned to her home in Hooper as her health was too poor to stand the pioneering life in a new settlement.

Oliver and his five children spent a hard winter in their new home. There was much illness among them, they had little means of support and had to take odd jobs wherever they could find them. Oliver's cousin, Laura Christiansen, assisted him with his family.

During these years in Moreland, Oliver undertook to run a small mercantile business, but owing to the poor marketing conditions and the poverty of the people, the business proved to be unsuccessful. The solace he received during these discouraging times came from his Church and civic duties. From 1898 to 1904, Oliver served as Justice of the Peace and for six years he was a Trustee of School District No. 28. He was active in the Church, laboring as a Ward Teacher from May of 1898 to September 24, 1899. On the latter date he was chosen as Second Counselor in the Moreland Ward Bishopric by Bishop Warren P. Lindsay. Oliver was ordained a High Priest and set apart to this office at a Quarterly Conference held at Ammon, Idaho on September 24, 1899. This was done under the hands of Elder John Henry Smith, President James E. Steele, Joseph S. Mulliner and President Robert L. Bybee.

Oliver worked energetically to keep his family together, but the way was hard and he was lonely, so he decided to try to find another companion. In 1900 he went to Salt Lake City, Utah where he met a Swiss convert to the Church, Anna Barbara Luenberger. Oliver and Anna Barbara were married on June 6, 1901 in the Salt Lake Temple and this proved to be a very successful marriage. Anna was a devoted wife and a good mother to his children. Their marriage was blessed with five girls: Lillie Anna, born October 11, 1902; Henrietta, born February 6, 1905; Alice Pearl, born October 24, 1907; Flora, born October 24, 1910; and Olive Marie, born June 5, 1913. Anna's mother, who was a widow, lived with them for many years and was a great help and comfort to the family.

Oliver's business interests were farming and mining. When he became interested in mining, he sold his farm in Moreland to his son, Mead, but he retained the lot where his home was built. In 1914 he filed on a dry farm in Crystal Valley and lived there with his family until he made final proof on it. Finally he sold his Crystal farm and part of his mining interests and moved to St. George, Utah in November of 1917. Because of a serious attack of spotted fever while in Idaho, his health was very poor. He operated a small truck farm in Washington, Utah for a few years and then bought a relinquishment of a homestead in Mt. Trumble, Arizona. He stayed on this farm long enough for final proof to be made and then moved to St. George, Utah where he bought a small home. Soon after this last move he contracted pneumonia and he passed away March 30, 1929.

Oliver Belnap spent nearly his whole life in pioneering new frontiers. He was patient, kind and faithful. He loved his family and his fellowmen, he loved his Church and he loved his God.

Margaret Ann Manning

(Wife of Oliver Belnap)

Margaret Ann Manning was born on June 11, 1859 in Ogden, Weber County, Utah. Her parents were Henry William Manning and Margaret Galbraith, English emigrants. Margaret Ann was the second daughter and the third child in a family of ten children.

During the years when Margaret Ann was small, the Saints in the valley were threatened by Johnson's Army and her father sent the family to Spanish Fork to stay with the rest of the Saints until the trouble was settled. When the scare was over, they returned to their home. Following this, her family moved to Wilson Lane, a short distance from Ogden and it seemed that hardships and misfortune followed them. The Weber River had overflowed its banks three years in succession, ruining their farm and it became necessary for them to find a new home. In the spring of 1869, they moved to Hooper. At this time Margaret's mother was very ill and was bedridden for six months, and Margaret Ann (affectionately called Maggie) had to assume the responsibilities of the housework and caring for the children. She received expert training under the tutorship of her mother and became an efficient housekeeper and homemaker. She was an excellent dressmaker in her very tender years, and at the age of thirteen, she hired out to Mrs. Ole Oleson as a seamstress. Her family prospered here in their new home.

It was at this time that they became acquainted with the Belnap family and Maggie met Oliver Belnap while they were both still very young. Their friendship through the years developed into love for one another and they were married on January 6, 1881, in the Salt Lake Endowment House in Salt Lake City, Utah. They had six children, four boys and two girls. (See Oliver Belnap sketch for names of the children.)

On October 28, 1879 the first Primary was organized in the Hooper Ward. Mrs. Jessie Wilson was sustained as President, with Margaret Ann Manning as First Counselor and Martha Hardy as Second Counselor. Elizabeth A. Hooper was Secretary. Margaret labored in the Primary from the beginning and on July 6, 1881 she was sustained as Counselor to Martha Hardy.

In the fall of 1882 Margaret became President of the Hooper Ward Primary. She served in this capacity until she was released on April 11, 1886. The original Primary minute book, page 25, contains this remark: "Maggie Manning spoke well, encouraged the children in observing good order in meeting and listening to what was said."

On October 31, 1887, her husband, Oliver, was set apart to fill a mission to the Southern States. During his mission, Maggie lived in a log house on her father's farm, bravely caring for her home and family. Her dressmaking skill came in useful during these years. Oliver was honorably released from his mission on November 18, 1889 and returned home to have a happy reunion with the family he left behind and a son, Lester, who was born during his absence.

They continued to live in Hooper for a while and then moved to Ogden on October 10, 1899, her husband, Oliver, having been appointed Deputy Sheriff to serve under his brother, Gilbert Rosel, who was Sheriff of Weber County.

Following the birth of their fifth child, Margaret's health began to fail, and after her sixth child was born she became steadily worse. She died after a lingering illness on April 18, 1894.

Margaret Ann was small in stature, never weighing more than a hundred pounds. Her hair was golden brown and her eyes a deep blue. She was gentle and demure in manner, with a loveable disposition, good humor and a ready wit that endeared her to all who knew her. She enjoyed the social life of her community and her Church, she was deeply religious and took part wherever she could. She was an affectionate and devoted wife.

Emily Desire Shurtliff

(Wife of Oliver Belnap)

Emily Desire Shurtliff, a daughter of Luman Andros Shurtliff and Melissa Adaline Shurtliff, was born April 26, 1867 at Harrisville, Weber County, Utah. She was baptized July 20, 1876 and received her endowments October 10, 1886.

She was first married to Jacques Thomas. There was born to them a daughter Adaline on February 3, 1890 in Alberta, Canada.

Oliver Belnap records in his diary that after his wife died and his family scattered amongst relatives that he again thought of reuniting his family through marriage. In February of 1895 "he met Emily D. Shurtliff, a sister of President Lewis Shurtliff of the Weber

Stake. He couldn't go wrong marrying her even though his acquaintance was of short duration—he reasoned. So they were married the 31st day of July 1895." Emily's daughter, Adaline Thomas, was sealed to Oliver Belnap August 1, 1895.

There was born to them a daughter, Isadora Jane, August 1, 1897 at Harrisville, Utah. She married Lloyd Townly August 1, 1911. Townly died about 1913. Isadora married Isaac A. Thompson July 26, 1920. She died January 16, 1944 at Sacramento, California.

In September of 1895 while enroute from Downey, Idaho to Hooper, Utah, Emily met with a misfortune and had to remain with her sister in Lewiston, Cache County, Utah—then on to Harrisville, Utah where she stopped with her mother a few weeks until able to continue on to Hooper. She again met with misfortune in February of 1896 and was confined to her bed for some time.

Due to the many moves, poor circumstances, sickness, different temperaments and meddlings from the outside there was disharmony and confusion during their marriage. In September 1897 they separated and on July 19, 1898 were divorced at Ogden, Utah.

Later Emily married John Josephs, September 2, 1900 at Salt Lake City, Utah. He died in 1928 in San Francisco, California. To this union was born a daughter, Emma Bell on December 25, 1901 at Sacramento, California. She died February 1, 1928. Also a son Joseph Ruel, born June 20, 1904. He married Edith Hogan.

Emily Shurtliff died January 12, 1944 at Sacramento, California.

Anna Barbara Leuenberger (Wife of Oliver Belnap)

Anna Barbara Leuenberger was born on a farm near Walterswil, Canton Bern, Switzerland, on September 14, 1872. Her parents were Ulrich Leuenberger and Anna Maria Hofman. She was one of four children by this marriage. Her father had been married before and had six children by his first wife.

Her father died when she was just four and one-half years old and her mother had the task of raising the four children by herself. According to the property and inheritance laws of the time, the farm had to be sold and the money divided among the children, leaving the widow without a share. Her mother found work where she could, and it was often Anna's responsibility to care for the two youngest children while her mother worked, although she was very young herself.

Some of her father's first family agreed to take the younger children into their homes to care for them while her mother worked, if she paid for their care, so Anna was sent to live with her half-brother, Jakob. She started school while there and was a conscientious student. She often said she felt she owed it to her mother to be a good student and she got excellent grades. During the spring of her first year in school she became ill with pneumonia and was taken to Oberburg to be with her grandparents, where she stayed for a time and attended school there. The following spring she had pneumonia again.

Early in the spring of 1881, all the children were able to be together again in Walterswil with their mother. In the fall of that year, Anna had pneumonia for the third time and they wondered that she could survive. Anna has said of this illness, "I feel that the Lord spared my life, and He had a purpose in it, for I was to hear the Gospel and join the Church of Jesus Christ of Latter-day Saints, and be a representative for both my father's and mother's families and stand as a Savior on Mt. Zion."

Anna's family all belonged to the Lutheran Church and she was confirmed a member of this faith when she was fifteen and one half, on Good Friday, and was allowed to take the Sacrament on the following Easter Sunday. This was an important event in her life as she was very religious.

She attended school for nine years, graduating just before her confirmation. The school years had been hard ones and often they didn't know where their necessities were to come from. Anna was anxious to ease the burden her mother had and she helped in every way she could. When she was about eleven, she sold bread to help out, walking many miles, both winter and summer, after school to reach the various families who were their customers. Another way they supplemented the family income was to pick huckleberries and sell them from door to door in the nearest town. After Anna finished school, she went to work for a farmer, doing all kinds of work from dropping potatoes to leading a team of cows plowing on a hillside. She helped cut grass for the cows, hoed the heavy furrows after plowing, helped with haying and picking up the cut grain, which was all done by hand. In the fall her mother had found a place in the town of Burgdorf for her to work, so she left the farm. For the ten years following she worked as a cook and housemaid in the homes of various families, with an occasional period of working in factories in between. She wanted to learn different languages and customs, so she worked a long time for a Spanish family in Burgdorf. Later, she also learned French cooking and some of the language by working for a French family.

It was while there in the western part of Switzerland that her mother wrote her about a new religion, and how happy she was. Anna went home on one Sunday where she heard the Elders talk for the first time and received their tracts. After she went back to her work in Meuchatel, she studied the Church literature and the Bible and prayed that she might know whether or not the teachings were true. In the spring of 1894 she felt fully convinced that the Church was true, so she obtained employment in Bern, in order to be near the Church headquarters. On May 8, 1894, she and her sister, Katie, were both baptized and became members of the Church of Jesus Christ of Latter-day Saints. About two years later, her sister Katie became engaged to a young man who was coming to Salt Lake City. A year later, he sent for Katie and they were married in the Salt Lake Temple.

At a later date, it was made possible for Anna and her mother also to come to America and they left Switzerland in November of 1899, bringing with them their genealogical records which they had been able to obtain. They embarked on the ship "Anchoria" in Glasgow, Scotland. After thirteen days on the Atlantic, over some rough, stormy seas, they landed in New York City, leaving immediately for Salt Lake City, which they reached November 26, 1899.

Anna's first concern upon her arrival in Salt Lake City was to find employment and she turned to housekeeping, but because of the new language, it was hard for her to find work. She worked

for a Mrs. James and found a room nearby for her mother. It was while working there that she met Oliver Belnap, who had lost his first wife and was left with six children, five of whom were at home. Anna Barbara Leuenberger and Oliver Belnap were married on June 6, 1901, in the Salt Lake Temple. After several days spent in Temple work, they left for Moreland, Idaho, taking her mother with them.

Her first home was a two-room log house with a dirt roof, surrounded by rocks and sagebrush—quite a contrast with the beautiful homes in which she had worked in Switzerland. Pioneering life was hard. In the deep snow and cold weather she had to take care of the chores, chop and dry sagebrush to burn, and care for the children. Then as her own children were born, her work increased. Anna and Oliver had five daughters. During these years, her mother was a great comfort and help to her. (See Oliver Belnap sketch for names of children.)

Her husband filed on one-hundred sixty acres of dry farm land in Crystal, Idaho, where they moved in March of 1914. Anna worked right beside Oliver in clearing the land, and planting the crops. She also raised chickens and sold eggs, did washing for the neighbors and baked bread to sell. During the last year on the dry farm, Oliver became ill with Rocky Mountain Spotted Fever and was never well after that. They spent one more winter and summer at Moreland, and then moved to St. George, Utah. They rented a house for a few months there and then Oliver bought a farm at Washington, Utah. Due to financial difficulties, Anna went to work in St. George, specializing in home confinement cases and caring for sick people. She worked away from home off and on as long as Oliver lived, as the farm couldn't keep them going. There are many people in St. George who remember Anna with love and deep appreciation for the help she gave them in time of need.

In 1927 Anna went to Los Angeles to visit her mother and her sister, Katie, who had moved there a few years before and she stayed there to work. In the meantime Oliver homesteaded some land in Mt. Trumble, Arizona. After two winters and one summer there, he became ill so returned to Washington, where he became worse, necessitating Anna's return to care for him. The first part of March, 1929, Anna received word that her mother was very ill and since Oliver's health was much improved, she felt that she could go once again to her mother. She had been gone only about three weeks when word came to her that Oliver had died on March 30, 1929.

After her husband's death, she worked in Salt Lake City for a time until she was called to Los Angeles once again to help care for her aged mother, who passed away in January of 1930. Then Anna was able to trade her Arizona property for a home in Salt Lake City, which she enjoyed with some of her daughters for a few years. During the depression years, she lost this home and since that time has lived with her children.

Anna has always been a faithful Church member, going to the temple whenever possible. She became a member of the Relief Society in Bern, Switzerland, had been a visiting teacher for 25 years and at 81 still was. She served as a home missionary in Salt Lake City.

Anna's life has been characterized by hard work, self-sacrifice and devotion to all her loved ones. Her health has been excellent, her mind clear, and she has been writing her life story in amazing detail. Now nearly 84 years of age she is active, alert, loved and respected by all and known as Grandma to all of Oliver's children.

Francis Marion Belnap

Francis Marion Belnap was born June 5, 1857 in Ogden, Utah. His parents were Gilbert Belnap and Henrietta McBride. His first home was on the southeast corner of Grant Ave., and 26th Street, where he lived until about 1864. Then his father took up a homestead in Ogden Valley and moved his wife, Henrietta, and the children to Huntsville, Utah.

Their home was across the public square from the school and Francis was often carried to school by a friend, Albern Allen, to protect his bare feet from the snow. The winters were very severe and the doors and windows of their home were covered only by skins of animals and pieces of cloth. They suffered much from the cold.

The family moved back to Ogden and lived in a log cabin on the banks of Weber River, where the Packing Plant now stands. His father had purchased forty acres north of 24th Street next to the river.

During the winter of 1868, they moved to Hooper and lived on land their father purchased from the government in the northwest quarter of Section 18, Township 5 North, Range 2 West. Here they endured the rigors of pioneer life. To begin with they lived in a covered wagon box placed on the ground. They did not even have a camp stove so had to cook their meals over a campfire, using sagebrush for fuel. They cooked their bread in a bake-kettle. They melted snow for their water when there was snow on the ground and at other times they carried water from a distant spring. Oftentimes they had to go to bed to keep warm. They did not even have a candle for light. Later his father built, first a log house, then an adobe for his family.

Francis helped clear the land of sagebrush and assisted in planting and harvesting the crops. He played baseball before there were pads or masks, and the balls were as hard as they are now. He was adept at wrestling and boxing and liked to dance. In the first school house which was erected by 1869-70, a dancing school, Sunday School, Mutual, debating and Church were held. He took part in these home dramatics and other Church activities.

In 1878, while herding cattle in upper Weber Valley, Francis met Lillis Subina Robinson and they were married December 26, 1878 by his father, Bishop Gilbert Belnap, at Hooper, Utah. They received their endowments in 1881 in the Endowment House in Salt Lake City, Utah. Their marriage was blessed with eleven children: Francis Eugene, born June 20, 1880; Gilbert Roy, born January 11, 1882 and died February 24, 1882; John Marion, born September 1, 1883; Lillis Myrtle, born January 9, 1886 and died April 14, 1947; Parley William, born June 2, 1888 and died March 5, 1911; George Ellis, born February 23, 1891; Orson Victor, born November 14, 1893; Christel Fern, born July 16, 1896; Lavern, born February 21, 1899 and died February 1, 1922; Lorenzo, born July 22, 1902; and Voletta, born September 18, 1905.

After their marriage they lived for a short time in a two-room frame house about forty rods north of his mother's home, now the present site of the Hooper Second Ward Chapel.

In the early years of his married life, he took a sub-contract to construct part of the original road bed on the Oregon Short Line on the desert near Glens Ferry, Idaho. His wife helped cook for the men. They were occupied in this work for part of two years. They lived and cooked in tents and they hauled their water from

the Snake River. They had to contend with the elements of the desert, lizzards, snakes, horned toads and scorpions.

After completing this work, they returned to Hooper and purchased a farm in the northern part of the town, Section 6, Township 5 North, Range 2 West. They purchased this 80-acre farm from Peter Peterson. They lived in a log house with a dirt floor and dirt roof and a cloth ceiling. Later they built a house from the logs taken from his father's old home on Weber River. This house was later covered with rustic and is still standing.

In the spring of 1894, he was called on a mission for the Church of Jesus Christ of Latter-day Saints, to the Southern States Mission. He was set apart for his mission April 19, 1894, and was assigned to labor in the northern Alabama Conference with Elder A. S. Cambell as his companion. Other companions he had while on this mission were T. B. Mason and W. S. Chipman. He walked many hundreds of miles and traveled without purse or script. Besides teaching and preaching the Gospel, he rendered assistance to the people on their farms. He tells of hoeing corn, picking cotton, cutting tobacco, stripping cane, cutting wood and getting out logs, all the while teaching the Gospel to all who would listen. Persecution in the South was often severe. On one occasion he and his companion were charged with trespass and bail bond fixed at \$50. A Mr. Kennedy and Mr. Jones went their bail saying, "I do not know these gentlemen, but I know the Mormons and if the bond were \$50,000, I would go their bail just the same." When arraigned before Judge McCressen he fined them \$5 which they could not raise so they were committed to jail—a stay of less than an hour as Brother Houser paid the fine.

On July 6, 1895, he and his companion stayed overnight with John Eaves. During the night a severe storm arose—thunder, wind and rain. Elder Belnap writes, "You would have thought that Satan had turned himself loose. We had retired and were awakened by our door being thrown ajar. I rose to shut the door to keep the wind and rain out and discovered that there was something in the room. Supposing it to be a dog I said, "Get out!" The man in the house said, "It is I, I am after a few matches." The family were all up and very excited over the storm. Brother Holland came into our room and implored us to get up for there was a cyclone coming. I told him to be contented for we would not be disturbed by the storm, for it would not hurt us nor them. I told them to go to bed and rest contented for they would not be harmed. He mentioned many places in his journal, where they held cottage meetings and had large congregations and enjoyed the rich outpouring of the Holy Spirit. Because of the illness of his wife, he was released from his mission August 10, 1895 and reached home August 15, 1895, after serving sixteen months.

In 1896 he was sustained as Second Counselor to James R. Beus in Hooper Ward Young Mens Mutual Improvement Association. Isaac Peterson was First Counselor and Mark Child was Secretary.

He took an active part in civic affairs. He was a member of the Board of Directors of the Hooper Irrigation Company from 1897 to 1899. He, with others, issued summons to upper Weber Water Users in the preliminaries to the adjudication of the water rights on the Weber River. He held the position of Constable of Hooper for several years. He helped to build the first electric light and power line (an independent company) which came to Hooper from Farmington. In addition to his farming activities he and his brother, Will, operated a horse-power threshing machine—hand fed and

hand measured. They threshed from Farmington on the south to the north part of Weber County. From August 26 to September 12, 1896, they threshed 8,676 bushels. Toll was 8 bushel per 100. He worked on the thresher for many years. He took tithing to Ogden for the Hooper Ward which consisted of hay, wheat, barley, chickens, ducks, turkeys, etc.

In about 1900 he bought the house and lot on which his mother had lived and moved his family there, but still continued to farm the north place.

He was ordained a High Priest and set apart as Second Counselor to Bishop W. W. Child, February 25, 1912. He was later sustained as Chairman of the Genealogical Committee of Hooper Ward, and he held this position until his death. He did a lot of Temple work and succeeded in getting a large number of people to obtain their own endowments. He was also a presiding Ward Teacher.

Francis Marion Belnap died December 15, 1932, after a short illness at the age of 75 years, 6 months and 10 days. He was buried December 18, 1932 in the Hooper Cemetery.

Lillis Subina Robinson Belnap

Wife of Francis Marion Belnap

Lillis Subina Robinson was born in the picturesque little village of Mountain Green which nestles at the base of the Wasatch Mountains in Weber Valley on March 10, 1861. Her parents were John Robinson and Lucinda V. Roberts, and both family lines extended back into the earliest colonial history of America. The Robinsons had settled in Maine and the Roberts in Connecticut.

Lillis received her education at the village school in Mountain Green. She assisted in the carding of wool, knitting stockings and in making the homespun for the family. She worked in the dairy for some time, helping with the milking of twenty cows and the manufacturing of butter and cheese.

In June of 1878 she met Francis M. Belnap, who was herding cattle on the ranges in Weber Valley. In December of that year she came to Hooper and they were married on December 26, 1878, by his father, Bishop Gilbert Belnap. They went to the Temple in January of 1881 and received their endowments. Their marriage was blessed with eleven children—seven boys and four girls.

In the spring of 1894 her husband, Francis, was called on a mission for the Church of Jesus Christ of Latter-day Saints to the Southern States Mission and Lillis was left alone to care for her six children, the oldest one being fourteen years of age. She and the children had several frightening experiences while they were alone. One day a County Game Warden inquired of her boys if there was any hunting or fishing. Not knowing who he was, the boys told him that some of the neighbor boys had been successful in shooting some large carp in the river. As a result of this, one man was called into court, with her boys called as witnesses. Following this incident, someone, who was unwilling to sustain the law, threatened to burn her out and Lillis was greatly upset over it. On another occasion, she was awakened in the middle of the night by someone pounding on a window. She peered out and, seeing it was a man, she sent the two oldest children for help to the home of their uncle, William Belnap, who lived a quarter of a mile south from them. He returned

with them and went cautiously around the corner of the house. The man was soon looking into the barrel of a gun and the face of a very determined man. The poor fellow dropped to his knees with his hands in the air, and gave himself up without any resistance. He was a very humble Chinaman, who had been drinking and had lost his way to Salt Lake City. William took him home and gave him lodging for the night. This was a very nerve-racking experience for this mother and her children.

Because of her nervous condition and the fact that she suffered a great deal from rheumatism, her husband was released from his mission after serving 16 months and he returned home August 15, 1895.

Lillis was an earnest and devoted mother and was of a religious nature. She was set apart as Treasurer of the North Hooper Primary in 1898. She also held the office of Treasurer in the Relief Society, being set apart October 16, 1907. She was a member of the Daughters of the Utah Pioneers, Camp U.

During her life she sacrificed her time and means to help support her husband and four sons in the Mission Fields in the United States and in Europe. She never turned a hungry person from their door. In their home she and her husband would gather their children about them at the close of the day and, although they had no organ, they would sing songs and read the Scriptures.

Lillis Subina passed away January 2, 1946, at the age of 84 years, 10 months and 8 days and was buried in the Hooper Cemetery.

Isadora Estella Belnap Stoddard

Isadora Estella Belnap, daughter of Gilbert Belnap and Henrietta McBride, was born at Farmington, Utah, October 31, 1860. However, she spent most of her childhood days at Hooper. Her mother taught the first school in this area where she received her early schooling. A half-brother, Augustus W., who lived a short distance away was her closest playmate. They enjoyed childhood antics together, such as the successful small-pox vaccination they gave each other. Their association and loyalty to one another was cemented throughout their entire lives.

She grew into a beautiful woman. Her dark auburn colored, curly hair enriched the somber brown of her eyes. Her congenial, dignified personality added to her beauty.

John Francis Stoddard, a son of Charles Stoddard and Lucetta Murdock Stoddard, claimed the pretty Isadora Estella Belnap for his bride. They were married in the old Endowment House in Salt Lake City, August 19, 1876.

John and Dorie Stoddard were the names by which this newly married couple were known to familiar friends, neighbors and relatives. They lived in Weber Valley their first winter together, then moved to Hooper. Twelve sons and daughters were born to John and Dorie, all at Hooper, where ten grew to maturity, married and raised their families. The children are: Mae Lucetta, born December 26, 1877 and died March 4, 1921; John Francis Jr., born May 5, 1879 and died November 8, 1879; Charles Augustus, born December 7, 1884 and died March 25, 1944; Henrietta Mabel, born April 1, 1884 and died January 25, 1952; Walter Bert, born March 30, 1886;

Isadora Estella, born July 31, 1887; Hyrum James, born March 6, 1889 and died from whooping cough March 24, 1889; Oliver Lee, born July 14, 1890; Laura Elma, born October 2, 1892 and died October 10, 1931; Alta Fern, born January 6, 1895 and died February 28, 1928; George West, born January 2, 1899; and Earl Seymour, born February 22, 1901.

Three homes were owned and lived in while they resided in Hooper. In October of 1897, John and Dorie sold a farm they had acquired, but never lived on—rented their Hooper home for a year, and bought a farm in Freedom, Wyoming, where they lived the following winter. Only three months of school was held throughout the year. They felt that the lack of training would surely prove a handicap in the rearing of a large family. The next spring, the small farm in Freedom, Wyoming, was sold and the trek was started back to Hooper. The family and belongings were hauled back in two wagons drawn by fine horses. After arriving back in Hooper, satisfactory agreements were reached for the renter to move, and preparations were started for the building of a new home on the old farm. An eight-room house was erected that served as the family home until the ten children matured and were married.

Dorie's mother, Henerietta Belnap, spent her last days there, where she died September 5, 1899. Birth of two sons took place here, birth and death of grandchildren were recorded at this home, sickness and health were present at different times. Friends, young and old, often gathered here. After many happy and successful years of living in this house, sons and daughters married and left one by one. The home that had sheltered and provided the place for peaceful living became too large for the remainder of the family.

Once again John and Dorie built a house, a small one just large enough for their needs and wants, together with a son and daughter-in-law to share with them and care for them in their declining years.

Love, devotion, cooperation and loyalty were some of the virtues that this couple possessed which should always be a source of inspiration to their loving family. Dorie was never too busy to help one in need, neither did she lack the ability to set right some of the mistakes made by her daughters in their desire to learn to do the things which she thought every daughter should know. She was always able to help the sons repair their harnesses, bicycles, buggies, and wagons or anything in time of need. John provided well and Dorie took care and organized the problems that at times seemed insurmountable. Waste not, want not, was an old and favorite adage which she used. At the age of 69, sarcoma developed in her arm, the result of a bruise from a fall that she had received about 20 years previous. It gradually grew worse and more painful. This condition existed for about two years. On January 3, 1931, surrounded by most of her living children, she passed away in the little home she had helped to build in which to pass her declining years.

John Francis Stoddard

(Husband of Isadora Estella Belnap)

John Francis Stoddard was born in Sweetwater County, Wyoming, September 14, 1852 while his parents were on their way to Utah in a wagon caravan. They made their home in Weber Valley—the Uintah and Riverdale areas, where the early settlers could band together for protection.

He met Isadora Estella Belnap, whom he married August 19, 1876, in Salt Lake City in the old Endowment House wherein marriages were performed for members of the Church of Jesus Christ of Latter-day Saints for time and all eternity. To this couple were born, in Hooper, twelve children. (See sketch of Isadora Estella Belnap Stoddard for the names of the children.)

For a season, October of 1897 to the spring of 1898, they moved to Freedom, Wyoming—then sold this property and returned to Hooper, where they remained throughout their natural lives. To improve their living they did build three differene homes at Hooper. The last, a smaller one, being built after the children had grown, married and established homes of their own.

John was master in his home; also a good provider. He was a steady hard worker. Farming was his major occupation throughout his life. In his early life he supplemented his farm income by dealing in livestock and in his declining years he developed a small chicken ranch. Prior to the railroad coming to Ogden in 1869, he worked a long time on the railroad grade, using an ox team and a scraper.

He was pleasant to meet. Much fun was had in his home with friends, young and old—many times playing the fiddle while the folks danced.

Although eight years Dorie's senior, he lived slightly over two years after her passing. During this time he lived with his sons who lived in the area.

He suffered a severe fall from the loft of his barn. After the fall he was stricken with a heart attack. His last year was spent at the old home with sons and daughters-in-law, whose kindness and care relieved his suffering to the minimum. He passed away February 12, 1933. In July of 1956, four sons and a daughter remain, together with a large posterity, to bless and revere his memory.



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ERRATA

1950 CENTENNIAL ISSUE

- Page 6—June 27, 1869—Correct to June 7, 1869
Trustee is Levi Hammon, not John.
- Page 43—Under History of Belnap name, 2nd paragraph, line
12—year is 1779, not 1799.
- Page 45—No. 1 and 2nd Henrietta McBride, born September 1,
1821.
No. 2 Rosel Belnap died at Whitby, Newcastle, Upper
Canada.
No. 4 Md-1st—Eunice.
No. 5 Samuel Md-Mary Wood (Dickinsen or Dickins).

1952 SUPPLEMENT

- Page 4—No. 4—Manerva Belnap, not Minerva.
- Page 11—Anna B. Leuenberger M—Oliver Belnap, June 6, 1901.
- Page 19—Footnote: Family resided at what is now SE corner
26th and Grant before leaving for Springville. On
March 1, 1953 H. Earl Belnap writes that in reading
through his mother's record he finds in his father's
own handwriting these words, "Hyrum Belnap, son
of Gilbert Belnap and Adaline (Knight) Belnap, was
born 24th of March 1858, on 6th—South side bt (be-
tween) Franklin and Young Street, Ogden, Utah," etc.
- Page 54—Paragraph 4, line 4—June 1835, not 1935.
- Page 57—No. 29 and page 59 No. 21—This is the same person
—spelling Meleasen or Millie according to Enos
Meadswill—Temple work done in name of Millicent.